

AMERICAN UNIVERSITY OF BEIRUT

THE RELATIONSHIP BETWEEN SELF-CONSTRUAL AND
TWO-DIMENSIONAL SELF-ESTEEM: SELF-LIKING AND
SELF-COMPETENCE IN A LEBANESE SAMPLE

by

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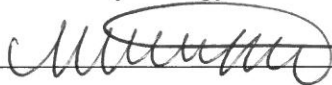
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AN ABSTRACT OF THE THESIS OF

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Title: The Relationship between Self-Construal and Two-Dimensional Self-Esteem:
Self-Liking and Self-Competence in a Lebanese Sample

Self-esteem has been defined as a two-dimensional construct, highlighting the importance of both self-liking, or self-worth, and self-competence. The experience of self-esteem has varied across cultures and studies have demonstrated differential relationships between self-esteem and individualism and collectivism tendencies (Tafarodi and Swann, 1995, 1996). The way an individual defines the self as a result of his/her interaction with culture's norms and values, defined as self-construal, can further provide unique information on how the experience of self-esteem varies across different identities and values (Markus and Kitayama, 1991). Using the Self-Liking/Self-Competence Scale revised (Tafarodi and Swann, 2001), and the Relational, Individual and Collective Self-Construals RIC scale (Kashima & Hardie, 2000), this study proposed to examine how self-construal and self-esteem are related in the Lebanese culture. We hypothesized that our Lebanese sample of 286 participants will have higher scores on collective and relational self-construals than on the individual self-construal, and thus a higher sense of self-liking relative to self-competence. Two hierarchical multiple regression were run, with relational, individual and collective self-construals as predictors of self-competence in the first regression and as predictors of self-liking in the second regression.

Results indicated that our Lebanese sample had higher scores on the individual self-construal than on the collective self-construal, contrary to our predictions in hypothesis 1, and higher scores on relational self-construal than on individual self-construal, as predicted in hypothesis 2. Hypotheses 3, 4 and 5 were refuted since no gender differences were found on the three self-construals. Finally, hypotheses 6, 7 and 8 were refuted since the three self-construals did not predict differentially self-liking or self-competence. Implications of these findings were discussed. Limitations and recommendations for future research were also suggested.

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The Relationship between Self-Construal and Two-Dimensional Self-Esteem: Self-Liking
and Self-Competence in a Lebanese Sample

Chapter I

LITERATURE REVIEW

A- Introduction

Self-esteem has received enormous attention in psychological research given its importance to the individual, giving one a sense of worthiness and self-efficacy in solving problems competently, as well as influencing one's goals, behaviors and relationships with others (Mruk, 2006). Self-esteem has been defined as a two-dimensional concept by Tafarodi and Swann (1995, 2001) who distinguished between self-liking, as defined by a sense of self-worth, and self-competence, as defined by a sense of self-efficacy. They further argued that self-liking is relatively higher in collectivistic cultures, while self-competence is relatively higher in individualistic cultures. Their findings supported this hypothesis (Tafarodi & Swann, 1996; Tafarodi & Walters, 1999).

Another important concept related to culture and identity is self-construal, the way an individual defines the self as a result of his/her interaction with culture's norms and values (Markus & Kitayama, 1991). Research has found that individuals construe the self in two different ways: an independent self-construal, related to people in individualistic cultures; or an interdependent self-construal, related to people in collectivistic cultures (Markus & Kitayama, 1991; Triandis, 1989). Moreover, Kashima and Hardie (2000) further made the distinction between three self-construals: the individual, relational and collective (RIC).

Markus and Kitayama (1991) were the first to relate self-esteem to self-construal, arguing that for an independent construal of self, self-esteem would be based on the ability to be assertive and competent; while for an interdependent construal of self, self-esteem would

be based on the ability to maintain harmonious relationships with the social environment.

This study proposes to examine the relationship between self-construal and self-esteem in Lebanon to better understand how self-esteem is experienced among the Lebanese.

