

# Measuring Felt Respect for Dignity in service interactions: a new five-item survey measure performs well in three countries and three contexts

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## **Measuring Felt Respect for Dignity in service interactions: a new five-item survey measure performs well in three countries and three contexts**

Dignity matters across the world, but people frequently report being treated in a way that does not respect their dignity. Existing measures of respect for dignity rely on observed behavior of the provider of aid or services, often only applicable to the medical domain, rather than a more widely applicable test of the self-reported experiences of the receivers of aid and services who face this disrespect. We develop a quantitative survey measure of felt respect for dignity. The measure examines people's experiences of a specific recent interaction with a provider. This we validate in a survey covering three countries with divergent traditions of dignity (the US, Morocco and China) and three contexts in which dignity is frequently disrespected (interactions with medical professionals, financial service providers and police or security forces) ( $n = 717$ ). A five item measure covering whether people felt they were treated with dignity, listened to my requests, felt respected, felt valued and felt supported loads onto a single construct in Principal Components Analysis ( $\rho = 0.480$ ), shows high internal consistency ( $\alpha = 0.909$ ), and maintains sufficiently high consistency ( $\alpha > 0.7$ ) when we separately analyze all three countries, three contexts and demographic subgroups. The scale furthermore displays convergent validity with a series of previously published relevant scales:  $r$  ranges from 0.100-0.800 for scales measuring self-dehumanization, happiness, self-efficacy, self-integrity, and cultural syndrome. Convergent validity is not observed with scales for social desirability and cooperation.

**Keywords:** measurement, dignity, respect, survey

## 1. Introduction<sup>1</sup>

Dignity is frequently highlighted as important amongst the most notable figures in development and international aid, and leading scholars across economics, political science, psychology, global health, philosophy and legal studies. It appears in almost every theological and philosophical tradition around the world, and underpins ideas of rights. Most importantly, it matters to people across the world, and they frequently report that they are not treated in a way that properly respects their dignity (Wein, 2022). Both recipients of aid and implementers of aid programs say they care about dignity (Wein, Lanthorn & Fischer, 2022; Knight et al, 2018).

In addition to its intrinsic importance, dignity matters because it affects other outcomes. Positive consequences from a variety of approaches that respect people's dignity have been recorded in the literature. These include positive behavior towards outgroups (Laham et al, 2010) and reduced racial animus (Huo & Molina, 2006), greater cooperativeness (De Cremer, 2002; Sleebos et al, 2006), positive democratic outcomes (Voltmer & Lalljee, 2007; Lalljee et al, 2013; Paller, 2019), improved medical outcomes (Chochinov et al, 2008; Jacobson, 2007, 2009a, 2009b), autonomy (Shapiro, 2019), positive emotions (McCauley, 2017) and better mental health (Uribe, 2012). A range of interventions have been suggested to more fully respect people in many different contexts (Wein et al, 2022) - but without consistent measurement it remains hard to judge which are most promising.

In line with its centrality to several disciplines, there have been numerous attempts to measure dignity and associated concepts. Yet dignity is difficult to define and approaches vary considerably. One philosopher calls it “multivocal” (LaVaque-Manty; Debes, 2017b), since we mean many things when we invoke it. Knight et al (2018) conclude that “There is broad

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<sup>1</sup> Study materials are available on the Open Science Framework:  
[https://osf.io/vg2ac/?view\\_only=5b9147e7d47a4fb8b8de806e3014875f](https://osf.io/vg2ac/?view_only=5b9147e7d47a4fb8b8de806e3014875f)

agreement about the critical importance of dignity in development but participants concede that dignity is very difficult to measure...Nevertheless they recognize the need to measure it because what gets measured gets done.” Winnie Byanyima (head of UNAIDS, but at that time still leading Oxfam) offered a call for better measurement in remarks at the World Economic Forum in 2019: “You’re counting the wrong things. You’re not counting the dignity of people. You’re counting exploited people.”

This paper answers that call, proposing and validating a measure of Felt Respect for Dignity in interactions. It contrasts with other attempts at measurement in five ways. First, unlike many measures in the medical field, it asks for the subjective perception of the respondent rather than asking them to confirm the presence or absence of a list of behaviors defined by others as constituting respect for dignity (unlike measures of ICU care such as Chochinov [2008] and Geller et al [2016], measures of maternal care such as Hameed & Avan [2018]; Azhar et al [2018]; Kruk et al [2018]; and Sando et al [2016], or measures of development such as Himanen [2014]). It thereby captures the range of understandings of what constitutes respect for dignity across cultures, people and situations. This subjectivity is, second, motivated by a clear theoretical base that focuses on dignity alone (unlike e.g. Shapiro, 2019). Third, it is situation-neutral, so that it can be employed anywhere in which respondents can recall a specific interaction; other measures, such as the health measures listed above, have been developed only for one type of interaction. Fourth, its performance has been validated across places and situations (unlike single item measures such as Bratton et al. [2019], Integrity Action [retrieved December 2008], Sauti za Wananchi [2018], Philanthropy for Social Justice and Peace [2018], and the World Humanitarian Summit [2015]). Fifth, in contrast to measures in social psychology, it measures whether people experience respect for their dignity, rather than whether they embrace

an ethic of respecting the dignity of others (unlike Lalljee et al, 2007). These alternate approaches, and their respective strengths, are discussed further in the literature review section of this paper, and we present a comparative assessment of all existing measures in Appendix G.

To arrive at our proposed five-item measure, we drew on existing attempts to develop measures, and refined a pool of possible survey items through structured consultation of experts, cognitive interviews, and eventual inclusion in a survey. That process yields the following measure:<sup>2</sup>

*Can you recall what happened during the interaction with the organization in as much detail as possible?*<sup>3</sup>

*Thinking about the interaction you just described, please rate your experience on the statements below:*

1. *The organization treated me with dignity.*
2. *The organization representative listened to my requests.*
3. *I felt respected by the organization.*
4. *I felt valued by the organization.*
5. *I felt supported by the organization.*

*(Strongly disagree / Disagree / Neither / Agree / Strongly agree)*<sup>4</sup>

In the following sections, we review the literature (section 2), describe our methods (3), and results (4), and discuss implications and future research directions (5).

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<sup>2</sup> Further detail on how to administer this measure is provided in section 3.3.

<sup>3</sup> We recorded responses to this question. Researchers can opt to record and analyze this data, or merely to have participants recall it for themselves, depending on needs and constraints.

<sup>4</sup> We include translated versions of this measure in Appendix F.

## 2. Literature

### 2.1. *Defining dignity and exploring variance*

We follow Wein et al (2022) in defining dignity as follows:

“In this paper, we define dignity as a trait universal to all humans, which is inalienable, inherent, and unearned. Recognising the dignity of a person requires us to treat them in a way that respects their dignity. When we fail to show that respect for dignity, the disrespected individual can appeal to the wider society for redress (Wein, 2022). We recognize that dignity is complex, multivocal, and contested (LaVaque-Manty; Debes, 2017)—but we think ours is a reasonable workhorse definition, uniting several of the major philosophical traditions and popular understandings (Wein, 2022).” (Wein et al, 2022).

Within Western philosophy, conceptions of dignity fall into two broad traditions: moralized or merit-based dignity. Debes (2017b) defines moralized dignity as universal and internal to each person. It is inherent and is the unearned moral worth that entitles its holder to recognition-respect (Wein, 2022). In contrast, merit based dignity is dependent on performing actions that lead to honor and recognition. It is not universal, it can be earned, forfeited or stripped away, and gives rise to 'appraisal respect' (Debes, 2017b). Our definition is firmly in the moralized tradition.

Yet these are not the only traditions to examine. Among Syrians, ‘karama’ means rights, respect and independence through self-reliance (Holloway, 2019). In South African traditions, dignity is the chance for each person to realize themselves in connection with others (Molefe, 2018a, 2018b, 2018c). Still other ideas of dignity have been recorded in Confucian, Buddhist,

Islamic, Homeric, Augustinian and Patristic, Catholic and Lutheran, Socialist, Stoic, Rousseauian, Marxist and Kantian intellectual traditions, and popular definitions among populations in Uganda, South Sudan, Kenya, Philippines, China, Myanmar, Colombia, Afghanistan, indigenous Americans, and more (Wein, 2022).

