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**MASTERTHESIS**

**LOVE THE WAY YOU LIE**

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## **Abstract**

Verschillende auteurs schreven al over het fenomeen 'misleiding en liegen' en onder welke omstandigheden dit gedrag naar boven komt (Cappelen, Sorensen & Tungodden, 2013; Gündüz, 2017; DePaulo & Kashy, 1998), maar nog nooit eerder werd er dieper ingegaan op oneerlijk gedrag in intieme relaties en hoe mensen zelf oneerlijk gedrag zouden omschrijven. Aangezien definities van oneerlijk gedrag altijd van wetenschappers komen en oneerlijk gedrag kan verschillen naargelang de relatie die personen hebben, is het belangrijk om naar dit onderwerp extra onderzoek rond uit te voeren. In deze studie wordt er door middel van een online survey met open en gesloten vragen gekeken naar hoe mensen misleiding en liegen zelf definiëren. Bovendien wordt de relatie tussen dit soort gedrag en verschillende andere factoren, namelijk persoonlijkheid, attachment style en relatiekwaliteit, bekeken. Voor het eerst in dit soort onderzoek wordt er gebruik gemaakt van de moral disengagement theory (Bandura, 2002) als theoretisch kader. Resultaten tonen aan dat vooral relatiekwaliteit en relatieduur een sterke correlatie met het gebruik van misleiding en leugens in intieme relaties lijken te hebben. Enkele persoonlijkheidskenmerken lijken ook significant te correleren. Wat betreft het definiëren van oneerlijk gedrag, zien we dat misleiding aanzienlijk makkelijker te definiëren is dan liegen. In het laatste geval lijkt er nogal wat onenigheid te ontstaan over wat die term net inhoudt. Aangezien dit soort onderzoek nog in zijn kinderschoenen staat, zijn er nog verschillende elementen die een invloed hebben op oneerlijk gedrag en die in toekomstig onderzoek onder de loep kunnen genomen worden.

**Sleutelwoorden:** Misleiding; Liegen; Moral disengagement; Relatiekwaliteit; Persoonlijkheid; Attachment Style

**Aantal woorden:** 14.897

## **Preface**

This study has been carried out during the global Covid-19 pandemic. During the datacollection and the processing of the data, daily life in Belgium had been on hold. The national government issued a 'soft lockdown', meaning that most of the Belgian employees and students had to work and study at home instead of at the actual workplace or school campus. This situation did not affect the way the data was being collected, as an online survey had been planned before the lockdown took place. However, these measures and their implications could have had an influence on the actual datacollection. Possible participants found themselves in more complicated and stressful situations, where they did not have time or dedication to participate in scientific research studies. This may have caused a hindered datacollection.

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## Introduction

*"It's always better to lie than have the complicated discussion. Except with you"*  
(Crane, Kauffman, Kunerth & Weiss, 2002).

This quote, an extract from popular television series *'Friends'*, introduces the topic of this paper: motives for lie-telling and deception in intimate relationships. Over the past decades, there has been an upcoming interest in dishonest behavior. Various fields of research tried to cover this topic, such as communication studies (e.g., Guthrie & Kunkel, 2013), psychology (e.g., DePaulo & Kashy, 1998), relationship studies (e.g., Cole, 2001), and economic behavior, where researchers examined whether people lie more in different market oriented situation (e.g., Cappelen, Sorensen & Tungodden, 2013). Based on these studies, it is well known that people lie more to strangers than to their friends (e.g., DePaulo & Kashy, 1998). In addition, lies told to our friends are more altruistic oriented compared to lies told to strangers, which are more selfish (Chakravarty, Ma & Maximiano, 2015). There are some theories about why people lie to others (Cole, 2001; Levine & Knapp, 2008; DePaulo & Kashy, 1998). One of the common recurring motives is avoiding negative conversations, as depicted in the quote above. But what about lies told to romantic partners?

Despite this rising interest in dishonest behavior and the high prevalence of lying, the knowledge about deception and lie-telling in intimate relationships is surprisingly small. More specifically, no previous research has focused on why people use deception or lies in romantic relationships. Since deception also captures the act of lying, and many other acts of distorting the truth (Guthrie & Kunkel, 2013), we continue this research focusing mainly on the first concept, deception. We also opted for this approach because researching lie-telling behavior is relatively new, which gives the opportunity to gain access to new insights regarding deception and lie-telling in intimate relationships.

To discover more about the motives why people use dishonest behavior in romantic relationships, we rely on Bandura's moral disengagement theory (Bandura, 2002). By

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conducting an online survey, we use a combination of questions (open-ended questions and scales) to gain information about the reasons why people use deception and lies in their intimate relationships, and which factors might play a role in this process.

This research is of great scientific interest. As there is still little known about why people lie in romantic relationships, this paper can bring new insights which can be useful in relation studies, communication studies, psychology and even economic behavior studies. More research on this topic also has some social implications. As DePaulo, Kashy, Kirkendol, Wyer and Epstein (1996) already touched upon, lying and deception could have mental consequences. Social interactions could become less pleasant and less intimate when one of the participants of this interaction tells a lie. People could also feel distress when telling a lie, whereas this feeling was not present before (DePaulo et al., 1996). Other research showed that people who tell lies may feel a sense of guilt, even when the lie that was told was not discovered by anyone else, or that their conversation partner may lose trust in the person who told the lie (Peterson, Peterson & Seeto, 1983). With more insights to follow, we could all use those pieces of information to optimize communication in our relationships, romantic or not.

In short, this paper, 'Love the Way You Lie'<sup>1</sup>, examines the reasons why people lie in romantic relationships, as there is little to no research about this specific topic. By using a survey-based research strategy, we will be able to link different components (moral disengagement, personality, attachment style and relationship quality) to this behavior and fill in a significant gap in scientific knowledge. This paper starts with an overview of existing literature, followed by a detailed section about the survey we distributed. Then we report the results and we end with a discussion of these results and suggestions for future research.

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<sup>1</sup> The title of this paper is based on the 2010 song 'Love the Way You Lie' by Eminem and Rihanna



## Literature

### Telling lies

**Deceptive acts.** As lying is a complicated subject, we first take a look at the bigger picture, namely deceptive acts. The key element of this kind of behavior is intentionally misleading others (Levine & Knapp, 2018). This implies that whether the deceit is implicit or explicit, the choice to use deceptive acts is a deliberate one, consciously made (Levine & Knapp, 2018). As a result, honest mistakes are excluded, as they are not intentionally made (Levine & Knapp, 2018). As stated in Borum (2010), “deception ... is about something that has happened or is happening” (p. 8). This implies that deceit always has something to do with acts that already have taken place or are happening right now. There is no future element in deceit.

Authors propose different reasons as for why people use deceit. Some of them keep it more general (e.g., Levine & Knapp, 2018; Mead, Baumeister, Gino, Schweitzer & Ariely, 2009), others look more into the reasons of why romantic partners specifically use deception (e.g., Cole, 2001). The simplest explanation of why people use deceptive acts comes from Levine and Knapp (2018): sometimes the truth is a problem itself. In that case, deception is a way around it. People are honest most of the time, and tell the truth when honesty works fine, but they tend to use deceptive acts when the truth is more problematic. Mead et al. (2009) conducted a study in order to find out which time of the day the most dishonest behavior occurred. They concluded that the later it is, the more people used dishonest behavior instead of honest communication. This leads up to the idea that self-control depletion (the gradual reduction of the “capacity to alter one’s responses, such as by overriding some impulses in order to bring behavior in line with goals and standards” (Mead et al., 2009, p. 594)) influences the choice between honesty and dishonesty (Mead et al., 2009).

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As mentioned above, Cole (2001) recognizes different possible explanations why especially romantic partners use deception in their relationships: reciprocity, avoiding punishments and intimacy needs. Firstly, people have a strong sense of reciprocity in their relationships, which means that they want to return favors to avoid debts. They also like to return these favors with the same means as they have been given. For example, if someone gets you a gift, you are more inclined to buy that person a gift too, instead of doing something else. This principle can also be applied on dishonest behavior (Cole, 2001). When your partner uses a deceptive act, you are more likely to do the same (Cole, 2001).

Partners may also use dishonest behavior when they face some sort of punishment when they would tell the truth, to avert this punishment. This joins the short explanation of Levine and Knapp (2018) as stated above, in which they state that people use dishonest behavior when the truth itself is problematic. The last reason found by Cole is intimacy needs. DePaulo and Kashy (1998) already claimed that people use deception to set boundaries and to control the amount of information they reveal to others. Cole (2001) further explains that this kind of behavior is used by people uncomfortable with intimacy in order to keep others at a distance. He concludes by arguing that a combination of these three explanations, reciprocity, avoiding punishments and intimacy, is also possible.

**Lying: definitions in literature.** Surprisingly enough, only 45% of deception are lies (Guthrie & Kunkel, 2013), even though it is a common phenomenon. Maier and Lavrakas (1976) state that most people have experienced lying in their lives, both as a liar and as a listener. This statement is confirmed by other researchers who write that lying is a part of everyday social life (Kashy & DePaulo, 1996; Gündüz, 2017).

But what do we define as a lie? Koehn (1999, as cited in Prater & Kiser, 2002) describes a lie as “any misrepresentation, inflation or falsification” (p. 9). Vrij (2008, as cited in Gündüz, 2017), made his own definition, which adds more depth to the previous definition: “A lie is a deliberate successful or unsuccessful effort of an individual without any stimulus to

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create a belief that the source is not true” (p. 152). Another definition comes from Turri and Turri (2015), who say that “a lie is a dishonest assertion. You lie if you say something which you think is false in order to deceive your audience into believing it. Lying does not require your assertion to be objectively false, only that you believe it is false” (p. 161). This statement includes the fact that the lie someone tells, does not have to be false. It is enough that the lie-teller believes the statement to be false. In that case, the statement itself may be true.

DePaulo, Ansfield, Kirkendol and Boden (2004) make a distinction between serious lies and everyday lies, based on diary research of DePaulo, Kashy, Kirkendol, Wyer and Epstein (1996). Serious lies are mostly about distressing, shameful, immoral or illegal things. The truth about these matters could possibly destroy relationships, reputations and job securities. Everyday lies, on the other hand, are more about feelings, preferences, opinions, ordinary achievements and failures. The serious lies are planned, whereas everyday lies are made up on spot.

Regardless of the nature of the lie, most people do not approve of lies (Gündüz, 2017), and thus have a negative attitude about lying. There are, however, some exceptions and differences according to the kind of lie. Lies which could cost the listener money or trouble are considered reprehensible. Other lies are more or less accepted (Maier & Lavrakas, 1976). The same lie told by someone with a higher status than the listener is viewed as more negative and is less accepted than that lie told by someone with the same or a lower status. Lying to a friend was also found more reprehensible than lying to a stranger, because of the high monetary and psychological costs (Maier & Lavrakas, 1976).

**Determinants.** Telling a lie is not always a black and white picture. Research has already proven that there are different factors which could play a role in the kind of lie that is told and the frequency with which lies are told. The two most obvious demographic variables that have been investigated in relation to lie-telling are age and gender. These studies indicated that younger people tend to lie more often than adults (Levine, Serota, Carey &

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Messer, 2013; DePaulo, Kashy, Kirkendol, Wyer & Epstein, 1996). Regarding gender, it has been found that women tend to tell more lies about other people, whereas men tell lies which place them in the center (Gündüz, 2017).

The kind of message someone is trying to get across may have an influence on the fact of whether they would opt for a lie or not. People are less likely to lie when the message is personal, e.g. about their own characteristics or preferences (Cappelen et al., 2013). The relationship with the listener affects the lie-telling as well. Friendship ties seem to increase preferences for telling the truth (Chakravarty et al., 2015). When lies are told to friends, these lies are more often altruistic than lies told to strangers (Chakravarty et al., 2015; DePaulo & Kashy, 1998). Above this, lies told to people closer to the lie-teller are more often discovered than lies told to acquaintances (DePaulo & Kashy, 1998), which may be an explanation as to why people lie less to their friends than to acquaintances. When lying to your spouse, lies are more about financial matters than the lies told by single people (Chakravarty et al., 2015). The quality of the relationship in which the lie is told, also affects lie-telling: high-quality relationships lead to fewer lies (Kashy & DePaulo, 1996).

There are some traits and attributes specific to the lie-teller which seem to have an influence on the kind of lie. People who are highly motivated by social preferences are less likely to lie, because they are averted from it (Cappelen et al., 2013). Pro-social individuals, too, are less likely to lie (Chakravarty et al., 2015). Levine and Knapp (2018) put forward that personality could play a role in the choice between telling the truth or telling a lie. This statement is confirmed by Heck, Thielmann, Moshagen and Hilbig (2018) who found that the personality trait Honest-Humility, one of the six personality dimensions of the HEXACO-model, is a strong predictor of dishonest behavior. Giluk and Postlethwaite (2014) also confirm the statement of Levine and Knapp (2018), explaining that there is a correlation between the academic dishonesty and the personality of the student. More precisely, students who score high on conscientiousness and agreeableness are less likely to cheat than students whose score is much lower.

**Motives and mechanisms.** If people disapprove of lie-telling, why do they keep on telling lies? There are different reasons for someone to tell a lie. We will discuss some of the most recurring motives. Firstly, avoiding punishment or blame is a common motive (Guthrie & Kunkel, 2013; Levine & Knapp, 2018). People tell lies when they want to escape the negative consequences of telling the truth. Secondly, a lie can also be used to establish relational control or autonomy (Guthrie & Kunkel, 2013; Levine, Serota, Carey & Messer, 2013). Although most of these reasons are predominantly negative, people may also tell a lie to encourage others, to avoid hurting them, to help build self-esteem, to show support or to protect (Levine & Knapp, 2018; Hart, Jones, & Terrizzi, 2019). Generally speaking: people tell lies because they want to accomplish social goals (Kashy & DePaulo, 1996).

Jacobsen, Fosgaard and Pascual-Ezama (2018) conducted a study to find the main theories that explain why people lie. They distinguished the following six theories: economic model of crime and dishonesty, moral balance model, self-concept maintenance theory, self-serving justifications, bounded ethicality and ethical blindness and moral disengagement theory. This study focusses on the moral disengagement theory by Bandura (2002). Moral disengagement explains why people are able to lie themselves, even when they condemn dishonest behavior in others as discovered by Günduz (2017).

We chose this theory in response to the 2016 study of Kokkinos, Voulgaridou and Markos. They discovered that moral disengagement as well as friendship quality are mediators in the relationship of personality and relational aggression. In their study, they examined the relation between personality and relational aggression. To measure relational aggression, they used the 5-item relational aggression subscale of the Children's Social Behavior Scale – Self Report. This subscale uses questions such as “Some kids tell lies about classmates so that the other kids won't like the classmates anymore. How often do you do this?”. In addition to this, the researches declare that they see relational aggression as manipulation and group exclusion. This kind of behavior, especially the subscale and the notion of manipulation, match closely with our own research topic: dishonest behavior in

intimate relationships. Moreover, the research of Kokkinos et al. (2016) also included some kind of interpersonal relationship, namely friendships, which shows similarities with our study as well. Since Kokkinos et al. advised to consider moral disengagement, we focus on this theory.

### **Morality**

**Definitions and influences.** Morality is not a steady concept. Robles (2011) even describes it as something mallow. "Morality encompasses the concepts of interactional commitment and responsibility, judgment and evaluation, beliefs and values, and ethical guidelines where participants must also deal with problems of difference" (p. 34). "Morality is often taken to refer to the social and cultural senses of persons and behaviors which are good (and right) or bad (and wrong) based on descriptive or normative judgments made by particular groups of people" (Stace, 1937, as cited in Robles, 2011) (p. 5). Regarding moral dilemmas and choices, men and women seem to deal differently with moral situations. For women, the emphasis lays more on care, responsibility and love, whether men see dilemmas more as an issue of justice (Cortese, 2001). This implies that men see morality as justice in terms of rules and rights, and for women, it is all about relationships, care and responsibility (Gilligan, 1982, as cited in Cortese, 2001).

**Moral disengagement.** One of the most important mechanisms behind the concept of morality is Bandura's moral disengagement. When people lie, they experience moral disengagement, a mechanism which allows people to behave immorally without feeling bad about it. This mechanism seems to make them "able to excuse themselves from the moral rules that they apply to other people" (Heck et al., 2017, p. 360). Moral disengagement makes it easier to use dishonest behavior. Remarkably, people only apply moral disengagement to their own dishonest behavior. This means they do not apply this technique in case of morally good behavior, or when other people lie or deceive (Heck et al., 2017). This finding connects with the study of Gdz (2017), who states that people do not approve

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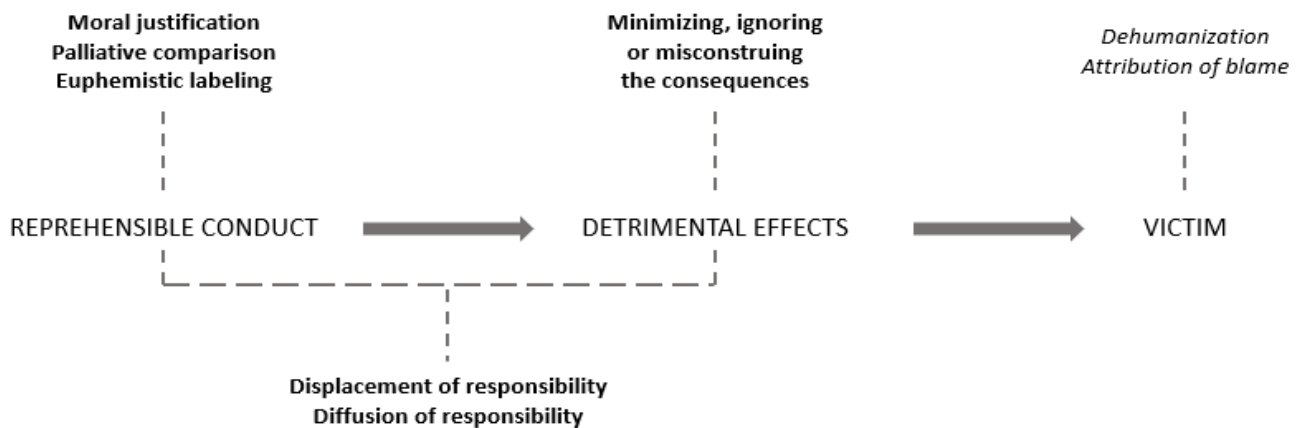
of others telling lies, but still do so themselves. The framework of moral disengagement could thus explain why people use dishonest behavior such as lie-telling and deception.

Morality is embedded in a broader context of self-organizing, self-reflective and self-regulative mechanisms, such as moral disengagement (Bandura, 2002). Moral disengagement refers to “eight interrelated cognitive mechanisms that allow us to sidestep our internalized moral standards and behave immorally without feeling attendant distress” (Moore, 2015, p. 199). Figure 1 shows how moral disengagement takes place. As stated above, there are eight different sets of disengagement practices: reconstruction of behavior, euphemistic labelling, advantageous comparison, displacement of responsibility, diffusion of responsibility, disregard / distortion of consequences, dehumanization and attribution of blame (Bandura, 2002). These practices contribute to the statement that “moral standards are no fixed internal regulators of conduct” (Bandura, 2002, p. 102), but can differ across situations. All these practices have a place in Bandura’s scheme of moral disengagement, which operates through a self-regulatory system.

Bandura, Barbaranelli, Caprara and Pastorelli (1996) distinguish four major steps in the self-regulatory system where moral disengagement can occur, which can lead to harmful and unethical behavior. These four steps are moral justification, minimizing, dehumanization and displacement. These steps are also part of the different sets of disengagement practices. The other four steps are also given a place in the self-regulatory system, next to the four major steps (Figure 1).

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Figure 1: Moral Disengagement. Mechanisms of the self-regulatory system through which moral disengagement may occur. Based on Bandura (1986) as cited in Bandura (2002). Own adjustments, bold, in accordance with survey expectations



The first major step relates to the construal of unethical behavior itself and takes place at the level of reprehensible conduct. The process of moral justification justifies the rightness of actions, even when these actions are harmful. This can also be done through euphemistic labelling, where people use language to mask reprehensible conduct. Palliative or advantageous comparison is also a way to justify conduct. With this strategy, the liar will compare his or her behavior with behavior that is worse than his or hers. Minimizing, the second step, causes people who behave unethically to avoid facing the harm they have caused, or to minimize this. Disregard / distortion of consequences has the same effect. This step can be found at the level of detrimental effects. Step three, found at the level of reprehensible conduct and detrimental effects, is all about displacement / diffusion of responsibility. This can be done in different ways, for example by making decisions as a group, so that no one really feels responsible. The last step can be found on the level of the victim and causes dehumanization. The person who undertakes unethical action no longer sees the victim as a person with feelings. This can also cause attribution of blame, where the victim gets blamed for the reprehensible conduct of the offender (Bandura et al., 1996; Bandura, 2002).



**Morality in interpersonal relationships.** Morality has an omnipresent appearance in interpersonal relationships. As Robles (2011) states: “Social interaction is moral: we are accountable and judgable for our actions” (p. 27). Everything we do and say is our own responsibility. Morality helps us to make sense of everything that bonds us in close interpersonal relationships (Robles, 2011). Other authors even claim that morality is an “intrinsically interpersonal matter” (García & Ostrosky-Solís, 2006, p. 350). Moral prescriptions are not defined by social context, but by experiences with interpersonal relationships. These experiences include damaging others, violating rights and conflicts between different opinions (García & Ostrosky-Solís, 2006). The actions we carry out, are being judged based on the consequences they have, since they affect other people. When we look at the moral disengagement theory, we can see the same link between morality and interpersonal relationships. Our behavior has an impact on others, and thus has an impact on our relationship with them. Even though women define moral behavior through others, care and relationships, both men and women signal that honesty, trust and communication are important in relationships (Cortese, 2001).

### **Relationships**

**Development.** As morality affects relationships, we will firstly look closer at interpersonal relationships. The term ‘interpersonal relationships’ is an umbrella term for a lot of different concepts. Sprecher and Regan (2002) defined five different types of relationships: opposite-sex friends, same-sex friends, casual sex, dating and marriage. These different kinds of relationships all desire the same traits and seem to develop in a similar way. In 1986, Perlman and Fehr made an overview of the existing theories on friendship development. They made four different categories: reinforcement theories (we like people who provide us with rewards), exchange and equity (liking goes beyond rewards, it is also about investments), cognitive consistency (people have a need for balance) and developmental theories (what happens to relationships over time?). We will be focusing on the last category, since we already discovered that development is a frequently recurring

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theme in interpersonal research, concerning morality (e.g., Kohlberg, 1969 as cited in Donenberg & Hoffman, 1988), communication (e.g., Knapp & Vangelisti, 2005), relationships (e.g., Furman & Winkles, 2012) and attachment (e.g., Tuckker & Anders, 1999).

