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Validating the Revised Self-Construal Scale in the Philippines

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Abstract The current study investigates the validity of the Revised Self-Construal Scale in the Philippines through within and between network construct validation approaches. Six hundred sixty five (665) Filipino samples were selected and asked to answer the Revised Self-Construal Scale and Concise Measure of Subjective Well Being Scale. After executing confirmatory factor analyses (CFA) to validate the hypothesized three-factor structure of self-construal, findings revealed that the alternative two-factor model seems to be the most appropriate model that represents cultural self-views of the present sample. *Independent self-construal* and *interdependent self-construal* also had acceptable reliability coefficients. Correlational analyses showed that both *independent self-construal* and *interdependent self-construal* were positively correlated with life satisfaction and positive affect. Yet, multiple regression analyses revealed that *interdependent self-construal* operates as a stronger predictor of life satisfaction and positive affect. Theoretical and practical implications of these results are discussed.

Keywords Life satisfaction · Negative affect · Positive affect · Self-construal

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Introduction

Cultural psychology is predicated on the assertion that most of our behaviors, emotions, and thinking patterns are heavily influenced by important cultural and distinct contextual factors (Markus and Kitayama 1991). Whereas people in the Asian context are likely to display a highlight interdependent self, those in the Western cultures are prone to show an independent self. Previous literature even highlighted that cultural differences in the endorsement of self-construal potentially explain why individuals in individualist cultures are driven to achieve greater autonomy and personal achievement compared to those in collectivist contexts who are eager to maintain sound and harmonious relationships.

Self-construal pertains to the fundamental views that individuals hold about their selves in distinct sociocultural environments (Markus and Kitayama 1991). On one hand, people in individualist contexts are likely to espouse an *independent self-construal,* a view of self that allows them to behave in ways that freely reflect their internal dispositions, preferences, and values. On the other hand, those in collectivist settings are prone to endorse an *interdependent self*-construal, a sense of self that enables them to engage in behaviors that aim to establish and maintain relationship harmony. Kitayama et al. (1997) also contended that differences on the cultural self-construal influence important psychological processes across contexts. These evidences potentially justify why more recent literature focused on measuring culture at individual level instead of assessing the cultural self through individualism-collectivism continuum which is more collective in nature (Triandis 1989).

To measure individual differences in self-construal, Singelis (1994) developed a 24-item scale that has two distinct dimensions: *independent* and *interdependent self-construals*. It was found that the Self-Construal Scale had adequate

validity and reliability indices. The two-factor structure was also supported through confirmatory factor analysis. However, past studies have shown that the Self-Construal Scale (Singelis 1994) lacks validity (Levine et al. 2003; Lu and Gilmour 2004). Levine et al. (2003) argued that most of the current scales that measure cultural self at the individual level encounter the same issue. To support this claim, the authors found that the two-factor model of self-construal had low fit indices among American, Japanese, and Korean samples. In contrast to the theoretical assumptions of cultural self-views, people in the Asian contexts did not score significantly higher on interdependent self-construal scale. The authors asserted that some of the reasons why the existing self-construal scales failed to measure culture at individual levels include *issues in construct validation* and *less intricate theorizing on the dimensions of self-construal*.

Given the aforementioned limitations of the Self-Construal Scale of Singelis (1994), some studies have formulated scales that intend to provide a valid measure of cultural self-construal. For instance, Lu and Gilmour (2007) developed a new 42-item scale that intends to measure self-views of individuals in relation to various contexts. Results have shown that the said scale had acceptable validity and reliability coefficients. The scale was also invariant across British and Chinese samples. Yet, there has been scarcity of studies that examined its psychometric properties in other contexts.

Recently, Hashimoto and Yamagishi (2013) also constructed a new scale of self-construal through modifying some of the items in the previous self-construal measures (e.g. Singelis 1994; Takata 2000) and extending the conceptualization of *interdependence* through adding *rejection avoidance* as its domain. Originally, there were 94 items in the revised self-construal scale. After performing exploratory factor analysis and choosing items that had high factor loadings in the three subscales (independence, relationship, harmony, and rejection avoidance), 24 items were retained in the formulated scale. However, 6 items did not load into any dimension which resulted in 18 items. Findings have also shown that the said instrument had sufficient reliability coefficients ($\alpha = 0.69$ to 0.80). In addition, *rejection avoidance* was positively associated with caution and negatively related to self-esteem. However, the authors focused only on the psychological consequences of *interdependent self-construal*.