Several theories have been advanced to explain the variance between places, with varying levels of empirical support. These include whether the places are more individualistic or collectivistic, are part of the Global North or Global South, and what is the dominant ‘cultural syndrome’. (These arguments are explored more fully in Wein, 2022). Variance is likely to be observed not just by culture, but also by person and situation (Leung & Cohen, 2011).

These differences are important, but not unbridgeable; they can be harmonized under a single measure. Studies taking quantitative approaches have consistently found more similarities in people’s understandings of dignity across different contexts (though qualitative research tends to uncover greater variance) (Wein, 2022). Behaviors that respect people’s dignity can consistently be classified into those that enhance recognition, agency or equality (Lamberton, Wein & Saldanha, forthcoming; Wein, 2022).

As part of the process of developing the measure reported in this paper, we conducted cognitive interviews in China and Morocco.<sup>5</sup> We discuss this more fully in our methods and results section, but we may briefly note that in both countries, participants offered ideas of dignity that are compatible with both Western philosophical traditions predominant in the USA,

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<sup>5</sup> We conducted surveys across the US, China and Morocco, selecting these locations for reasons described below. We decided to only conduct cognitive interviews in the latter two locations, since the existing philosophical and social scientific evidence and the experiences of the research team provide a sufficient understanding of approaches in the United States.

and with the definition offered above. We offer brief quotes from each of the interview participants in Table 1 below to illustrate this.<sup>6</sup>

**Table 1. Snippets from the Cognitive Interviews**

<i>Morocco 1</i>	<i>“Dignity is what you feel within yourself” “It is not felt directly but when someone tramples on your dignity”</i>
<i>Morocco 2</i>	<i>“Dignity is respect”</i>
<i>Morocco 3</i>	<i>“Your value”</i>
<i>Morocco 4</i>	<i>“As though another is a human being with value”</i>
<i>Morocco 5</i>	<i>“Sharing human aspects with others”</i>
<i>China 1</i>	<i>“Consider my situation”</i>
<i>China 2</i>	<i>“My feelings are more comfortable”</i>
<i>China 3</i>	<i>“Two people are equal”</i>
<i>China 4</i>	<i>“Respecting me. Does not ignore my existence”</i>
<i>China 5</i>	<i>“Very important to a human being”</i>

*Note: When asked “What is the meaning of dignity (karama/zunyan)?”*

Adopting this ‘workhorse’ definition and acknowledging this variance has two important implications for measurement. First, when we hold that dignity is an inalienable quality, it therefore cannot be lowered or taken away. That means that the construct that can be measured is not dignity itself, but whether that dignity was respected. Second, the variance in traditions of dignity means that the measurement of respect for dignity must be subjective. Lists of respectful behaviors that can be recorded by external observers will always represent a single idea of what constitutes respect for dignity, failing to capture variance.

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<sup>6</sup> A future paper will report the experiences of dignity relayed in the data collected for this study (Wein, Khattry & Bhimani, in progress).

## **2.2. Measurement attempts**

An initial review of measure databases uncovered just three measures that directly focus on (i.e. had in their title) either dignity or respect.<sup>7</sup> However, many more have been uncovered through informal searches and gray literature over the course of this project, in international development, social psychology and medicine. We discuss these below, and present a full comparison in Appendix F. For all of these, the exact wordings are collated in Wein, 2022.

In international development, the most prominent measurement attempt is by Shapiro (2019). This constructed a subjective 14-item ‘Autonomy, dignity, trust index’, with questions drawn from across these three concepts in international development, and not distinguishing between them. A calculation of the internal consistency of this index is not available, and the theoretical underpinnings of this approach are not discussed.<sup>8</sup> Also in the field of international development is work by Pekka Himanen (2014) to construct an index of the extent to which a country practices respect for dignity, employing publicly available measures of informational, human and cultural development - a macro-level project that does not examine any specific interaction, does not account for varied ideas of dignity around the world, and does not seem a particularly clear match for its stated theoretical underpinnings. Single item survey measures of citizen perceptions of respectfulness by various institutions have also been employed by AfroBarometer (Bratton et al. 2019), Integrity Action (retrieved December 2008), Twaweza’s Sauti za Wananchi poll (2018), Philanthropy for Social Justice and Peace (2018), and the World Humanitarian Summit (2015) (see Wein, 2022 for the exact wording of these measures).

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<sup>7</sup> We reviewed the 9 databases of measures of which we are aware: APA PsychTESTS, ETS Testlink, the Measurement Instrument Database for the Social Sciences, Buros online shop, the Mental Measurements Yearbook, the Decision Making Individual Differences Inventory, the Early Years Measures Database, the International Personality Item Pool, and GuidedTrack.

<sup>8</sup> The lead author, TW, advised on the construction of this index.

Social psychology features the most sustained attempt at measurement development, by Mansur Lalljee et al (2007). This measures something slightly different than we attempt in this paper: their Respect for Persons scale looks at whether an individual embraces a value of showing respect for others. Succeeding papers from this research agenda (Lalljee et al, 2009; Laham et al, 2010a; Laham et al, 2010b; Lalljee et al, 2013; Chopra, 2006) have established that Respect for Persons is a distinct construct and that their scale displays high internal validity ( $\alpha = 0.75$ ). There are a number of other measures that address relevant types of respect, including politeness (Tyler & Smith, 1999), non-arbitrariness (Simon & Stürmer, 2003), ‘achieved respect’ (Smith & Tyler, 1997), and ‘liking’ (DeCremer, 2002; Ellemers et al., 2004; Smith & Tyler, 1997). Lalljee et al (2007) conclude that “taken together their studies provide evidence for the positive consequences of being treated in ways which may broadly be called respectful.”

Adjacent to these are the three measures derived from the review of measure databases: the Couple's Respect Questionnaire (Eckstein et al, 2014), the Respect Toward Partner scale (Hendrick & Hendrick, 2006), and the Dignity Perceptions Scale (Leshem & Sagy, 2020). Though superficially related, these last three measures are not theoretically motivated, are focused only on specific interactions, and have not been validated across cultures.

Medicine has produced numerous domain-specific measures. Often these have focused on enumerating observable behaviors that the authors propose constitute (dis)respectful treatment in that context. These have covered ICU, palliative, and maternity care. The most comprehensive of these is the ICU-focused 25-item Patient Dignity Inventory (Chochinov et al, 2008), which exhibited very high internal validity ( $\alpha = 0.93$ ) and test–retest reliability of  $r = 0.85$ . As well as ideas conventionally discussed by philosophers of dignity, it additionally covers outcomes such as depression, anxiety and the ability to think clearly. It has since been validated for use in seven

countries (Li et al, 2018, Kisvetrová et al, 2018, Abbaszadeh et al, 2015, Rullan et al, 2015, Sautier et al, 2014, Ripamonti et al, 2012). The other principal attempt in ICU care is ICU-RESPECT (Geller et al, 2016), which has been tested in US hospitals and returned an alpha of 0.85. In palliative care, a single item of respectfulness is used by the multiyear NHS Voices survey in the UK. Extensive work has been done to develop measures in the field of maternal health. Two measures have been independently developed in Pakistan (Hameed & Avan, 2018; Azhar et al, 2018) and two in Tanzania (Kruk et al, 2018; Sando et al, 2016). Though the number of survey items varies from 14 to 25, these four papers take similar approaches and cover very similar topics. Sando et al (2016) observe sharp differences in responses for measures conducted at the healthcare center and later on; 15% of women reported disrespect and abuse at the center, rising to 70% among those interviewed three weeks later.<sup>9</sup>

In developing our measure, we concluded that it should focus on people's subjective experience of whether they were treated in a way that respects their dignity, in line with our agreed definition.