Different authors explain different phases of relationships (e.g., Furman & Winkles, 2012; Knapp & Vangelisti, 2005; Welch & Rubin, 2002; Carpenter & Greene, 2015). A 2005 study focusses more on the communication side of relationship development (Knapp & Vangelisti, 2005). Knapp and Vangelisti distinguish five different stages. This distinction is for educational purposes only. In real life, these stages flow together and have all characteristics of the stages before and after. In the first stage, initiating, communication is used to present oneself and to come together. In the experimenting stage, the second one, people try to discover the other person and to get to know some basic information, such as demographics. There are not a lot of relationships which go beyond this stage up to the next stage, intensifying. In the stage of intensifying, two people become close friends and can request favors from each other. There also is an increase in personal disclosure. This can lead to the fourth stage: integrating. Here, two people almost seem to fuse with each other. This does not mean that they actually become one and lose their individuality. The last stage, bonding, consists of a public ritual that confirms the fourth stage to the world. The relationship is now more difficult to get out of (Knapp & Vangelisti, 2005).

Furman and Winkles (2012) discovered four different stages in romantic relationships specifically. These stages are called simple interchanges, casual dating, stable relationships and committed relationships. In the first stage, simple interchanges, two people try to get a sense of comfort around each other, so they are at ease when interacting with one another. When the two are comfortable enough, the relationship transitions to the second stage: casual dating. In this stage, affiliative behavior and sexual experimentation may occur. The third stage, stable relationship, is the stage where the people involved start to act as caregivers and attachment figures. Relationships in this stage are usually long-term and

exclusive. The last stage, committed relationship, a stable relationship becomes a marriage or a lifetime partnership (Furman & Winkles, 2012).

**Factors which influence relationship quality.** Not all relationships have the same quality: there are some factors which can influence relational development. Throughout the literature, different influences can be found.

**Demographic influences.** The first and most obvious one is gender. As Clark, Shaver and Abrahams (1999) discovered, gender differences play an important role in interpersonal relationships, especially when looking at communication styles. Men and women communicate in different ways. Tanner (1990, as cited in Kirtley & Weaver, 1999) even states that besides dialects, men and women speak different genderlects. Men's communication is more overt than women's. This has the most effect on the first stage of relationship development: the initiating stage. Males are more willing and more likely to ask someone out, or to initiate a relationship in general. Women, on the other hand, are less direct, less motivated and thus less likely to initiate contact (Clark et al., 1999).

Another important determinant in the first stage of dating is personality and interests. People tend to look for a romantic partner with a personality and interests similar to their own (Markey & Markey, 2007; Luo, 2009; Gonzaga, Campos & Bradbury, 2007). This, however, does not mean that their goal is always obtained. Partners are mostly not that similar as people wished, mainly because people stick with some influential factors, such as demographic variables and location. You may want a certain personality, but if you are stuck in your hometown, you may settle for less. Moreover, personality is a feature which is not immediately observable the moment you meet someone (Luo, 2009). This means that you may interpret someone's personality as the same as yours, but in reality, this may deviate from your original thoughts. In the later stages, Markey and Markey saw that similar characteristics (not all of them) are necessary for a loving and harmonious relationship, but there seems to be one main exception: dominance. Partners tend to be dissimilar in terms of

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dominance. Most of the time, we will find one partner who scores high on dominance, whereas the other partner will score high on submissive. We thus can conclude that the characteristics people find attractive in possible partners are important throughout the whole development of a relationship.

**Trust.** Similar to personality and interests, trust is also an important factor in the development of relationships. There are many references to the importance of trust in relationships (Fletcher, Simpson & Thomas, 2000; Baxter & Simon, 1993; Naudé & Buttle, 2000; Garthoeffner, Henry & Robinson, 1993; Seiffge-Krenke, 2003). Different authors have done an attempt to describe this complex concept (Nicholson, Compeau & Sethi, 2001; Borum, 2010; Larzelere & Huston, 1980), but a simple definition comes from Larzelere and Huston (1980): "Trust is most generally defined as a belief by a person in the integrity of another individual" (p. 595).

High levels of trust can be a condition for relationships to develop (Fletcher et al., 2000), but it is also a cornerstone for relationship commitment (Naudé & Buttle, 2000) and is a significant factor in romantic relationships, and thus also in the later stages of development. Furthermore, trust leads to successful relationships and improves communication, cooperation and satisfaction. It is considered "one of the most common attributes of relationship quality" (Naudé & Buttle, 2000, p. 360), together with satisfaction, commitment, closeness / intimacy, passion and love (Fletcher et al., 2000). The closer a relationship, the more important honesty may be (DePaulo et al., 2004). In short, trust is essential for a close relationship (Levine & Knapp, 2018).

**Attachment.** Another more complicated factor which has an influence on interpersonal relationships, and romantic relationships specifically, is attachment style (Furman & Winkles, 2012; Seiffge-Krenke, 2003). Furman and Winkles (2012) state that there are four central systems in romantic relationships: affiliation, sexuality, attachment and caregiving systems. These systems align with the developmental stages of a romantic

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relationship: simple interchanges, casual dating, stable relationships and committed relationships (Furman & Winkles, 2012). According to their research, attachment is of great importance in the last two steps of interpersonal relationship development and can thus influence interpersonal relationship quality. This claim is supported by Seiffge-Krenke (2003): romantic relationships integrate different factors, such as attachment. As attachment is a complicated concept, we will discuss it into greater detail.

### **Attachment styles**

**Definition.** Attachment theory is an alternative theory to the one that states that a child primarily develops a bond with its mother because she feeds it (Bowlby, 1982). Attachment refers to “embracing behaviors, affects, and cognitions that are organized or patterned in response to common variations of the care giver’s sensitivity to a child’s signals of proximity” (West, Rose, Spreng, Sheldon-Keller & Adam, 1998, p. 662). Another possible definition is provided by Bowlby (1982): “Attachment behaviour is any form of behaviour that results in a person attaining or maintaining proximity to some other clearly identified individual who is conceived as better able to cope with the world” (p. 668). This definition eliminates the thought that attachment has to be something between a child and its caregiver. This is important, because in adolescence, new bonds between peers are being formed, which replace the fading parent-child ones (West et al., 1998). Bowlby’s definition gives these new bonds the space to exist. The Bowlby definition also implies that we do not only love our parents because they provide us with food, but also because they protect us from the world and give us affection. In short, attachment is a biosocial process which runs parallel to the development of the bond between a child and its caregiver (Tucker & Anders, 1999).

**Effects on later relationships.** Attachment has an impact on interpersonal and romantic relationships. Attachment theory is considered to be an excellent predictor of relationship quality, even better than personality scales (Nofle & Shaver, 2006). Nofle and

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Shaver discovered two major dimensions of adult attachment style; attachment anxiety and attachment avoidance. Attachment anxiety refers to anxiety someone may have about rejection, abandonment or unlovability. Attachment avoidance, on the other hand, refers to the avoidance of intimacy and dependency (Nofhle & Shaver, 2006). Nofhle and Shaver (2006) also found that there are meaningful associations between these attachment styles and the Big Five personality dimensions, especially with the Neuroticism dimension. Their research also states that, even though personality is a good predictor of relationship quality, attachment style can predict this better (Nofhle & Shaver, 2006). Attachment avoidance in particular is, in their research, a strong predictor of relationship quality. From this result, we can deduct that attachment and attachment styles have an impact on romantic relationships, a conclusion Tucker and Anders (1999) also found in their research. More specifically, early experiences influence “a person’s expectations, emotions, defenses, and relational behavior in all close relationships” (Bartholomew & Shaver, 1998, p. 25), including romantic relationships.

These early attachment experiences express themselves through attachment styles, which are “a person’s characteristic ways of relating in intimate caregiving and receiving relationships with attachment figures, often one’s parents, children and romantic partners” (Levy, Ellison, Scott & Bernecker, 2011, p. 193). It can also be defined as “a constellation of knowledge, expectations, and insecurities that people hold about themselves and their close relationship” (Fraley & Roisman, 2019, p. 2). These attachment styles are based on Bowlby’s Internal Working Model, a scheme placing an individual and others into a context which would guide daily functioning (Chui & Leung, 2016). Bartholomew (1991, as cited in Bartholomew & Shaver, 1998) has fine-tuned this model using two underlining dimensions of the Internal Working Model: the Self Model and the Other Model (Chui & Leung, 2016; Bartholomew & Shaver, 1998).

The Self Model focusses on how someone feels and thinks about his- or herself. The positive end of this thinking is associated with self-worth and positive feelings. The other,

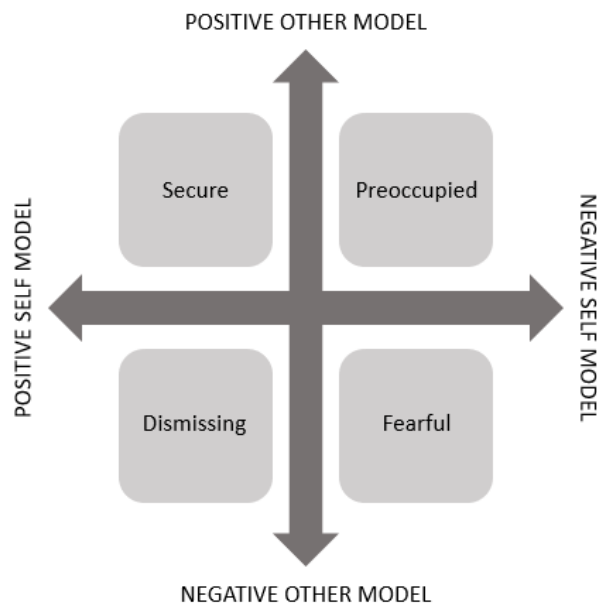
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negative end, links to self-blaming and strong negative feelings. The Other Model also has two ends of thinking, where the positive end leads to someone thinking that others are supportive. The negative end, however, results in people thinking that others are indifferent (Chui & Leung, 2016). These two dimensions of the Internal Working Model can be situated in a two-dimensional four-category model, which represents four different adult attachment prototypes (Figure 2).

The first prototype, secure adult attachment, is the combination of a positive Self Model and a positive Other Model. People who live by this prototype are people with a sense of self-worth and they are mostly comfortable with intimate relationships (Bartholomew & Shaver, 1998). People who are preoccupied, a mix of a positive Other Model and a negative Self Model, feel that others are able to give them safety and security. The negative Self Model makes them anxious and in search of acceptance (Bartholomew & Shaver, 1998). When looking at the fearful prototype, a combination of a negative Self Model and a negative Other Model, we see that the people who act following this prototype also are very dependent of the acceptance of others, just like the preoccupied prototype. The difference, however, is that fearful people avoid intimate relationships, in fear of being hurt (Bartholomew & Shaver, 1998). The last form of adult attachment, dismissing attachment, is characterized by a positive Self Model and a negative Other Model. This prototype also does not seek intimacy, but they have certain sense of self-worth, which makes them deny the value of intimate relationships (Bartholomew & Shaver, 1998). As shown above in the explanation of the four attachment styles, every one of them has an implication for intimate and romantic relationships and how people behave in this kind of relationships, including lie-telling and deceiving.

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Figure 2: Adult attachment prototypes, the concept of Self Model and Other Model (Chui & Leung, 2016)



## This study

Although there has been a lot of research focusing on the differences in lie-telling and use of deceptive acts in interpersonal relationships, such as relationships between friends, acquaintances or strangers (DePaulo & Kasy, 1998; Cappelen et al., 2013; Chakravarty et al., 2015; Maier & Lavrakas, 1976; Gündüz, 2017), there has not been a study which focuses on these phenomena in intimate or romantic relationships. Most of the conducted research also deals with either the use of deception or the use of lies (Jacobsen et al., 2018; DePaulo et al., 2004; Kasy & DePaulo, 1996). The difference between these two concepts, however, is not that clear (Guthrie & Kunkel, 2013). The definitions given in research are mostly posed by the scientists who conduct the research, without consulting other people like participants (Koen, 1999 as cited in Prater & Kiser, 2002; Vrij, 2008 as cited in Gündüz, 2017; Turri & Turri, 2015). To gain more information about how participants think about these concepts, we asked them open-ended questions to get a look at their own opinions and thoughts on these subjects. These open-ended questions also help to perform better research and may increase the practical implications of this study. From this, our first research questions can be written.



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RQ1a *What do people define as deceptive acts?*

RQ1b *What do people define as a lie?*

As for the motives to use deception or to tell lies, scientists already came up with different categories (Guthrie & Kunkel, 2013; Hart et al., 2019; DePaulo et al., 2004; Kashy & DePaulo, 1996; Levine & Knapp, 2018), but they all apply to interpersonal relationships, not to intimate relationships specifically. There could be some differences based on gender, age or duration of the relationship, which brings us to the next research questions.

RQ2a *Why do people use deceptive acts in intimate relationships?*

RQ2b *Why do people tell lies in intimate relationships?*

As seen above, there are different factors which have an influence on lie-telling behavior and the use of deceptive acts, such as personality (Heck et al., 2018; Levine & Knapp, 2018). Also, attachment proved to be a great determinant for lie-telling behavior (Levy et al., 2011; Noffle & Shaver, 2006; Fraley & Roisman, 2019; Tucker & Anders, 1999). Attachment theory is also proven to be a good predictor of relationship quality, along with personality (Noffle & Shaver, 2016). Since a link between attachment style and relationship quality (Noffle & Shaver, 2016; Levine & Knapp, 2018; Kashy & DePaulo, 1996) has been discovered, relationship quality could affect deceptive behavior in romantic relationships as well. Another indication to include relationship quality is the study of Kokkinos et al. (2016), in which they found that friendship quality is a mediator between personality and relational aggression. This information leads up to the next hypotheses.

H1a *Personality has an effect on the use of deceptive acts in intimate relationships.*

H1b *Personality has an effect on the use of lies in intimate relationships.*

H2a *Attachment style has an effect on the use of deceptive acts in intimate relationships.*

H2b *Attachment style has an effect on the use of lies in intimate relationships.*

H3a Relationship quality has an effect on the use of deceptive acts in intimate relationships.

H3b Relationship quality has an effect on the use of lies in intimate relationships.

For the last research question, we focus on the moral disengagement practices (Bandura, 2002). Güz (2017) already stated that people do not approve of lies, but tell them anyway. Heck et al. (2017) explained this behavior by telling that people use moral disengagement in a way to make themselves excuses for their own behavior. Other authors also pointed out the importance of morality in our lives (e.g., Robles, 2011; Tenbrunsel & Chugh, 2015; Kouchaki & Smith, 2014) or suggested to consider moral disengagement in relational aggression related studies (Kokkinos et al., 2016). As discussed earlier in this paper, there are eight different sets of disengagement practices (Bandura, 2002). The third research question then is the following.

RQ3a Which set of moral disengagement practices is the main driving force to commit deceptive acts in intimate relationships?

RQ3b Which set of moral disengagement practices is the main driving force to tell lies in intimate relationships?

## **Research design**

### **Method**

This research consists of an online survey. We opted for this choice because of the sensitive subject of the study. Internet surveys can guarantee anonymity, certainly in case of deviant or covert behavior (Van Selm & Jankowski, 2006). Another important positive aspect of an online questionnaire is its convenience. When completing a survey on the internet, participants can start the survey whenever they want or can, and they can pause and resume the questionnaire whenever they feel like it (Evans & Mathur, 2005). An online survey is also

easy to tailor to the participant, through means of paths and skip-questions (Van Selm & Jankowski, 2006). Other positive characteristics of an online survey are the attractiveness to a younger audience, the ease to analyze the responses, low costs and possible question diversity (Van Selm & Jankowski, 2006; Evans & Mathur, 2005). The received data were analyzed in the statistical program SPSS.

**Open-ended questions.** This study is both quantitative and qualitative based. The questionnaire consists of both scales and open-ended questions. We opted for this set up, because lie-telling behavior is a sensitive subject, and participants can tell their own story in the open-ended questions, without being influenced or judged by the researchers (Reja, Manfreda, Hlebec & Vehovar, 2003). Moreover, as this research is exploratory, open-ended questions are the better solution to gain new and more in-depth information. We used this type of questions to ask the participants their own interpretation of deception and lie-telling, the latest deceptive act the participant used in his or her relationship, the reason for using the deceptive act, whether or not the deceit was discovered and what the effect of the deceptive act was.

### **Sample**

In this research, we question young adults between twenty and thirty years of age, these ages included. We chose this age range based on statistics from the Belgian statistics institute (Statbel, 2019). Their official numbers for 2018 say that the average age for couples to start living together is around thirty. The most people, however, go and live together between the age of twenty and the age of thirty (Statbel, 2019). The largest group of these people find their own place between the age of twenty-five and thirty (Statbel, 2019). These facts in mind, we assume that most of the people in this age category have been in a relationship before moving in together. Because of this, we expect to find couples in different stages of relationships in this age category, such as people who have been together for a long time, as well as people who have just started dating, or have been in a relationship for

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not that long. That way, we can differentiate the participants according to the duration of their relationship. This implies that the participants have to be in an intimate relationship, but it does not matter how long they are already together with their partner. Relationship length will thus be one of the demographic variables we questioned in our survey.

Based on calculations with the GPower 3.1 tool, we aim to get a sample of 400 people. This estimation is based on the assumption that we will use F-tests to analyze the results we get back from the survey. A rather large sample also allows calculations and analyses with covariates if necessary. A sample of 100 people will also suffice to conduct the basic analyses such as correlation. The online survey will be distributed using snowball sampling through social media.

### **Dependent variables**

**Deceit.** Even though we already read some definitions of deceit above, for the purpose of this study, we are using a new one. In this research, we interpret deceit both as deceptive acts and lying, which is why we split up this research into two parts: deception and lying. This dichotomy is interesting for our exploratory research, as we give the participants the explicit opportunity to describe situations in which they lied as well as situations in which they used other means of deceit. Our new definition for deceit incorporates ‘intentionally misleading others’ (Levine & Knapp, 2018), whether it is successful or not (Koehn, 1999, as cited in Prater & Kiser, 2002). Altogether, it comes to this: *“Deception is the act of intentionally misleading others, whether this attempt is successful or not. It includes acts as lying, which is distorting the truth, not telling or hiding the truth to someone who expects to be told the truth, intentional ambiguous phrasing, and all other misleading acts.”*

We included an open-ended question in the survey which requests participants to think about their own definition of deception. After this question, we gave them our own definition. Then they were asked to tell their own story about deception, fitting the definition we provided. Along these questions, we also questioned their own impression of the amount

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of times they use deception in certain situations, by asking the participants to write down a number for each situation.

**Lying.** Similar to deceit, we also made a new definition for lying: *“Lying is the act of intentionally distorting, exaggerate or falsify the truth, whether this attempt is successful or not. A version of the truth, which does not match with the real version, is being told. To tell a lie, the person telling the potential lie has to believe that what he or she is telling, is not the truth. People may lie for every possible reason.”* This definition includes the elements Koehn (1999, as cited in Prater & Kiser, 2002) already described: misrepresentation, inflation or falsification. It also incorporates the notion that it does not matter whether the lie was successful or not, as already portrayed by Vrij (2008, as cited in Gündüz, 2017). Furthermore, it integrates the fact that a lie does not have to be objectively false, but that only the lie-teller has to believe that the lie is false (Turri & Turri, 2015).

Also similar to deceit, we included an open-ended question which requests participants to think about their own definition of lying. After this question, we gave them our own definition. Then participants were asked to describe their own story about lying, fitting the definition we provided. Along these questions, we also questioned their own impressions of the amount of times they tell lies in certain situations, by asking the participants to write down a number for each situation.

### **Independent variables**

All of the independent variables used in this study are scales. These scales were translated from the English language to the language of the participants, which is Dutch. After the translation, an independent student with a degree in English and Dutch translated the questions back to English for comparison. No fundamental mistranslations were discovered.

**Attachment style.** To measure attachment style, we use the Attachment Style Questionnaire, Short Form (Chui & Leung, 2016). This scale is based on the Attachment

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Styles Questionnaire of Van Oudenhoven, Hofstra and Bakker of 2003 (Chui & Leung, 2016). The short version we are using in this research has been proven a better measurement tool than the original, longer version (Karantzas, Feeney & Wilkinson, 2010). This short form, as well as the original questionnaire, has four categories of questions to indicate which attachment style matches with the participant: secure, preoccupied, dismissing and fearful. This scale contributes to answer hypothesis 2.

In this study, we used a seven-point Likert scale and conducted a factor analysis to distinguish the different attachment styles. We started with 15 questions and used an orthogonal rotation (varimax) ( $KMO=.75$ ; Bartlett's Test of Sphericity ( $105$ )= $687.531$ ,  $p < .001$ ). Three components had eigenvalues over Kaiser's criterium 1. The scree plot justified using four components. We ended up using four components, as the fourth component had an eigenvalue of  $.991$ . Table 1 shows the factor loadings after rotation. Component 1 represents the fearful-avoidant prototype ( $\alpha=.81$ ), component 2 the preoccupied prototype ( $\alpha=.81$ ), component 3 the secure prototype ( $\alpha=.62$ ) and component 4 the dismissing prototype ( $\alpha=.58$ ). We included all of the original 15 questions in our survey.

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Table 1: Results for a factor analysis of the attachment style questionnaire

Attachment Style Item	Factor loading			
	1	2	3	4
<b>Factor 1: Fearful-avoidant</b>				
1. I would like to be open to others, but I feel I can't trust other people	.590		-.422	
2. I would like to have close relationships with other people, but I find it difficult to fully trust them.	.674			
3. I am afraid that my hopes will be deceived when I get too closely related to others.	.725			
4. I am wary to get engaged in close relationships because I'm afraid to get hurt.	.807			
5. I feel uncomfortable when relationships with other people become close.	.738			
<b>Factor 2: Preoccupied</b>				
6. I often wonder whether people like me.		.868		
7. I am often afraid that other people don't like me.		.853		
8. I don't worry whether people like me or not. (R)		.745		
<b>Factor 3: Secure</b>				
9. I trust other people and I like it when other people can rely on me.			.707	
10. I feel at ease in intimate relationships.			.546	
11. I think it is important that people can rely on each other.			.801	
<b>Factor 4: Dismissing</b>				
12. It is important to me to be independent.				.806
13. I prefer that others are independent of me, and that I am independent of others.				.622
14. I like to be self-sufficient.				.628
15. I don't worry about being alone: I don't need other people that strongly.				.624

**Personality scale.** In this study, we use the Big Five Inventory, the dominant model for personality (Giluk & Postlethwaite, 2014). More precisely, we will be using the BFI-10 Scale, the shorter version of the 44-item Big Five Inventory. This scale has been proven to be almost as reliable and valid as the original, full Big Five Inventory (Rammstedt & John, 2007). The authors, however, note that there are losses compared to the full scale, especially on the Agreeableness scale. However, when participant's time is limited, the short version of the Big Five Inventory can be used to measure personality. As the survey for this research consists of different scales and open-ended questions already, we opted for the

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shorter version of the Big Five Inventory, to prevent survey fatigue. We need this scale to answer our first hypothesis.

