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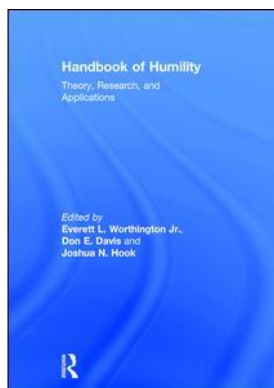

Handbook of Humility
Theory, Research, and Applications

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A Few Good Measures

Publication details
https://test.routledgehandbooks.com/doi/10.4324/9781315660462.ch8
Peter C. Hill, Elizabeth K. Laney, Keith J. Edwards, David C. Wang, William H. Orme, Annette C. Chan, Frank L. Wang
Published online on: 02 Dec 2016

How to cite :- Peter C. Hill, Elizabeth K. Laney, Keith J. Edwards, David C. Wang, William H. Orme, Annette C. Chan, Frank L. Wang. 02 Dec 2016, *A Few Good Measures from:* Handbook of Humility, Theory, Research, and Applications Routledge
Accessed on: 08 Jun 2023
https://test.routledgehandbooks.com/doi/10.4324/9781315660462.ch8

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8

A FEW GOOD MEASURES

Colonel Jessup and Humility

Peter C. Hill, Elizabeth K. Laney, Keith J. Edwards, David C. Wang, William H. Orme, Annette C. Chan, and Frank L. Wang

"You want answers? You can't handle the truth!" One of the most famous lines in movie lore was uttered by Colonel Jessup (Jack Nicholson) in the 1992 movie *A Few Good Men*. Though the movie itself is now dated and the story line as well as the portrayal of Jessup may be forgotten, many who saw the movie may recollect that Jessup was anything but a paragon of humility. Believing that he only was capable of handling the truth, combined with an unwillingness to acknowledge his own limitations as a military leader nor able to admit his preoccupation with status, Jessup's lack of humility is easily noted by even the most novice observer of human behavior. However, not everyone's humility, or lack thereof, is so easily discerned.

Scientific progress has, until recently, been lacking in humility research, in part due to the lack of psychometrically developed instruments to measure the construct. We will see in this chapter that this is rapidly changing. However, recognizing that measurement without good conceptualization is futile, we first present a brief overview of what humility is and what it is not.

Conceptualizing Humility

As an abnegation of self-serving thoughts and attitudes with a corresponding increased respect and appreciation for the value of others (Tangney, 2000, 2009), humility fits well within what Leary and Terry (2012; see also Brown & Leary, 2016) identify as a hypoegoic mind-set. As such, humble individuals lack an emotional egocentrism and maintain a low degree of self-centeredness. This does *not* mean, however, that humility is characterized by such common misperceptions as timidity, weakness, or incapability, even when *accurately* acknowledging one's personal finiteness, including limitations or mistakes (Tangney, 2000; Whitcomb, Battaly, Baehr, & Howard-Snyder, 2015).

Humility, properly understood, requires a sense of security and enduring personal worth and therefore provides a foundation that has important psychological

implications for self-acceptance, a recognition of strengths and limitations, an ability to respond to others' ideas and advice (even if contrary to one's own views), and a freedom from relying on social comparison processes motivated by a concern for social status. It is, in the words of Worthington (2008), the *quiet virtue*. As an underlying disposition, humility is composed of multiple dimensions and is not defined exclusively by just one characteristic. For example, Tangney's (2000, 2009) six components of humility comprise a profile far different from a lay understanding: a willingness to see the self accurately, an accurate perspective of one's place in the world, an ability to acknowledge personal mistakes and limitations, openness, low self-focus, and an appreciation of the value of all things. Humility is multidimensional and the measures reviewed next reflect this reality.

What is clear from theory and research is that humility is generally conceived as involving both intrapersonal and interpersonal components. However, researchers have noted that the subdomains of humility (such as intellectual, spiritual, or relational humilities) are not highly associated with one another, posing questions about whether subdomains are actually learned skill sets, a function of salient convictions, or even a representation of accurate self-appraisals (Davis & Hook, 2014), and whether or not they are actually derived from a central character trait of humility.