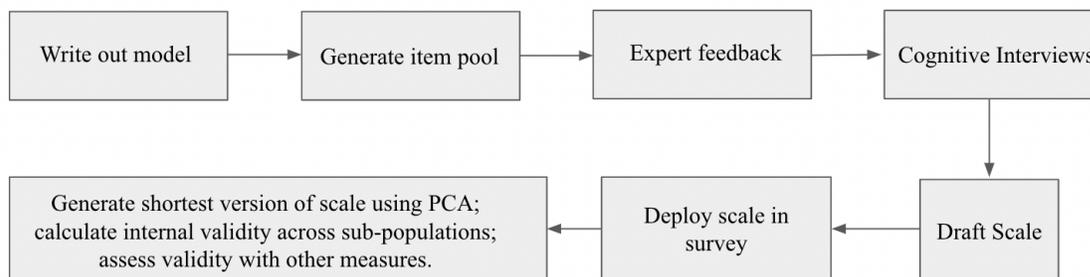
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<sup>9</sup> This suggests recall periods are important. We have not examined this in developing the present measure, as we note in the limitations section.

### 3. Methods

To develop a measure of felt respect for dignity we adopted the model in Figure 1, primarily following DeVellis' (2003) seven part process for developing new scales.

**Figure 1. Process to develop the scale of felt respect for dignity**



In the following subsections we share the process details to generate the item pool, select the geographies for testing, and the full questionnaire.

#### 3.1 Generating Item Pool

Based on an item-by-item review of the existing measures discussed in the literature review, which contributed 164 unique question items, we selected 24 items that we felt were relevant to a measure of felt respect for dignity. We then shared the 24 items with thirteen scholars who have also studied dignity, of whom four provided feedback. This was done in the form of an online questionnaire. These experts rated which of the statements should be included in the final-item pool on a 3-point scale (Definitely, Maybe, Not at All). The experts also shared feedback on item wording and additional items and resources to consider. Based on this, 15 items that emerged as high scoring were taken forward for examination in cognitive interviews (for the shortlisted items across these stages see Appendix A).

### ***3.2 Cognitive interviews and geographic selection***

We proposed to validate the resulting scale in three countries, the US, Morocco and China. These were selected as theory suggests that people in these places would exhibit high divergence in their understanding of dignity (Leung & Cohen, 2011). Thus, we hypothesize that a scale that worked across all three countries will have a higher chance of performing well across new geographies. Since none of the authors had previously significantly studied Morocco or China, and since extensive work is available on Western philosophical approaches and linguistic norms around dignity, we conducted cognitive interviews in the former two countries. These interviews gathered feedback on the optimal phrasing and content of the survey items we were considering employing.

The fifteen item measure was translated by trained qualitative interviewers from China and Morocco into Mandarin and Arabic. They were reviewed by five participants from each country during cognitive interviews conducted by the same interviewers, according to the process developed by Willis et al. (2005). The sample size is in line with typical cognitive interview sample sizes as described by Willis et al (2005). The researchers sought to interview participants from a range of socio-economic levels, genders and urban/rural statuses. Following coronavirus protocols, they were conducted online. Analysis of the interviews was conducted using the procedure outlined by Knafl et al. (2007). The final item suggestions were then back translated to English, ensuring the meaning of the key concepts remained in accordance with felt respect for dignity as we intended for it to be measured, while accounting for variation by place.

Based on the analysis and feedback from the qualitative interviewers, two items were dropped. An item on whether the interlocutor had behaved arrogantly was dropped from the final measure, since participants in both countries said it was very similar to one on whether they had

treated the participant with contempt. The latter was felt to be more closely associated with felt respect, since it focused on the interaction while ‘arrogantly’ was associated with the context or an internal trait of the organization representative. Similarly an item on whether ‘my community was respected’ was dropped owing to its similarity to one on whether the interlocutor had ‘respected my cultural traditions’. In both countries ‘community’ was not associated with the concept of feeling respected or dignity, both of which were interpreted by the participants as independent and about the experience of the self. However, acknowledging the shared relation between community and personal identity in research, one item was rephrased to include ‘my cultural traditions and habits’ (English and Mandarin) and ‘my cultural identity’ (Arabic) in discussion with the qualitative interviewers. This reduced the ambiguity raised by respondents on how organization representatives respecting cultural identity was associated with felt respect and dignity. Finally, based on qualitative interviewers’ observation that the longer item was more difficult for participants to comprehend, the repeated phrasing ‘from whom I received the aid’ was cut. Thus the final Felt Respect for Dignity measure tested in three countries consisted of thirteen items (see Table 3).

### ***3.3 Final questionnaire***

An online questionnaire translated to the specific languages (Mandarin and Arabic) was administered on SurveyMonkey, as Morocco and China both have panel populations available on the SurveyMonkey Targeted Surveys service, allowing quantitative participants to be easily recruited. The English survey was administered on MTurk as it allowed for increased questionnaire length.

The questionnaire was designed so that each participant recalled an interaction from the past 12 months and responded to the felt respect for dignity measure and additional scales in association to the interaction.

Participants were first randomly asked if they had interacted with either a healthcare professional, a bank or financial service provider, or a police officer or member of a security force in the last one year. This was followed by a request to recall in their own words as many details of the interaction as they could. In case the participants did not recall having had the interaction with the group with which they were randomly presented (single choice), participants were asked if they had then interacted with either of the other two choices before proceeding to recalling the event.

The participants then rated each statement of the 13 items of felt respect for dignity measure on a 5-point Likert scale in relation to the recalled interaction. This was followed by participants responding to scales with which we tentatively expected correlation (to examine convergent validity). The common scales for all countries included the happiness scale (Lyubomirsky & Lepper, 1999) and self-efficacy scale (Jerusalem & Schwarzer, 1995), translated to the respective languages by the qualitative interviewers. The questionnaire administered in the US also included the social desirability scale (Strahan & Gerbasi, 1972), the cooperation facet of the NEO-PI-R scale outlined in the International Personality Item Pool (Goldberg et al, 2006), Self-integrity (Sherman et al, 2009), Self-dehumanization (Yang et al. 2015), Dignity, Honor and Face Culture (Yao et al, 2017) and Political efficacy (Groskurth et al. 2021).

Across countries participants responded to additional questions on the importance of dignity to them and feeling disrespect in various situations in their everyday life. Finally, they

answered a detailed demographic section, recording gender, age, disability, income, subjective social-status (MacArthur Ladder; Adler et al., 2007), education and employment, family and relationship and geographic location (city, town, village).

The questionnaire survey was completed anonymously. A detailed informed consent section sharing the purpose of the study, ensuring anonymity and clearly highlighting the participant's right to withdraw at any moment was shared at the beginning of the survey. Only if the participants agreed did they proceed to answer the survey. For the demographics sections, participants were given the option to not disclose information for every question. The translated questionnaires, fully anonymized data files, statistical code and accompanying output, is made available via the Open Science Framework.

## **4. Results**

### ***Data cleaning, processing and merging***

In order to identify and validate the five-item felt respect for dignity measure, the data was first processed and cleaned using MS Excel. The raw data generated from SurveyMonkey was numerically coded based on 5-points of the Likert Scale for the felt respect for dignity measure. The questions measuring demographic variables were also coded. Subsequent to data cleaning and coding, the datasets of three countries were transformed for Stata.dta. The second step also included data cleaning to merge the raw data of three countries into one. The data processing also included labeling and assigning values to categorical variables. The final data file and Stata.dta commands have been made available on the Open Science Framework (Wein, Khatri & Bimani, 2022)<sup>10</sup>.

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<sup>10</sup>Study materials are available on the Open Science Framework: DOI 10.17605/OSF.IO/VG2AC  
[https://osf.io/vg2ac/?view\\_only=](https://osf.io/vg2ac/?view_only=)

#### ***4.1 Sample Description***

A total of 717 participants completed the final questionnaire (US = 214; China = 233; Morocco = 270). We cannot calculate a response rate, since online surveys of this kind are 'opt in'.