Whereas these recent developments in the conceptualization and measurement of self-construal offer promising advantages to accurately gauge cultural self-view, there are still issues that need to be addressed to conclude that these self-construal scales are valid across cultures. To support this viewpoint, Bernardo (2011) asserted that it may not be safe to assume that all existing English psychological tests will be valid and applicable in the Philippine context. This is very relevant especially in measuring self-construal given that extant literature explicitly stated the necessity to look at the construct validity in various cultures (Hashimoto and Yamagishi 2013; Levine et al. 2003). Therefore, the current study aims to examine the factor structure and relevant psychometric properties of the Revised Self-Construal Scale (Hashimoto and Yamagishi 2013) among Filipino samples. It also assesses the predictive impact of self-construal on subjective well being. Studies that adopt these scale validation strategies are regarded as within and between network construct validation approach (e.g. King et al. 2012; King and Watkins 2012) (Fig. 1).

Examining the structural validity of the Revised Self-Construal Scale in the Philippines affords appealing benefits not only in the field of cultural psychology but also in applied psychology (e.g. clinical psychology). One possible contribution that this study in the field of cultural psychology is that it can provide significant evidence on the extent to which the aforementioned scale effectively measures self-construal in a collectivist context, especially in the Philippine context where there is marked dearth of research that investigates the validity of self-construal measures. This could result not only to effective measurement of self-construals but also to development of cross-cultural studies that clearly delineate how culture impacts the psychological functioning of people in distinct sociocultural settings. Moreover, the current study hopes to contribute in the field of clinical and counseling psychology as it elucidates how individual-level measures of culture like self-construal could affect the achievement of subjective well being (i.e. life satisfaction and positive affect) among people in interdependent societies. The conjecture regarding the central role that self-construal plays in attaining optimal psychological outcomes like domains of subjective well being is no longer a new assumption given that past empirical studies have shown that self-

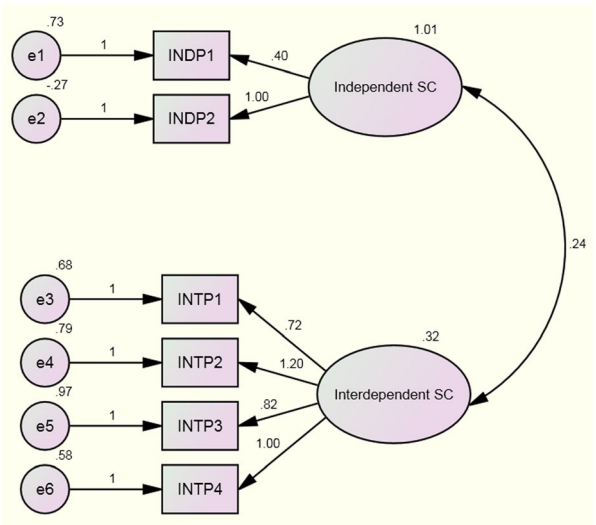

Fig. 1 Confirmatory Factor Analysis of 6 parcels of the Revised Self-Construal Scale with 2 factors. *INDSC* Independent self-construal; *INTSC* Interdependent self-construal; *e* errors. All dimensions in each factor represent 6 parcels that were created

construal shared relations with other important indices of psychological health like depression (e.g. Lam 2005; Su et al. 2012) and happiness (i.e. Kwan et al. 1997). Still, there was noticeable scarcity of empirical investigations that explore cultural antecedents of happiness in the Philippines.

Self-Construal and Psychological Outcomes

Previous studies have shown that self-construal significantly predicts wide array of psychological outcomes. Luo et al. (2011) found that interdependent self-construal is associated with mastery approach and avoidance goals while independent self-construal was linked to performance approach and avoidance goals among Singaporean students. In a related research, Cheng and Lam (2013) found that independent and interdependent self-construals were positively correlated with social goals but negatively associated with avoidance of help-seeking.