Truth be told, we do not know how accurate our conception of humility is. Large parts of it have yet to be empirically tested. The empirical work to be done requires reliable and valid measures of humility. And so, with this brief conceptual summary in mind, we will now focus more specifically on such measurement efforts.

Measuring Humility

We cannot claim in this brief chapter to provide an exhaustive review of all available measures of humility. The field is rapidly expanding, and much effort is currently underway in developing new measures, some of which we do not know about. We have, however, identified 16 measures of humility that represent a cross-section of methods as well as facets and domains of humility. Most of the measures are published and are among the most widely used measures in the field. For each measure, we report the number of items, subscales, scoring, and reliability estimates and evidence of validity. We will begin our review of specific measures by looking at humility as a broad dispositional characteristic. Next, we will focus our attention on two specific domains of humility: relational and intellectual humility. We will then conclude by looking at how humility measures have been applied to special populations or situations where humility may be especially important. First, however, we must consider the field's heavy reliance on self-reports in the study of humility.

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The Self-Report Measurement Challenge

Like most constructs of interest to psychologists, measurement in the empirical study of humility has relied primarily on self-reports. Indeed, 11 of the 16 measures reviewed herein use self-report (four other measures rely on other-ratings and one is an implicit measure), and we can expect that self-report measures will continue to be necessary for the development of systematic empirical research on humility. Self-reports are often suspect because of potential bias—a concern that, in the case of humility, should not be disregarded. However, there is little evidence to date that self-reports of humility are, in fact, biased. Instead, for example, after presenting a detailed examination of the possibility of self-report bias in the HEXACO Humility (H) scale, Ashton, Lee, and de Vries (2014) concluded:

> several lines of evidence support the construct validity of self-reports of H, at least when personality is assessed under anonymous, low-stakes conditions typical of psychological research. In particular, self-reports of H show score distributions similar to those for the other HEXACO factors, moderately high levels of agreement with observer reports from close acquaintances, weak loadings on a factor of self-report social desirability bias, and modest negative correlations with exploitive or dishonest behaviors as observed in laboratory settings.
>
> (p. 149)

They further suggest that for many aspects of humility, the individual is in a position to give more valid ratings than observers. Given that (a) humility is widely accepted as involving intrapersonal qualities, (b) the conditions of assessment allow the respondents a degree of confidentiality, and (c) the respondents have little incentive to "fake" their responses, there is ample evidence in research using these scales to show that self-report measures provide a valid source of data.

Measuring Humility as a General Dispositional Characteristic

Honesty-Humility (Ashton & Lee, 2008, 2009)

The Honesty-Humility (HH) subscale of the six-factor HEXACO Personality Inventory (HEXACO-PI) is among the first and most widely used measures of dispositional humility. Created with a cross-cultural lexical methodology, the same methodology used to create the Big Five and Five-Factor Model of personality structure, the 10-item HH consists of four components: Sincerity, Fairness, Greed-Avoidance, and Modesty. Respondents rate each item on a five-point Likert scale. Sample HH items, with higher ratings signifying greater honesty-humility, include, "I wouldn't use flattery to get a raise or promotion at work,

even if I thought it would succeed," and "If I knew that I could never get caught, I would be willing to steal a million dollars" (reversed score). The scale has acceptable (α = .79; Ashton & Lee, 2009) to high internal reliability (α = .92; Ashton & Lee, 2008). The combination of honesty and humility in the HH scale raises some questions about its convergence with the construct of humility defined by Tangney (2000) and briefly presented earlier in this chapter. The humility facets of the HH scale do appear to have some convergence with other approaches to assessing the construct. For example, Ashton et al. (2014) indicate that high scorers on Greed-Avoidance are not especially motivated by monetary or social-status considerations. Similarly, high scorers on Modesty view themselves as ordinary people without any claim to special treatment (p. 149). It could also be argued that Honesty converges with the accurate self-assessment aspect of humility in other measures.