B. Self-Esteem

Self-esteem has been the subject of a large number of studies in the past decades. Crocker, Luhtanen and Sommers (2003) reported that over 30,000 studies on self-esteem have been published in scientific journals, as well as thousands of books and articles. They explained this interest mainly by the numerous findings that have related self-esteem to both psychological well-being *and* psychological disorders. High self-esteem has been related to coping skills, happiness and well-being (Eisenbarth, 2012; Ford & Collins, 2013; Myers & Diener, 1995; Sheldon & Hoon, 2007;) while low self-esteem has been invoked as a contributing factor in aggression, depression, psychosomatic disorders, poor school achievement, adverse health outcomes, and substance abuse (Eisenbarth, 2012; Hosogi, Okada, Fujii , Noguchi, & Watanabe, 2012; Sowislo & Orth, 2013). Additionally, the California Task Force to Promote Self-esteem reported that persons who held themselves in high esteem were less likely to engage in destructive behavior including child abuse, alcohol and drugs abuse, violence and crime (Turner, 2004). Baumeister, Campbell, Krueger, and Vohs (2003) surveyed the research literature in order to fully assess the consequences of self-esteem. They reported findings of studies that highlight the importance of self-esteem, as it has been shown to improve persistence in the face of failure, lead to better initiative and performance in groups, and was highly correlated with happiness. They also underscored the heterogeneity of high self-esteem, insisting on the importance of distinguishing between the healthy type of self-esteem, where the individual accepts oneself and is aware of one's strengths and worth, and the unhealthy type of self-esteem, like being conceited, narcissistic,

or defensive, which may lead to negative consequences in the relationship with others such as attempts to control or manipulate others.

Various conceptualizations of self-esteem emerged in the literature to describe the self-esteem more commonly found in collective cultures and related to groups. Collective self-esteem refers to how individuals perceive themselves as members of a social group and to the value of membership in this group. Luhtanen and Crocker (1992) noted that most self-esteem scales put emphasis on the individual aspect of self-esteem, measuring the individual's self-evaluations based on their personal attributes. They explained that this emphasis on the individual aspect of self-esteem has offered only a partial view of individual's self-concepts and social behavior. They argued that collective self-esteem may be an important moderator of interactions between groups and may also have implications for organizational commitment and behavior, and for political participation. Collective self-esteem includes the individual's judgments of how good or worthy they are as members of their social groups, assessment of one's personal judgments of how good one's social groups are, assessment of one's judgments of how other people evaluate one's social groups, and assessment of the importance of one's social group memberships to one's self-concept.

Similarly, Hongfei, Ronnel and Peilian (2012) highlighted the need to assess self-worth in the context of relationships with significant others (family and friends). The relational self-esteem refers to the value individuals give to relationships with significant others. It is different from personal self-esteem, as it includes how much an individual values his significant others, and is different from collective self-esteem as it is limited to relationships with significant others rather than social groups.

Several conceptualizations of individual self-esteem have been identified in the literature. Individual self-esteem has been defined as both a uni-dimensional or two-dimensional construct. The uni-dimensional definition of self-esteem focused on

competence alone (being confident about one's capacities; what one is able to do) or on worth alone (feeling one's own value as a person; what one is, with one's characteristics and qualities): for example, James (1984) defined self-esteem as a ratio between one's "pretensions" and "successes" while Rosenberg (1965) defined self-esteem in terms of feeling, attitude or belief concerning one's worth as a person. Mruk (2008) explained that a high self-esteem based on competence alone could produce a negative effect in individuals, as it could become a liability, eliciting various types of problems, such as overachievement or perfectionism. Thus, although a sense of competence may be necessary for self-esteem, it may not be a sufficient foundation for maintaining a healthy type of self-esteem. On the other hand, defining self-esteem in terms of a sense of worth alone, may give rise to a different set of problems. If all that is required is feeling worthy or liking oneself, there is also a risk of falling into excessive pride, self-centeredness or narcissism. Baumeister et al. (2003) also warned about the risk of narcissism, when high self-esteem is not based on actual qualities or achievements. Therefore, the alternative to these uni-dimensional definitions, is one that is based on two distinct even though correlated dimensions, like Branden's (1969) definition of self-esteem as one of personal efficacy and personal worth, or the more recent definition that incorporates self-liking and self-competence (Tafarodi & Swann, 1995, 2001). A major advantage of this two-factor approach to self-esteem is that it avoids the problems mentioned above by balancing the two components of self-esteem (Mruk, 2008).