In this study, we used a seven-point Likert scale. A factor analysis was conducted, but this showed ambiguous results. This is why we opted to use a sum scale, consisting of the five personality traits: agreeableness, extraversion, neuroticism, conscientiousness and openness. The measure of each personality trait consists of two questions, which is why no Cronbach's Alpha value is mentioned.

**Relationship quality.** Relationship quality is measured with the Perceived Relationship Quality Components questionnaire, by Fletcher et al. (2000). This questionnaire consists of eighteen items, divided into categories of three. The six obtained categories all measure a different relationship quality. The categories are relationship satisfaction, commitment, intimacy, trust, passion and love. When filling out this questionnaire, participants are asked to answer the questions with their current relationship and partner in mind. The answers to this scale will serve the analysis of our third hypothesis.

In this study, we will use a seven-point Likert scale and conducted a factor analysis to construct the different dimensions of relationship quality. We started with 18 questions and used an orthogonal rotation (varimax) ( $KMO=.88$ ; Bartlett's Test of Sphericity ( $153)=1716.240$ ,  $p < .001$ ). Three components had eigenvalues over Kaiser's criterium 1. The scree plot justified using five components. We ended up using five components, as the fourth and fifth component had eigenvalues of .98 and .90. Table 2 shows the factor loadings after rotation. Component 1 represents relationship satisfaction ( $\alpha=.89$ ), component 2 love ( $\alpha=.86$ ), component 3 passion ( $\alpha=.86$ ), component 4 trust ( $\alpha=.91$ ) and component 5 intimacy ( $\alpha=.74$ ). We used all of the original 18 questions in our own survey.



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Table 2: Results for a factor analysis of the relationship quality questionnaire

Relationship Quality Item	Factor loading				
	1	2	3	4	5
Factor 1: Satisfaction					
1. How satisfied are you with your relationship?	.652				
2. How content are you with your relationship?	.826				
3. How happy are you with your relationship?	.717	.401			
11. How much can you count on your partner?	.734				
Factor 2: Love					
5. How dedicated are you to your relationship?		.795			
6. How devoted are you to your relationship?		.746			
16. How much do you love your partner?	.453	.698			
17. How much do you adore your partner?	.490	.608			
18. How much do you cherish your partner?	.430	.591			
Factor 3: Passion					
13. How passionate is your relationship?			.865		
14. How lustful is your relationship?			.869		
15. How sexually intense is your relationship?			.889		
7. How intimate is your relationship?			.613		
Factor 4: Trust					
10. How much do you trust your partner?				.898	
12. How dependable is your partner?				.916	
Factor 5: Intimacy					
8. How close is your relationship?	.464	.408			.480
9. How connected are you to your partner?					.845
4. How committed are you to your relationship?		.544			.550

**Moral disengagement.** To measure moral disengagement, we use the Mechanisms of Moral Disengagement Scale of Bandura et al. (1996). This questionnaire is based on Bandura's theory of moral disengagement (Bandura, 2002; Bandura et al., 1996) and consists of 32 questions, which can be sorted into 8 different categories. These categories coincide with the 8 mechanisms of moral disengagement, described above. The 32 questions are, in the original research, answered with a three-point Likert scale. Other studies use a five-point Likert scale (Richmond & Wilson, 2008). The Mechanisms of Moral Disengagement Scale was originally constructed for children, but Richmond and Wilson (2008) used the scale with adults, which turned out to be fine. Using this scale, we will try to answer our third research question.

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In our study, we will use all of the 32 questions, which will be answered on a five-point Likert scale. A factor analysis was conducted, but this showed ambiguous results. This is why we opted to use a sum scale, consisting of the 8 mechanisms of moral disengagement: moral justification ( $\alpha=.67$ ), euphemistic language ( $\alpha=.32$ ), advantageous comparison ( $\alpha=.58$ ), displacement of responsibility ( $\alpha=.49$ ), diffusion of responsibility ( $\alpha=.48$ ), distorting consequences ( $\alpha=.52$ ), attribution of blame ( $\alpha=.35$ ) and dehumanization ( $\alpha=.52$ ).

### Results

#### Descriptive data

To start the results section, we generated some general descriptive data. The sample size for this study is 147 ( $N=147$ ). 108 of the participants are female (73.5%), 38 are male (25.9%) and 1 participant preferred to not tell his/her gender (.7%). The average age of the participants is 22.99 years ( $M=22.99;SD=2.26$ ). The average length of the participants relationship is 33.49 months ( $M=33.49;SD=23.13$ ).

Further we generated descriptive data for the independent variables, as well as for the dependent variables. The independent variables consist of personality (

Table 3), attachment style (

Table 4), relationship quality (

Table 5) and moral disengagement (

Table 6).

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*Table 3: Descriptive data of the personality questionnaire*

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Openness	147	2.00	10.00	7.43	1.97
Neuroticism	147	2.00	10.00	6.19	2.10
Conscientiousness	147	6.00	15.00	11.39	2.12
Extraversion	147	2.00	10.00	6.72	1.88
Agreeableness	147	1.00	5.00	3.49	1.12
Valid N (listwise)	147				

*Table 4: Descriptive data of the attachment style questionnaire*

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Secure	147	5.26	10.27	9.14	1.10
Fearful-avoidant	147	3.53	15.68	8.97	3.14
Preoccupied	147	2.47	12.33	8.64	2.66
Dismissing	147	5.55	13.40	9.49	1.79
Valid N (listwise)	147				

*Table 5: Descriptive data of the relationship quality questionnaire*

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Passion	147	6.20	22.65	18.49	3.51
Trust	147	2.71	12.70	11.78	1.59
Intimate	147	7.10	13.13	11.95	1.39
Satisfaction	147	6.59	20.50	18.49	2.45
Love	147	14.48	24.07	22.37	2.21
Valid N (listwise)	147				

*Table 6: Descriptive data of the moral disengagement questionnaire*

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Moral justification	147	3.00	14.00	7.22	2.21
Euphemistic language	147	4.00	15.00	6.98	2.02
Advantageous comparison	147	4.00	12.00	5.57	2.00
Displacement of responsibility	147	4.00	17.00	9.51	2.55
Diffusion of responsibility	147	4.00	18.00	11.93	2.91
Distorting consequences	147	4.00	14.00	7.92	2.35
Attribution of blame	147	4.00	15.00	8.47	2.26
Dehumanization	147	4.00	13.00	5.95	2.16
Valid N (listwise)	147				

The dependent variables can be divided into two categories: deception and lies. The data for these variables were obtained through open-ended questions, which were then

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coded by two coders, the researcher and an independent coder, using a codebook. This codebook was composed by the researcher, using literature when available. The two coders coded both all of the answers to the open-ended questions, independently of each other. Afterwards, the codes were compared. Whenever there was disagreement on the code, the researcher took the code of the other coder into account and deliberated on those codes, eventually choosing which code should be used.

The first category of the dependent variables, deception, consists of the kind of deception (

Table 7, intercoder reliability:  $\alpha=.86$ ), the categories of reasons to use deception (

Table 8, intercoder reliability:  $\alpha=.86$ ) and the dichotomy (egocentric or altruistic) of reasons to use deception (

Table 9, intercoder reliability:  $\alpha=.88$ ).

*Table 7: Descriptive data of the kinds of deception*

	Variable	Frequency	Percent	Valid percent	Cumulative percent
Valid	Lying	57	38.8	47.5	47.5
	Hiding the truth	19	12.9	15.8	63.3
	Ambiguous	3	2.0	2.5	65.8
	Other	7	4.8	5.8	71.7
	I do not use deception	16	10.9	13.3	85.0
	I do not remember	18	12.2	15.0	100.0
	Total	120	81.6	100.0	
Missing	99	27	18.4		
Total		147	100.0		

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Table 8: Descriptive data of the categories of reasons to use deception

	Variable	Frequency	Percent	Valid percent	Cumulative percent
Valid	Protecting oneself	29	19.7	24.4	24.4
	Own benefit	18	12.2	15.1	39.5
	Protecting others	12	8.2	10.1	49.6
	Giving benefit to others	23	15.6	19.3	68.9
	I do not use deception	17	11.6	14.3	83.2
	I do not remember	20	13.6	16.8	100.0
	Total	119	81.0		
Missing	99	28	19.0		
Total		147	100.0		

Table 9: Descriptive data of the dichotomy of reasons to use deception

	Variable	Frequency	Percent	Valid percent	Cumulative percent
Valid	Egocentric	47	32.0	39.5	39.5
	Altruistic	35	23.8	29.4	68.9
	I do not use deception	17	11.6	14.3	83.2
	I do not remember	20	13.6	16.8	100.0
	Total	119	81.0	100.0	
Missing	99	28	19.0		
Total		147	100.0		

Similar to the first category, the second category, lies, was also coded by the same two coders using a codebook, following the same principles. This category consists of the kind of lie (

Table 10, intercoder reliability:  $\alpha=.85$ ), the categories of reasons to tell lies (

Table 11, intercoder reliability:  $\alpha=.90$ ) and the dichotomy of reasons to tell lies ( Table 12, intercoder reliability:  $\alpha=.94$ ).

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Table 10: Descriptive data of the kinds of lies

	Variable	Frequency	Percent	Valid percent	Cumulative percent
Valid	Serious lie	27	18.4	19.4	19.4
	Everyday lie	84	57.1	60.4	79.9
	I do not lie	13	8.8	9.4	89.2
	I do not remember	11	7.5	7.9	97.1
	Deception	4	5.7	2.9	100.0
	Total	139	94.6	100.0	
Missing	99	8	5.4		
Total		147	100.0		

Table 11: Descriptive data of the categories of reasons to tell lies

	Variable	Frequency	Percent	Valid percent	Cumulative percent
Valid	Thinking it is ok	3	2.0	2.2	2.2
	Protecting oneself	46	31.3	33.3	35.5
	Own benefit	13	8.8	9.4	44.9
	Selfpresentation	4	2.7	2.9	47.8
	Protecting others	39	26.5	28.3	76.1
	Giving benefit to others	10	6.8	7.2	83.3
	I do not lie	14	9.5	10.1	93.5
	I do not remember	9	6.1	6.5	100.0
	Total	138	93.9	100.0	
Missing	99	9	6.1		
Total		147	100.0		

Table 12: Descriptive data of the dichotomy of reasons to tell lies

	Variable	Frequency	Percent	Valid percent	Cumulative percent
Valid	Egocentric	65	44.2	47.1	47.1
	Altruistic	50	34.0	36.2	83.3
	I do not lie	14	9.5	10.1	93.5
	I do not remember	9	6.1	6.5	100.0
	Total	138	93.9	100.0	
Missing	99	9	6.1		
Total		147	100.0		

After we generated the descriptive tables, we also generated some general correlation tables. Table 13 shows the correlation table for deception, while Table 14 shows the correlation table for lies. Both tables show that relationship length correlates with age and that the open-ended questions correlate with each other. After we exclude the cases where respondents stated that they do not use deception or lies, or stated that they could not remember such a situation, a correlation between the categories of reasons to lie and age emerged (Table 15). This process excluded 23 participants. The correlation found was

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stronger with men, and also showed up between the dichotomy (egocentric and altruistic) of reasons to lie and age (Table 16).

Table 13: Correlation table for deception and descriptive data (general data)

Variabele	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6
1. Gender	147	1.41	8.116	-					
2. Age	147	22.99	2.260	-.074	-				
3. Relationship length	146	33.49	23.127	-.027	.222**	-			
4. Kinds of deception	120	1.67	1.980	-.083	-.071	-.084	-		
5. Categories of reasons	119	5.18	3.466	.020	.011	.024	.790**	-	
6. Dichotomy of reasons	119	1.08	1.101	-.011	.013	-.009	.842**	.968**	-

\*  $p < .05$  \*\*  $p < .01$ .

Table 14: Correlation table for lies and descriptive data (general data)

Variabele	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6
1. Gender	147	1.41	8.116	-					
2. Age	147	22.99	2.260	-.074	-				
3. Relationship length	146	33.49	23.127	-.027	.222**	-			
4. Kinds of lies	139	1.14	.921	-.013	.005	-.071	-		
5. Categories of reasons	138	4.02	3.046	-.082	-.157	-.045	.608**	-	
6. Dichotomy of reasons	138	.76	.884	-.072	-.124	-.033	.650**	.961**	-

\*  $p < .05$  \*\*  $p < .01$ .

Table 15: Correlation table for lies and descriptive data ('I do not lie' and 'I do not remember' excluded)

Variabele	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6
1. Gender	115	1.58	9.175	-					
2. Age	115	23.17	2.172	-.094	-				
3. Relationship length	115	33.22	23.572	-.030	.249**	-			
4. Kinds of lies	115	.89	.758	.015	.033	-.119	-		
5. Categories of reasons	115	2.95	2.030	-.089	-.199*	-.127	.218*	-	
6. Dichotomy of reasons	115	.43	.498	-.081	-.181	-.119	.224*	.934**	-

\*  $p < .05$  \*\*  $p < .01$ .

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Table 16: Correlation table for lies and descriptive data, male section ('I do not lie' and 'I do not remember' excluded)

Variabele	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5
1. Age	31	23.23	2.305	-				
2. Relationship length	31	34.65	26.819	.501**	-			
3. Kinds of lies	31	.87	.718	-.203	-.008	-		
4. Categories of reasons	31	2.87	2.078	-.495**	-.295	.368*	-	
5. Dichotomy of reasons	31	.42	.502	-.459**	-.256	.340	.949**	-

\*  $p < .05$  \*\*  $p < .01$ .

Besides the general correlation tables, we generated also some correlation tables for personality traits (Table 17 and Table 18), attachment style (Table 19 and Table 20), relationship quality (Table 21 and Table 22) and moral disengagement (Table 23 and Table 24).

Table 17: Correlation table for deception and personality traits (general data)

Variabele	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8
1. Openness	147	7.43	1.97	-							
2. Neuroticism	147	6.19	2.10	-.053	-						
3. Conscientiousness	147	11.39	2.11	-.033	-.079	-					
4. Extraversion	147	6.72	1.88	.094	-.245**	.125	-				
5. Agreeableness	147	3.49	1.12	.189*	-.124	.267**	.101	-			
6. Kind of deception	120	1.67	1.98	.028	-.200*	.086	.080	.077	-		
7. Categories of reason	119	5.18	3.47	-.025	-.227*	.055	.014	.049	.790**	-	
8. Dichotomy of reason	119	1.08	1.10	-.027	-.234*	.085	.032	.061	.842**	.968**	-

\*  $p < .05$  \*\*  $p < .01$ .

Table 18: Correlation table for lies and personality traits (general data)

Variabele	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8
1. Openness	147	7.43	1.97	-							
2. Neuroticism	147	6.19	2.10	-.053	-						
3. Conscientiousness	147	11.39	2.11	-.033	-.079	-					
4. Extraversion	147	6.72	1.88	.094	-.245**	.125	-				
5. Agreeableness	147	3.49	1.12	.189*	-.124	.267**	.101	-			
6. Kind of lie	139	1.14	.92	-.090	-.075	.055	.062	.029	-		
7. Categories of reason	138	4.02	3.05	.047	-.076	.010	-.052	.042	.608**	-	
8. Dichotomy of reason	138	.76	.88	.051	-.072	.046	-.022	.045	.650**	.961**	-

\*  $p < .05$  \*\*  $p < .01$ .



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Table 19: Correlation table for deception and attachment style (general data)

Variabele	n	M	SD	1	2	3	4	5	6	7
1. Secure	147	9.14	1.10	-						
2. Fearful-Avoidant	147	8.97	3.14	-.485**	-					
3. Preoccupied	147	8.64	2.66	.063	.278**	-				
4. Dismissing	147	9.49	1.79	-.077	.080	-.149	-			
5. Kind of deception	120	1.67	1.98	.102	-.152	-.134	.112	-		
6. Categories of reason	119	5.18	3.47	.035	-.129	-.072	.015	.790**	-	
7. Dichotomy of reason	119	1.08	1.10	.090	-.189*	-.105	.035	.842**	.968**	-

\*  $p < .05$  \*\*  $p < .01$ .

Table 20: Correlation table for lies and attachment style (general data)

Variabele	n	M	SD	1	2	3	4	5	6	7
1. Secure	147	9.14	1.10	-						
2. Fearful-Avoidant	147	8.97	3.14	-.485**	-					
3. Preoccupied	147	8.64	2.66	.063	.278**	-				
4. Dismissing	147	9.49	1.79	-.077	.080	-.149	-			
5. Kind of lie	139	1.114	.921	.113	-.049	-.168*	-.102	-		
6. Categories of reason	138	4.02	3.05	-.005	.079	-.071	-.016	.608**	-	
7. Dichotomy of reason	138	.76	.88	-.009	.089	-.071	-.064	.650**	.961**	-

\*  $p < .05$  \*\*  $p < .01$ .

Table 21: Correlation table for deception and relationship quality (general data)

Variabele	n	M	SD	1	2	3	4	5	6	7	8
1. Passion	147	18.49	3.51	-							
2. Trust	147	11.78	1.59	.285**	-						
3. Intimate	147	11.95	1.39	.257**	.389**	-					
4. Satisfaction	147	18.49	2.45	.352**	.468**	.617**	-				
5. Love	147	22.37	2.21	.179*	.315**	.618**	.708**	-			
6. Kind of deception	120	1.67	1.98	.088	.163	.186*	.172	.101	-		
7. Categories of reason	119	5.18	3.47	.034	.109	.214*	.161	.196*	.790**	-	
8. Dichotomy of reason	119	1.08	1.10	.062	.127	.212*	.157	.199*	.842**	.968**	-

\*  $p < .05$  \*\*  $p < .01$ .

Table 22: Correlation table for lies and relationship quality (general data)

Variabele	n	M	SD	1	2	3	4	5	6	7	8
1. Passion	147	18.49	3.51	-							
2. Trust	147	11.78	1.59	.285**	-						
3. Intimate	147	11.95	1.39	.257**	.389**	-					
4. Satisfaction	147	18.49	2.45	.352**	.468**	.617**	-				
5. Love	147	22.37	2.21	.179*	.315**	.618**	.708**	-			
6. Kind of lie	139	1.14	.921	.046	.069	.066	.048	.089	-		
7. Categories of reason	138	4.02	3.05	-.009	.125	.128	.076	.140	.608**	-	
8. Dichotomy of reason	138	.76	.88	.038	.148	.139	.125	.153	.650**	.961**	-

\*  $p < .05$  \*\*  $p < .01$ .

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Table 23: Correlation table for deception and moral disengagement (general data)

Variabele	n	M	SD	1	2	3	4	5	6	7	8	9	10	11
1. Moral justification	147	7.22	2.21	-										
2. Euphemistic language	147	6.98	2.02	.375**	-									
3. Advantageous comparison	147	5.57	2.00	.368**	.351**	-								
4. Displacement responsibility	147	9.51	2.55	.256**	.271**	.257**	-							
5. Diffusion responsibility	147	11.93	2.91	.100	.109	-.006	.262**	-						
6. Distorting consequences	147	7.92	2.35	.341**	.328**	.282**	.237**	.150	-					
7. Attribution blame	147	8.47	2.26	.447**	.274**	.357**	.449**	.222**	.311**	-				
8. Dehumanization	147	5.95	2.16	.397**	.348**	.411**	.262**	.138	.310**	.418**	-			
9. Kind of deception	120	1.67	1.98	-.181*	-.143	-.035	-.165	-.060	-.127	-.148	-.061	-		
10. Categories of reason	119	5.18	3.47	-.077	-.087	-.015	-.103	.052	-.061	-.103	.072	.790**	-	
11. Dichotomy of reason	119	1.08	1.10	-.111	-.043	-.016	-.128	.049	-.061	-.128	.033	.842**	.968**	-

\*  $p < .05$  \*\*  $p < .01$ .

Table 24: Correlation table for lies and moral disengagement (general data)

Variabele	n	M	SD	1	2	3	4	5	6	7	8	9	10	11
1. Moral justification	60	6.98	1.98	-										
2. Euphemistic language	60	6.57	1.78	.263*	-									
3. Advantageous comparison	60	5.35	1.94	.351**	.300*	-								
4. Displacement responsibility	60	9.90	2.58	.175	.437**	.220	-							
5. Diffusion responsibility	60	12.32	2.82	.241	.254*	.113	.400**	-						
6. Distorting consequences	60	7.67	2.11	.343**	.209	.149	.152	.260*	-					
7. Attribution blame	60	8.35	2.07	.386**	.290*	.311*	.212	.369**	.213	-				
8. Dehumanization	60	5.57	1.83	.345**	.265*	.446**	.174	.136	.366**	.448**	-			
9. Kind of deception	60	.58	.926	-.124	-.183	-.031	-.046	-.111	.014	-.117	-.209	-		
10. Categories of reason	60	3.30	2.21	.079	-.289*	-.017	.059	.101	.134	-.105	-.081	.087	-	
11. Dichotomy of reason	60	.45	.50	.093	-.291*	-.008	.035	.125	.144	-.154	-.080	.082	.976**	-

\*  $p < .05$  \*\*  $p < .01$ .

## How do participants define deception and lies?

The first research question is about the definitions people associate with 'deception' and 'lying'. We will touch upon these two parts separately. These open-ended questions were coded by the researcher and were also partially coded by a second coder, using a codebook the researcher composed. This codebook was composed as the researcher coded the answers and was adjusted after the coding of the second coder (deception:  $\kappa = .67$ ; lies:  $\kappa = .69$ ).

**Deceptive acts.** The first part of this research question is the following. 'What do people define as deceptive acts?' In this study, we combined the definitions other authors used to create our own: 'Deception is the act of intentionally misleading others, whether this attempt is successful or not. It includes acts as lying, which is distorting the truth, not telling or hiding the truth to someone who expects to be told the truth, intentional ambiguous

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*phrasing, and all other misleading acts.*' We asked our participants to write down their own version of a definition for deception. To gain as much honest answers as possible, we did not let the participants read our definition until after the open-ended questions that asked after a definition of deception and lie-telling.

In this section, we break down our own definition and compare it to the answers the participants gave us. The first important notion in our definition, is that deception is an intentional act. Forty of the 147 answers included some notion of intentionality (e.g., consciously, on purpose, deliberately, intentionally), such as '*Doelbewust iemand iets anders laten doen/denken dat eigenlijk verkeerd is*' (Male, 21 years old) and '*Opzettelijk verkeerde informatie geven*' (Female, 22 years old).

As for whether the attempt is successful or not, the participants did not include their own thoughts on this.

Further, our own definition explains which acts should be considered as deception. All of these acts were found in the answers of the participants. 17 out of the 147 answers included some reference to lying itself (e.g., '*Één zachttere vorm van liegen om te bereiken wat je wil*' (Female, 21 years old)). 3 participants even claim that deception is the same as lying. Also 17 of the participants stated that deception includes acts as hiding or not telling the truth (e.g., '*Dingen verzwijgen of mooier voorstellen dan ze zijn*' (Male, 29 years old)). Another large part of the participants (13 out of 147) also thinks that deception includes acts such as phrasing things ambiguously (e.g., '*Iets opzettelijk vertellen dat anders geïnterpreteerd kan worden dan de waarheid*' (Female, 27 years old)).