CEO Humility (Ou et al., 2014)

As its name suggests, the CEO Humility measure was developed to assess humility in corporate leadership and attempts to capture cognitive, motivational, and behavioral components of humility. The measure was initially developed by sampling 63 Chinese companies, resulting in a 19-item, other-report measure on a six-point Likert scale with higher numbers indicating higher humility. The measure consists of six dimensions: a core cognition of a transcendent self-view; two underlying motivations, which are low self-focus and self-transcendent pursuit; and three behavioral manifestations, which are self-awareness, openness to feedback, and appreciation of others. Items consisted of ratings such as, "My CEO is open to the advice of others." The scale demonstrates good internal consistency with Cronbach alphas ranging from .78 to .81 for its six dimensions. Its cognitive-motivational measure of humility strongly correlated with its behavioral measure of humility ($r = .60$, $p < .01$). Convergent validity was supported in that the scale was found to be positively correlated with sharing of power with subordinates; enhanced willingness of members of management to work together; and managers' mental health, commitment, and performance.

Healthy Humility Inventory (Quiros, 2012)

The Healthy Humility Inventory (HHI), based on concepts of humility developed by Tangney (2000) and Richards (1992), defines humility as "an unexaggerated, open perception of the abilities, achievements, accomplishments, and limitations of oneself and of others—a perception that focuses primarily, but not exclusively, on the value of the non-self" (Quiros, 2012, p. iii). An 11-item, six-point Likert scale (1 = *not at all like me* to 6 = *very much like me*), the HHI consists of four factors: Other-Focused, Accurate Perception of the

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Self, Openness, and Spirituality. Sample items include "I have compassion for others" (Other-Focused), "I think it is important to know myself" (Accurate Perception of the Self), "I keep my opinions open to change" (Openness), and "I am guided by some higher being" (Spirituality). The overall scale is internally consistent (Cronbach's alpha = .83). HHI differs from self-esteem and is not significantly correlated to it. However, the author suggests that individuals high on HHI likely possess a subtype of self-esteem that is high and stable.

Humility and Modesty in Values in Action Inventory of Strengths (Peterson & Seligman, 2004)

The Humility and Modesty subscale (grouped together as one of 24 strengths) of the Values in Action Inventory of Strengths (VIA-IS) consists of 10 items rated on a five-point Likert scale (*very much unlike me* to *very much like me*). The VIA-IS defines humility as a nondefensive willingness to see one's strengths and weakness accurately. Though the VIA-IS conceptually differentiates humility from modesty in that humility is a private self-evaluation (an internal focus), whereas modesty refers to the social behavior of refraining from boasting regarding oneself (an external focus), humility and modesty are grouped together for measurement purposes (and hold together in a single factor structure) with both belonging to the virtue of Temperance. Sample items include "I am proud that I am an ordinary person," and "I like to talk about myself" (reverse scored). The scale demonstrates internal consistency over several studies with alphas greater than .70, and the scale does not correlate significantly with Marlow-Crowne social desirability scores. However, a serious limitation of the Humility and Modesty subscale is that its validity has not been clearly established in the published literature. Validity studies have reported on the VIA-IS as a whole and not on this particular subscale.

The General Humility Scale (Hill, Laney, & Edwards, 2015)

The General Humility Scale (GHS) is an unpublished, 13-item self-report scale based upon the conceptualization of humility presented earlier in this chapter. It is rated on a five-point Likert scale (*strongly disagree* to *strongly agree*) with higher scores indicating greater levels of humility. The scale has three factors: Low Concern for Status (five items), Other-Orientation (five items), and Accurate Assessment of Self (three items). Sample items include "Getting special attention from others is not that important to me" (Low Concern for Status) and "To view myself more honestly, I am willing to face things I don't like about myself" (Accurate Assessment of Self). The GHS has good internal consistency (low concern for status, $\alpha = .83$; other-orientation, $\alpha = .85$; accurate assessment of self, $\alpha = .73$). Support was found for both convergent and divergent validity.