Although both collective self-esteem (Luhtanen & Crocker, 1992) and relational self-esteem (Hongfei et al., 2012) are important concepts and bring new contributions to literature, they are mainly linked to relationships with significant others and group memberships. The self-liking and self-competence concepts (Tafarodi & Swann, 2001) used in this study focused on individual self-esteem, while these concepts are also sensitive to

cultural differences, namely individualism and collectivism. Studies about self-esteem in the Lebanese context will be reviewed in a following section.

C. Self-Liking and Self-Competence: Two components of Self-Esteem

Tafarodi and Milne (2002) argued that the frustrating diversity of definitions, measures and theories of self-esteem is partly due to lack of formal recognition of the existence of these two dimensions: self-liking and self-competence. “Self-liking is the evaluative experience of oneself as a social object, a good or bad person” (Tafarodi & Swann, 2001, p.655). It is a sense of self-worth, related to internalized perceptions of other’s evaluations of oneself, starting in early life, and continuing later on, with the internalization of the perspective of significant others in one’s life experience. It is an affective judgment of oneself, in line with internalized social values (Tafarodi & Swann, 1995). On the other hand, “self-competence refers to the overall positive or negative orientation toward oneself as a source of power and efficacy” (Tafarodi & Swann, 2001, p.654). It is a sense of self-efficacy, related to a feeling of control and success at doing tasks and attaining goals (Tafarodi & Swann, 1995).

Tafarodi and Swann (1995) explained that social worth and competence have since long been cited as the two axes of self-esteem by some authors. Diggory (1966), for example, argued for differentiating between two different sources of self-valuation: one based on the evaluation of one’s abilities and the other based on perceived social approval and acceptance. This distinction was later developed by many authors. For example, Baxter, Gecas, and Schwalbe (1986), studied the effects of occupational conditions on the importance of self-esteem and also found that both positive regard from others as well as successful action are important for the experience of self-esteem.

In their study, Tatarodi and Swann (1995) further supported the conceptualization of self-liking and self-competence as distinct dimensions by demonstrating their differential independent relations to theoretically linked constructs. They tested the participants on self-liking and self-competence and how it related to: 1) depression, 2) various abilities (academic, social, athletic and creative abilities) and 3) perceived acceptance from one's parents, as explained hereafter. Based on Beck (1983) and on Blatt and Zuroff (1992), they explained that depression could be distinguished as having two main forms. The first form of depression stemmed mainly from the frustration of attachment needs (social dysfunction). The second form of depression stemmed rather from the frustration of control needs (agency-related dysfunction). Consistent with their conceptualization, Tatarodi and Swann (1995) found that self-liking was negatively correlated with the first form of depression associated to attachment needs, while self-competence was negatively correlated to the second form of depression associated to agency. Additionally, they found a relationship between self-competence, but not self-liking, and several "ability" dimensions, such as academic, social, athletic and creative abilities, and found a relationship between self-liking, but not self-competence, and perceived support and acceptance from one's parents.

One critical point in the use of self-liking and self-competence is that these are two distinct but related concepts (Tatarodi & Swann, 1996). For example, Vandromme, Hermans, Spruyt, and Eelen (2007) found a high correlation between the two dimensions. Because competence and efficiency are valued by others, people with high self-competence may consequently also have high self-liking, or as Tatarodi and Swann explain, "demonstrated competence tends to elicit from others the very positive appraisals that foster a private sense of social worth or self-liking" (p.653). On the other hand, people with high self-liking means (at the exception of pathologies like narcissism) that they have internalized, along their development, the approval of others. This internalization provides them support

and self-confidence to complete tasks and realize success in meeting their goals, so they may also develop high self-competence.

D. Cultural differences and self-construal

Personal and social values across cultures were extensively examined by Hofstede's (1984) study of 88 000 employees in more than 60 countries. He found clear cultural differences for the various countries included in his study, which he conceptualized in terms of cultural dichotomies. One of these dichotomies included individualism versus collectivism which is the most frequently examined cultural characteristic in cross-cultural psychology studies (Triandis, 1989). Hofstede found that people in collectivistic countries were defined as those who upheld values and norms of their collectives, gave priority to the goals of their group and based their behavior on concern for others and care for tradition and values. In contrast, people in individualistic countries defined their values as their own priorities; they put their personal goals first, along with those of their immediate family or primary group (and not to other groups or collectives); they based their behavior with others according to their own interests. Van Baaren, Maddux, Chartrand, de Bouter, and van Knippenberg (2003) additionally focused on the relative importance of "others" to the individual. Members of individualistic (American) societies defined themselves more in terms of their own individual characteristics, such as: "I am successful", "I am a piano player"; whereas members of collectivistic (Japanese) societies defined themselves more in terms of relationships, such as: "I am a good colleague", "I am a mother". In subsequent studies, Hofstede (2001) cited a list of collectivistic and individualistic countries: 1) Collectivistic countries such as Arab and African countries, Iran, East Asian and Latin American countries, Spain, Japan and South Korea and 2) Individualistic countries such as the United States, Australia, Great Britain, Canada, Germany, the Netherlands and France. Hofstede