Remarkably, 64 of the participants claims that when someone uses deception, that person wants to manipulate or get a grip on the thoughts of the person he or she is deceiving (e.g., '*Iemand bespelen en rond uw vinger kunnen winden*' (Female, 22 years old)). Another 16 participants think deception always comes with someone who tries to get someone else to

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do something (e.g., *'het gebruiken van leugens of het opzettelijk weglaten van informatie om een persoon een handeling te laten doen'* (Male, 22 years old)).

Another aspect a lot of the participants cite, is the fact that deception has to serve a certain goal (44 participants). Most of them (22) also think that this goal is self-serving and that the person who uses deception will gain something while doing it (e.g., *'De waarheid manipuleren om je zin te krijgen. Niet per sé volledige onwaarheden vertellen. Bij misleiding is er sprake van een duidelijk doel voor persoonlijke winst.'* (Male, 26 years old)).

One feature of deception we did not include in our definition, but in hindsight should have been included, is the fact that the person who uses deception, should be convinced that what he or she is saying, is not true. Two of the participants touched upon this aspect (e.g., *'Wetend dat wat je doet niet correct is en toch doen.'* (Male, 26 years old)).

**Lies.** The second part of the first research question is about the definition of lie-telling. Our own definition is the following: *'Lying is the act of intentionally distorting, exaggerate or falsify the truth, whether this attempt is successful or not. A version of the truth, which does not match with the real version, is being told. To tell a lie, the person telling the potential lie has to believe that what he or she is telling, is not the truth. People may lie for every possible reason.'* Similar to the first part of the research question, participants did not get to see this definition until they wrote down their own thoughts.

Most of the participants seem to include a notion of a lie 'not being the truth' to their definition (123 out of 147). This could be 'something else than the truth' (e.g., *'Dingen vertellen die niet op waarheid berust zijn'* (Female, 28 years old)), 'distorting the truth' (e.g., *'Het verdraaien van de waarheid.'* (Female, 22 years old)), or 'not the whole truth' (e.g., *'incorrecte of onvolledige informatie waardoor men niet alles weet.'* (Male, 23 years old)).

Only a small fraction of the sample (6 participants) stated that the person telling the lie, has to be convinced that what he or she is telling, is not the truth (e.g., *'iets vertellen*

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*waarvan je zeker weet dat het niet waar is of zaken verzwijgen waarvan je weet dat ze de situatie drastisch zouden veranderen.’ (Female, 20 years old)).*

23 participants also claimed that someone who tells a lie, does so with the intention of reaching a certain goal. Most of them (14) seem to think that this goal is obtaining some benefits for oneself (e.g., *‘Liegen is de waarheid verdraaien op een manier waar jij voordeel uit haalt.’ (Male, 23 years old)).*

In our own definition, we did not include the phrasing ‘intentionally’, which we did with the definition of deception. This aspect, however, can be found by 35 of the participants (e.g., *‘De waarheid bewust niet vertellen’ (Female, 24 years old)).*

59 of the participants also included some form of ‘hiding the truth’ in their definitions, which is a part of the definition of deception, but not of lying (e.g., *‘Liegen is de waarheid verzwijgen, de waarheid een twist geven of gewoon een oneerlijk verhaal ophangen.’ (Male, 23 years old)).*

Remarkably, 6 participants stated that in order to lie, someone has to be asked a question which may expose or include the truth (e.g., *‘Feiten en dingen vertellen die niet waar zijn wanneer er effectief naar gevraagd wordt.’ (Female, 27 years old)).*

### **Reasons to deceive or to lie**

The second research question also consists of two parts: one part about deceptive acts and one part about the use of lies. From this point on, the study is quantitative.

**Deceptive acts.** The first part of the second research question is *‘Why do people use deceptive acts in intimate relationships?’*. When looking at the reasons people use to deceive their partner, ‘protecting oneself’ (29 cases), ‘giving benefit to others’ (23 cases) and ‘own benefit’ (18 cases) form the top 3. A Chi Square Goodness of Fit test however did not confirm that this distribution is significantly different than an even distribution over all of the categories ( $\chi^2(5)=8.412, p=.135$ ). The distribution is reflected in the dichotomy of reasons of

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why people use deception: most of them use deception for egocentric reasons (47 cases). A Chi Square Goodness of Fit test confirmed that this distribution is different from an even distribution ( $\chi^2(3)=19.588$ ,  $p<.001$ ). Independent t-tests did not display any significant differences per gender.

We also generated a correlation table to see whether there are some correlations between the open-ended questions and the variables of gender, age and relationship length. This table can be found in the section 'Descriptive data' (Table 13). No significant correlations between the open-ended questions and the other variables was found.

To have a more detailed rapport on possible effects, we generated some other correlation tests. To examine the effect of gender, we generated a Pearson Chi Square in SPSS, both for the categories of reasons and the dichotomy. The results of these tests were, however, not significant ( $p>.05$ ). The results of a multinomial logistic regression analysis, looking for effects of age and relationship length on both categories and dichotomy of why the participants used deception, were also not significant ( $p>.05$ ).

**Lies.** The second part of the second research question is '*Why do people tell lies in intimate relationship?*'. In this part, we also generated some correlation tables, which can be found in the section 'Descriptive data' (Table 14, Table 15 and Table 16). When looking at the top 3 reasons to tell a lie, 'protecting oneself' (46 cases) can be found in the first place. 'Protecting others' (39 cases) and 'own benefit' (10 cases) complete the top 3. The distribution of the dichotomy of reasons to lie confirm these findings: egocentric lies are the most common (65 cases), altruistic lies are less common (50 cases). Chi Square Goodness of Fit tests confirmed that these distributions differ from even distributions over the categories ( $\chi^2(7)=105.942$ ,  $p<.001$  and  $\chi^2(3)=64.957$ ,  $p<.001$  respectively). Independent t-tests did not display any significant differences per gender.

Since the correlation between age and the categories of reasons to lie was significant, we generated a crosstab table of the categories of reasons to lie and age to

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explore the correlation more in-depth (Table 25). From these tables, it seems that the older participants are, the more chance they have to end up in an egocentric category, which can be seen most clearly in the 'Protecting oneself' category. This trend can also be found in the crosstab table of the dichotomy of reasons to lie and age (Table 26): the older participants seem to lie because of egocentric reasons, while the younger participants tend to lie more because of altruistic reasons.

Table 25: Categories of reasons to lie by age (%)

		Categories of reasons to lie								Total
		Thinking it is ok	Protecting oneself	Own benefit	Self-presentation	Protecting others	Giving benefit to others	I do not lie	I do not remember	
Age	19	0.0	0.0	0.0	0.0	2.6	10.0	0.0	11.1	2.2
	20	0.0	2.2	7.7	0.0	5.1	10.0	21.4	0.0	5.8
	21	0.0	15.2	15.4	25.0	23.1	20.0	21.4	22.2	18.8
	22	0.0	15.2	7.7	0.0	25.6	10.0	21.4	22.2	17.4
	23	0.0	23.9	30.8	25.0	12.8	20.0	7.1	11.1	18.1
	24	33.3	23.9	23.1	0.0	15.4	10.0	7.1	11.1	17.4
	25	33.3	6.5	7.7	0.0	7.7	0.0	7.1	0.0	6.5
	26	0.0	6.5	7.7	25.0	2.6	0.0	7.1	0.0	5.1
	27	0.0	0.0	0.0	0.0	2.6	10.0	7.1	0.0	2.2
	28	0.0	2.2	0.0	25.0	2.6	10.0	0.0	11.1	3.6
	29	33.3	2.2	0.0	0.0	0.0	0.0	0.0	11.1	2.2
30	0.0	1.1	0.0	0.0	0.0	0.0	0.0	0.0	0.7	
Total		100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N		3	46	13	4	39	10	14	9	138

Table 26: Dichotomy of reasons to lie by age (%)

		Dichotomy of reasons to lie				Total
		Egocentric	Altruistic	I do not lie	I do not remember	
Age	19	0.0	4.0	0.0	11.1	2.2
	20	3.1	6.0	21.4	0.0	5.8
	21	15.4	22.0	21.4	22.2	18.8
	22	12.3	22.0	21.4	22.2	17.4
	23	24.6	14.0	7.1	11.1	18.1
	24	23.1	14.0	7.1	11.1	17.4
	25	6.2	8.0	7.1	0.0	6.5
	26	7.7	2.0	7.1	0.0	5.1
	27	0.0	4.0	7.1	0.0	2.2
	28	3.1	4.0	0.0	11.1	3.6
	29	3.1	0.0	0.0	11.1	2.2
30	1.5	0.0	0.0	0.0	0.7	
Total		100.0	100.0	100.0	100.0	100.0
N		65	50	14	9	138

Similar to the first part of this research question, we further examined the effect of gender, age and relationship length on these variables, using the same tests as in the first part. None of these tests were significant ( $p > .05$ ). We included a second step in this part too, and excluded the answers where participants stated they did not lie or could not remember the last lie they told their partners. The multinomial logistic regression test examining the effect of age on the dichotomy of reasons to tell a lie was significant ( $p = .049$ ). However, when looking at the parameter accompanying the factor age, this one was not significant ( $p > .05$ ).

**Which factors influence dishonest behavior?**

**Personality.** The first hypothesis, ‘*Personality has an effect on the use of deceptive acts and the use of lies.*’, also consists of two parts: deception and lie-telling. We examined these parts separately.

**Deception.** Firstly, we generated a correlation table, including all cases. This table can be found in the section ‘Descriptive variables’ (Table 17). This table showed a positive correlation between the neuroticism personality trait and the open-ended questions. This correlation emerged more significantly with women (Table 27). To explore this correlation more in-depth, we made a crosstab table of the neuroticism trait and the categories and dichotomy of reasons to use deception.

Table 27: Correlation table for deception and personality traits, female section

Variabele	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8
1. Openness	108	7.24	1.99	-							
2. Neuroticism	108	6.38	2.04	-.041	-						
3. Conscientiousness	108	11.44	2.13	.054	-.130	-					
4. Extraversion	108	6.66	1.80	.209*	-.224*	.147	-				
5. Agreeableness	108	3.46	1.11	.191*	-.191*	.344**	.170	-			
6. Kind of deception	85	1.55	1.89	-.048	-.209	.072	.028	.179	-		
7. Categories of reason	84	5.07	3.39	-.104	-.282**	.083	-.023	.125	.739**	-	
8. Dichotomy of reason	84	1.04	1.06	-.133	-.293**	.102	.004	.139	.791**	.967**	-

\*  $p < .05$  \*\*  $p < .01$ .



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The correlation found in the correlation tables is negative, meaning that people with a higher score on the neuroticism personality trait will have a lower score regarding the coding of the open-ended questions. This can also be seen in the crosstabs tables. Higher scores on the neuroticism trait seem to appear more frequently in the 'protecting oneself' and 'own benefit' categories compared to the 'giving benefit to others' category (Table 28). The

		Categories						Total
		Protect oneself	Own benefit	Protecting others	Giving benefit to others	I do not use deception	I do not remember	
Neuroticism	2.00	3.4	5.6	0.0	4.3	0.0	5.0	3.4
	3.00	6.9	0.0	0.0	0.0	5.9	15.0	5.0
	4.00	17.2	11.1	16.7	21.7	41.2	5.0	18.5
	5.00	6.9	5.6	16.7	13.0	23.5	30.0	15.1
	6.00	27.6	16.7	25.0	17.4	11.8	20.0	20.2
	7.00	6.9	16.7	8.3	4.3	5.9	5.0	7.6
	8.00	6.9	22.2	25.0	26.1	5.9	20.0	16.8
	9.00	10.3	11.1	8.3	4.3	0.0	0.0	5.9
	10.00	13.8	11.1	0.0	8.7	5.9	0.0	7.6
	Total		100.0	100.0	100.0	100.0	100.0	100.0
N		29	18	12	23	17	20	119

crosstab table of dichotomy of reasons to deceive and neuroticism trait seem to confirm these findings: the participants with highest scores on the neuroticism trait are more likely to end up on the egocentric side of the dichotomy (Table 29).

Table 28: Categories of reasons to use deception by score on the neuroticism personality trait (%)

Table 29: Dichotomy of reasons to use deception by score on the neuroticism personality trait (%)

		Categories				Total
		Egocentric	Altruistic	I do not use deception	I do not remember	
Neuroticism	2.00	4.3	2.9	0.0	5.0	3.4
	3.00	4.3	0.0	5.9	15.0	5.0
	4.00	14.9	20.0	41.2	5.0	18.5
	5.00	6.4	13.3	23.5	30.0	15.1
	6.00	23.4	20.0	11.8	20.0	20.2
	7.00	10.6	5.7	5.9	5.0	7.6
	8.00	12.8	25.7	5.9	20.0	16.8
	9.00	10.6	5.7	0.0	0.0	5.9
	10.00	12.8	5.7	5.9	0.0	7.6
	Total		100.0	100.0	100.0	100.0
N		47	35	17	20	119

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After this, we looked at the general multinomial logistic regressions to get an idea of the possible direction of these effects. All three of these models (situation, categories of reasons and dichotomy of reasons) were not significant ( $p > .05$ ).

**Lies.** In this second part, we also generated a correlation table including all cases, which can be found in the 'Descriptive data' section. Here, too, we found correlations between some of the personality traits and between the open-ended questions themselves (Table 18). We also looked at the general correlation table with the 'I do not lie' and 'I do not remember such situation' excluded. There showed up a correlation between the extraversion personality trait and the reasons of why people lie to their partner (both the categories and the dichotomy) (Table 30).

Table 30: Correlation table for lies and personality trait ('I do not lie' and 'I do not remember' excluded)

Variabele	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8
1. Openness	115	7.37	2.06	-							
2. Neuroticism	115	6.31	2.14	-.033	-						
3. Conscientiousness	115	11.39	2.01	-.021	-.141	-					
4. Extraversion	115	6.70	1.93	.169	-.262**	.143	-				
5. Agreeableness	115	3.46	1.10	.224*	-.244**	.254**	.106	-			
6. Kind of lie	115	.89	.76	-.169	.000	-.017	.001	.000	-		
7. Categories of reason	115	2.95	2.03	.034	.040	-.109	-.190*	.007	.218*	-	
8. Dichotomy of reason	115	.43	.50	.054	.061	-.093	-.184*	.015	.224*	.934**	-

\*  $p < .05$  \*\*  $p < .01$ .

To explore this effect more in-depth, we generated two crosstab tables of the data with the 'I do not lie' and 'I do not remember' cases excluded, one with the categories of reasons to lie and one with the dichotomy of reasons to lie. The crosstab tables show results in line with the correlation tables. Participants with a higher score on the extraversion personality trait seem to score lower on the codes of the categories of reasons to lie, meaning they are more likely to tell a lie to protect themselves or for their own benefit (Table 31). These finding can also be found in the crosstab table for the dichotomy of reasons: participants with a high score on the extraversion trait are more likely to lie for egocentric reasons (Table 32).

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Table 31: Categories of reasons to lie by score on the extraversion personality trait (%)

		Categories					Total	
		Thinking it is ok	Protecting oneself	Own benefit	Self-presentation	Protecting others		Giving benefit to others
Extraversion	2.00	0.0	0.0	0.0	0.0	7.7	0.0	2.6
	3.00	0.0	0.0	7.7	25.0	5.1	10.0	4.3
	4.00	0.0	8.7	0.0	0.0	15.4	0.0	8.7
	5.00	0.0	4.3	7.7	0.0	10.3	0.0	6.1
	6.00	33.3	32.6	23.1	0.0	23.1	0.0	24.3
	7.00	0.0	10.9	23.1	0.0	12.8	20.0	13.0
	8.00	33.3	17.4	38.5	25.0	17.9	40.0	22.6
	9.00	0.0	19.6	0.0	50.0	5.1	30.0	13.9
	10.00	33.3	6.5	0.0	0.0	2.6	0.0	4.3
Total		100.0	100.0	100.0	100.0	100.0	100.0	100.0
N		3	46	13	4	39	10	115

Table 32: Dichotomy of reasons to lie by score on the extraversion personality trait (%)

		Categories		Total
		Egocentric	Altruistic	
Extraversion	2.00	0.0	6.0	2.6
	3.00	3.1	6.0	4.3
	4.00	6.2	12.0	8.7
	5.00	4.6	8.0	6.1
	6.00	29.2	18.0	24.3
	7.00	12.3	14.0	13.0
	8.00	23.1	22.0	22.6
	9.00	16.9	10.0	13.9
	10.00	4.6	4.0	4.3
Total		100.0	100.0	100.0
N		65	50	115

To get a better view of the possible direction of these correlations, multinomial logistic regression table were also generated. The general model for the situation, categories of reasons and dichotomy of reasons were not significant ( $p > .05$ ).

**Attachment Style.** The second hypothesis also contains two parts, which we will examine separately. The first part of the research question is ‘Attachment Style has an effect on the use of deceptive acts.’ The second part is ‘Attachment Style has an effect on the use of lies.’

**Deception.** To start, SPSS generated a general correlation table, which showed correlation between some of the attachment styles themselves and between the open-ended

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questions themselves (Table 19). This table can be found in the 'Descriptive data' section.

The table also showed a negative correlation between the fearful-avoidant attachment style and the dichotomy of reasons to use deception. After we split this table up by gender, a new correlation appeared within the male correlation table: a correlation between the dichotomy of reasons to use deception and the secure attachment style (Table 33).

Table 33: Correlation table for deception and attachment style, male version (general data)

Variabele	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7
1. Secure	38	9.00	1.05	-						
2. Fearful-Avoidant	38	8.37	3.34	-.583**	-					
3. Preoccupied	38	8.21	2.72	.046	.296	-				
4. Dismissing	38	9.60	1.96	-.393*	.388*	-.182	-			
5. Kind of deception	34	2.00	2.19	.312	-.217	-.120	-.073	-		
6. Categories of reason	34	5.41	3.74	.238	-.080	-.015	-.135	.901**	-	
7. Dichotomy of reason	34	1.21	1.23	.345*	-.176	-.045	-.175	.938**	.974**	-

\*  $p < .05$  \*\*  $p < .01$ .

The crosstab tables of the correlations mentioned above confirm these findings. Participants with a higher score on the fearful-avoidant attachment style have a higher chance to score lower on the dichotomy codes, meaning they are more likely to use deception for egocentric reasons (Table 34). With men, participants with a higher score on the secure attachment style are more likely to score higher on the dichotomy codes, meaning they are more likely to use deception for altruistic reasons (Table 35).

Table 34: Dichotomy of reasons to use deception by score on the fearful-avoidant attachment style (%)

		Categories				Total
		Egocentric	Altruistic	I do not deceive	I do not remember	
Fearful-avoidant	3.00-3.99	6.4	2.9	0.0	10.0	5.0
	4.00-4.99	8.5	11.6	0.0	30.0	11.7
	5.00-5.99	6.3	5.8	5.9	10.0	6.4
	6.00-6.99	10.6	2.9	11.8	10.0	8.2
	7.00-7.99	6.3	20.0	5.9	10.0	10.8
	8.00-8.99	12.7	8.6	17.7	10.0	11.5
	9.00-9.99	14.7	5.8	23.6	10.0	12.1
	10.00-10.99	8.4	8.7	5.9	10.0	8.0
	11.00-11.99	14.9	8.7	11.8	0.0	9.8
	12.00-12.99	0.0	11.5	5.9	0.0	4.1
	13.00-13.99	4.2	2.9	5.9	0.0	3.2
	14.00-14.99	6.3	5.8	5.9	0.0	4.8
	15.00-15.99	0.0	5.8	0.0	0.0	1.6
Total		100.0	100.0	100.0	100.0	100.0
<i>N</i>		47	35	17	20	119

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Table 35: Dichotomy of reasons to use deception by score on the secure attachment style (%)

		Categories				Total
		Egocentric	Altruistic	I do not deceive	I do not remember	
Secure	6.50-6.99	14.2	0.00	0.0	0.0	5.8
	7.00-7.49	0.0	0.00	0.0	0.0	0.0
	7.50-7.99	0.0	14.3	40.0	0.0	8.8
	8.00-8.49	14.3	14.3	40.0	0.0	14.7
	8.50-8.99	28.4	28.6	0.0	0.0	17.6
	9.00-9.49	7.1	14.3	0.0	12.5	8.8
	9.50-9.99	21.4	28.6	0.0	25.0	20.6
	10.00-10.49	14.3	0.0	20.0	62.5	23.5
Total		100.0	100.0	100.0	100.0	100.0
<i>N</i>		14	7	5	8	34

To get a better view of the possible direction of these correlations, we generated a multinomial logistic regression. The model for the correlation between the situation and attachment styles had a significant fit ( $p=.025$ ), with the correlation between the situation and the fearful-avoidant attachment style being significant (Table 49). The model fit for the correlation between the categories of reasons and attachment styles was also significant ( $p=.049$ ). In this case, it is also the fearful-avoidant attachment style which is significant in the model (Table 50). Similar to the other regressions, the model fit for the correlation between the dichotomy of reasons and attachment styles was significant ( $p=.010$ ), with the correlation between dichotomy and fearful-avoidant style also being significant (Table 51). These models all compare the categories with the category 'I do not remember'. Here we see a positive correlation, meaning that participants with a higher score on the fearful-avoidant attachment style are more likely to end up in the categories 'Protecting oneself', 'Protecting others' and 'I do not use deception' compared to the 'I do not remember such case', meaning they score lower on the category codes. The same effect occurred in the last multinomial model: participants with a higher score on the fearful-avoidant attachment style are more likely to end up in the categories 'Egocentric', 'Altruistic' and 'I do not use deception'.

**Lies.** For this part of the second hypothesis, too, we firstly generated a general correlation table. This table can be found in the 'Descriptive data' section and indicated some correlations between the attachment styles themselves, and between the open-ended

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questions. This table also showed a negative correlation between the kind of lie told and the preoccupied attachment style (Table 20), meaning that participants with a higher score on the preoccupied attachment style are more likely to end up in a lower code.

This means that people who score high on the preoccupied style are more likely to tell an everyday lie instead of a serious lie, compared to people who score low on the preoccupied attachment style. A crosstab table for the kind of lie told and the preoccupied attachment style does not confirm this finding, but it does not contradict the finding either (Table 36).