To check for sample representativeness against the wider population of these countries we conducted one-sample t-tests. The one sample t-tests allowed us to determine the differences between the sample and population means with respect to age, gender, education and income (at significance level  $< 0.05$ ). The population means were identified from government census, organizations and statistics sources available online for each country (National Bureau of Statistics, 2020; United States Census Bureau, 2021; MWN, 2021; CIA, 2022). The population means are also extracted from international databases such as World Bank (2022), Our World in Data (2017), and World Population Review (2022).

The results of these analyses are reported in Table 2. Considering gender, there is no significant difference between the US or Chinese population and sample means. In Morocco, our sample has significantly more women than the wider population. Our sample is significantly better educated and significantly wealthier than the population in the case of Morocco and China. The US-based sample has no significant difference with its population in terms of education at 0.05 level. However, the US sample has a significantly lower household income on average than the population. When it comes to age, the three countries' sample mean ages of 18+ individuals are significantly smaller than the population (For the detailed results of the t-tests see Appendix B).

We believe these differences in the representativeness of the sample constitute a limitation of the study. However we also note that in scale development, the most important priority is that the scale performs well with a varied sample, since we hope to arrive at a scale that can be used across many places. However, we also want to know whether these results can be said to be representative of particular populations, in order to ascertain whether we can confidently recommend the resulting scale for a particular country.

**Table 2. T-test output for sample and population mean by country**

<b>Gender</b>	<b>US</b>	<b>Morocco</b>	<b>China</b>
Sample Mean	1.54	1.30	1.55
Population Mean	1.51	1.50	1.49
Significance (p-value)	0.47	0.00	0.06
<b>Years of Education</b>			
Sample Mean	13.19	13.68	14.09
Population Mean	13.40	5.50	7.80
Significance (p-value)	0.15	0.00	0.00
<b>Age</b>			
Sample Mean	45.80	31.32	34.69
Population Mean	49.33	42.51	48.41
Significance (p-value)	0.00	0.00	0.00
<b>Income (USD)</b>			
Sample Mean	51,025.00	14,133.47	43,095.00
Population Mean	67,521.00	6,936.00	4,667.41
Significance (p-value)	0.00	0.00	0.00

*Note: Gender is measured as male = 1 and female = 2; Education is reported as total years of schooling; Age is reported in years; Income is reported in US dollars. The annual household income in Morocco is calculated as \$578 (monthly income) x 12 = \$6,936 and the annual household income in China is measured in Yuan (local currency) and converted into USD using the current exchange rate.*

## *4.2 Five item measure*

To help identify the minimum item pool to measure felt respect for dignity, we employed Principal Component Analysis. This type of factor analysis helps summarize the data by reducing the dimensionality of data sets and establish whether they fall into a single construct.

We first calculated the variance accounted for by each component and for the purpose of confirming a single scale we went forward with the component with the highest eigenvalue. Finally, we calculated the factor loadings and unexplained variance using the rotated varimax procedure.

For the three countries dataset, PCA analysis showed that 47.95% of the variance was explained by component 1 ( $\lambda = 6.234$ ). The second component ( $\lambda = 1.712$ ) increased the proportion of variance explained by 13.17 percentage points.<sup>11</sup> Taking forward component 1 we examined using the varimax rotation method factor loadings with a threshold of 0.3 (Bauer & Drabant 2021). Five items loaded into a single construct for the first component. Based on the above findings, the five items above form a validated survey scale for understanding people's experiences of felt respect for their dignity in receiving aid. Principal Components Analysis suggests this may be treated as a single construct, explaining variance of  $\rho = 0.480$ .

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<sup>11</sup> We did conduct an exploratory test in which the factor loadings revealed two separate scales with differing factor loadings (see Appendix C). However for the purpose of this measurement we continue to recommend the loading in Component 1, which accounts for the bulk of the variance. We do not see an intuitive difference between the two scales.

**Table 3. Factor Loadings for Component 1**

<b>Item</b>		<b>Comp1</b>	<b>Unexplained</b>
1	The organization treated me with dignity.	<b>0.322</b>	<b>0.354</b>
2	The organization treated me with contempt.	0.192	0.770
3	The organization representative introduced themselves when we first met.	0.231	0.668
4	The organization took decisions without my consent.	0.193	0.768
5	The organization representative discussed with me the details of the procedure.	0.279	0.515
6	The organization respected my cultural traditions and habits.	0.248	0.617
7	The organization representative often spoke in a language I did not understand.	0.103	0.933
8	The organization representative listened to my requests.	<b>0.305</b>	<b>0.419</b>
9	I felt empowered by the organization.	0.290	0.475
10	I felt respected by the organization.	<b>0.348</b>	<b>0.246</b>
11	I felt valued by the organization.	<b>0.341</b>	<b>0.275</b>
12	I felt supported by the organization.	<b>0.339</b>	<b>0.282</b>
13	The aid I received was tailored for my benefit.	0.299	0.443

*Note: The respondents rated each of the above statements on a 5-point Likert Scale ranging from Strongly Disagree to Strongly Agree in reference to the interaction with the police/healthcare/financial services described prior.*

### **4.3 Reliability and Internal Consistency**

Next, to check for the scale's reliability and internal consistency, we calculated Cronbach's Alpha for the recommended five-item scale for multiple demographic subgroups in the sample. In interpreting its scale, most scholars advise that a threshold of 0.7 represents sufficient internal consistency (Taber, 2018).

Overall the five-item version of the scale exhibits an alpha of 0.909, which we interpret as strong internal consistency. Furthermore, the five-item scale performed consistently well ( $\alpha > 0.7$ ) across all three countries, three situations (financial services, healthcare and policing), and across gender, age, education, disability, socio-economic status, income, household size, marital status and urbanization, suggesting it is appropriate for use with a wide range of contexts and populations, though this should be interpreted in the context of the limitations on the

representativeness of the sample discussed above. The results of these tests are reported in Table 4.

**Table 4. Cronbach Alpha, five-item scale across demographics**

<b>Five-item Respectfulness Scale</b>	<b>Alpha Value</b>
<b>Overall Scale</b>	0.909
<b>Nationality</b>	
Moroccan	0.899
China	0.797
United States	0.942
<b>Gender</b>	
Male	0.916
Female	0.888
Prefer not to answer (3 items dropped)	1.000
<b>Event Recall (Interaction)</b>	
Healthcare Professional	0.914
Bank/Financial Service Provider	0.915
Police-officer/Security Forces	0.890
<b>Disability</b>	
Yes	0.945
No	0.903
Prefer not to answer	0.872
<b>Education</b>	
Master's degree or above	0.922
Bachelor's degree	0.908
Secondary education	0.892
Primary education	0.917
Prefer not to answer	0.939
Other	0.933
<b>Subjective Social Status</b>	
10=Best Off	0.958
9	0.905
8	0.919
7	0.873
6	0.926
5	0.885
4	0.839
3	0.928
2	0.955
1=Worst Off	0.843
Prefer not to answer	0.848