underscored the importance of interpreting with caution the individualistic and collectivistic scores, taking into consideration the wide range of diversity within each country, and not using national culture scores as stereotypes for individuals from these nations.

Hofstede, Hofstede and Minkov (2010) pointed out that these cultural differences affect many aspects of our lives, like family, education, values, politics, and organizations. For example, aspects that change across cultures are authoritarian or egalitarian relationships within the family or within work groups as well as the relationship of teachers with their students: according to different cultures, these relationships implied more or less distance and power. Other aspects included, for example, the extent to which individuals usually took the context into consideration and how much this influenced their behavior, or the way one communicated, in an assertive and direct way, or in a more “diplomatic” way, in order to be careful about maintaining harmonious relationships in the group.

Individual differences within culture, on the individualism-collectivism continuum, are just as important as cultural norms. Triandis (1995) stated that, while cultural differences may be the most important consideration in explaining variations in psychological processes, within-culture differences are also important. Triandis and Singelis (1998) pointed out that in collectivistic cultures, there are some counter-cultural individuals who wish to distance themselves from the pressures and norms of their groups, while in individualistic cultures, there are some counter-cultural individuals who are interested in joining groups and participating in social collective activities. Many factors influenced these individual differences, such as social class, residence in urban or rural areas, age, gender, religion, and/or international exposure.

Markus and Kitayama (1991) conducted an extensive review of literature devoted to characterizing differences between American or western views of the self and eastern or Asian perspectives. They recognized that some aspects of the self are quite different in

particular cultures, especially as related to the relationships with others, with the environment, or the social context. They identified the interdependent self-construal which is based on collectivistic values: it focused on relationships, connection with others and goals of the community. They also identified the independent self-construal which is based on individualistic values: it focused on autonomy, the qualities of the person and goals of the individual.

Kashima and Hardie (2000) further explored the construct of self-construal, the way individuals define the self as a result of their interaction with cultural norms and values. They made the distinction between three self-construals as opposed to the two mentioned above (Markus & Kitayama, 1991). They proposed that individuals were identified by three different self-construals: the individual self (I), the relational self (R), and the collective self (C). This three-dimensional approach stemmed from refining the interdependent self-construal into two distinct factors: the collective and the relational. The individual self refers to the person's unique personal qualities, associated with a sense of personal agency and independence from others; the relational self refers to close relationships, emphasizing interpersonal relatedness and intimacy; and the collective self refers to group memberships, linked to the tendency to emphasize in-group norms, roles and status defined by collectives. The RIC (Relational, Individual, and Collective self-construals) construct permits a within-individual comparison among the three self-aspects in order to identify the self-construal that is most prominent for a particular individual, within a given social context. This prominence of one or several aspects of self-construal is directly related to social norms and values and to the pressures of one's environment. Kashima and Hardie (2000) conducted their study in Australia, comparing the three-part RIC to the two-parts models of self. Their results showed that the two-parts models in fact included three dimensions, where the interdependent self-construal comprised two factors: the relational and the collective self-construals. Their