*Table 36: Kind of lie by score on preoccupied attachment style (%)*

		Categories					Total
		Serious lie	Everyday lie	I do not lie	I do not remember	Deception	
Preoccupied	2.00-2.99	3.7	2.4	0.0	0.0	0.0	2.2
	3.00-3.99	3.7	3.6	0.0	9.1	0.0	3.5
	4.00-4.99	3.7	6.0	30.8	9.1	0.0	4.8
	5.00-5.99	11.1	4.8	23.1	0.0	50.0	8.6
	6.00-6.99	7.4	6.0	7.7	27.3	0.0	7.8
	7.00-7.99	3.7	2.4	0.0	18.2	25.0	4.2
	8.00-8.99	18.5	16.8	0.0	9.1	25.0	15.0
	9.00-9.99	18.5	21.5	23.1	18.2	0.0	20.2
	10.00-10.99	3.7	21.6	7.7	0.0	0.0	7.2
	11.00-11.99	14.8	12.0	0.0	0.0	0.0	10.0
	12.00-12.99	11.1	15.5	7.7	9.1	0.0	12.9
Total		100.0	100.0	100.0	100.0	100.0	100.0
<i>N</i>		27	84	13	11	4	139

Regarding the multinomial logistic regressions, the regression for attachment style and categories of reasons of lies told was not a significant fit. Both the regression looking for correlations between attachment style and the kind of lie told and the correlations between attachment style and dichotomy of reasons fit significantly ( $p=.027$  and  $p=.048$  respectively). In the model which included the kind of lie, the preoccupied attachment style was significant, but no specific category showed a significant correlation with attachment style. In the other significant model, the one with the dichotomy of reasons, no attachment styles were significant.

**Relationship Quality.** The final hypothesis also contains two parts: '*Relationship quality has an effect on the use of deceptive acts*' and '*Relationship quality has an effect on the use of lies.*' We will examine these two parts separately.

**Deception.** For the first part of this hypothesis, we also a general correlation table, which can be found in the 'Descriptive data' section. This table showed strong correlations between the different dimensions of relationship quality themselves and the open-ended questions. Furthermore, the intimacy dimension correlates positively with all of the open-ended questions, and the love dimension also correlates positively with the categories and dichotomy of reasons to use deception (Table 21).

To analyze these correlations more in-depth, we generated some crosstab tables. The first important correlation we found, is the correlation between the intimacy dimension and the open-ended questions. The crosstab table of the kind of deception and intimacy dimension does not give a decisive answer regarding the correlation between these two variables (Table 37). When we focus on the two most common reasons to use deception ('Protecting oneself' and 'Giving benefit to others'), the crosstab table seem to confirm the positive correlation already found in the general correlation table: participants with a higher score on the intimacy dimension are more likely to use deception to give someone else benefits instead of using deception for their own protection (Table 38). This is also confirmed by the last crosstab table: a higher score on the intimacy dimension means that the participant is more likely to use deception because of altruistic reasons (Table 39). Note that overall a higher score on the intimacy dimension also means that participants are more likely to stat that they do not use deception or do not remember such situation.

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Table 37: Kind of deception by score on intimacy dimension relationship quality (%)

		Categories						Total
		Lying	Hiding the truth	Ambiguous	Other	I do not use deception	I do not remember	
Intimacy	7.00-7.99	0.0	10.6	0.0	0.0	0.0		1.6
	8.00-8.99	1.8	0.0	0.0	14.3	6.3		2.4
	9.00-9.99	8.9	0.0	0.0	0.0	0.0		4.1
	10.00-10.99	10.7	21.1	0.0	28.6	0.0	5.6	10.8
	11.00-11.99	28.2	5.3	0.0	0.0	25.1	22.3	20.7
	12.00-12.99	17.6	47.5	0.0	28.6	25.1	16.7	20.4
	13.00-13.99	33.3	15.8	100.0	28.6	43.8	55.6	36.7
Total		100.0	100.0	100.0	100.0	100.0	100.0	100.0
N		57	19	3	7	16	18	120

Table 38: Categories of reasons to use deception by score on intimacy dimension relationship quality (%)

		Categories						Total
		Protecting oneself	Own benefit	Protecting others	Giving benefit to others	I do not use deception	I do not remember	
Intimacy	7.00-7.99	3.4	0.0	8.3	0.0	0.0	0.0	1.6
	8.00-8.99	0.0	5.6	8.3	0.0	5.9	0.0	2.4
	9.00-9.99	10.2	5.6	0.0	4.3	0.0	0.0	4.1
	10.00-10.99	13.7	5.6	24.9	17.0	0.0	5.0	10.8
	11.00-11.99	27.5	11.2	8.3	26.0	23.6	20.0	21
	12.00-12.99	24.0	33.4	16.6	21.7	23.5	20.0	23.4
	13.00-13.99	20.7	38.9	33.3	30.4	47.1	55.0	36.1
Total		100.0	100.0	100.0	100.0	100.0	100.0	100.0
N		29	18	12	23	17	20	119

Table 39: Dichotomy of reasons to use deception by score on intimacy dimension relationship quality (%)

		Categories				Total
		Egocentric	Altruistic	I do not use deception	I do not remember	
Intimacy	7.00-7.99	2.1	2.9	0.0	0.0	1.6
	8.00-8.99	2.1	2.9	5.9	0.0	2.4
	9.00-9.99	8.5	2.9	0.0	0.0	4.1
	10.00-10.99	10.6	20.1	0.0	5.0	10.8
	11.00-11.99	21.3	20.0	23.6	20.0	21
	12.00-12.99	27.6	20.1	23.5	20.0	23.4
	13.00-13.99	27.7	31.4	47.1	55.0	36.1
Total		100.0	100.0	100.0	100.0	100.0
N		47	35	17	20	119

The second set of crosstab tables looks further into the correlation between the love dimension and the categories and dichotomy of reasons to use deception. These tables seem to confirm this correlation. The higher a participant scores on the love dimension of



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relationship quality, the more likely they are to state that they use deception to protect others or to give them benefit (Table 40). In short, high scores on the love dimension are more likely to end up in the altruistic part of the dichotomy (Table 41). They are also more likely to state that they do not use deception against their partner or that they could not remember such a situation.

Table 40: Categories of reasons to use deception by score on love dimension relationship quality (%)

		Categories					Total	
		Protecting oneself	Own benefit	Protecting others	Giving benefit to others	I do not use deception		I do not remember
Love	14.00-14.99	3.4	0.0	0.0	0.0	0.0	0.0	0.8
	15.00-15.99	0.0	0.0	0.0	0.0	5.9	0.0	0.8
	16.00-16.99	0.0	0.0	0.0	0.0	5.9	0.0	0.8
	17.00-17.99	3.4	11.2	8.3	0.0	0.0	0.0	3.2
	18.00-18.99	10.2	0.0	0.0	4.3	0.0	0.0	3.2
	19.00-19.99	6.8	0.0	24.9	13.0	0.0	5.0	7.3
	20.00-20.99	13.7	5.6	16.6	8.6	5.9	10.0	9.4
	21.00-21.99	6.8	11.2	0.0	12.9	5.9	10.0	8.2
	22.00-22.99	13.6	16.8	8.3	8.6	5.9	0.0	9.1
	23.00-23.99	6.8	27.8	0.0	17.3	17.7	10.0	13.4
	24.00-24.99	34.5	27.8	41.7	34.8	52.9	65.0	42.0
Total		100.0	100.0	100.0	100.0	100.0	100.0	100.0
N		29	18	12	23	17	20	119

Table 41: Dichotomy of reasons to use deception by score on love dimension relationship quality (%)

		Categories			Total	
		Egocentric	Altruistic	I do not use deception		I do not remember
Love	14.00-14.99	2.1	0.0	0.0	0.0	0.8
	15.00-15.99	0.0	0.0	5.9	0.0	0.8
	16.00-16.99	0.0	0.0	5.9	0.0	0.8
	17.00-17.99	6.3	2.9	0.0	0.0	3.2
	18.00-18.99	6.3	2.9	0.0	0.0	3.2
	19.00-19.99	4.2	17.3	0.0	5.0	7.3
	20.00-20.99	10.6	11.6	5.9	10.0	9.4
	21.00-21.99	8.4	8.7	5.9	10.0	8.2
	22.00-22.99	14.8	8.7	5.9	0.0	9.1
	23.00-23.99	14.8	11.5	17.7	10.0	13.4
	24.00-24.99	31.9	37.1	52.9	65.0	42.0
Total		100.0	100.0	100.0	100.0	100.0
N		47	35	17	20	119

After these correlation tables were generated, we also carried out some multinomial logistic regressions. The model fit regarding the kind of deception was significant ( $p=.042$ ).

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The factors, however, were not. The regressions regarding the categories and the dichotomy of reasons for using deception were overall not significant.

**Lies.** For the second part of this hypothesis, we generated the same general correlation table as for the other part and the other hypotheses. In general, strong correlations were found between the relationship quality dimensions themselves and between the open-ended questions (Table 22). In this general table, no correlations were found between the relationship quality dimensions and the open-ended questions. When we split up this table by gender or excluded the 'I do not tell lies' and the 'I do not remember such situation' cases, no new correlations appeared. We did not generate new crosstab tables for this reason.

We also generated multinomial logistic regressions for this part of the hypothesis. The regression regarding the type of lie did not have a significant fit. The regressions involving the categories and dichotomies of reasons to tell lies, however, were significant ( $p=.028$  and  $p=.027$  respectively). In the regression table of the categories of reasons to lie, the trust dimension correlated significantly with almost all of the categories in comparison with the 'I do not remember' category. The correlation is negative, meaning that the higher someone scores on the trust dimension of the relationship quality scale, the more chance they have to end in the 'I do not remember such situation' category (Table 52).

### **Moral disengagement and dishonest behavior**

The last research question examines the effect of moral disengagement on the use of deception and lies. This question, too, consists of two parts.

**Deception.** The first part of this research question is the following: *'Which set of disengagement practices is the main driving force to commit deceptive acts?'* To answer this question, we generated a general correlation table, which can be found in the 'Descriptive data' section (Table 23). This table showed a strong correlation between the moral disengagement practices themselves as well as between the open-ended questions. A

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correlation between the moral justification practice and the kind of deception used. After generating a few other tables, the only correlation between the reasons to use deception and moral disengagement that showed up, was a negative correlation between the euphemistic language dimension and the categories and dichotomy of reasons to use deception (Table 42). This correlation however, only emerged with women and when the 'I do not use deception' and 'I do not remember such situation' were excluded.

*Table 42: Correlation table for deception and moral disengagement, female section (exclusion of 'I do not use deception' and 'I do not remember')*

Variabele	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10	11
1. Moral justification	60	6.98	1.98	-										
2. Euphemistic language	60	6.57	1.78	.263*	-									
3. Advantageous comparison	60	5.35	1.94	.351**	.300*	-								
4. Displacement responsibility	60	9.90	2.58	.175	.437**	.220	-							
5. Diffusion responsibility	60	12.32	2.82	.241	.254*	.113	.400**	-						
6. Distorting consequences	60	7.67	2.11	.343**	.209	.149	.152	.260*	-					
7. Attribution blame	60	8.35	2.07	.386**	.290*	.311*	.212	.369**	.213	-				
8. Dehumanization	60	5.57	1.83	.345**	.265*	.446**	.174	.136	.366**	.448**	-			
9. Kind of deception	60	.58	.926	-.124	-.183	-.031	-.046	-.111	.014	-.117	-.209	-		
10. Categories of reason	60	3.30	2.21	.079	-.289*	-.017	.059	.101	.134	-.105	-.081	.087	-	
11. Dichotomy of reason	60	.45	.50	.093	-.291*	-.008	.035	.125	.144	-.154	-.080	.082	.976**	-

\*  $p < .05$  \*\*  $p < .01$ .

To answer our research question more in detail, we generated a crosstab table of the two later correlations mentioned above. These tables show the correlation more clearly. Women who score higher on the euphemistic language dimension are more likely to end up on the egocentric side of the dichotomy of reasons, while women with a lower score are more likely to end up using deception because of altruistic reasons (Table 43). This correlation is very present when we look at the 'Protecting others' and 'Giving benefit to others' categories: low scores on the euphemistic language dimension are mainly paired with these categories. These reasons to use deception are almost not detected with women who score high on the euphemistic language dimension (Table 44). This correlation can also be found in the 'Protecting oneself' and 'Own benefit' categories, be it less obvious.

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Table 43: Categories of reasons to use deception by score on the euphemistic language dimension (%)

		Categories				Total
		Protecting oneself	Own benefit	Protecting others	Giving benefit to others	
Euphemistic language	4.0	4.8	33.3	11.1	16.7	15.0
	5.0	9.5	0.0	22.2	33.3	16.7
	6.0	28.6	0.0	22.2	16.7	18.3
	7.0	4.8	16.7	44.4	11.1	15.0
	8.0	38.1	33.3	0.0	16.7	25.0
	9.0	9.5	0.0	0.0	0.0	3.3
	10.0	4.8	8.3	0.0	5.6	5.0
	11.0	0.0	8.3	0.0	0.0	1.7
Total		100.0	100.0	100.0	100.0	100.0
N		21	12	9	18	60

Table 44: Dichotomy of reasons to use deception by score on the euphemistic language dimension (%)

		Categories		Total
		Egocentric	Altruistic	
Euphemistic language	4.0	15.2	14.8	15.0
	5.0	6.1	29.6	16.7
	6.0	18.2	18.5	18.3
	7.0	9.1	22.2	15.0
	8.0	36.4	11.1	25.0
	9.0	6.1	0.0	3.3
	10.0	6.1	3.7	5.0
	11.0	3.0	0.0	1.7
Total		100.0	100.0	100.0
N		33	60	

All of the multinomial logistic regressions (kind of deception, categories and dichotomy of reasons to use deception) were a good model fit ( $p=.034$ ,  $p=.025$  and  $p=.036$  respectively). In the regression models of categories, a higher score on the moral justification or displacement of responsibility dimension result in a higher chance to end up in the 'Protecting others' category instead of the 'I do not remember' category (Table 54). The opposite is true for the attribution of blame dimension: a higher score leads up to a lower chance to get into the 'Protecting others' category. The euphemistic language dimension correlates negatively with the 'Giving benefit to others' in comparison with 'I do not remember', meaning that a higher score on euphemistic language decreases your chances of using deception for the reason of giving benefit to others (Table 54). These findings,

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except for the attribution of blame, can also be found in the regression table of the dichotomy of reasons (Table 55).

**Lies.** The second part of the third research question is *'Which set of disengagement practices is the main driving force to tell lies?'* Similar to the other research questions, we firstly generated a general correlation table. Besides the correlations between the moral disengagement dimensions themselves and between the open-ended questions themselves, a negative correlation between euphemistic language and the categories and dichotomy of reasons to lie was found (Table 24). Regarding the male section, a positive correlation between the dehumanization dimension and the categories of reasons to lie show up, meaning that a higher score on the dehumanization dimension results in a higher score regarding the codes of categories and dichotomy of reasons to lie. This correlation is visible both in the general table and in the correlation table with exclusion of the 'I do not lie' and the 'I do not remember' cases (Table 45 and Table 46). Since only 36 men participated in the survey, we did not generate a crosstab table of this correlation. There are too few cases to derive other insights.

Table 45: Correlation table for lies and moral disengagement, male section (general data)

Variabele	n	M	SD	1	2	3	4	5	6	7	8	9	10	11
1. Moral justification	38	8.39	2.37	-										
2. Euphemistic language	38	7.79	2.00	.258	-									
3. Advantageous comparison	38	5.82	2.12	.425**	.246	-								
4. Displacement responsibility	38	9.63	2.98	.389*	.154	.272	-							
5. Diffusion responsibility	38	11.29	2.97	-.067	.83	-.086	.187	-						
6. Distorting consequences	38	8.95	2.68	.178	.209	.298	.170	-.022	-					
7. Attribution blame	38	8.92	2.65	.371*	.104	.450**	.631**	.044	.231	-				
8. Dehumanization	38	6.37	2.21	.473**	.232	.142	.423**	.189	.076	.484**	-			
9. Kind of lie	36	1.14	.96	-.008	-.177	-.032	.249	-.007	.110	.017	.253	-		
10. Categories of reason	36	3.81	3.05	.073	-.210	-.035	.208	-.010	.078	.156	.347*	.711**	-	
11. Dichotomy of reason	36	.72	.91	.045	-.262	-.020	.218	-.048	.076	.125	.283	.729**	.964**	-

\*  $p < .05$  \*\*  $p < .01$ .

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Table 46: Correlation table for lies and moral disengagement, male section (exclusion of 'I do not lie' and 'I do not remember')

Variabele	n	M	SD	1	2	3	4	5	6	7	8	9	10	11
1. Moral justification	31	8.42	2.31	-										
2. Euphemistic language	31	8.06	2.02	.209	-									
3. Advantageous comparison	31	5.87	2.28	.417*	.220	-								
4. Displacement responsibility	31	9.45	2.98	.321	.156	.240	-							
5. Diffusion responsibility	31	11.32	3.15	-.139	.033	-.073	.198	-						
6. Distorting consequences	31	8.81	2.86	.240	.297	.293	.136	.018	-					
7. Attribution blame	31	8.84	2.63	.505**	.153	.474**	.673**	.091	.160	-				
8. Dehumanization	31	6.13	2.22	.595**	.267	.142	.410*	.209	.051	.512**	-			
9. Kind of lie	31	.87	.72	.034	.052	-.051	.293	.122	.004	.024	.220	-		
10. Categories of reason	31	2.87	2.08	.234	.066	-.053	.236	.175	-.083	.197	.366*	.368*	-	
11. Dichotomy of reason	31	.42	.50	.189	.005	-.068	.226	.144	-.174	.129	.309	.340	.949**	-

\*  $p < .05$  \*\*  $p < .01$ .

To explore the first correlation more in-depth, we generated some crosstab tables. These tables confirm the previous findings. A higher score on the euphemistic language dimensions results in a higher chance to end up on the altruistic side of reasons to lie compared to the egocentric side (Table 47). This can clearly be seen in the crosstabs table of the dichotomy of reasons to lie, but is also supported in the crosstabs table of categories of reasons to lie. Participants with a lower score on the euphemistic language dimension have a higher chance to end up in the 'Giving benefit to others' category compared to the chance of ending up in the 'Protecting others' category. These participants also have a higher chance to end up in either of those two categories compared to the categories which display egocentric reasons to lie ('Thinking it is ok', 'Protecting oneself', 'Own benefit' and 'Self-presentation') (Table 48).

Table 47: Categories of reasons to lie by score on the euphemistic language dimension (%)

		Categories								Total
		Thinking it is ok	Protecting oneself	Own benefit	Self-presentation	Protecting others	Giving benefit to others	I do not lie	I do not remember	
Euphemistic language	4.00	0.0	2.2	23.1	0.0	17.9	20.0	0.0	0.0	9.4
	5.00	0.0	17.4	0.0	0.0	10.3	30.0	28.6	22.2	15.2
	6.00	33.3	19.6	0.0	50.0	15.4	10.0	35.7	44.4	20.3
	7.00	33.3	13.0	7.7	0.0	12.8	20.0	28.6	22.2	15.2
	8.00	0.0	30.4	15.4	50.0	25.6	10.0	7.1	11.1	22.5
	9.00	0.0	8.7	30.8	0.0	7.7	0.0	0.0	0.0	8.0
	10.00	33.3	6.5	23.1	0.0	2.6	0.0	0.0	0.0	5.8
	11.00	0.0	2.2	0.0	0.0	5.1	0.0	0.0	0.0	2.2
	12.00	0.0	0.0	0.0	0.0	2.6	0.0	0.0	0.0	0.7
	13.00	0.0	0.0	0.0	0.0	0.0	10.0	0.0	0.0	0.7
Total		100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N		3	46	13	4	39	10	14	9	138

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Table 48: Dichotomy of reasons to lie by score on the euphemistic language dimension (%)

		Categories				Total
		Egocentric	Altruistic	I do not lie	I do not remember	
Euphemistic language	4.00	6.2	18.0	0.0	0.0	9.4
	5.00	12.3	14.0	28.6	22.2	15.2
	6.00	18.5	14.0	35.7	44.4	20.3
	7.00	10.8	16.0	28.6	22.2	15.2
	8.00	27.7	22.0	7.1	11.1	22.5
	9.00	12.3	6.0	0.0	0.0	8.0
	10.00	10.8	2.0	0.0	0.0	5.8
	11.00	1.5	4.0	0.0	0.0	2.2
	12.00	0.0	2.0	0.0	0.0	0.7
	13.00	0.0	2.0	0.0	0.0	0.7
Total		100.0	100.0	100.0	100.0	100.0
N		65	50	14	9	138

For this part of the research question, three multinomial logistic regressions were generated, one for each open-ended question. None of these were significant.

## Discussion and conclusion

### Discussion

The aim of this study was to examine more in detail the factors which could influence the use of deception and lie-telling in intimate relationships. Our first research question was *'What do people define as deceptive acts or a lie?'* Regarding the first part of this research question, it seems that most of the participants understand what is considered as a deceptive act. Most of them include at least one of the following notions, which we had in our own definition: intentionality, lying, hiding the truth or ambiguous phrasing. However, almost half of our participants thought that deception has to involve some sort of manipulation, a notion we did not include in our definition. Almost one third of the participants also thought that deception has to serve a (self-serving) goal, a difference in comparison with definitions made by researchers. One notion we should have included in our definition, was touched upon by two of the participants: the person who uses deception should be convinced that he or she is not telling the truth.

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When we examine the answers of the participants regarding the definition of lying, there seem to be more differences between the respondents. Fifteen percent of the participants claim that lying has to be done with the intention of reaching a certain goal. This percentage is smaller than the percentage regarding the deception definition, but is still a large amount. An even larger percentage (forty percent) thinks that some form of 'not telling the truth' should be considered lying. Six participants go to say that in order to lie, you have to be asked about the truth. This means that lying cannot occur when someone simply tells a twisted version of the facts without being asked after the truth. In short, people seem to get a good vision of what deception really is, as it is a broader concept, but defining lying is a much harder task.

The second research question is the following: *'Why do people use deceptive acts and lies in intimate relationships?'* When examining the cases the participants described, the main reason to lie or to use deception is egocentrism. In case of lie-telling, this egocentrism can be identified as protecting oneself (the most common reason to lie, as already stated by Guthrie and Kunkel (2013) and Levine and Knapp, (2018)) and as contributing to one's own benefit. The number one altruistic reason to lie is protecting others from for example shame or guilt, which was also confirmed in previous research (e.g. Levine & Knapp, 2018; Hart, Jones & Terrizzi, 2019). Another finding revealed the negative correlation between age and the categories of reasons to lie. Younger participants are thus more likely to lie because of altruistic reasons, such as protecting their partner or surprising them, whether older participants are more likely to lie for themselves. This correlation, however, could also be the effect of the change in relationship length, since age and relationship length correlate strongly together. If this is the case, this could be explained by the fact that intimate relationships are built in different stages which require different types of communication (Knapp & Vangelisti, 2005), which could implicate that the ways of lying to a partner also change over time.