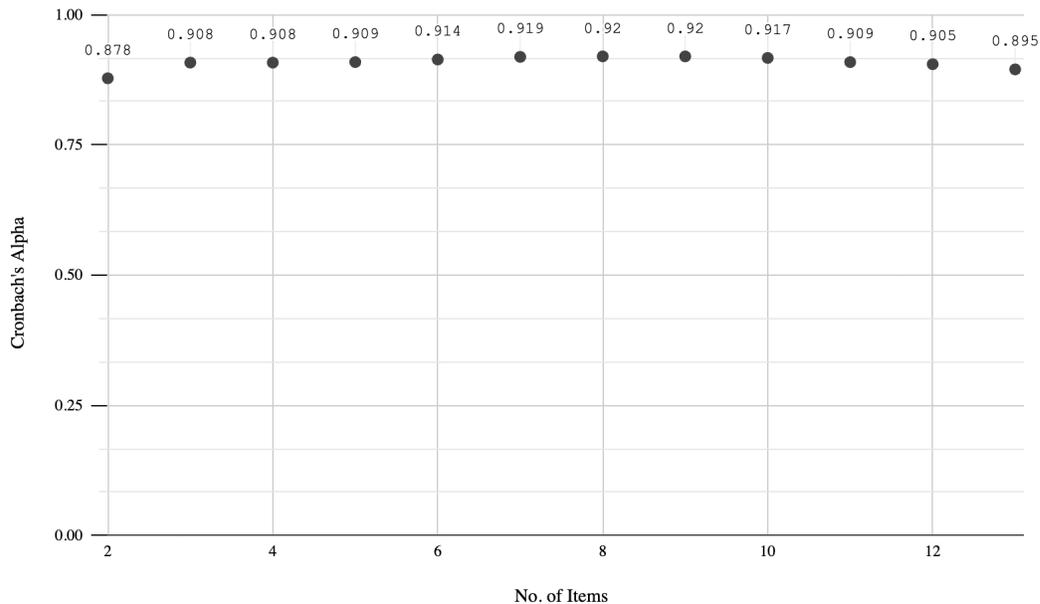
<b>Income</b>	<b>Alpha Value</b>
Less than \$5,000	0.887
\$5,000 to \$10,000	0.930
\$10,000 to \$20,000	0.879
\$20,000 to \$30,000	0.888
\$30,000 to \$40,000	0.907
\$40,000 to \$50,000	0.881
\$50,000 to \$60,000	0.881
\$60,000 to \$70,000	0.931
More than \$70,000	0.926
Prefer not to answer	0.783
<b>Age</b>	
18-29	0.892
30-39	0.893
40-49	0.926
50-59	0.933
60-69	0.941
70+	0.859
Prefer not to answer	0.950
<b>Employment</b>	
Employed full time (40 or more hours per week)	0.909
Employed part time (up to 39 hours per week)	0.927
Unemployed and currently looking for work	0.899
Unemployed and not currently looking for work	0.919
Student	0.883
Retired	0.837
Homemaker	0.886
Self-employed	0.900
Unable to work	0.874
Other	0.900
Prefer not to answer	0.838
<b>Household Members</b>	
1-2	0.933
3-4	0.888
5-6	0.915
7-8	0.960
More than 8+	0.712
Prefer not to answer	0.793
<b>Relationship Status</b>	
Single	0.886
Dating	0.922
Married	0.903

Widowed	0.976
Divorced	0.962
Separated	0.987
Other	0.962
Prefer not to answer	0.742
<b>Area</b>	<b>Alpha Value</b>
City	0.901
Town	0.924
Village	0.908
Other	0.968
Prefer not to answer	0.989

#### ***4.31 Reliability & Internal Consistency for different lengths of the survey measure***

We additionally checked alpha values of the felt respect for dignity measure at various numbers of items. The measure exhibited an alpha higher than 0.8 for all lengths, which we interpret as strong internal consistency. The items for the various lengths of the measure were determined based on the increasing absolute value of the factor loadings for Component 1 above (refer to Figure 2).

***Figure 2. Cronbach's Alpha by Number of Items of Felt Respect for Dignity***



*Note: The chart represents the internal consistency of the felt respect for dignity scale with increasing length (number of items).*

This analysis suggests that shorter versions of the measure can be used. We recommend the use of five items since Principal Components Analysis suggested that they load into a single construct for the first component.<sup>12</sup>

In case an even shorter measure for felt respect for dignity is needed, we would recommend proceeding with the items with the highest threshold. A three item version should employ the items on 'felt respect', 'felt valued' & 'felt supported'. A two item version should employ the items 'felt respect' & 'felt valued'. We do not recommend a single-item version. In case a longer scale is to be used for greater certainty, alpha shows slight gains to internal reliability for the eight item measure of felt respect for dignity.

#### ***4.4 Convergent validity with existing measurements***

Next, we further validate the applicability of the scale by checking for the convergent validity with existing measures of related concepts, as identified in the literature review (Wein, 2022). To do so, the current study performs correlation analysis, examining whether the new felt respect for dignity measure based on the three countries' data significantly relates to the other scales. Depending on the value of the correlation coefficient ( $r$ ) correlation strength is regarded as weak (0.0-0.3), moderate (0.4-0.7) or strong (0.8-1.0; Ratner, 2009). Convergence should ideally be moderate - suggesting that the constructs are indeed distinct but related. The internal validity of these scales is reported in Appendix D.

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<sup>12</sup> This analysis was for the three countries' merged data set, and the five items were: treated me with dignity; listened to my requests; felt respected; felt valued; and felt supported. Four of these five items (excluding listening to my requests) also load into a single component when principal components analysis is run separately for each country.

The merged dataset results reveal that the felt respect for dignity scale has a significant correlation with happiness, self-efficacy and felt disrespect in everyday life.<sup>13</sup> The relationship between respectfulness with happiness and self-efficacy is positive and moderate. Whereas the association between respectfulness and felt disrespect in various situations in their everyday life is negative and weak (coefficient's magnitude is small;  $r = -0.263$ ). This suggests that greater happiness and self-efficacy, and low felt disrespect in everyday situations is linked with higher respectfulness.

**Table 5. Pairwise Correlation, Merged Data Set**

Variables	(1)	(2)	(3)	(4)
(1) Respectfulness	1.000			
(2) Happiness	0.345*	1.000		
(3) Self Efficacy	0.324*	0.553*	1.000	
(4) Disrespect	-0.263*	-0.215*	-0.263*	1.000

\*\*\*  $p < 0.01$ , \*\*  $p < 0.05$ , \*  $p < 0.1$

The study further correlates the scales used only in the US survey. It is observed that the constructs happiness, self-efficacy, self-integrity, dignity, face, honor and political efficacy are positively correlated with the felt respect for dignity measure (weak to moderately:  $0.1 < r < 0.7$ ). Meanwhile self-dehumanization and felt disrespect in everyday living are negatively associated with the felt respect for dignity scale (moderate-strongly:  $-0.35 < r < 0.8$ ). The higher the reported self-dehumanization and felt disrespect, the lower were scores reported on felt respect, as we would predict (for the pairwise correlations see Appendix D).

<sup>13</sup> Principal Components Analysis and alpha calculation was conducted for each of the additional measures. For the US data the reliability coefficient is  $> 0.7$  for all scales except political efficacy. The high internal consistency confirms the inclusion of these scales. The Cronbach's alpha for China, Morocco and the three countries' merged data also showed high-internal consistency for the additional scales. The Happiness scale loaded  $0.5 < r < 0.7$ . We thus decided to proceed to use it as a measure to validate the felt respect for dignity scale (see Appendix D)

Thus, the scale displays convergent validity with the majority of the previously published scales that the literature suggested it would correlate to, with  $r$  ranging from 0.100-0.800 for scales measuring self-dehumanization, happiness, self-efficacy, self-integrity, and cultural syndrome. Convergent validity was not observed with scales for social desirability and cooperation.

#### ***4.5 Applicability of Scale for Lower Income Groups***

The analysis examines that the five-item felt respect for dignity scale holds strong internal reliability and sufficiently correlates with measures of related concepts. Considering the scale may have special value for aid organizations and public services, we wanted to further check the scale's performance for lower income populations.

We therefore separately test PCA and convergent validity on the sub-sample of respondents whose household income is less than \$10,000. Frequency analysis on the three countries' merged data set revealed a sub-sample of 179 respondents who reported their household income to be less than \$10,000. Considering this sub-group, PCA analysis shows that Component 1 has the highest eigenvalue ( $\lambda$ ) of 6.109 with 46.99% of explained variance. The second component ( $\lambda = 1.487$ ) increased the proportion of variance explained by 11.44%. Again, only Component 1 is selected to represent a single scale measure.

As discussed earlier the factor loading threshold is maintained at 0.3 (Bauer & Drabant, 2021). The PCA analysis based on the varimax rotation method shows the same five-items load into a single component, with factor loadings for each being greater than 0.3 (for complete table see Appendix E).