Lam (2005) found that interdependent self-construal indirectly influences depression through enhancing family cohesion which increases self-esteem among Vietnamese-American adolescents. That said, the endorsement of an interdependent self potentially assists these individuals from accomplishing their cultural tasks which leads to increased realization of self-worth and lower levels of depression.

Self-construal also predicted behaviors that are centrally important in addressing environmental issues (Arnocky et al. 2007). Particularly, independent self-construal was positively associated with self-directed environmental concern while interdependent self-construal positively predicted cooperation with others.

Yamaguchi et al. (2014) found that while both independent and interdependent self-construals increases internalized self-criticism, individuals in the USA experienced lower levels of self-compassion which leads to greater depression. However, those in Japan who endorsed interdependent self-views had higher comparative self-criticisms which leads lower levels of self-compassion and depression.

Theoretical Perspective

The self-construal theory (Markus and Kitayama 1991) assumes that cultural difference in self-views elucidate distinctions in the cognition, emotion, and behaviors across cultures. People in Western and individualist cultures are likely to endorse *independent self-construal,* a view of self that puts premium in freely expressing dispositional attributes and personal preferences. On the other hand, individuals in collectivist cultures have greater inclinations to endorse *interdependent self-construal*, a view of self that prioritizes establishment and maintenance of harmonious relationships. To the extent that individualists and collectivists achieve independence and relationship harmony, they experience greater happiness (Uchida and Ogihara 2012).

However, Markus and Kitayama (1991) argued that it is probable that both of these self-construals can co-exist in an individual depending on the cultural milieu where he or she is immersed in. Extant literature supported the contention on the advantageous impact of endorsing independent and interdependent self-construals on various psychological outcomes (e.g. harmony and control beliefs) across contexts (Lu and Gilmour 2004; Lu et al. 2001). To further support this conjecture, Reyes (2005) found that Filipino college students are likely to consider individualistic attributes in defining a happy person. However, since Philippines possessed features that represent a collectivist context (Grimm et al. 1999), it is argued that interdependent self-view may lead to more optimal psychological outcomes. Given these evidences, the study tested the following hypotheses:

H1: The three-factor model of self-construal will be valid among the Filipino sample.
H2: Independent self-construal will not predict SWB.
H3: Interdependent self-construal will positively predict SWB.

The Present Study

The current research extends foregoing literature on the cultural antecedents of well being for at least three reasons. First, it validates the Revised Self-Construal Scale of Hashimoto and Yamagishi (2013) among Filipino samples since to my knowledge; no study was done yet to examine its factor structure and psychometric properties in the Philippines. Particularly, it assesses if the three-factor model (i.e. *independence, relationship harmony,* and *rejection avoidance*) of self-construal is applicable to Filipino samples. Second, while the research of Hashimoto and Yamagishi (2013) only focused on investigating domains of *interdependent self-construal* (i.e. *relationship harmony* and *rejection avoidance*) and its psychological consequences, this study also examines *independent self-construal*. Third, it investigates the relationship of self-construal dimensions to life satisfaction, positive affect, and negative affect among Filipino samples.

Methods

Participants

The present sample involved 665 Filipino undergraduate students in two private collegiate institutions in Manila City ($M = 18.11$; $SD = 2.04$; 250 males; 415 females). Participants were given incentives in one their classes in exchange for their participation. All the participants agreed to voluntarily join in the study through signing the consent forms.

Table 1 Confirmatory factor analysis fit indices of the exploratory sample

Model	χ^2	*df*	*p*	χ^2/df	*CFI*	*GFI*	*AGFI*	*NFI*	*TLI*	*RMSEA*
Model 1	872.85	132	0.00	6.61	0.68	0.87	0.83	0.65	0.63	0.09
Model 2	12.94	8	0.11	1.62	0.98	0.99	0.97	0.94	0.95	0.04

Measures

Concise Measure of Subjective Well Being The Concise Measure of Subjective Well Being is a 9-item scale that was developed by Suh and Koo (2011) to measure cognitive (i.e. life satisfaction) and affective (i.e. positive and negative emotions) domains of subjective well being. It gauges SWB on a 7-point likert scale (1 = strongly disagree; 7 = strongly agree). Sample items in the life satisfaction dimension include: "I am satisfied with the relational aspect of my life". Items in the emotional dimensions comprised: "I am joyful" (positive emotion) and "I am irritated" (negative emotion). There are three items in each domain (i.e. life satisfaction and positive emotions) of the aforementioned scale. The Cronbach's alpha reliability coefficients of life satisfaction, positive emotion, and negative emotions are 0.66, 0.77, and 0.75. The English version of the scale was used in the current research. Past studies have shown that the Concise Measure of Subjective Well Being is a valid measure of cognitive and emotional well being (Ju, et al. 2013; Suh and Koo 2011).