results were further supported in other studies, where the distinction between the three dimensions proved valuable. For example, Koydemir-Özden (2010) found a distinction between the three self-construals on willingness to seek psychological help, such that only the individual and relational self-construals correlated positively with seeking psychological help. Hardie, Critchley, and Morris (2006) explored self-coping complexity, defined as coping styles related to the three aspects of one's life: individual strengths or resources, help from close relationships and support from the larger group or community. They found that individuals who were high on the individual, relational and collective self-construals were more prone to endorse corresponding coping styles, which was also correlated to higher well-being and health advantages. Finally, Hardie, Kashima, and Pridmore (2005) found that the relative prominence or importance of each self-construal (individual, relational or collective) influenced the appraisal of uplifts from these three domains, depending on whether these uplifts were congruent or not with the self-construal orientation. Uplifts were defined as encouraging, cheerful or positive events happening in one's life. Uplifts congruent with the self-construal orientation were found to contribute more to well-being (emotional, cognitive, social and sexual) than incongruent uplifts. For example, potential uplift in the individual domain (e.g., getting a promotion at work), the relational domain (e.g., spending a nice evening with one's partner) or the collective domain (e.g., one's local basketball team winning the championship) may be assessed as more or less satisfying, depending on one's prominent self-construal, and hence were found to contribute differentially to well-being. Studies about cultural tendencies and self-construal in the Lebanese context will be reviewed in a following section.

E. Gender and self-construal

The three-dimensional approach to self-construal also helped in clarifying gender differences in self-construal prominence, a topic of controversy in the literature. Triandis (1990) argued that there is a general expectation that women are more collectivistic than men, since many characteristics of the collectivistic correspond to feminine characteristics. However, Baumeister and Sommer (1997) argued that the general impression of women being more collectivistic than men may be confounded by a female relational tendency. Hence, when the relational tendency is controlled for, women may no longer appear collectivistic. Studies that have taken into consideration the relational as well as the collective self-construals gave more refined results. Kashima, Kim, Gelfand, Yamaguchi, Choi, and Yuki (1995) studied self-construal across five cultures, Australia, USA, Hawaii, Japan and Korea, and explored the influence of gender. They found that women across these five cultures were higher on the relational dimension of the self, giving priority to emotional and close relationships with others. On the other hand, men were higher on the collective dimension of the self, giving priority to groups. Kashima and Hardie (2000), in their study conducted in Australia, and in line with Kashima et al. (1995), also found that women were higher on relational self-construal than men, while men were higher on collective self-construal, highlighting the importance women put on personal relationships such as dyadic friendships and relationships to family members, while men give more importance to their belonging and relationships to groups such as friendships groups, work groups, family groups, and party. Finally, Koydemir-Özden (2010) found that women were both higher on relational and individual self-construal than men, in a sample of Turkish university students.

F. Self-Construal and Self-Esteem

Markus and Kitayama (1991) distinguished the basis of self-esteem in their two-model self-construals. For an independent construal of self, based on individualistic values, self-esteem stemmed from the “ability to express one’s self and validate internal attributes”(p.230); while for an interdependent construal of self, based on collectivistic values, self-esteem stemmed from the “ability to adjust or restrain the self, and maintain harmony with the social context” (p.230). The cultural trade-off hypothesis (Tafarodi & Swann, 1996), proposed that highly collectivistic cultures promote the development of self-liking but challenge the development of self-competence, whereas highly individualistic cultures encourage the inverse pattern. Their rationale is that members of collectivistic cultures are highly attuned to the demands of their environment; they prioritize the goals of the groups they belong to over their own goals and strive towards maintaining harmony in their interactions with others. This attitude leads, on the personal level, to less conflict, and to more harmonious relationships, and hence to more perceived support and approval from one’s social environment, which is the basis of self-liking. On the other hand, these same collectivistic cultures put pressure on the individual, challenging the development of one’s own desires, needs, abilities and skills, thus compromising self-competence. The opposite happens for members of individualistic cultures, who are encouraged by their environment to be assertive, to develop their own skills and capacities and to put priorities on their own goals, as opposed to the group’s goals. This emphasis will enhance their self-competence, or their feeling of efficiency and control, perhaps at the expense of their self-liking or self-worth. However those same individualistic cultures may be more prone to create conflicts and frictions between its members, on the personal level, since each one of them is heading to his/her own direction or plan. Hence, self-liking would be challenged (Tafarodi & Swann,

1996). The cultural trade-off hypothesis was supported in subsequent studies. For example, Tafarodi and Walters (1999) found, in comparing two samples of (collectivistic) Spanish and (individualistic) British students that collectivism was associated with relatively higher self-liking and lower self-competence, while individualism was associated with relatively higher self-competence and lower self-liking. Similarly, Tafarodi, Lang, and Smith (1999) found that Malaysian (collectivistic) students were significantly lower in self-competence, and higher in self-liking, as compared to British (individualistic) students.