The alpha analysis performed earlier already reveals that the five-item measure holds internal consistency across the lower income groups (less than \$10,000,  $\alpha = 0.907$ ). Thus, next we checked for convergent validity of the five-item scale with existing measures, specifically for the lower income subgroup. The results reveal that the measure significantly correlates with the measures of happiness, self-efficacy and felt disrespect in everyday life. The relationship of respectfulness with happiness ( $r = 0.306$ ,  $p < 0.01$ ) and self-efficacy ( $r = 0.279$ ,  $p < 0.01$ ) is positive and weak. The association between respectfulness and disrespect is negative and weak ( $r = -0.198$ ,  $p < 0.01$ ; for complete results see Appendix E). These results are similar to the previous results generated from the full sample therefore confirming that the scale is consistent across income levels, and suggesting that it is appropriate for use with lower-income populations.

## **5. Discussion**

This study reports the development of a five-item survey scale measuring felt respect for dignity after a particular interaction. Across three countries with divergent traditions of dignity and three contexts, in a survey of 717 people, the scale loads onto a single construct. It exhibits sufficiently high internal consistency overall and among sub-populations and displays sufficient convergent validity with related concepts. Additionally the measure holds high internal consistency at various lengths. Additional analysis with only the lower-income population (household income less than \$10,000) produces the same factor loadings and similar patterns of results with respect to internal consistency and convergent validity.

Dignity is widely held to have great importance in many areas of society and research. It is frequently invoked and claims are often made that a certain interaction or service succeeds or fails in respecting someone's dignity. Yet these discussions often take place without careful definition or reflection on the diverse traditions that make dignity 'multivocal'. Several attempts

have been made to develop measures in the social sciences, but few have focused on the subjective experience of participants, and those that have have not been validated in multiple contexts or countries. Many have also been very long, restricting their uptake. This paper attempts to redress this gap. It has been asserted that “Restoring human dignity to its central place...sets off a profound rethinking of economic priorities” (Banerjee & Duflo, 2019). A well-validated measure allows us to empirically assess this claim.

We note a few important limitations to the present study. First, sample-population t-tests revealed differences between population mean and sample mean with respect to education income levels and age when the three countries were separately evaluated. The results suggest that while the overall scale can be recommended for general use, caution should be used for poorer and less educated samples. Further validation is needed for those groups and for additional countries. Second, we do not examine or experimentally vary the time period over which participants are asked to recall the interaction; future research on this area should certainly address this. Third, we ask only about a single interaction, and do not propose a method for understanding repeat interactions.

This is an entry in a growing field of research on dignity. Wein (2020) identifies five main research questions that the literature needs to address: (1) How is dignity to be defined? (2) How can respectfulness be measured? (3) How does dignity and respect operate? (4) What acts increase perceptions of respectfulness, and what are the consequences of that? (5) How does international development regard dignity, and what actions will increase support for a dignity agenda? This represents an important contribution to the second question, and will enable further careful research on questions 3 and 4. To further expand our toolkit and more fully respond to question 2, we believe further validation of this scale in a wider range of geographic and

situational contexts will be important, with special attention to poorer and less educated populations. Priority geographies - where less research on dignity presently exists - might include East and West Africa, and Latin America. Contexts of interest might include examining the experiences of research participants, state welfare applicants, customers, employees and more. We additionally believe that two further iterations of this scale are needed: an incentive-compatible approach to help overcome potential social desirability biases that are present in all survey research, and a parallel scale measuring respondents' 'global sense of respectedness', appropriate for use in studies in which some participants do not experience an interaction with an aid-giver (such as a 'pure' control group in a randomized control trial).

To respect the full, complex humanity of each person requires careful work. Organizations of all kinds can only be certain they are doing so, and hold themselves accountable, if they measure the experiences of those they serve. We hope this scale provides a step towards that.

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### **Declaration of interest**

The authors declare that they have no competing interests.

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## Appendix A: Survey items

We reviewed the items of the felt respect for dignity measure in four stages. Below are the items identified in stage 1, developed post a review of measures on dignity and respect; and stage 2, following evaluation by experts. The items from Stage 3, testing in survey and Stage 4, five item measure post analysis are included in the main document.

**Table 6. Felt Respect for Dignity Item Pool, Stage 1 and 2**

Stage 1: 24 Item Scale	<ol style="list-style-type: none"> <li>1. The organization from whom I received the aid treated me with dignity.</li> <li>2. The organization from whom I received the aid treated me as an equal.</li> <li>3. The organization from whom I received the aid treated me with contempt.</li> <li>4. The organization representatives behaved arrogantly.</li> <li>5. The organization representatives introduced themselves when we first met.</li> <li>6. The organization representatives made an effort to understand my situation.</li> <li>7. The organization representatives took decisions without my consent.</li> <li>8. The organization representatives treated us as they would like to be treated if they were the beneficiary.</li> <li>9. The organization representatives discussed with me the details of the procedure.</li> <li>10. The organization representatives spoke rudely.</li> <li>11. The organization representatives respected my cultural traditions.</li> <li>12. The organization representatives often spoke in a language I did not understand.</li> <li>13. The organization representatives listened to my requests.</li> <li>14. I felt empowered by the organization from whom I received the aid.</li> <li>15. I felt respected by the organization throughout the process</li> <li>16. I felt my community was respected by the organization throughout the process</li> <li>17. I felt valued by the organization from whom I received the aid.</li> <li>18. I felt I was a burden on the organization from whom I received the aid.</li> </ol>
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	<ol style="list-style-type: none"> <li>19. I felt supported by the organization from whom I received the aid.</li> <li>20. I felt my options were taken away by the organization from whom I received the aid</li> <li>21. I felt abandoned by the organization from whom I received the aid</li> <li>22. I was denied the services by the organization because of who I am.</li> <li>23. The aid I received was tailored for my benefit.</li> <li>24. I could communicate with the organization from whom I received aid.</li> </ol>
Stage 2: 15-Item Scale	<ol style="list-style-type: none"> <li>1. The organization from whom I received the aid treated me with dignity.</li> <li>2. The organization from whom I received the aid treated me with contempt.</li> <li>3. The organization from whom I received the aid behaved arrogantly.</li> <li>4. The organization from whom I received the aid introduced themselves when we first met.</li> <li>5. The organization from whom I received the aid took decisions without my consent.</li> <li>6. The organization from whom I received the aid discussed with me the details of the procedure.</li> <li>7. The organization from whom I received the aid respected my cultural traditions.</li> <li>8. The organization from whom I received the aid often spoke in a language I did not understand.</li> <li>9. The organization from whom I received the aid listened to my requests.</li> <li>10. I felt empowered by the organization from whom I received the aid.</li> <li>11. I felt respected by the organization throughout the process.</li> <li>12. I felt my community was respected by the organization throughout the process.</li> <li>13. I felt valued by the organization from whom I received the aid.</li> <li>14. I felt supported by the organization from whom I received the aid.</li> <li>15. The aid I received was tailored for my benefit.</li> </ol>

## Appendix B: Detailed t-test output and sample representativeness

We conducted one sample t-test to check for sample representation across four demographic attributes: gender, years of education, age, and income, for each country. Below we include the detailed results of the t-test.