Revised Self-Construal Scale The Revised Self-Construal Scale was formulated by Hashimoto and Yamagishi (2013) to measure cultural self-views among Japanese and American samples. This self-construal scale attempts to effectively measure *interdependent self-construal* by adding *rejection avoidance* ("I worry about what people think of me, and always feel that someone is watching me, I find myself being concerned about what other people think of me") to *relationship harmony* ("I think it is important not to disturb good relations among one's close acquaintances"). Items in the *independent self-construal* dimension include: "I always speak and act confidently", and "I always express my opinions clearly". The English version of the aforementioned questionnaire was utilized.

Data Analysis

Several statistical procedures were performed to validate the Revised Self-Construal Scale through the use of the 20th edition of Statistical Package for Social Sciences (SPSS) and 18th edition of SPSS AMOS. After data cleaning and meeting the assumptions in factor analytic processes (i.e. multivariate normality, absence of outliers), the data were randomly divided into exploratory and cross-validation samples. The hypothesized three-factor model was tested in Model 1 using the exploratory sample. As Model 1 yielded low fit indices, the alternative two-factor model was then tested in Model 2. For the alternative model (Model 2), 5 parcels were created for the *independent self-construal* (2 parcels), and *interdependent-relationship harmony* (3 parcels) dimensions through item-to-construct balancing approach (Little et al. 2002) since former had 8-items and the latter had 7 items which could potentially result to unsatisfactory fit indices due to presence of more than 5 indicators per factor. Since Model 2 produced very good fit indices, this factor structure was tested using both the cross-validation and total sample. Consistent with the recommendations of Hu and Bentler (1999), multiple fit indices were reviewed to examine the validity of self-construal scale such as chi square test, CFI, GFI, AGFI, TLI, NFI, and RMSEA. The descriptive statistics and reliability indices of all self-construal domains were also computed. For the between-network construct validation, the dimensions of self-construal were correlated with theoretically relevant constructs such as life satisfaction, positive affect, and negative affect. Pearson-r correlational analyses were executed among self-construal and the said well being domains. Upon meeting the assumptions of regression (i.e. linearity, homoscedasticity, colinearity, and etc.), multiple regression analyses were also performed to assess the predictive effects of self-construal on the aforementioned optimal psychological outcomes. In the first regression model, independent and interdependent self-construals were entered as predictors of life satisfaction. The second regression model involved both self-construals (i.e. independent and interdependent self-construals) as predictors of positive affect. In the third regression model, independent and interdependent self-construals were entered as predictors of negative affect.

Table 2 Confirmatory factor analysis fit indices of the cross-validation and total samples

Model	χ^2	*df*	*p*	χ^2/df	*CFI*	*GFI*	*AGFI*	*NFI*	*TLI*	*RMSEA*
Cross validation sample	11.45	8	0.18	1.43	0.98	0.99	0.97	0.95	0.97	0.04
Total sample	14.87	8	0.06	1.86	0.99	0.99	0.98	0.97	0.98	0.04

Table 3 Descriptive statistics and reliability indices of self-construal dimensions

Variable	M	SD	Cronbach's alpha
Independent self-construal	4.81	0.78	0.74
Interdependent self-construal	4.99	0.68	0.71

Results

Measurement Models

The measures of normality showed that the items of the Revised Self-Construal Scale are normally distributed since the skewness values ranged from −0.64 to 0.58 and the kurtosis values ranged from -0.70 to 0.60. These results propose that items are normally distributed as Finney and DiStefano (2006) asserted that absolute skewness and kurtosis greater than 2 and 7 may suggest lack of normality. Even Mahalanobis distance values also revealed that there are no outliers that may affect results of the study. Given that preliminary data analyses have shown that assumptions in factor analysis were satisfactorily met, CFA through maximum likelihood procedure was executed to test if the hypothesized three-factor model of self-construal significantly fit the present sample.