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All of our hypotheses were confirmed during our analysis. The neuroticism personality trait has a negative correlation with reason to use deception. Participants with a high score on the neuroticism trait are more likely to use deception to protect themselves, so more general deception for egocentric reasons. Participants with a low score on this personality trait on the other hand are more likely to use deception that others will benefit from. A similar correlation was found for lie-telling, albeit with the extraversion personality trait. A high score on this trait resulted in a higher chance of telling a lie which protects the lie-teller or egocentric lies. Participants with a low extraversion personality score are more likely to tell altruistic lies, for example to protect others.

Regarding the attachment styles, the fearful-avoidant style has a negative correlation with the reasons to use deception, meaning that participants with low feelings of self-worth and an attitude of thinking that others are indifferent towards them, are more likely to lie for egocentric reasons. With men, participants who have more negative feelings towards themselves and think that others are supportive, are more likely to use deception for altruistic reasons. As for lie-telling, people who score high on the preoccupied attachment style are more likely to tell everyday lies instead of serious lies.

The correlations with relationship quality were all very clear. Intimacy has an unmistakable positive correlation with reasons why people lie. Participants who are strongly connected with their partner, and therefore score high on the intimacy dimension of relationship quality, are more likely to use deception in favor of their partner instead of for themselves. This correlation can also be found for the love dimension of relationship quality. Participants with a maximum score on this dimension (i. e. 'How much do you love your partner?', 'How much do you adore your partner?', ...) are also more likely to deceive for altruistic reasons. Regarding lies, a correlation with relationship quality was less clear. Logistic regressions showed a negative correlation between the trust dimension and the reasons to lie, meaning that participants who trust their partners more or stated that they

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could rely on their partners more, were more likely to end up in the 'I do not remember such case' category.

In regard to the last research question, namely which moral disengagement practice is the main driving force behind committing dishonest behavior, the euphemistic language practice is the practice that is to be looked at. This practice has a negative correlation for both reasons to use deception (albeit in the female section and with the exclusion of the 'I do not use deception' and 'I do not lie' cases) and reasons to lie. These correlations implies that people who score high on the euphemistic language are more likely to deceit or to lie for egocentric reasons. More specific, people who justify their immoral behavior by altering the words they use to describe these events, are more likely to commit dishonest behavior to protect themselves or for their own benefit. This may include justifying bullying behavior by saying it is 'just teasing', or explaining theft by proclaiming it is just 'borrowing' something.

### **Limitations and future research**

Even though we saw some correlations, we have to keep in mind that some of the answers given by the participants might be distorted by social desirability. Talking about deception and lie-telling makes people think about their own behavior after all (Guthrie & Kunkel, 2013). The sample used in this study consists primarily of women. Men are underrepresented, which could also influence the final results. The final sample consisted of 147 participants, which is enough to conduct quantitative research, but a better and larger sample could generate more accurate results. Moreover, these correlations and conclusions are based on correlation tables and crosstab tables.

Additionally, we would like to suggest some approaches for further research. We already included some open-ended questions about the consequences of dishonest behavior, but decided not to use these and focus on the actual behavior. However, this could be the focus of future research. Some of the participants chose to include some remarks after finishing the survey. We received several remarks on the kind of the relationship the

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participants were engaged in, namely in open or polyamorous relationships. We feel that this is an unexplored area which could bring out more results and ideas about dishonest behavior in intimate relationships. Although we already discovered some factors which correlate with dishonest behavior, there could be more elements having an impact on this kind of behavior we did not include in our questionnaire (e.g., culture and educational degree). Another remark for future investigation is the difference between relationship length and age. In this study, our sample consisted of 147 participants, of which most of them are aged between 19 and 30 years old. Since age and relationship length strongly correlate in almost all of the correlation tables, a new study with people of an older age but with a new relationship may deliver new insights regarding this matter.

### **Implications**

The findings of this study fill in a gap in scientific literature and is a starting point for further research around the topic of dishonest behavior in intimate relationships. The results of the first research question confront researchers with the problems that come with using definitions. Our participants gave their own definitions of deception and lie-telling, which differed on various points from our own definitions. This implies that when researching dishonest behavior participants may have other views than the researchers. A difference in viewpoints can alter the meaning of the results obtained, since researchers might analyze answers which do not meet the terms to qualify as a valid answer.

As for the social implications, the insights of this study could be used to optimize the communication in our own relationships, romantic or not. 'Love the Way You Lie' generated new information regarding dishonest behavior. We discovered that mostly people use deception or lie-telling in intimate relationships for egocentric reasons, more specifically they lie to protect themselves. This is something to reflect on: dishonest behavior in romantic relationships mostly happens for egocentric reasons, not with the partner's best interest at hand, but rather with our own interests. As DePaulo, Kashy, Kirkendol, Wyer and Epstein

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(1996) already touched upon, lying and deception could have mental consequences. The more we know about dishonest behavior in relationships, the more researchers, people working in the field and people in romantic relationships could do to reduce negative consequences of communication in romantic relationships. Social interactions could become more pleasant and the participants of the conversation could feel less distress. Even small steps, such as talking about it, makes people think about their behavior and could change it for the better (Guthrie & Kunkel, 2013).

### **Conclusion**

In short, it seems that defining lying still is a difficult task, but that our definition, subject to adjustments, is closer to a comprehensive characterization than the definitions of other authors. People seem to use dishonest behavior in romantic relationships for egocentric reasons, more specifically to protect themselves or for their own benefit. Further, there are different factors which could have more influences on dishonest behavior than previously thought: relationship quality (especially the intimacy aspect), personality, relationship length and moral disengagement. The kind and direction of these influences are to be further determined. Age and relationship length are also two independent variables which should be considered when researching this topic.

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## Attachments

## Regression tables

## Attachment style and kind of deception

Table 49: Multinomial logistic regression table of attachment style and kind of deception

	B (SE)	95% CI for Odds Ratio		
		Lower	Odds Ratio	Upper
Lying vs. I do not remember				
Intercept	2.69 (4.80)			
Secure	-.25 (.39)	.361	.777	1.674
Fearful-avoidant	.28 (.14) *	1.005	1.316	1.725
Preoccupied	.03 (.11)	.838	1.031	1.269
Dismissing	-.16 (.17)	.605	.851	1.196
Hiding the truth vs. I do not remember				
Intercept	-3.62 (5.73)			
Secure	.09 (.46)	.443	1.095	2.708
Fearful-avoidant	.31 (.16) *	1.005	1.368	1.862
Preoccupied	.04 (.13)	.808	1.041	1.341
Dismissing	.012 (.21)	.674	1.012	1.518
Ambiguous vs. I do not remember				
Intercept	6.92 (13.44)			
Secure	-.77 (1.19)			
Fearful-avoidant	-.03 (.31)	.53	.97	1.77
Preoccupied	.89 (.64)	.70	2.42	8.45
Dismissing	-1.22 (.70)	.08	.29	1.15
Other vs. I do not remember				
Intercept	-9.62 (7.90)			
Secure	.33 (.58)	.44	1.39	4.38
Fearful-avoidant	.67 (.23) **	1.24	1.95	3.05
Preoccupied	-.26 (.20)	.53	.78	1.14
Dismissing	.19 (.31)	.67	1.21	2.21
I do not use deception vs. I do not remember				
Intercept	-.23 (5.61)			
Secure	-.22 (.45)	.33	.80	1.93
Fearful-avoidant	.37 (.17) *	1.04	1.45	2.01
Preoccupied	-.10 (.14)	.69	.90	1.18
Dismissing	.01 (.22)	.66	1.01	1.55

Note:  $R^2 = .248$  (Cox & Snell),  $.262$  (Nagelkerke). Model  $\chi^2(20) = 34.213$ .  $p < .05$ . \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

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**Attachment style and category of reason to use deception***Table 50: Multinomial logistic regression table for attachment style and category of reason to use deception*

	<i>B</i> (SE)	95% CI for Odds Ratio		
		<i>Lower</i>	<i>Odds Ratio</i>	<i>Upper</i>
Protecting oneself vs. I do not remember				
Intercept	-1.98 (5.02)			
Secure	.11 (.41)	.50	1.12	2.50
Fearful-avoidant	.34 (.14) *	1.06	1.41	1.86
Preoccupied	-.01 (.11)	.80	1.00	1.24
Dismissing	-.13 (.19)	.61	.88	1.26
Own benefit vs. I do not remember				
Intercept	.45 (5.28)			
Secure	-.32 (.43)	.31	.73	1.69
Fearful-avoidant	.20 (.16)	.90	1.22	1.65
Preoccupied	.06 (.13)	.83	1.07	1.36
Dismissing	.04 (.20)	.70	1.05	1.56
Protecting others vs. I do not remember				
Intercept	-1.28 (5.91)			
Secure	.05 (.18)	.41	1.05	2.69
Fearful-avoidant	.38 (.17) *	1.05	1.46	2.03
Preoccupied	.04 (.15)	.77	1.04	1.39
Dismissing	-.32 (.24)	.46	.73	1.16
Giving benefit to others vs. I do not remember				
Intercept	3.04 (5.10)			
Secure	-.40 (.42)	.29	.67	1.53
Fearful-avoidant	.26 (.15)	.97	1.30	1.74
Preoccupied	.24 (.14)	.98	1.28	1.66
Dismissing	-.36 (.21)	.46	.70	1.04
I do not use deception vs. I do not remember				
Intercept	-.26 (5.32)			
Secure	-.17 (.43)	.64	.84	1.96
Fearful-avoidant	.89 (.16) *	1.07	1.47	2.02
Preoccupied	-.10 (.13)	.70	.91	1.18
Dismissing	-.07 (.21)	.62	.94	1.42

*Note:*  $R^2=.233$  (Cox & Snell),  $.240$  (Nagelkerke). Model  $\chi^2(20)=31.519$ .  $p < .05$ . \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

**Attachment style and dichotomy of reason to use deception***Table 51: Multinomial logistic regression table for attachment style and dichotomy of reason to use deception*

	<i>B</i> (SE)	95% CI for Odds Ratio		
		<i>Lower</i>	<i>Odds Ratio</i>	<i>Upper</i>
Egocentric vs. I do not remember				
Intercept	-.27 (4.64)			
Secure	-.06 (.38)	.45	.94	1.67
Fearful-avoidant	.29 (.13) *	1.03	1.33	1.73
Preoccupied	.02 (.10)	.83	1.02	1.25
Dismissing	-.06 (.17)	.67	.94	1.31
Altruistic vs. I do not remember				
Intercept	2.35 (4.83)			
Secure	-.53 (.39)	.36	.78	1.68
Fearful-avoidant	.30 (.14) *	1.03	1.35	1.77
Preoccupied	.17 (1.2)	.94	1.18	1.49
Dismissing	-.34 (.19)	.19	.71	1.03
I do not use deception vs. I do not remember				
Intercept	-.17 (5.31)			
Secure	-.18 (.43)	.36	.84	1.92
Fearful-avoidant	.83 (.16) *	1.07	1.47	2.01
Preoccupied	-.10 (.13)	.70	.91	1.18
Dismissing	-.06 (.21)	.62	.94	1.42

*Note:*  $R^2$  = .198 (Cox & Snell), .214 (Nagelkerke). Model  $\chi^2(12) = 26.267$ .  $p < .05$ . \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .



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## Relationship quality and categories of reason to tell a lie

Table 52: Multinomial logistic regression table for relationship quality and categories of reason to tell a lie

	B (SE)	95% CI for Odds Ratio		
		Lower	Odds Ratio	Upper
Thinking it is ok vs. I do not remember				
Intercept	34.03 (26.06)			
Passion	.35 (.32)	.75	1.12	2.68
Trust	.31 (.00)	1.36	1.36	1.36
Intimate	.72 (.94)	.32	2.06	13.08
Satisfaction	-1.06 (1.08)	.04	.35	2.90
Love	-1.44 (1.02)	.03	.24	1.77
Protecting oneself vs. I do not remember				
Intercept	193.53 (24.99) ***			
Passion	.18 (.15)	.90	1.20	1.60
Trust	-11.78 (.27) ***	.00	.00	.00
Intimate	.63 (.56)	.63	.189	5.66
Satisfaction	-1.24 (.90)	.05	.29	1.67
Love	-1.25 (.98)	.04	.29	1.94
Own benefit vs. I do not remember				
Intercept	190.98 (25.17) ***			
Passion	.15 (.17)	.83	1.16	1.60
Trust	-11.65 (.31) ***	.00	.00	.00
Intimate	.89 (.63)	.71	2.41	8.23
Satisfaction	-1.74 (.91)	.03	.18	1.04
Love	-.95 (.99)	.06	.39	2.71
Selfpresentation vs. I do not remember				
Intercept	170.95 (28.93) ***			
Passion	-.03 (.21)	.64	.97	1.45
Trust	-11.34 (.51) ***	.00	.00	.00
Intimate	1.36 (.97)	.58	3.88	25.93
Satisfaction	-2.40 (1.00) **	.01	.09	.64
Love	.10 (1.21)	.10	1.11	11.80
Protecting others vs. I do not remember				
Intercept	192.74 (25.01) ***			
Passion	.21 (.15)	.92	1.24	1.66
Trust	-11.69 (.28) ***	.00	.00	.00
Intimate	.90 (.57)	.80	2.46	7.57
Satisfaction	-1.68 (.90)	.03	.19	1.08
Love	-1.07 (.98)	.05	.34	2.34
Giving benefit to others vs. I do not remember				

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Intercept	185.23 (25.45) ***			
Passion	.17 (.18)	.84	1.18	1.67
Trust	-11.68 (.36) ***	.00	.00	.00
Intimate	.57 (.63)	.51	1.76	6.10
Satisfaction	-1.41 (.93)	.04	.24	1.51
Love	-. /2 (1.02)	.06	.44	3.24
I do not lie vs. I do not remember				
Intercept	187.67 (25.00) ***			
Passion	.07 (.16)	.78	1.07	1.47
Trust	-11.48 (.00)	.00	.00	.00
Intimate	1.17 (.63)	.93	3.22	11.16
Satisfaction	-1.50 (.91)	.04	.22	1.33
Love	-1.18 (.99)	.04	.31	2.18

Note:  $R^2=.317$  (Cox & Snell),  $.328$  (Nagelkerke). Model  $\chi^2(35)=52.693$ .  $p < .05$ . \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

**Moral disengagement and kind of deception**

*Table 53: Multinomial logistic regression table for moral disengagement and kind of deception*

	B (SE)	95% CI for Odds Ratio		
		Lower	Odds Ratio	Upper
<b>Lying vs. I do not remember</b>				
Intercept	-1.64 (1.93)			
Moral justification	.19 (.17)	.86	1.21	1.71
Euphemistic language	-.08 (.17)	.66	.92	1.30
Advantageous comparison	-.20 (.18)	.58	.82	1.17
Displacement responsibility	.05 (.14)	.80	1.05	1.37
Diffusion responsibility	-.01 (.11)	.81	.99	1.22
Distorting consequences	.01 (.13)	.79	1.01	1.29
Attribution Blame	.20 (.17)	.87	1.22	1.69
Dehumanization	.19 (.19)	.84	1.21	1.74
<b>Hiding the truth vs. I do not remember</b>				
Intercept	-3.49 (2.41)			
Moral justification	.36 (.21)	.94	1.43	2.18
Euphemistic language	-.13 (.21)	.58	.88	1.33
Advantageous comparison	.12 (.20)	.76	1.13	1.68
Displacement responsibility	.40 (.17) *	1.08	1.50	2.09
Diffusion responsibility	-.03 (.13)	.75	.98	1.27
Distorting consequences	-.23 (.18)	.56	.80	1.13
Attribution blame	-.08 (.22)	.60	.92	1.40
Dehumanization	-.01 (.24)	.62	.99	1.57
<b>Ambiguous vs. I do not remember</b>				
Intercept	4.99 (5.65)			
Moral justification	.81 (.62)	.67	2.25	7.59
Euphemistic language	-2.26 (1.27)	.01	.10	1.26
Advantageous comparison	.63 (.60)	.58	1.88	6.11
Displacement responsibility	-.04 (.39)	.45	.97	2.06
Diffusion responsibility	.20 (.33)	.64	1.22	2.34
Distorting consequences	-.39 (.50)	.25	.67	1.80
Attribution blame	.30 (.49)	.52	1.35	3.52
Dehumanization	-1.10 (.92)	.06	.34	2.02
<b>Other vs. I do not remember</b>				
Intercept	.60 (3.10)			
Moral justification	-.08 (.30)	.51	.92	1.67
Euphemistic language	-.29 (.29)	.42	.75	1.32
Advantageous comparison	.07 (.29)	.61	1.07	1.90
Displacement responsibility	.03 (.23)	.66	1.03	1.59

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Diffusion responsibility	-.13 (.17)	.62	.87	1.23
Distorting consequences	.19 (.21)	.80	1.21	1.82
Attribution blame	.24 (.27)	.75	1.27	2.14
Dehumanization	-.29 (.39)	.35	.75	1.62
I do not use deception vs. I do not remember				
Intercept	.87 (2.38)			
Moral justification	.09 (.22)	.71	1.09	1.68
Euphemistic language	-.45 (.24)	.40	.64	1.02
Advantageous comparison	-.11 (.23)	.57	.89	1.42
Displacement Responsibility	.00 (.19)	.69	1.00	1.43
Diffusion responsibility	-.06 (.14)	.71	.94	1.24
Distorting consequences	-.26 (.19)	.53	.77	1.12
Attribution blame	.19 (.22)	.79	1.21	1.85
Dehumanization	.53 (.22) *	1.10	1.70	2.64

Note:  $R^2 = .382$  (Cox & Snell),  $.404$  (Nagelkerke). Model  $\chi^2(40) = 57.770$ .  $p < .05$ . \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

**Moral disengagement and categories of reason to use deception***Table 54: Multinomial logistic regression table for moral disengagement and the categories of reason to use deception*

	<i>B</i> (SE)	95% CI for Odds Ratio		
		<i>Lower</i>	<i>Odds Ratio</i>	<i>Upper</i>
Protecting oneself vs. I do not remember				
Intercept	-.22 (1.99)			
Moral justification	.07 (.20)	.72	1.07	1.59
Euphemistic language	-.13 (.19)	.60	.88	1.28
Advantageous comparison	.01 (.18)	.71	1.01	1.45
Displacement responsibility	.07 (.15)	.80	1.07	1.42
Diffusion responsibility	-.08 (.12)	.73	.92	1.16
Distorting consequences	-.08 (.13)	.71	.92	1.20
Attribution Blame	.32 (.18)	.89	1.26	1.80
Dehumanization	.02 (.18)	.71	1.02	1.45
Own benefit vs. I do not remember				
Intercept	-1.37 (2.37)			
Moral justification	.34 (.22)	.91	1.40	2.15
Euphemistic language	-.15 (.22)	.56	.86	1.33
Advantageous comparison	-.45 (.25)	.39	.64	1.03
Displacement responsibility	.22 (.16)	.90	1.25	1.72
Diffusion responsibility	-.14 (1.30)	.67	.87	1.12
Distorting consequences	.12 (.15)	.84	1.13	1.52
Attribution blame	.17 (.21)	.79	1.19	1.80
Dehumanization	-.10 (.23)	.58	.91	1.41
Protecting others vs. I do not remember				
Intercept	-2.43 (2.83)			
Moral justification	.67 (.26) **	1.18	1.96	3.27
Euphemistic language	-.31 (2.8)	.44	.73	1.24
Advantageous comparison	-.26 (.30)	.43	.77	1.37
Displacement responsibility	.46 (.19) *	1.10	1.59	2.29
Diffusion responsibility	.07 (.15)	.79	1.07	1.45
Distorting consequences	-.05 (.20)	.64	.95	1.41
Attribution blame	-.64 (.29) *	.30	.53	.93
Dehumanization	.09 (.27)	.64	1.09	1.86
Giving benefit to others vs. I do not remember				
Intercept	-2.62 (2.24)			
Moral justification	.35 (.21)	.95	1.42	2.14
Euphemistic language	-.48 (.21) *	.41	.62	.94
Advantageous comparison	.00 (.19)	.69	1.00	1.46
Displacement responsibility	.23 (.15)	.93	1.25	1.70

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Diffusion responsibility	.00 (.13)	.78	1.00	1.28
Distorting consequences	.03 (.15)	.77	1.03	1.39
Attribution blame	.09 (.20)	.75	1.10	1.61
Dehumanization	.06 (.19)	.73	1.06	1.54
I do not use deception vs. I do not remember				
Intercept	1.45 (2.28)			
Moral justification	.15 (.23)	.75	1.16	1.80
Euphemistic language	-.47 (.23) *	.40	.63	.99
Advantageous comparison	-.15 (.23)	.55	.86	1.35
Displacement Responsibility	.06 (.17)	.76	1.07	1.50
Diffusion responsibility	-.08 (.14)	.71	.93	1.22
Distorting consequences	-.27 (.18)	.54	.77	1.09
Attribution blame	.12 (.21)	.74	1.13	1.71
Dehumanization	.45 (.20) *	1.06	1.56	2.30

*Note:*  $R^2=.393$  (Cox & Snell),  $.405$  (Nagelkerke). Model  $\chi^2(40)=59.315$ .  $p < .05$ . \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

**Moral disengagement and dichotomy of reason to use deception***Table 55: Multinomial logistic regression table for moral disengagement and dichotomy of reason to use deception*

	B (SE)	95% CI for Odds Ratio		
		Lower	Odds Ratio	Upper
<b>Egocentric vs. I do not remember</b>				
Intercept	.10 (1.87)			
Moral justification	.18 (.18)	.84	1.19	1.70
Euphemistic language	-.14 (.18)	.62	.87	1.23
Advantageous comparison	-.14 (.17)	.62	.87	1.22
Displacement responsibility	.12 (.13)	.88	1.13	1.45
Diffusion responsibility	-.10 (.11)	.73	.90	1.11
Distorting consequences	-.012 (.12)	.78	.99	1.25
Attribution Blame	.20 (.16)	.88	1.22	1.68
Dehumanization	-.01 (.17)	.71	.99	1.39
<b>Altruistic vs. I do not remember</b>				
Intercept	-2.04 (2.08)			
Moral justification	.41 (.19) *	1.04	1.51	2.20
Euphemistic language	-.44 (.20) *	.44	.65	.95
Advantageous comparison	-.04 (.18)	.68	.97	1.37
Displacement responsibility	.29 (.14) *	1.02	1.34	1.76
Diffusion responsibility	.05 (.12)	.83	1.04	1.30
Distorting consequences	.00 (.14)	.77	1.00	1.31
Attribution blame	-.10 (.18)	.64	.91	1.29
Dehumanization	.09 (.18)	.77	1.09	1.55
<b>I do not use deception vs. I do not remember</b>				
Intercept	1.49 (2.28)			
Moral justification	.15 (.22)	.75	1.16	1.79
Euphemistic language	-.47 (.23) *	.40	.63	.99
Advantageous comparison	-.16 (.23)	.55	.85	1.33
Displacement responsibility	.07 (.17)	.77	1.07	1.49
Diffusion responsibility	-.07 (.14)	.71	.93	1.22
Distorting consequences	-.27 (1.8)	.54	.76	1.08
Attribution blame	.11 (.21)	.74	1.12	1.68
Dehumanization	.46 (.20) *	1.07	1.58	2.34

*Note:*  $R^2=.273$  (Cox & Snell),  $.294$  (Nagelkerke). Model  $\chi^2(24)=37.860$ .  $p < .05$ . \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

## Scales

### Attachment Style Questionnaire – Short Form

Chui, W.-Y., & Leung, M.-T. (2016). Adult attachment internal working model of self and other in Chinese culture: Measured by the Attachment Style Questionnaire – Short Form (ASQ-SF) by confirmatory factor analysis (CFA) and item response theory (IRT). *Personality and Individual Differences, 96*, 55-64. doi: 10.1016/j.paid.2016.02.068

#### SECURE

1. I trust other people and I like it when other people can rely on me.
2. I feel at ease in intimate relationships.
3. I think it is important that people can rely on each other.