**Table 7. One sample t-test**

<b>Gender</b>	<b>Test Value</b>	<b>t</b>	<b>df.</b>	<b>Sig. (2-tailed)</b>	<b>Mean Difference</b>	<b>95% CI</b>
<b>US</b>	1.51	0.73	206	0.47	0.03	[-0.04, 0.10]
<b>Morocco</b>	1.50	-6.95	263	0.00	-0.20	[-0.25, -0.14]
<b>China</b>	1.49	1.89	229	0.06	0.06	[0.00, 0.13]
<b>Years of Education</b>						
<b>US</b>	13.40	-1.46	193	0.15	-0.21	[-0.50, 0.08]
<b>Morocco</b>	5.50	71.51	252	0.00	8.18	[7.95, 8.40]
<b>China</b>	7.80	75.77	231	0.00	6.29	[6.13, 6.46]
<b>Age</b>						
<b>US</b>	49.33	-4.49	204	0.00	-3.53	[-5.08, -1.98]
<b>Morocco</b>	42.51	-18.99	265	0.00	-11.18	[-12.34, -10.02]
<b>China</b>	48.41	-24.83	231	0.00	-13.72	[-14.81, -12.63]
<b>Income (USD)</b>						
<b>US</b>	67,521.00	-10.69	199	0.00	-16496.00	[-19539.04, -13452.96]
<b>Morocco</b>	6,936.00	6.921	250	0.00	7197.47	[5149.42, 9245.52]
<b>China</b>	4,667.41	27.82	230	0.00	38427.83	[35706.51, 41149.15]

*Note: Gender is measured as male = 1 and female = 2; Education is reported as total years of schooling; Age is reported in years; Income is reported in US dollars. The annual household income in Morocco is calculated as \$578 (monthly income) x 12 = \$6.936 and the annual household income in China is measured in Yuan (local currency) and converted into USD using the current exchange rate.*

**Table 8. Mean and standard deviation**

<b>Gender</b>	<b>N</b>	<b>Mean</b>	<b>Standard Deviation</b>	<b>Standard Error Mean</b>
<b>US</b>	207	1.54	0.52	0.04
<b>Morocco</b>	264	1.30	0.46	0.03
<b>China</b>	230	1.55	0.50	0.03
<b>Years of Education</b>				
<b>US</b>	194	13.19	2.05	0.15
<b>Morocco</b>	253	13.68	1.82	0.11
<b>China</b>	232	14.09	1.27	0.08
<b>Age</b>				
<b>US</b>	205	45.80	11.27	0.79
<b>Morocco</b>	266	31.33	9.60	0.59
<b>China</b>	232	34.69	8.42	0.55
<b>Income (USD)</b>				
<b>US</b>	200	51,025.00	21,823.57	1543.16
<b>Morocco</b>	251	14133.47	16474.86	1039.88
<b>China</b>	231	43095.24	20991.66	1381.15

*Note: Gender is measured as male = 1 and female = 2; Education is reported as total years of schooling; Age is reported in years; Income is reported in US dollars. The annual household income in Morocco is calculated as \$578 (monthly income) x 12 = \$6,936 and the annual household income in China is measured in Yuan (local currency) and converted into USD using the current exchange rate.*

### Appendix C: Principal Components Analysis - additional tables

We reviewed every country's data set separately to check for variations in item loadings. We share the findings for the additional PCA analysis below.

**Table 9. Factor loadings, US, China and Morocco**

Item	Variables	Comp 1 Loading US ( $\lambda = 6.611$ )	Comp 1 Loading China ( $\lambda = 4.736$ )	Comp 1 Loading Morocco ( $\lambda = 6.649$ )
1	The organization treated me with dignity.	<b>0.334</b>	<b>0.321</b>	<b>0.309</b>
2	The organization treated me with contempt.	0.192	0.157	0.285
3	The organization representative introduced themselves when we first met.	0.171	0.281	0.212
4	The organization took decisions without my consent.	0.184	0.188	0.239
5	The organization representative discussed with me the details of the procedure.	0.261	0.288	0.273
6	The organization respected my cultural traditions and habits.	0.200	0.283	0.279
7	The organization representative often spoke in a language I did not understand.	0.096	0.134	0.103
8	The organization representative listened to my requests.	<b>0.306</b>	0.298	0.289
9	I felt empowered by the organization.	<b>0.310</b>	<b>0.314</b>	0.275
10	I felt respected by the organization.	<b>0.358</b>	<b>0.336</b>	<b>0.334</b>
11	I felt valued by the organization.	<b>0.347</b>	<b>0.323</b>	<b>0.336</b>
12	I felt supported by the organization.	<b>0.360</b>	<b>0.311</b>	<b>0.318</b>
13	The aid I received was tailored for my benefit.	<b>0.321</b>	0.276	0.271

\*Note: The study extracts component 1 only to represent the respectfulness scale's items. It is done to develop a single and unique measure of Felt Respect for Dignity. The choice of single component/factor (component 1) explains the maximum proportion of variance- US (50.90%), China (36.40%) and Morocco (51.10%). The total number of observations in US data is 214, China data is 233 and Morocco data is 270.

For the merged data set, we conducted additional analysis to check factor loadings and variance when both component 1 and component 2 are considered. We share findings for the same below.

**Table 10. Factor Loadings, Component 1 and 2, Merged data set**

Item	Variables	Comp1 ( $\lambda = 6.234$ )	Comp 2 ( $\lambda = 1.712$ )	Unexplained
1	The organization treated me with dignity.	0.285	0.163	0.347
2	The organization treated me with contempt.	0.025	<b>0.538</b>	0.336
3	The organization representative introduced themselves when we first met.	0.255	-0.035	0.646
4	The organization took decisions without my consent.	0.023	<b>0.548</b>	0.316
5	The organization representative discussed with me the details of the procedure.	0.297	-0.011	0.497
6	The organization respected my cultural traditions and habits.	0.275	-0.041	0.590
7	The organization representative often spoke in a language I did not understand.	-0.087	<b>0.594</b>	0.335
8	The organization representative listened to my requests.	0.288	0.100	0.419
9	I felt empowered by the organization.	<b>0.345</b>	-0.121	0.390
10	I felt respected by the organization.	<b>0.349</b>	0.053	0.240
11	I felt valued by the organization.	<b>0.359</b>	0.000	0.253
12	I felt supported by the organization.	<b>0.358</b>	-0.002	0.259
13	The aid I received was tailored for my benefit.	<b>0.316</b>	-0.005	0.425

\* Note: The study also tested whether more than one component could represent the respectfulness scale's items. Here, component 1 consists of five factor loadings, while component 2 consists of three similar items. Since the study focused on a single and unique measure of Felt Respect for Dignity, it preferred component 1 over component 2, which accounts for most variance (47.95%). The total number of observations in the merged data (US, China and Morocco) is 717.

### Appendix D. Convergent validity - additional statistical tables

We reviewed convergent validity of the new five item felt respect for dignity measure with various other scales recommended by the literature. The US survey considered all the scales included to test for convergent validity. Below we share the correlation details for each measure, specifically tested in the US .

**Table 11. Pairwise Correlation, US Data Set**

Variables	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
(1) Respectfulness	1.000											
(2) Self Dehumanization	-0.800*	1.000										
(3) Social Desirability	0.038	-0.070	1.000									
(4) Happiness	0.179*	-0.293*	0.386*	1.000								
(5) Self Efficacy	0.181*	-0.207*	0.359*	0.601*	1.000							
(6) Cooperation	0.072	-0.200*	0.443*	0.205*	0.110	1.000						
(7) Self Integrity	0.238*	-0.303*	0.395*	0.661*	0.798*	0.268*	1.000					
(8) Dignity	0.207*	-0.221*	0.076	0.102	0.282*	-0.080	0.364*	1.000				
(9) Face	0.124	-0.106	0.288*	0.187*	0.235*	0.319*	0.369*	0.102	1.000			
(10) Honor	0.057	-0.068	0.032	0.117	0.128	0.043	0.165*	0.148*	0.309*	1.000		
(11) Felt disrespect	-0.372*	0.446*	-0.266*	-0.302*	-0.335*	-0.375*	-0.389*	-0.255*	-0.276*	-0.040	1.000	
(12) Political Efficacy	0.183*	-0.212*	0.249*	0.346*	0.356*	0.143*	0.347*	0.072	0.109	0.079	-0.226*	1.000

\* Note:  $p < 0.05$

We additionally also checked how each scale performed in the three countries (US, China and Morocco).

**Table 12. Reliability Coefficients Additional Measures**

<b>Construct Name</b>	<b>Scale Reliability Coefficient US</b>	<b>Scale Reliability Coefficient China</b>	<b>Scale Reliability Coefficient Morocco</b>	<b>Scale Reliability Coefficient Merged Data</b>
Self-Dehumanization	0.883			
Social Desirability	0.897			
Happiness	0.911	0.596	0.695	0.687
Self-Efficacy	0.944	0.840	0.863	0.888
Cooperation	0.850			
Self-Integrity	0.931			
Dignity, Honor and Face Culture	0.826			
Dignity	0.872			
Honor	0.832			
Face Culture	0.857			
Felt disrespect in everyday life	0.778	0.882	0.770	0.810
Political Efficacy	0.615			

### Appendix E: PCA & Convergent Validity, Lower Income Subgroup

We also reviewed the Lower Income Subgroup as a separate demographic subgroup (Income < \$10,000). Below we share the factor loadings for Comp 1 from the PCA analysis; and pairwise correlations with existing measures, specifically for this demographic group.