In doing within-network construct validation, the approach of King et al. (2012) was utilized. First, the total sample was randomly divided into *exploratory sample* ($n = 333$) and *cross-validation sample* ($n = 332$). The hypothesized three-factor model (independent self-construal, interdependent self-construal–rejection avoidance, interdependent self-construal–relationship harmony) was tested with the *exploratory sample* ($n = 333$) through CFA. Findings revealed that the hypothesized structure did not significantly fit the sample as evidenced by low fit indices (Table 1). These suggest that an alternative model can explain factor structure of self-construal among Filipino samples.

Model 2 tested with a more parsimonious two-factor model of self-construal (independent and interdependent self-construal). To address issues in the unsatisfactory fit indices of the model as a result of having more than 5 indicators per factor, items in the *independent self-construal, relationship harmony, and rejection avoidance* were aggregated together to form 6 parcels since *independent self-construal* had 8 items while *interdependence* dimensions had 10 items. Parcels were formulated by randomly assigning two to four items in each parcel such that these parcels would lead to equal common factor variance. The mean scores of the aggregated items were categorized as parcel scores. The resulting structure involved three factors with 2 indicators in the *independent self-construal* and 4 indicators in the *interdependent self-construal* factor. Results of CFA divulged that the two-factor model of self-construal significantly fit the *exploratory sample* (Table 1).

When the two-factor model of self-construal was tested with the *cross-validation* ($n = 332$) and *total samples* ($n = 665$), the findings also showed that very good fit indices for the aforementioned samples (Table 2). Since the two-factor model yielded better fit indices and was more parsimonious than the hypothesized three-factor model, it was selected to reflect cultural self-construal among Filipino samples.

Table 3 showed the descriptive statistics values (i.e. mean and standard deviation) and reliability coefficients of the revised self-construal scale. The *independent self-construal* and *interdependent self-construal* had also satisfactory reliability indices. Consistent with the approach of Lu and Gilmour (2007), samples were tested whether or not they significantly differ in terms of the endorsement of cultural self-construal. The present sample scored significantly higher on *interdependent self-construal* than on *independent self-construal*, $t(664) = 5.41$, $p < 0.01$.

Findings of correlational analyses also revealed interesting relationships between self-construal and well being indices. Both *independent self-construal* and *interdependent self-construal* were positively correlated with life satisfaction and positive affect. Yet, *interdependent self-construal* had a weak and positive correlation with negative affect (Tables 4 and 5).

To assess the predictive effects of self-construals on subjective well being, life satisfaction, positive affect, and negative affect were regressed to both *independent self-construal* and *interdependent self-construal*. Results divulged that *independent self-construal* and *interdependent self-construal* positively predicted life satisfaction and positive affect. These imply that higher levels of *independent* and *interdependent* self-view may be associated with greater cognitive well being

Table 4 Descriptive statistics and correlational matrix of self-construal and SWB dimensions

Variable	M	SD	*r*				
			1	2	3	4	5
1. Independent SC	4.81	0.78	–				
2. Interdependent SC	4.99	0.68	0.29**	–			
3. Life Satisfaction	5.14	1.08	0.12**	0.14**	–		
4. Positive Affect	5.29	1.07	0.16**	0.23**	0.45**	–	
5. Negative Affect	3.41	1.35	0.04	0.08*	−0.37**	−0.26**	–

*$p < 0.05$, **$p < 0.01$

Table 5 Multiple regression analyses of self-construal and SWB domains

	Life satisfaction	Positive affect	Negative affect
Independent self-construal	0.08*	0.10*	0.02
Interdependent self-construal	0.11**	0.21**	0.08
R^2	0.03	0.06	0.01
F (4,716)	8.51	22.37	2.18

*$p < 0.05$, **$p < 0.01$

and positive emotions. It is notable, however, that *interdependent self-construal* had stronger predictive effects on the abovementioned well being indices.