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After controlling for social desirability, the GHS significantly correlated with gratitude and a tendency to forgive. Inverse relationships were found with narcissism, psychological entitlement, and dogmatism, attesting to the scale's discriminant validity.

The Quiet Ego Scale (Wayment, Bauer, & Sylaska, 2015)

The term "quiet ego" describes a self-identity that has transcended the preoccupation of egotism, allowing for a more compassionate orientation toward the self and others, and the concept is closely aligned with dispositional humility (Exline, 2008; Kesebir, 2014; Hill & Laney, 2016). The Quiet Ego Scale (QES) is a 14-item, five-point Likert (*strongly disagree* to *strongly agree*) measure significantly correlated with humility in two college student samples (r = .56 and .57). Items were drawn from existing measures that aligned closely with four theoretically predetermined factors: detached awareness, inclusive identity, perspective taking, and growth, with sample items such as, "I have the sense that I have developed a lot as a person over time" (growth) and "I try to look at everybody's side of a disagreement before I make a decision" (perspective taking). The overall scale was found to be internally consistent in six samples of college students (N = 2,044), with coefficient alphas ranging between .73 and .79. Although the subscales generally correlated with one another, the overall QES reliability was slightly weakened by inconsistent correlations between the detached awareness and inclusive identity scales. Preliminary evidence was found for convergent validity. The QES correlated with related constructs such as self-determination, social relationships, self-compassion, self-transcendence, and authenticity. It was inversely related to negative thinking, physical and verbal aggression, anger, hostility, psychological entitlement, and psychological risk taking.

Dispositional Humility Scale (Landrum, 2011)

The Dispositional Humility Scale (DHS) is a six-factor, 33-item measure on a five-point Likert scale with higher values indicating higher endorsement that measures dispositional humility. In an effort to avoid possible modesty or self-enhancing effects that may skew the rating of one's own humility, Landrum (2011) took an indirect measurement approach by asking participants to rate how much they like humble characteristics in other people. The assumption is that humble people tend to like other humble people, so they should endorse higher admiration for humble characteristics in others. The DHS offers a general prompt, "I like people who. . ." to which respondents rate items such as "can admit to their mistakes," "are open and flexible," and "accurately assess one's abilities and achievements." Factor 1 (α = .87) was

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simply described as high humility and was characterized as closely related to the elements of openness and an ability to acknowledge personal limitations. The other factors were low humility (α = .76), envy and jealousy (α = .73), modesty (α = .61), accurate self-perception (α = .68), and self-confidence (α = .57). In validity analyses, Landrum (2011) primarily focused on Factors 1 and 5, as these were judged to represent core features of humility. Factor 1 was found to positively correlate with self-esteem and need for achievement. It was unrelated to social desirability or narcissism. The DHS may represent an innovative way to measure humility and thereby serve as a potentially valuable supplement to other measures, though additional work is needed to better establish its validity.

Humility-Arrogance Implicit Association Test (Rowatt et al., 2006)

The Humility-Arrogance Implicit Association Test (IAT-HA) provides an alternative method for measuring humility (Asendorpf, Banse, & Mücke, 2002; Greenwald, McGhee, & Schwartz, 1998). Using computer administration, participants are shown single-word attributes related to humility (e.g., humble, respectful) and arrogance (e.g., egotistical, conceited, close-minded) and must classify each word as related to the self or others. An implicit humility score is then calculated based upon reaction times, with shorter reaction times indicating higher implicit associations with particular attributes because less time is needed to determine if the attributes are characteristic of oneself.