#### FEARFUL-AVOIDANT

1. I would like to be open to others, but I feel I can't trust other people.
2. I would like to have close relationships with other people, but I find it difficult to fully trust them.
3. I am afraid that my hopes will be deceived when I get too closely related to others.
4. I am wary to get engaged in close relationships because I'm afraid to get hurt.
5. I feel uncomfortable when relationships with other people become close.

#### PREOCCUPIED

1. I often wonder whether people like me.
2. I am often afraid that other people don't like me.
3. I don't worry whether people like me or not.

#### DISMISSING

1. It is important to me to be independent.
2. I prefer that others are independent of me, and that I am independent of others.
3. I like to be self-sufficient.



## LOVE THE WAY YOU LIE

4. I don't worry about being alone: I don't need other people that strongly.

## LOVE THE WAY YOU LIE

### **Personality**

Rammstedt, B., & John, O. P. (2007). Measuring personality in one minute or less: A 10-item short version of the Big Five Inventory in English and German. *Journal of Research in Personality, 41*, 203-212. Doi: 10.1016/j.jrp.2006.02.001

#### I SEE MYSELF AS SOMEONE WHO...

1. ... is reserved.
2. ... is generally trusting.
3. ... tends to be lazy.
4. ... is relaxed, handles stress well.
5. ... has few artistic interests.
6. ... is outgoing, sociable.
7. ... tends to find fault with others.
8. ... does a thorough job.
9. ... gets nervous easily.
10. ... has an active imagination

## LOVE THE WAY YOU LIE

### **Relationship Quality**

Fletcher, G. J. O., Simpson, J. A., & Thomas, G. (2000). The measurement of perceived relationship quality components: A confirmatory factor analytic approach. *PSPB*, 26(3), 340-354.

#### RELATIONSHIP SATISFACTION

1. How satisfied are you with your relationship?
2. How content are you with your relationship?
3. How happy are you with your relationship?

#### COMMITMENT

1. How committed are you to your relationship?
2. How dedicated are you to your relationship?
3. How devoted are you to your relationship?

#### INTIMACY

1. How intimate is your relationship?
2. How close is your relationship?
3. How connected are you to your partner?

#### TRUST

1. How much do you trust your partner?
2. How much can you count on your partner?
3. How dependable is your partner?

#### PASSION

1. How passionate is your relationship?
2. How lustful is your relationship?
3. How sexually intense is your relationship?

## LOVE THE WAY YOU LIE

### LOVE

1. How much do you love your partner?
2. How much do you adore your partner?
3. How much do you cherish your partner?

## LOVE THE WAY YOU LIE

### **Moral disengagement**

Bandura, A., Barbaranelli, C., Caprara, G. V., & Pastorelli, C. (1996). Mechanisms of moral disengagement in the exercise of moral agency. *Journal of Personality and Social Psychology, 71*(2), 364-374.

#### MORAL JUSTIFICATION

1. It is alright to fight to protect your friends.
2. It is alright to beat someone who bad mouths your family.
3. It is alright to fight when your group's honor is threatened.
4. It is alright to lie to keep your friends out of trouble.

#### EUPHEMISTIC LANGUAGE

1. Slapping and shoving someone is just a way of joking.
2. To hit obnoxious classmates is just giving them "a lesson".
3. Taking someone's bicycle without their permission is just "borrowing it".
4. It is not a bad thing to "get high" once in a while.

#### ADVANTAGEOUS COMPARISON

1. Damaging some property is no big deal when you consider that others are beating people up.
2. Stealing some money is not too serious compared to those who steal a lot of money.
3. It is okay to insult a classmate because beating him/her is worse.
4. Compared to the illegal things people do, taking some things from a store without paying for them is not very serious.

#### DISPLACEMENT OF RESPONSIBILITY

1. If kids are living under bad conditions, they cannot be blamed for behaving aggressively.
2. If kids are not disciplined, they should not be blamed for misbehaving.
3. Kids cannot be blamed for using bad words when all their friends do it.
4. Kids cannot be blamed for misbehaving if their friends pressured them to do it.

## LOVE THE WAY YOU LIE

### DIFFUSION OF RESPONSIBILITY

1. A kid in a gang should not be blamed for the trouble the gang causes.
2. A kid who only suggests breaking rules should not be blamed if other kids go ahead and do it.
3. If a group decides together to do something harmful it is unfair to blame any kid in the group for it.
4. It is unfair to blame a child who had only a small part in the harm caused by a group.

## LOVE THE WAY YOU LIE

### DISTORTING CONSEQUENCES

1. It is okay to tell small lies because they don't really do any harm.
2. Children do not mind being teased because it shows interest in them.
3. Teasing someone does not really hurt them.
4. Insults among children do not hurt anyone.

### ATTRIBUTION OF BLAME

1. If kids fight and misbehave in school, it is their teacher's fault.
2. If people are careless where they leave their things it is their own fault if they get stolen.
3. Kids who get mistreated usually do things that deserve it.
4. Children are not at fault for misbehaving if their parents force them too much.

### DEHUMANIZATION

1. Some people deserve to be treated like animals.
2. It is okay to treat badly somebody who behaved like a "worm".
3. Someone who is obnoxious does not deserve to be treated like a human being.
4. Some people have to be treated roughly because they lack feelings that can be hurt.

### **Informed consent**

In this paper, we opted for an informed consent form at the beginning of the survey. Participants have to agree with the conditions as stated in said form to fill in the survey. The form will read as follows (Dutch version).

*Beste deelnemer,*

*Vanuit de Universiteit Antwerpen willen we je vragen om even tijd te maken om deze online survey in te vullen. Op deze manier willen we de positieve en negatieve communicatie binnen romantische relaties onderzoeken. Dit zal bevraagd worden aan de hand van enkele open vragen. Verder komen er ook een paar vragen aan bod die onder andere je persoonlijkheid en relatiekwaliteit meten.*

*De antwoorden op deze vragen zullen volledig anoniem blijven. Door het invullen van deze survey zullen geen persoonsgegevens zoals IP-adressen verzameld worden. Je hebt het recht om op ieder moment te stoppen met het invullen van de vragenlijst.*

*Bij vragen omtrent dit onderzoek of deze online survey, kan u steeds contact opnemen met Amber Peeters ([amber.peeters2@student.uantwerpen.be](mailto:amber.peeters2@student.uantwerpen.be)) of Pr. Dr. Gaëlle Ouvrein ([gaëlle.ouvrein@uantwerpen.be](mailto:gaëlle.ouvrein@uantwerpen.be)). Ook voor de uiteindelijke resultaten van deze studie kan u op deze e-mailadressen terecht.*

*Ik heb de informatie gelezen en begrijp waar deze studie over gaat. Ik geef toestemming aan de onderzoekers om mijn gegevens anoniem te verzamelen en te verwerken. Ik stem geheel vrijwillig, zonder enige druk, in om deel te nemen aan dit onderzoek door deze vragenlijst in te vullen.*

- Ja*
- Neen*

The survey will only begin when the participants check the 'Ja'-box. In all other cases, the survey will not begin, and no data will be collected.



Statement on honor



Aanvraagformulier Ethisch Advies Ethische Adviescommissie Sociale & Humane Wetenschappen

Verzoek tot advies gericht aan de Ethische Adviescommissie Sociale en Humane Wetenschappen over een voorstel tot onderzoek waaraan menselijke proefpersonen deelnemen met mogelijke ethische risico's. Op [Pintra](#) vind je een uitgebreide [leidraad](#) met alle nodige informatie over ethische vraagstukken. Gebruik deze leidraad om uw aanvraag correct in te vullen.

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Stuur je aanvraag voor ethisch advies naar de ethische adviescommissie via [eshw@uantwerpen.be](mailto:eshw@uantwerpen.be).

PROJECTGEGEVENS

Peoplesoft project-id (Antigoon):

VERKLARING OP EER

Ik bevestig dat ik de informatie in dit document in eer en geweten (mede) invul en ik neem hiervoor de volledige verantwoordelijkheid.

Ik begrijp dat ik verantwoordelijk ben om het onderzoek te allen tijde te monitoren, om onverwachte omstandigheden aan te geven, en om het onderzoek indien nodig stop te zetten.

Ik ben mij bewust van mijn verantwoordelijkheid om op de hoogte te zijn van de belangrijkste juridische richtlijnen inzake de bescherming van persoonlijke data en deze ook na te leven.

Ik begrijp dat ik het onderzoek niet kan starten vooraleer mijn projectvoorstel een (voorlopig) positief ethisch advies heeft ontvangen.

Datum: 21/12/20

Promotor (naam + handtekening)

Goëlle Overduin

(Formele promotor van het onderzoek, naam + handtekening)

### Verbintenis tot geheimhouding

Ik, ondergetekende, aanvaard de volgende voorwaarden en bepalingen van deze verklaring:


In het kader van het uitvoeren van mijn masterproef aan de Universiteit Antwerpen ("UAntwerpen") binnen de faculteit Sociale Wetenschappen, onderzoeksgroep communicatiewetenschappen (hierna "de onderzoeksgroep"), met als promotor prof. dr. Gaëlle OUVREIN (hierna "de promotor") tijdens het Academiejaar 2019-2020 zal ik toegang krijgen tot (technische en andere) informatie van UAntwerpen en/of derde partijen, in geschreven, elektronische, mondelinge, visuele of eender welke andere vorm, met inbegrip van (maar niet beperkt tot) documenten, kennis, know-how, data, tekeningen, foto's, filmmateriaal, modellen, materialen en prototypes. Deze Informatie wordt gezamenlijk met informatie voortkomend uit het door mij uitgevoerde onderzoek beschouwd als "Vertrouwelijke Informatie".

Ik zal de **Vertrouwelijke Informatie** uitsluitend aanwenden voor het uitvoeren van het onderzoek in kader van mijn masterproef binnen UAntwerpen. Ik zal:

- a) de Vertrouwelijke Informatie voor geen enkele andere doelstelling gebruiken;
- b) de Vertrouwelijke Informatie niet zonder voorafgaande schriftelijke toestemming van UAntwerpen op directe of indirecte wijze publiek maken of aan derden bekendmaken.
- c) De Vertrouwelijke Informatie noch geheel noch gedeeltelijk reproduceren.

Ik verbind mij ertoe om alle onderzoeksdata, ideeën en eventuele uitvindingen niet vrij te geven buiten de Onderzoeksgroep tenzij met uitdrukkelijke toestemming van mijn promotor(en).

Na de beëindiging van mijn masterproef zal ik alle verkregen en gecreëerde Vertrouwelijke Informatie en kopieën daarvan, die nog in mijn bezit zouden zijn, aan UAntwerpen terugbezorgen.

Naam:	Peeters Amber
Adres:	Lizeledorp 104, 1870 Lizele
Geboortedatum :	9 mei 1998
Geboorteplaats :	Borren
Handtekening:	

### Verbintenis tot geheimhouding

Ik, ondergetekende, aanvaard de volgende voorwaarden en bepalingen van deze verklaring:


In het kader van het uitvoeren van de masterproef van student Amber PEETERS aan de Universiteit Antwerpen ("UAntwerpen") binnen de faculteit Sociale Wetenschappen, onderzoeksgroep communicatiewetenschappen (hierna "de onderzoeksgroep"), met als promotor prof. dr. Gaëlle OUVREIN (hierna "de promotor") tijdens het Academiejaar 2019-2020 zal ik toegang krijgen tot (technische en andere) informatie van UAntwerpen en/of derde partijen, in geschreven, elektronische, mondelinge, visuele of eender welke andere vorm, met inbegrip van (maar niet beperkt tot) documenten, kennis, know-how, data, tekeningen, foto's, filmmateriaal, modellen, materialen en prototypes. Deze Informatie wordt gezamenlijk met informatie voortkomend uit het uitgevoerde onderzoek beschouwd als "Vertrouwelijke Informatie".

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Naam:	Ferdinand Peeters
Adres:	Eisdoornstraat 13 1810 Lierzele
Geboortedatum :	12/09/1996
Geboorteplaats :	Manilla
Handtekening:	

### Verbintenis tot geheimhouding

Ik, ondergetekende, aanvaard de volgende voorwaarden en bepalingen van deze verklaring:

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Naam:	Smet Kristof
Adres:	Hof ten Rijen 6, 2070 Zwijndrecht
Geboortedatum :	29/11/1997
Geboorteplaats :	Antwerpen
Handtekening:	K.Smet

Universiteit Antwerpen



## Ethical clearance form



### Aanvraagformulier Ethisch Advies Ethische Adviescommissie Sociale & Humane Wetenschappen

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#### PROJECTGEGEVENS

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Ik ben mij bewust van mijn verantwoordelijkheid om op de hoogte te zijn van de belangrijkste juridische richtlijnen inzake de bescherming van persoonlijke data en deze ook na te leven.

Ik begrijp dat ik het onderzoek niet kan starten vooraleer mijn projectvoorstel een (voorlopig) positief ethisch advies heeft ontvangen.

Datum: .....

**Promotor** (naam + handtekening)

(Formele promotor van het onderzoek, naam + handtekening)

## A. ALGEMENE INLICHTINGEN OVER HET PROJECTVOORSTEL

Titel: Love the way you lie, reasons why people lie in intimate relationships

Verwachte startdatum:<sup>2</sup> 13 februari 2020

Verwachte einddatum: 3 april 2020

**Uitvoerende onderzoekers** (benoem *alle* uitvoerende onderzoekers en neem waar mogelijk de link op naar de UAntwerpen-pagina):

Amber Peeters

**Promotoren** (benoem de promotoren en neem de link op naar de UAntwerpen-pagina):

Prof. Dr. Gaëlle Ouvrein (<https://www.uantwerpen.be/nl/personeel/gaelle-ouvrein/>)

**Woordvoerder** (bv. woordvoerder van de onderzoeksgroep, inclusief de link van de UAntwerpen-pagina):

## TYPEN ONDERZOEK

Gaat het onderzoek om **Grensoverschrijdend Onderzoek** in verschillende landen.

JA - **NEEN** - NVT

Zo ja, welke zijn de andere internationale medewerkende onderzoeksgroepen:

Gaat het om een **nationale multicentrische** studie waarbij meerdere onderzoekscentra/onderzoeksgroepen betrokken zijn?

JA - **NEEN** - NVT

Zo ja, welke zijn de andere medewerkende onderzoeksgroepen (inclusief deze aan andere instellingen):

Gaat het onderzoek om **hergebruik van reeds bestaande** data verzameld door uzelf of iemand anders? Gelieve

ook de duiden of de toestemming werd bekomen van de participanten voor hergebruik, alsook de bron van de

gegevens aan te geven. JA - **NEEN** - NVT

---

<sup>2</sup> Het gaat hier om de startdatum van het specifieke deel van het onderzoek waarvoor een ethisch advies vereist is.

## LOVE THE WAY YOU LIE

### FINANCIERINGSBRONNEN

Hoe zal de studie gefinancierd worden? Specificeer ook het financieringsprogramma (bvb. BOF-DOCPRO, EU-ERC, FWO-postdoc, FWO-SB beurs...) en het jaartal<sup>3</sup>

Overheid (FWO, BOF, ...): Geen financieringsbronnen ter beschikking

Eigen middelen: Geen financieringsbronnen ter beschikking

Industrie: Geen financieringsbronnen ter beschikking

Andere (toelichten aub): Geen financieringsbronnen ter beschikking

Project-ID externe kredietverlener (indien beschikbaar, bvb. FWO-nummer):

### B. DOCUMENTEN TER BEOORDELING VAN IEDERE STUDIE

Verplichte bijlagen voor elke aanvraag:	Aanwezig
Document 1: Methodologie van de studie (mag in het Nederlands of het Engels)	X
Document 2: Inlichtingenblad voor de deelnemers (of motivering waarom geen inlichtingen van toepassing zijn, bijvoorbeeld bij hergebruik van data)	X
Document 3: Toestemmingsformulier voor de deelnemers (of motivering waarom geen toestemming van toepassing is, bijvoorbeeld bij hergebruik van data)	X
Facultatieve bijlage:	
Document 4: Een lijst van ethische commissies waaraan het onderzoek is of zal worden voorgelegd	

<sup>3</sup> Indien dit advies van toepassing is op meerdere financieringsbronnen, dient bovenstaande informatie voor elk van deze bronnen vermeld te worden.

**C. RISICOANALYSE:**

OM DEZE RISICOANALYSE ZO CORRECT MOGELIJK TE KUNNEN INVULLEN RADEN WE AAN DEEL 1 VAN DE [leidraad](#) TE LEZEN.

	Ja	Nee	Opmerkingen:
1. <b>Verzamelt u persoonsgegevens?</b> Zo ja, op welke rechtsgrond (bv. algemeen belang, toestemming)?		X	
2. Als <b>deelnemers vergoed worden</b> voor deelname, verloopt deze vergoeding dan geheel <b>anoniem</b> ? (m.a.w. kan u vergoeden zonder enig gebruik van persoonsgegevens?)			Niet van toepassing
3. Bestaat de beoogde populatie (ook) uit <b>minderjarigen</b> ? Vermeldt onder 'opmerkingen' de specifieke leeftijdscategorie.		X	
4. Bestaat de beoogde populatie (ook) uit <b>kwetsbare groepen en personen</b> ?		X	
5. Handelen vragen uit de studie over <b>gevoelige onderwerpen</b> ?	X		Liegen in intieme relaties
6. Houdt het onderzoek het maken van <b>foto/audio/video opnames</b> in?		X	
7. Vereist het onderzoek het uitvoeren van langdurige of <b>herhaalde testen</b> op verschillende tijdstippen waarbij <b>persoonsgegevens</b> nodig zijn voor het <b>koppelen van de data</b> ?		X	
8. Bestaat het risico dat de deelnemers tijdens het onderzoek zullen worden blootgesteld aan <b>fysieke of psychische nadelen</b> (stress, angst, vernedering, gebruik van experimentele methodes als hypnose?)	X		
9. <b>Misleid</b> je de deelnemers bij de start van de studie (omdat je het exacte doel van de studie niet van bij de start kan vermelden).		X	
10. Zal u (nu of later) data delen met partners uit andere landen (i.e. doet u aan <b>grensoverschrijdend onderzoek</b> )?		X	
11. Zouden er zich tijdens het onderzoek ethische risico's kunnen voordoen die hierboven nog niet werden vermeld?		X	

Als je op één of meerdere van deze vragen **Ja** antwoordde, **vul dan ook onderdeel D in**.

Als je alle vragen met **Nee** beantwoordde heb je de aanvraag voltooid. Controleer nog even of je de verklaring op eer op pagina 1 volledig hebt ingevuld.



## D. SPECIFIEKE INLICHTINGEN OVER HET PROJECTVOORSTEL

Voor dit onderdeel adviseren we deel 2 van de [leidraad](#) te lezen.

### DEELNEMERS

1. Wie zijn de deelnemers (aantal, geslacht, leeftijd,...)? Op basis van welke criteria worden ze geselecteerd? Als de doelgroep uit **minderjarige** en/of **kwetsbare groepen en/of personen** bestaat, vermeld de nodige details.

Volwassenen tussen de 20 en 30 jaar oud, in een relatie

2. Worden de deelnemers vergoed? Zo ja, hoeveel en wat houdt deze vergoeding juist in?

Neen

3. Wat zijn de mogelijke risico's voor de deelnemers?

Stress door het behandelen van gevoelige onderwerpen

### PERSOONSgegevens & ANDERE DATA: VERZAMELEN, OPSLAAN & VERWERKEN

4. Op welke wijze worden **persoonsgegevens en/of andere data** van de deelnemers verzameld en verwerkt? (bijvoorbeeld door foto/audio/video-opnames). Gelieve dit aan te geven vanaf het rekruteren tot afloop van de studie, stap voor stap. Structureer uw antwoord aub; geef helder en logisch weer waar in het verzamelings- en verwerkingsproces persoonsgegevens aan bod komen. Wie zal hierbij als verwerkingsverantwoordelijke optreden?

Geen verwerking

5. Zullen data **gepseudonimiseerd** worden tijdens de studie? Hoe zal u dit doen? En wanneer zal u dit doen? Geef dit opnieuw duidelijk en stap voor stap weer.

Niet nodig

6. Wie zal **data verzamelen**? Heeft (hebben) deze onderzoeker(s) reeds ervaring met de geplande methoden? (Indien niet gelieve te duiden hoe dit zal worden opgevangen). Kennen deze onderzoekers de EASHW richtlijnen? (Hebben ze de leidraad doorgenomen of zullen ze dat doen?)

Amber Peeters; al eerder ervaring met de geplande dataverzameling door eerder onderzoek in het leeronderzoek van de derde bachelor Communicatiewetenschappen

## LOVE THE WAY YOU LIE

7. Wie zal data verwerken? Heeft (hebben) deze onderzoeker(s) reeds ervaring met de geplande methoden? (Indien niet gelieve te duiden hoe dit zal worden opgevangen).

Amber Peeters; al eerder ervaring met de geplande methoden door eerder onderzoek in het leeronderzoek van de derde bachelor Communicatiewetenschappen

8. Voor niet-anonieme studies: Zullen alle medewerkers die data verzamelen en/of verwerken een vertrouwelijkheidsverklaring ondertekenen (U moet een template hiervoor in bijlage steken)?

Niet van toepassing

### INFORMATIE, TOESTEMMING EN RECHT OP STOPZETTEN DEELNAME

9. Wordt de toestemming van de deelnemers bekomen na een heldere en objectieve uiteenzetting van het doel en de risico's van het onderzoek? Indien dit niet het geval is, wat is dan de reden waarom deelnemers niet op de hoogte worden gesteld? Voeg het inlichtingenblad voor deelnemers toe.

Ja

10. Maakt het onderzoek aanvankelijk gebruik van misleiding om de onderzoeksdoelstellingen te behalen? Op welke manier worden de deelnemers nadien geïnformeerd over deze misleiding? Gelieve het debriefingformulier bij te voegen bij deze aanvraag.