Discussion and Conclusions

The main objective of the current research is to assess the validity and psychometric properties of the Revised Self-Construal Scale developed by Hashimoto and Yamagishi (2013). It also examines how self-construals relate to well being indices such as life satisfaction, positive affect, and negative affect in the Philippines. Findings of this study generally support extant literature on the effects of cultural self-construal on SWB. These results are elucidated in terms of their significant theoretical implications.

One of the interesting results of this research is the fact that the two factor-model of self-construal (i.e. *independent self-construal* and *interdependent self-construal*) yielded excellent fit indices and acceptable Cronbach's alpha reliability coefficients (0.71 to 0.74). Whereas Hashimoto and Yamagishi (2013) provided an initial support on the validity of the three-factor self-construal model that involves *independence, relationship harmony*, and *rejection avoidance*, the present study proposed that the two-factor structure seems to be the most robust and applicable model in explaining cultural self-views among the Filipino. Particularly, the two-factor model significantly fit present sample since the values of CFI, GFI, AGFI, NFI, TLI were above 0.95, RMSEA is below 0.05 and non-significant chi square test. These findings were consistent with the theoretical contentions of Markus and Kitayama (1991) on the existence of *independent* and *interdependent self-construals*.

While the validated factor structure of self-construal did not directly reflect the theorizing of Hashimoto and Yamagishi (2013), its replication of Markus and Kitayama's (1991) two-factor model contributes to foregoing literature in the measurement of self-construal across contexts. This implies that in the case of Filipino samples, *relationship harmony* and *rejection avoidance* may be seen as essential sociocultural tasks that are embedded in the interdependent self-view which partially supports the conceptualization of Hashimoto and Yamagishi (2013). To appropriately interdependent cultural self-views of collectivists, it is equally important to assess the extent to which they strive to maintain good relationships and to avoid being disliked by others. Perhaps, this could also explain why the present sample scored significantly higher in *interdependent self-construal* than in *independent self-construal*. These results potentially address crucial issues concerning the factor structure applicability and complexity in the theorizing of self-construal scales in various cultural contexts (Hashimoto and Yamagishi 2013; Levine et al. 2003).

Another interesting aspect of the results is the positive relations of *independent self-construal* and *interdependent self-construal* on cognitive and affective well being outcomes (i.e. *life satisfaction* and *positive affect*). Yet, *interdependent self-construal* served as a stronger predictor of *life satisfaction* and *positive* affect. These patterns of correlations were parallel to findings from the research of Lu et al. (2001) given that both self-construals were positively associated with well being and Reyes (2005) who found that people with individualistic attributes are seen as happy individuals by Filipino adolescents. These findings suggest that endorsing an independent and interdependent view of selves may operate as important antecedents of a happy and satisfying life even in the case of collectivists like Filipinos. It also strengthens the conjecture of Markus and Kitayama (1991) regarding the possibility that *independent* and *interdependent self-construal* may co-exist in an individual depending on various sociocultural conditions.

Although Grimm et al. (1999) contended that the Philippines has features that typify a collectivist context, there are some probable explanations why displaying *independent* and *interdependent* cultural self-views may lead to greater well being. For one, since most of the present study's samples are Filipino undergraduate students from two private institutions, it may be possible that they may be espousing values that characterize people in the Western context. In addition, given that most of the samples belong to the adolescent phase, they might be driven to engage in activities or endeavors (i.e. choosing a collegiate course, selecting extra-curricular clubs, and etc.) that could potentially lead to purposeful establishment of their identity. However, it is more important that they can maintain harmonious relationships and avoid being hated by others to achieve *interdependence* since achievement of this cultural imperative facilitates optimal levels of happiness (Markus and Kitayama 1991; Uchida and Ogihara 2012). In general, these results point to the importance of self-construal in understanding complex psychological processes (Kitayama et al. 1997) like the attainment of happiness and other psychological outcomes.

These empirical evidences point to the central function that culture plays in the achievement of life satisfaction and positive emotions among individuals in a collectivist society. When collectivists see their selves as part of a larger social unit where they are embedded, it is more likely that they could achieve greater subjective well being. To a large extent, this is because endorsing an interdependent self could potentially assist them in ensuring that their behaviors are concordant with others' expectations and fitting to specific situations. Perhaps, this elucidates why collectivists had higher well being when they accomplished goals that are consistent with others' aspirations (Oishi and Diener 2001). As they realize the importance of social and contextual factors in their cognition, emotion, motivation, and actions, the chances of maintaining harmonious relationships and avoiding interpersonal conflict would be higher which could result in greater happiness.