Rowatt et al. (2006) found that the IAT-HA was internally consistent at baseline (α = .87) and after two weeks (α = .89). Test-retest reliability was acceptable ($r = 0.45$, $p < 0.001$, $N = 54$). Some evidence was found for construct validity. Implicit humility positively correlated with self-reported humility when compared to arrogance. Informant ratings of humility among a subset of participants was generally correlated with self-reported humility but not implicit humility when one or two informants were used; when three informants were used, other-ratings of humility aligned more closely with implicit humility scores. In regard to convergent validity, the IAT-HA positively correlated with implicit self-esteem and was inversely related to narcissism, exhibitionism, vanity, and entitlement. In addition, implicit humility was unrelated to theoretically distinct constructs (e.g., introversion-extraversion, conscientiousness, depression), lending support for the discriminant validity of the IAT-HA. Later studies, however, found no relationship between implicit and self-reported humility (LaBouff, Rowatt, Johnson, Tsang, & Willerton, 2012; Powers, Nam, Rowatt, & Hill, 2007). Given these inconsistencies, further research is needed to clarify the exact nature of the contribution that the IAT-HA makes to an overall humility measurement strategy.

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Measuring Humility as a Relational Characteristic

The Relational Humility Scale (Davis, Worthington, & Hook, 2010; Davis et al., 2011)

The 16-item Relational Humility Scale (RHS) is an informant-rated scale designed to measure the informant's subjective judgment of a target person's humility. The measure is based on a model of relational humility that conceptualizes humility as a personality judgment. Thus, the relational conception of humility is that if it is authentic, it ought to be reliably observed by others. Such an informant measure avoids the inherent problems of self-reports. The RHS has three subscales: Global Humility, Superiority, and Self-Awareness. Example items measured on a five-point rating scale (1 = *completely disagree*, 5 = *completely agree*) include "Most people would consider him/her a humble person" (Global Humility), "He or she has a big ego" (Superiority), and "He/she knows him/herself well" (Self-Awareness). The RHS demonstrates strong reliability with full-scale Cronbach's alphas ranging from .90 to .95 and subscale alphas from .79 to .97 (Davis et al., 2011). Convergent validity has been established with moderately positive correlations with the Honesty-Humility subscale of the HEXACO-PI and with measures of empathy and forgiveness. Moreover, findings supported the incremental validity of the RHS in predicting additional variance in unforgiving motivations such as avoidance and revenge over and above what is explained by the HH subscale of the HEXACO-PI alone. The authors also presented initial evidence supporting the Global Humility subscale of the RHS as a stand-alone brief version of the scale.

The Expressed Humility Scale (Owens, Johnson, & Mitchell, 2013)

Similar to the underlying rationale of the Relational Humility Scale, Owens, Johnson, and Mitchell (2013), posited that the various characteristics of humility should be observable by others. Consequently, these researchers developed a nine-item, informant-rated measure of humility in the context of organizational leadership. They defined the construct of expressed humility as an interpersonal characteristic emerging out of social contexts that connotes (a) a manifested willingness to view oneself accurately, (b) a displayed appreciation of others' strengths and contributions, and (c) teachability. These three characteristics of expressed humility are each represented by three items scaled in a five-point Likert format (*strongly disagree* to *strongly agree*). Example items include "This person actively seeks feedback, even if it is critical" (Accurate Self View), and "This person is willing to learn from others" (Teachability). In its initial validation study, the Expressed Humility Scale demonstrated strong reliability in both a student sample ($\alpha = 0.95$) and a work sample ($\alpha = 0.94$).

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The Expressed Humility Scale was shown to moderately correlate with modesty, openness to experience, conscientiousness, and a learning goal orientation. Validation studies have also found that expressed humility predicts individual performance as well as contextual performance (i.e., quality of team member contribution) over and above the variance explained by conscientiousness, self-efficacy, and general mental ability.

Measuring Intellectual Humility

Humility has drawn considerable interest, especially among philosophers, as an intellectual virtue (Hazlett, 2012; Roberts & Wood, 2003). In fact, some philosophers have questioned the degree to which knowledge can be advanced without such intellectual virtues as honesty, courage, humility, and the like (see DePaul & Zagzebski, 2003). When applied specifically to the intellectual domain, humility involves the extent to which one is willing to hold beliefs tentatively (and therefore willing to change beliefs if given a convincing reason), to undertake a critical scrutiny of one's beliefs, and to acknowledge that equally capable people may reasonably hold differing views (Hill & Laney, 2016). As a domain-specific humility, it is unclear of the extent to which intellectual humility is independent of a broader dispositional characteristic. Regardless, several measures have been developed to assess specifically intellectual humility.