Neen

11. Op welke manier zal er expliciete toestemming worden bekomen van de deelnemers? Indien er geen toestemming kan worden bekomen, gelieve dit te beargumenteren en aan te geven hoe dit probleem zal worden opgevangen. Voeg het toestemmingsformulier, of een beschrijving van hoe u expliciete toestemming zal bekomen toe.

Toestemming vereist om aan de online survey te kunnen deelnemen

12. In geval van onderzoek bij kinderen, wordt de toestemming aan de wettelijke vertegenwoordigers gevraagd? Voeg het toestemmingsformulier voor de ouder/voogd of een beschrijving van hoe u expliciete toestemming van de ouder/voogd zal bekomen toe.

Niet van toepassing

13. Indien er wegens hoogdringendheid geen schriftelijke toestemming kan bekomen worden, wordt zodra mogelijk de toestemming gevraagd aan de deelnemer of wettelijke vertegenwoordiger?

Niet van toepassing

## LOVE THE WAY YOU LIE

14. Worden de deelnemers gewezen op het recht de deelname aan de studie op elk moment te onderbreken?

Ja

### BEWAREN VAN DATA & BEHEER ACHTERAF

Beantwoord deze vragen voor elk type data van uw onderzoek (ruwe data, verwerkte data, gepseudonimiseerde data)

15. Op welke manier zullen de data tijdens het verloop van de studie worden bewaard?

Pc onderzoeker

16. Op welke manier en voor hoelang zal u de data na het vervolledigen van het onderzoek archiveren?

Wordt overgedragen aan UAntwerpen en zal zelf ook gedurende vijf jaar bijgehouden worden

17. Kunnen/zullen diverse data van uw onderzoek voor andere doeleinden gebruikt worden dan die van het beschreven onderzoeksproject (bv. hergebruik van data)? Zo ja: worden deelnemers op de hoogte gebracht van het feit dat de door hen aangeleverde data mogelijks zullen worden hergebruikt na afloop van de studie?

Neen

18. Met wie zal u de data na afloop van de studie mogelijk delen? Denk hierbij aan het (her)gebruik van de data door collega onderzoekers. Als dit buitenlandse collega's zijn (i.e. grensoverschrijdend onderzoek): leg dan uit hoe u welke data zal delen. En zullen deelnemers hiervan op de hoogte gebracht worden bij aanvang van de studie?

Met de promotor, prof. dr. Gaëlle Ouvrein

### INZAGERECHT & INFORMATIE OVER ONDERZOEKSRISULTATEN

19. Rekening houdende met de gekozen rechtsgrond voor de verwerking van de persoonsgegevens: Worden de deelnemers op de hoogte gebracht van het feit dat zij (i) inzage hebben in de over hen verzamelde **persoonsgegevens** en (ii) deze eventueel kunnen laten aanpassen?

Niet van toepassing

20. Zullen de deelnemers na afloop van het onderzoek worden geïnformeerd over de resultaten van het onderzoek. Zo ja, op welke manier? Zo nee, waarom niet?

Ja, indien gewenst kunnen deelnemers een mail sturen naar de onderzoeker

**E. AANVULLENDE DOCUMENTEN TER BEOORDELING VAN DE STUDIE NA INVULLEN LUIK D**

Verplichte bijlagen als u luik D invulde	Aanwezig
Document 5: Alle informatie die zal worden gebruikt bij het contacteren van de deelnemers	X
Document 6: Alle reeds beschikbare dagboeken of vragenlijsten die aan de deelnemers worden voorgelegd	Nvt

Facultatieve bijlagen als u luik D invulde (verplicht toe te voegen indien van toepassing)	Aanwezig
Document 7: Inlichtingenblad voor de ouder/voogd	Nvt
Document 8: Toestemmingsformulier voor de ouder/voogd	Nvt
Document 10: Debriefing formulier (in geval van aanvankelijke misleiding)	Nvt
Document 11: Voorbeeld van de vertrouwelijkheidsverklaring voor alle medewerkers bij niet-anoniem onderzoek (nog niet ondertekend; enkel document dat gebruikt zal worden toevoegen)	Nvt
Document 12: Contracten gesloten tussen onderzoekers en sponsors	Nvt

## Questionnaire participants

*Beste deelnemer,*

*Vanuit de Universiteit Antwerpen willen we je vragen om even tijd te maken om deze online survey in te vullen. Op deze manier willen we de positieve en negatieve communicatie binnen romantische relaties onderzoeken. Dit zal gepeild worden aan de hand van enkele open vragen. Verder komen er ook een paar schalen aan bod die onder andere je persoonlijkheid en relatiekwaliteit meten.*

*De antwoorden op deze vragen zullen volledig anoniem blijven. Het programma waarmee deze survey gemaakt is, Qualtrics, neemt geen IP-adressen op en verder zullen er geen persoonsgegevens verzameld worden. Je hebt het recht om op ieder moment te stoppen met het invullen van de vragenlijst. Voor het invullen van de vragenlijst is het vereist dat u in een intieme relatie zit en tussen de 20 en 30 jaar bent. De survey zelf zal 25 minuten in beslag nemen. Op het einde van de vragenlijst is er een optie om twee cinematickets te winnen. Om aan de loting mee te doen is het dus cruciaal dat u de vragenlijst helemaal doorloopt.*

*Bij vragen omtrent dit onderzoek of deze online survey, kan u steeds contact opnemen met Amber Peeters ([amber.peeters2@student.uantwerpen.be](mailto:amber.peeters2@student.uantwerpen.be)) of Pr. Dr. Gaëlle Ouvrein ([gaëlle.ouvrein@uantwerpen.be](mailto:gaëlle.ouvrein@uantwerpen.be)). Ook voor de uiteindelijke resultaten van deze studie kan u op deze e-mailadressen terecht.*

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*Ik heb de informatie gelezen en begrijp waar deze studie over gaat. Ik geef toestemming aan de onderzoekers om mijn gegevens anoniem te verzamelen en te verwerken. Ik stem geheel vrijwillig, zonder enige druk, in om deel te nemen aan dit onderzoek door deze vragenlijst in te vullen.*

Ja (1)

Neen (2)

Alvast bedankt om even de tijd te nemen om deze vragenlijst in te vullen. Om te beginnen stellen we u enkele algemene vragen.

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## LOVE THE WAY YOU LIE

Hoe identificeert u zichzelf?

- Man (1)
  - Vrouw (2)
  - Vertel ik liever niet (3)
- 

Wat is uw leeftijd?

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Zit u momenteel in een intieme relatie?

- Ja (1)
- Neen (2)

Hoeveel maanden duurt deze relatie al?

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## LOVE THE WAY YOU LIE

Gelieve de volgende meerkeuzevragen zo goed en waarheidsgetrouw in te vullen. We zijn geïnteresseerd in uw mening. Om de vraag in te vullen, leest u het statement en duidt u het meest passende antwoord aan. U kan maar één antwoord aangeven.

	Niet akkoord	Eerder niet akkoord	Noch akkoord, nog niet akkoord	Eerder akkoord	Akkoord
Het is ok om te vechten om je vrienden te beschermen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Het is ok om iemand te slaan die slecht over je familie praat.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Het is ok om te vechten wanneer de eer van je groep bedreigd wordt.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Het is ok om te liegen om je vrienden niet in de problemen te brengen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Iemand slaan en duwen is gewoon een manier van grappen maken.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Een vervelende klasgenoot slaan is die persoon gewoon 'een lesje leren'.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Iemand zijn fiets nemen zonder hun toestemming is de fiets gewoon 'lenen'.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Niet akkoord	Eerder niet akkoord	Noch akkoord, nog niet akkoord	Eerder akkoord	Akkoord
Het is niet erg om eens in een tijd 'high te worden'.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Iemand's eigendom beschadigen is niet erg wanneer je bedenkt dat anderen mensen aftuigen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Een beetje geld stelen is niet zo erg wanneer je het vergelijkt met degenen die veel geld stelen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Het is ok om een klasgenoot te beledigen omdat hem/haar slaan erger is.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vergeleken met de illegale dingen die mensen doen, is een paar spullen van een winkel meenemen zonder ervoor te betalen, niet echt erg.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Als kinderen in slechte omstandigheden leven, kan je ze niet de schuld geven voor slecht gedrag.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Als kinderen niet gestraft worden, moeten ze niet berispt worden wanneer ze zich misdragen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## LOVE THE WAY YOU LIE

	Niet akkoord	Eerder niet akkoord	Noch akkoord, nog niet akkoord	Eerder akkoord	Akkoord
Het is ok om te vechten om je vrienden te beschermen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Het is ok om iemand te slaan die slecht over je familie praat.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Het is ok om te vechten wanneer de eer van je groep bedreigd wordt.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Het is ok om te liegen om je vrienden niet in de problemen te brengen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Iemand slaan en duwen is gewoon een manier van grappen maken.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Een vervelende klasgenoot slaan is die persoon gewoon 'een lesje leren'.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Iemand zijn fiets nemen zonder hun toestemming is de fiets gewoon 'lenen'.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Niet akkoord	Eerder niet akkoord	Noch akkoord, nog niet akkoord	Eerder akkoord	Akkoord
Kinderen hebben er niets op tegen dat ze geplaagd worden, omdat dat betekent dat anderen interesse hebben in hen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Iemand plagen doet hen niet echt pijn.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Beledigingen onder kinderen doen niemand pijn.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Als kinderen vechten en zich slecht gedragen op school, dan is dat de schuld van de leerkracht.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Als mensen onvoorzichtig zijn wanneer ze hun spullen achterlaten, is het hun eigen schuld als die gestolen worden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Kinderen die niet goed behandeld worden, doen meestal dingen zodat ze die behandeling verdienen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Het is niet de fout van kinderen om zich te misdragen als hun ouders hen te hard pushen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



## LOVE THE WAY YOU LIE

	Niet akkoord	Eerder niet akkoord	Noch akkoord, nog niet akkoord	Eerder akkoord	Akkoord
Sommige mensen verdienen het om als dieren behandeld te worden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Het is ok om iemand die niets durft in het leven, slecht te behandelen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Iemand die vervelend is, verdient het niet om als een mens behandeld te worden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sommige mensen moeten hard behandeld worden, omdat ze de gevoelens die gekwetst kunnen worden, missen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

*Beantwoord de volgende open vragen zo accuraat mogelijk. We zijn hierbij geïnteresseerd in hoe u zelf naar onderstaande begrippen kijkt.*

Wat is 'liegen' volgens u?

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Wat is 'misleiding' volgens u?

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## LOVE THE WAY YOU LIE

In dit deel van de vragenlijst gaan we ons focussen op liegen. Hiervoor gaan we de volgende omschrijving gebruiken:

***'Liegen is intentioneel de waarheid verdraaien, uitvergroten of vervalsen, of deze poging nu succesvol is of niet. Er wordt een versie van de waarheid vertelt die niet klopt met de echte versie. Hierbij moet de persoon die de leugen vertelt zelf geloven dat wat hij / zij zegt, niet de waarheid is. Men kan liegen om eender welke reden.'***

Wanneer in deze vragenlijst nog naar liegen gevraagd wordt, beantwoordt u de vraag met deze definitie in het achterhoofd.

De volgende vragen gaan over een moment uit uw eigen leven waarop u loog tegen uw partner. Hiervoor wijzen we u graag nog eens op de anonimiteit van de vragenlijst. Beantwoord de vragen zo goed mogelijk. Er zijn geen foute antwoorden, we zijn alleen geïnteresseerd in uw ervaringen.

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Denk terug aan de laatste keer dat u **loog** tegen uw partner. Geef hieronder de situatie zo goed en getrouwheidswaar mogelijk weer. Omschrijf de situatie en leg uit wat je net deed.

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## LOVE THE WAY YOU LIE

Denk terug aan de situatie die u net omschreven heeft. Waarom koos u in die situatie om te liegen? Geef de reden zo goed mogelijk weer.

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Denk terug aan de situatie die u net omschreven heeft. Werd de leugen door uw partner ontdekt of niet? Geef de situatie zo goed mogelijk weer.

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Ongeacht of uw partner de leugen ontdekte: wat waren de gevolgen van de leugen? Denk hierbij aan emotionele gevolgen voor zowel u als uw partner, gunstige uitkomsten en nadelige uitkomsten.

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## LOVE THE WAY YOU LIE

*In dit deel van de vragenlijst gaan we ons focussen op misleiding. Hiervoor gaan we de volgende omschrijving gebruiken:*

***‘Misleiding is intentioneel anderen misleiden, of deze poging nu succesvol is of niet. Misleiding bestaat uit verschillende handelingen, zoals liegen (wat de waarheid verdraaien is), de waarheid niet zeggen of verborgen houden voor iemand die de waarheid verwacht, intentioneel dubbelzinnige verwoording gebruiken, en alle andere misleidende handelingen. Men kan misleiding gebruiken om eender welke reden.’***

*Wanneer in deze vragenlijst nog naar misleiding gevraagd wordt, beantwoordt u de vraag met deze definitie in het achterhoofd.*

De volgende vragen gaan over een moment uit uw eigen leven waarop u uw partner misleidde. Hiervoor wijzen we u graag nog eens op de anonimiteit van de vragenlijst. Beantwoord de vragen zo goed mogelijk. Er zijn geen foute antwoorden, we zijn alleen geïnteresseerd in uw ervaringen.

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Denk terug aan de laatste keer dat u uw partner **misleidde**. Geef hieronder de situatie zo goed en getrouwheidswaar mogelijk weer. **Omschrijf de situatie** en leg uit wat je net deed.

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Denk terug aan de situatie die u net omschreven heeft. **Waarom** koos u in die situatie voor misleiding? Geef de **redenen** zo goed mogelijk weer.

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## LOVE THE WAY YOU LIE

Denk terug aan de situatie die u net omschreven heeft. Werd de misleiding door uw partner **ontdekt of niet**? Geef de situatie zo goed mogelijk weer.

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Ongeacht of uw partner de misleiding ontdekte: wat waren de **gevolgen** van de misleiding? Denk hierbij aan emotionele gevolgen voor zowel u als uw partner, gunstige uitkomsten en nadelige uitkomsten.

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Probeer voor de volgende vragen een inschatting van je eigen gedrag te maken door een cijfer in te vullen. Probeer de vragen zo goed en nauwkeurig mogelijk te beantwoorden. Er zijn geen goede of foute antwoorden, we zijn enkel geïnteresseerd in uw gedrag en uw inschatting.

	Hoe vaak per week lieg je...	Hoe vaak per week gebruik je misleiding...
... in het algemeen?	<input type="checkbox"/>	<input type="checkbox"/>
... tegen vreemden?	<input type="checkbox"/>	<input type="checkbox"/>
... tegen kennissen?	<input type="checkbox"/>	<input type="checkbox"/>
... tegen vrienden?	<input type="checkbox"/>	<input type="checkbox"/>
... tegen je partner?	<input type="checkbox"/>	<input type="checkbox"/>
... voor je eigen goed?	<input type="checkbox"/>	<input type="checkbox"/>
... voor iemand anders goed?	<input type="checkbox"/>	<input type="checkbox"/>

## LOVE THE WAY YOU LIE

Om deze vragenlijst af te sluiten, willen we u vragen om de onderstaande meerkeuzevragen zo goed en waarheidsgetrouw in te vullen. We zijn geïnteresseerd in uw mening. Om deze vraag in te vullen, leest u het statement en duidt u het meest passende antwoord aan. U kan maar één antwoord geven.

Duid aan in hoeverre u akkoord gaat met volgende statements.

	Niet akkoord	Eerder niet akkoord	Noch akkoord, noch niet akkoord	Eerder akkoord	Akkoord
Ik vertrouw andere mensen en ik vind het fijn dat andere mensen op me kunnen rekenen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik voel me op mijn gemak in intieme relaties.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik denk dat het belangrijk is dat mensen op elkaar kunnen rekenen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik zou graag open zijn tegen anderen, maar ik heb het gevoel dat ik andere mensen niet kan vertrouwen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik zou graag hechte relaties hebben met andere mensen, maar ik vind het moeilijk om ze volledig te vertrouwen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Niet akkoord	Eerder niet akkoord	Noch akkoord, noch niet akkoord	Eerder akkoord	Akkoord
Ik ben bang dat ik in mijn verwachtingen teleurgesteld zal worden wanneer ik te close ben met anderen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben op mijn hoede om me in dichte relaties te engageren, omdat ik bang ben om gekwetst te worden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik voel me oncomfortabel wanneer relaties met andere mensen te close worden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik vraag me vaak af of mensen me leuk vinden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben vaak bang dat andere mensen me niet leuk vinden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Niet akkoord	Eerder niet akkoord	Noch akkoord, noch niet akkoord	Eerder akkoord	Akkoord
Ik maak me geen zorgen of mensen me leuk vinden of niet.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Het is voor mij belangrijk om onafhankelijk te zijn.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik heb liever dat anderen onafhankelijk van me zijn, en dat ik onafhankelijk ben van anderen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik hou ervan om zelfvoorzienend te zijn.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik maak me geen zorgen over alleen zijn: ik heb andere mensen niet zo hard nodig.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## LOVE THE WAY YOU LIE

Duid aan in hoeverre u akkoord gaat met volgende statements:

Ik zie mezelf als iemand die...

	Niet akkoord	Eerder niet akkoord	Noch akkoord, noch niet akkoord	Eerder akkoord	Akkoord
... gereserveerd is.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... in het algemeen vertrouwend is.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... neigt lui te zijn.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... ontspannen is, goed met stress kan omgaan.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... weinig artistieke interesses heeft.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... uitgaand en sociaal is.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... neigt om op anderen te vitten.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... zijn job grondig aanpakt.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... snel nerveus wordt.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... een levendige fantasie heeft.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

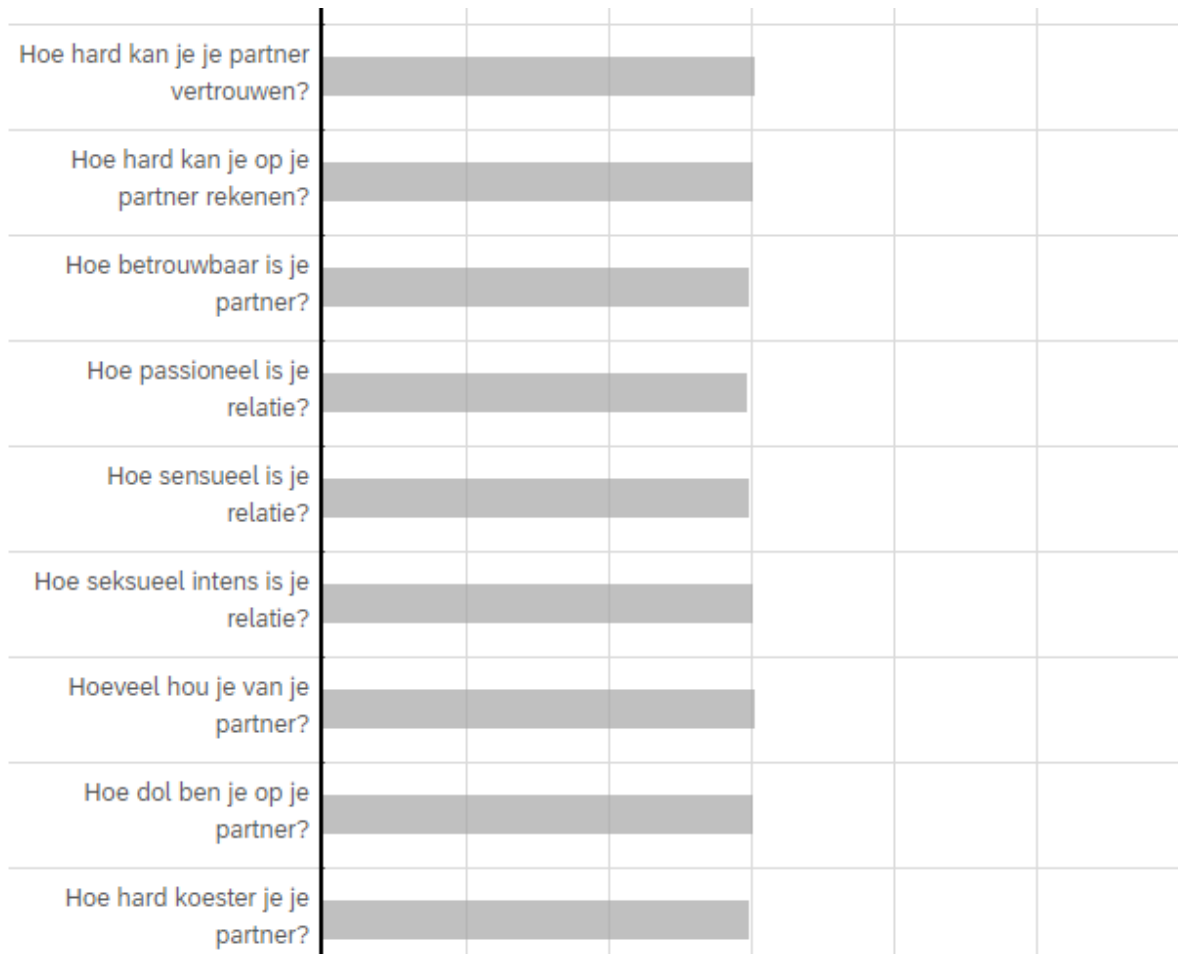
## LOVE THE WAY YOU LIE

Beantwoord de volgende vragen met uw huidige partner en relatie in het achterhoofd. Duid op de schaal uw antwoord aan. Hierbij staat 1 voor een lage score en 7 voor een hoge score.

	1	2	3	4	5	6	7
Hoe voldaan ben je in je relatie?	■						
Hoe tevreden ben je met je relatie?	■						
Hoe gelukkig ben je in je relatie?	■						
Hoe geëngageerd ben je in je relatie?	■						
Hoe toegewijd ben je in je relatie?	■						
Hoe gehecht ben je aan je relatie?	■						
Hoe intiem is je relatie?	■						
Hoe hecht is je relatie?	■						
Hoe geconnecteerd ben je met je partner?	■						



## LOVE THE WAY YOU LIE



Indien u graag nog iets toevoegt aan de antwoorden die u gegeven hebt, kan u dat hier doen.

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## LOVE THE WAY YOU LIE

Indien u graag twee cinematickets wil winnen, klik dan op de volgende link. Op deze manier worden er geen e-mailadressen gekoppeld aan de gegeven antwoorden.

[https://uantwerpen.eu.qualtrics.com/jfe/form/SV\\_cHFkIaNhwqTGqI7](https://uantwerpen.eu.qualtrics.com/jfe/form/SV_cHFkIaNhwqTGqI7)

*Bedankt om deze vragenlijst in te vullen! De antwoorden zullen anoniem verwerkt worden. Indien u verdere opmerkingen heeft of u wil meer weten over de resultaten van dit onderzoek, kan u steeds terecht bij Amber Peeters (amber.peeters2@student.uantwerpen.be) of Dr. Prof. Gaëlle Ouvrein (gaëlle.ouvrein@uantwerpen.be).*