Yet, it is surprising that even individuals in a collectivist context somehow recognized the promising side of espousing a self that allows independent expression of personal dispositions, wants, and values to achieve a more satisfying and a happy life. This is especially true for individuals who belong to the adolescent stage where the primary developmental task involves establishing a healthy sense of self and identity (Erikson 1982). Hence, it may not be always safe to assume that interdependent self-construal alone can serve as a significant cultural antecedent of happiness in collectivist cultures as the present findings suggest that independent self-construal also exerts a beneficial impact on cognitive and affective well being.

Despite the theoretical contributions of the study in terms of understanding the factor structure of cultural self-views and its impact on SWB in the Philippine context, the present research has some limitations. First, since samples were collected from two private collegiate institutions in Manila City, caution should be practiced in generalizing the findings of the present study. Future researchers are encouraged to recruit samples in other collectivist countries (i.e. China, Japan South Korea, and etc.) to provide stronger evidences regarding the applicability of the said self-construal scale across contexts. Second, the present study just examined the effects of self-construal on SWB. In future studies, it is desirable to assess the distinct predictive effects of self-construal on other optimal psychological outcomes (i.e. locus of hope, optimism, and gratitude). Third, the current research only utilized self-report approach in measuring self-construal. Future studies are encouraged to integrate peer-report forms with self-report forms to arrive at a more objective way of assessing cultural self-views. Fourth, it is strongly recommended for future researchers to examine mechanisms that could potentially elucidate why self-construal may be associated with life satisfaction, positive affect, negative affect, and other indices of psychological health through the use of mediating variables. These empirical directions can lead to better understanding on the cultural antecedents of well being.

Nonetheless, the current research provides important theoretical and practical implications. The findings of the present study contribute to theory since it illustrates that even in the Philippine context, conceptualizing *interdependent self-construal* as a product of individuals' efforts to uphold *relationship harmony* and *rejection avoidance* seems to be an applicable conjecture. The results also strengthened the external validity of Hashimoto and Yamagishi's (2013) theorizing on the important facets of interdependence. Taken together, these evidences proposed that the Revised Self-Construal Scale offers considerable advantages in effectively measuring cultural self-views of people from distinct contextual settings. In terms of practice, the findings suggest that counselors and psychologists are strongly encouraged to integrate cultural self-construals when conceptualizing and planning psychological interventions or programs that aim at optimizing greater happiness and life satisfaction among people from distinct sociocultural milieus. Mental health practitioners are recommended to be careful in automatically assuming that a sense of self that prioritizes harmonious relationships alone guarantees happiness in collectivist contexts. This is because the present study proposes that even a self-view that proposes autonomous expression of dispositions, wants, and values can lead to higher well being.

Appendix

Table 6 Item-total statistics of the revised self-construal scale

	Scale mean if item deleted	Scale variance if item deleted	Corrected item-total correlation	Squared multiple correlation	Cronbach's alpha if item deleted
SC1	83.4211	99.835	0.362	0.291	0.754
SC2	83.8392	100.770	0.280	0.369	0.761
SC3	83.1294	97.597	0.492	0.359	0.745
SC4	83.5971	99.082	0.390	0.286	0.752
SC5	83.8256	99.854	0.289	0.339	0.760
SC6	83.8918	99.718	0.306	0.298	0.759
SC7	83.0542	96.340	0.495	0.340	0.744
SC8	83.4456	99.774	0.311	0.198	0.758
SC9	83.1234	98.826	0.384	0.396	0.752
SC10	83.2888	99.532	0.386	0.383	0.753
SC11	83.4700	100.124	0.321	0.224	0.757
SC12	83.3565	99.399	0.385	0.264	0.753
SC13	83.5038	103.763	0.215	0.206	0.764
SC14	83.0512	101.270	0.272	0.307	0.761
SC15	83.3853	97.785	0.391	0.330	0.752
SC16	83.7519	101.612	0.262	0.183	0.762
SC17	83.6768	100.503	0.287	0.229	0.760
SC18	82.8136	99.084	0.365	0.271	0.754

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