The Intellectual Humility Scale (McElroy et al., 2014)

The Intellectual Humility Scale (IHS) was the first published measure specifically of intellectual humility and is a 16-item, informant-rated measure on a five-point Likert scale with higher scores indicating higher humility. Intellectual humility was operationalized as the recognition of one's limit in knowledge and reacting to opposing points of view in a nonoffensive manner. The proposed two-factor measurement model consisted of an Intellectual Openness subscale ($\alpha = .92$), with items such as "Seeks out alternative viewpoints" and the Intellectual Arrogance subscale ($\alpha = .93$), with items including "Often becomes angry when their ideas are not implemented." The two subscales correlate highly with each other ($r = .73$, $p < .001$). To date, the IHS has been utilized to measure attitude toward religious out-groups as well as perceptions of the intellectual humility of religious leaders (Van Tongeren et al., 2015; Hook et al., 2015). However, the validity of the informant-report nature of the scale, at least as it applies to discerning intellectual humility, has been questioned (Meagher, Leman, Bias, Latendresse, & Rowatt, 2015). Meagher et al. found that group consensus of intellectual humility and intellectual arrogance could be reached only after considerable engagement over months. Within-group consensus was not found among unacquainted participants after a 20-minute group task.

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The Comprehensive Intellectual Humility Scale (Krumrei-Mancuso & Rouse, 2016)

The Comprehensive Intellectual Humility Scale (CIHS) is based on a conception of intellectual humility as a nonthreatening awareness of one's intellectual fallibility. The scale consists of 22 items answered on a five-point Likert format (*strongly disagree* to *strongly agree*). The four subscales of the CIHS measure openness to revising one's viewpoint, lack of intellectual overconfidence, respect for others' viewpoints, and independence of intellect and ego. Example items include "I am willing to change my position on an important issue in the face of good reasons" (openness to revising one's viewpoint), "My ideas are usually better than other people's ideas" (reverse scored; lack of intellectual overconfidence), "I can respect others, even if I disagree with them in important ways" (respect for others' viewpoints), and "When someone contradicts my most important beliefs, it feels like a personal attack" (reverse scored; independence of ego and intellect). Cronbach's alpha for the full scale was .88 and ranged between .73 and .89 for the four subscales. The scale demonstrates convergent validity with other measures of intellectual humility and with measures of open-mindedness and openness to experience. It also demonstrates discriminant validity by lack of association with low self-regard, conformity, and low social confidence.

The Intellectual Humility Scale (Hill, Laney, & Edwards, 2015)

Based on an adaptation of Tangney's (2009) definition of humility as it applies to the intellectual domain as well as the work of Roberts and Wood (2003), a 17-item self-report measure of intellectual humility is rated on a five-point Likert scale (*strongly disagree* to *strongly agree*) with higher scores indicating greater levels of humility. The measure resulted in three factors: low concern for intellectual status (items reversed), perspective-taking, and low intellectual defensiveness (items reversed). Sample items include statements such as "It is important to me to get special attention from others for my intellectual achievements." The internal consistency for the low concern for status (.85) and perspective-taking (.88) subscales is strong. However, the low intellectual defensiveness factor yielded a Cronbach's alpha of .66. The three-factor model indicated good convergent validity to scales such as forgiveness and gratitude, as well as good discriminant validity with narcissism, psychological entitlement, and dogmatism.

Special Application Measures

A few measures of humility, whether general, intellectual, or relational, have been designed with specific topics or populations in mind. We will conclude this chapter by identifying and briefly discussing three such measures.

Spiritual Humility Scale (SHS; Davis et al., 2010)

Given the possibility that the quality of spiritual humility (e.g., surrendered to God, being obedient to God, serving the needs of others as a mission from God) may serve as the "humility ideal" (p. 93) for those who are religiously and spiritually committed, this brief four-item informant-rated measure was developed. Example items in this single-factor measure include "He/she accepts his/her place in relation to the sacred" and "He/she knows his/her place in relation to nature." Items are rated on a five-point (*strongly disagree* to *strongly agree*) Likert scale. The SHS demonstrates good internal consistency ($\alpha = .85$). Evidence of construct validity includes moderate correlation with the Relational Humility Scale as well as other measures of spiritual appraisals. The measure also correlated with forgiveness.