**Table 13. Factor Loadings for Component 1, Lower Income Subgroup (N = 179)**

Item		Comp1	Unexplained
1	The organization treated me with dignity.	<b>0.318</b>	<b>0.384</b>
2	The organization treated me with contempt.	0.254	0.605
3	The organization representative introduced themselves when we first met.	0.197	0.763
4	The organization took decisions without my consent.	0.215	0.717
5	The organization representative discussed with me the details of the procedure.	0.253	0.609
6	The organization respected my cultural traditions and habits.	0.271	0.552
7	The organization representative often spoke in a language I did not understand.	0.091	0.949
8	The organization representative listened to my requests.	<b>0.310</b>	<b>0.414</b>
9	I felt empowered by the organization.	0.271	0.550
10	I felt respected by the organization.	<b>0.352</b>	<b>0.243</b>
11	I felt valued by the organization.	<b>0.357</b>	<b>0.220</b>
12	I felt supported by the organization.	<b>0.333</b>	<b>0.323</b>
13	The aid I received was tailored for my benefit.	0.268	0.561

*Note: The respondents rated each of the above statements on a 5-point Likert Scale ranging from Strongly Disagree to Strongly Agree in reference to the interaction with the police/healthcare/financial services described prior.*

**Table 14. Pairwise Correlation, Merged Data Set**

Variables	(1)	(2)	(3)	(4)
(1) Respectfulness	1.000			
(2) Happiness	0.307*	1.000		
(3) Self Efficacy	0.280*	0.540*	1.000	
(4) Disrespect	-0.198*	-0.171*	-0.252*	1.000

\*\*\*  $p < 0.01$ , \*\*  $p < 0.05$ , \*  $p < 0.1$

## Appendix F. Translated measure

We have translated the recommended five-item measure into a number of languages to ease future research: English, Mandarin, Arabic, French, Hindi and Swahili.

**Table 15. Translated measure**

<p><b>English</b></p>	<p>Thinking about your last discussion with _____, please rate your experience on the statements below on a scale from 0 to 4</p> <p>0- Totally Disagree 1- Disagree 2- Neither agree nor disagree 3- Agree 4-Totally Agree</p> <p>The organization treated me with dignity. The organization representative listened to my requests. I felt respected by the organization. I felt valued by the organization. I felt supported by the organization.</p>
<p><b>Mandarin</b></p>	<p>请从1-4 中选出您对这个问题的认同程度</p> <p>0-强烈反对 1-反对 2-一般 3-同意 4-强烈同意</p> <p>这个组织给我尊严的对待. 该组织的代表听取了我的需求. 我感觉到这个组织对我的尊重. 我认为这个组织重视我. 我感觉得到了这个组织的支持.</p>
<p><b>Arabic</b></p>	<p>إلى أي حد تتفق مع هذه العبارة؟</p> <p>0- لا أوافق بشدة 1- لا أوافق نوعا ما 2- محايد 3- أوافق نوعا ما 4- أوافق بشدة</p> <p>المؤسسة عاملتني بكرامة استمع ممثل المؤسسة لطلاباتي شعرت باحترام المؤسسة</p>

	شعرت بتقدير المؤسسة شعرت بدعم المؤسسة
<b>French</b>	<p>En pensant à vote dernière discussion avec _____ veuillez évaluer vote expérience sur les déclarations ci-dessous sur une échelle de 0 à 4, où:</p> <p>0 = Pas du tout d'accord 1 = Pas d'accord 2 = Ni d'accord ni en désaccord 3 = D'accord 4 = Tout à fait d'accord</p> <p>L'organisation m'a traité avec dignité. Le représentant de l'organisation a écouté mes demandes. Je me suis senti respecté par l'organisation. Je me sentais valorisé par l'organisation. Je me suis senti soutenu par l'organisation.</p>
<b>Hindi</b>	<p>_____ के साथ अपनी पिछली चर्चा के बारे में सोचते हुए, कृपया नीचे दिए गए वाक्यों पर अपने अनुभव को 0 से 4 के पैमाने पर रेट करें।</p> <p>0- पूरी तरह असहमत 1- असहमत 2- ना तो सहमत और ना ही असहमत 3- सहमत 4-पूरी तरह से सहमत</p> <p>संस्था के प्रतिनिधि ने मेरे साथ इज्जत से व्यवहार किया। संस्था के प्रतिनिधि ने मेरी बात सुनी और समझी। संस्था द्वारा मुझे सम्मानित महसूस हुआ। संस्था ने मुझे महत्वपूर्ण व्यक्ति को महसूस कराया। मुझे संस्था का सहारा महसूस हुआ।</p>
<b>Swahili</b>	<p>Ukifikiria kushusu majadiliano yako ya mwisho na _____, tafadhali eleza uzoefu wako kwa kauli zifuatazo kwa kipimo cha 0 hadi 4</p> <p>0- Sikubali kabisa 1- Sikubali 2- Sikubali wala sikatai 3- Nakubali 4- Nkubali kabisa</p> <p>Shirika lilinitendea kwa heshima Mwakilishi wa shirika alisikiliza maombi yangu Nilihisi kuheshimiwa na shirika Nilihisi kutathamaniwa na shirika Nilihisi kusaidiwa na shirika</p>

## Appendix G. Comparing existing measures

We compare existing measures on five criteria: whether they are grounded in a clear theory of dignity compatible with our own approach to the construct; whether they can (through subjectivity) capture the variance in definitions of respect for dignity across different cultures, people and situations; whether they could be adapted to multiple categories of interaction, or are limited to only one domain (e.g. healthcare); and whether they report validation statistics in one or in more than one country.

**Table 16. Comparison of existing measures**

Measure	Clear theoretical grounding	Captures variance in definitions of dignity	Adaptable to multiple interaction contexts	Validated in one country	Validated in multiple countries
Autonomy, dignity, trust index (Shapiro, 2019)	No	Yes	Yes	No	No
Patient Dignity Inventory (Chochinov et al, 2008)	Yes	No	No	Yes	Yes
ICU RESPECT (Geller et al, 2016)	Yes	No	No	Yes	No
Hameed & Avan 2018	No	No	No	Yes	No
Azhar et al, 2018	No	No	No	Yes	No
Kruk et al, 2018	No	No	No	Yes	No
Sando et al, 2016	No	No	No	Yes	No
Himanen 2014	Yes	No	No	No	No
Afrobarometer (Bratton et al, 2019)	No	Yes	Yes	No	No
Integrity Action (2008)	No	Yes	Yes	No	No
Sauti za Wananchi	No	Yes	Yes	No	No
Philanthropy for Social Justice & Peace (2018)	No	Yes	No	No	No
World Humanitarian Summit (2015)	No	Yes	Yes	No	No
Lalljee et al, 2007 <sup>14</sup>	Yes	Yes	Yes	Yes	Yes
Tyler & Smith, 1999	No	No	Yes	Yes	No
Simon & Stürmer, 2003	No	No	Yes	Yes	No
Smith & Tyler, 1997	No	No	Yes	Yes	No
DeCremer, 2002	No	No	Yes	Yes	No
Ellemers et al, 2004	No	No	Yes	Yes	No
Couple's Respect Questionnaire (Eckstein et al, 2014)	No	No	No	No	No

<sup>14</sup> Lalljee et al measure something slightly different - whether people embrace an ethic of respecting the dignity of others, whereas we measure whether people experience respect for their dignity from others.

Respect Toward Partner scale (Hendrick & Hendrick, 2006)	No	No	No	No	No
Dignity Perceptions Scale (Leshem & Sagy, 2020)	No	No	Yes	Yes	No
NHS Voices survey	No	No	No	Yes	No