Intellectual Humility Scale Specific to Religious Beliefs (Hopkin, Hoyle, & Toner, 2014)

An underlying premise behind the development of this scale is that measures of intellectual humility that are more domain specific are likely to provide a more valid assessment of the phenomenon. Thus, it is wise to develop a measure of intellectual humility that can be adapted to most any specific domain such as politics, sports, religion, or norms/etiquette. This particular measure is a four-factor scale in the domain of religious beliefs. The four factors included the awareness of fallibility of beliefs (e.g., "When it comes to religious or spiritual beliefs, mine are more accurate than others"; reverse scored), discretion in asserting beliefs (e.g. "Even when I have a strong religious or spiritual belief, I don't need everyone to know it"), comfort keeping beliefs private (e.g. "It's important to share my religious or spiritual views with others regardless of whether they agree with me"; reverse scored), and respect for others' beliefs (e.g. "I listen to others' religious or spiritual beliefs without disagreeing even when I think I am right"). The Cronbach alpha levels for the four subscales ranged from .71 to .89. The researchers found that people who scored low on their measure of humility report stronger views both in favor of and against religious beliefs.

Cultural Humility Scale (Hook, Davis, Owen, Worthington, & Utsey, 2013)

Recent shifts are trending toward measuring therapists' multicultural orientation (MCO; Owen, Tao, Leach, & Rodolfa, 2011) as opposed to the multicultural competencies (American Psychological Association, 2003). Hook et al. (2013) have accordingly developed a scale designed to measure the construct of cultural humility—the ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity

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that are most important to the client. The 12-item Cultural Humility Scale (CHS) is a client-rated measure of therapists' cultural humility with items such as "[Therapist] is genuinely interested in learning more" and "Makes assumptions about me," all rated on a five-point Likert scale. The CHS has demonstrated strong reliability for the full scale ($\alpha = 0.86$) as well as its two subscales ($\alpha = 0.88$ for the Positive Cultural Humility subscale; $\alpha = 0.84$ for the Negative Cultural Humility subscale, reverse scored). The researchers demonstrated that higher scores on the Cultural Humility Scale (i.e., client perceptions of their therapist's cultural humility) were positively associated with developing a strong working alliance as well as improvement in therapy.

Future Measurement Efforts

Though challenging, we strongly advise the move toward measures beyond self-reports. Such efforts have begun with informant scales and an IAT measure. Research will benefit from implementing more complex psychometrics as researchers begin to pursue with greater precision the humility construct. For example, could humility be discerned from an analysis of facial expressions in humility-relevant situations? Sophisticated video analysis technology exists that might support such assessment. Furthermore, the subdomains of humility are many and the applications multitudinous. Research will benefit from casting even wider measurement nets in an attempt to apply humility research in numerous applied settings and, in so doing, the field can begin making recommendations for both interventions to develop humility as well as creating social conditions under which humility may be fostered.

Conclusion

Unlike Colonel Jessup's accusation, the recent focus on measurement suggests that humility researchers seem both eager and capable of handling the truth. Most of the measures reported here have been developed in light of careful conceptual work, many of which are based on a conceptualization similar to what has been presented here. As a result, several viable measures are available.

Humility is a particularly relevant characteristic in any interpersonal context, whether the workplace, marriage and parenting, religion, therapy, or academia, particularly for individuals in positions of power or influence. Thus, it is crucial not only that we have an accurate conceptual understanding of humility, but also that we develop valid measures. One benefit of nearly all of the available measures is that they are practical for use among researchers, clinicians, and laypeople alike. As measures of humility gain traction in different domains, researchers can begin to identify the specific conditions under which humility is an especially important characteristic.

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