Based on a literature review using databases such as Academic Search Complete and Elsevier ScienceDirect, we found that studies have not yet looked at the relationship between the individual, relational and collective self-construals and self-esteem.

G. Studies in the Lebanese Context

Several studies on self-esteem have been conducted in Lebanon (Abdel-Khalek, Korayem, & El-Nayal, 2012; Ayyash-Abdo & Alammuddin, 2007; Ayyash-Abdo & Sanchez-Ruiz; 2012). Such studies have explored self-esteem through Rosenberg's uni-dimensional self-esteem scale, which defines self-esteem simply as a "favorable or unfavorable attitude toward self" (Rosenberg, 1965, p.15). For example, Ayyash-Abdo and Alammuddin (2007) found a moderate correlation between self-esteem and satisfaction with life, as well as between self-esteem and positive affect. Abdel-Khalek et al. (2012), comparing self-esteem among college students in four Arab countries (Oman, Kuwait, Egypt, and Lebanon) found a significantly higher mean score on self-esteem for Kuwaiti and Omani men, compared to Egyptian and Lebanese men. They interpreted these results as a possible result of high per-capita income (securing high standard of living and good quality of life) and lower unemployment ratio among Kuwaiti and Omani men. Ayyash-Abdo and Sanchez-Ruiz (2012) found that self-esteem predicted academic achievement. They also found that

self-esteem was positively correlated with positive affect, and life satisfaction. Finally, they found that being bilingual or trilingual was a significant predictor of self-esteem.

Several studies have also examined cultural identities and values in Lebanon. Hofstede (2001) classified Lebanon as having a collectivistic cultural orientation. Some Lebanese sociologists also underline the collectivist tendency of the Lebanese: for example, Barakat (1993) noted that young people hold kinship ties as important, and that these are based on relatedness to the nuclear family first and to the extended family second. Faour (1998) also underlined that Lebanese people tend to rank family as the most important social institution in their country, and noted a trend toward increasing nucleation of the lifestyles of Lebanese families (as opposed to the traditional extended families), as in other Middle Eastern countries. On the other hand, other studies have indicated that young people are becoming increasingly individualistic (Faour, 1998; Khalaf, 2002). This may be due partly to western influence, through education and media, and also through young people having lived abroad for extended periods of time. Moreover, Ayyash-Abdo (2001) studied the relationship between individualism and collectivism and language. She found that language influences cultural orientation such that participants who used Arabic language in everyday life were more collectivistic than those who used English and/or French. She also found that, although her Lebanese college students sample was more collectivistic than individualistic, many participants endorsed individualistic features such as pursuit of individual goals and personal decision-making about marriage and career choice.

Data from two reports from the ESCWA (Economic and Social Commission for Western Asia) provided us with additional information that could be helpful in understanding the general trends of the Lebanese culture, indicating changes associated with family ties which are directly related to values associated with collectivism as well as self-construal. For example, the bulletin on population and vital statistics in the ESCWA region

(ESCWA, 2009) indicated that the mean age at first marriage has been increasing gradually over the past 17 years for both men and women and that mean age at first marriage in Lebanon is 28.8 years for women and 32.8 years for men. The crude marriage rate (ratio of the number of marriages in a given area during a calendar year to the average population, per 1000 inhabitants) has declined in Lebanon from 10.1 in 1990 to 8.7 in 2007. The crude divorce rate has also been increasing, reaching 1.5 per thousand in Lebanon in 2007, as compared to 1.1 in 2004 and 1.0 in 1990. Moreover, the review of literature on the changing role of the family in care provision in Arab countries (ESCWA, 2013) indicated that many factors play a role in changing the family structure in the region as well as the role and status of women, such as the economic situation, national and international (mainly male) migration, conflicts causing the death of a majority of men, increased female labor-force participation and the presence of domestic workers.

Harb and Smith (2008) reviewed the literature on cross-cultural assessment of self-construals and proposed to refine their conceptualization into six subcategories: the personal self, the relational self (horizontal and vertical), the collective self (horizontal and vertical), and the humanity-bound self-construal. The horizontal and vertical dimensions refer to emphasis on equality or hierarchy in the relationships, while the humanity-bound self-construal refers to seeing each person as an individual within the human race, rejecting categorization of persons in terms of ethnicities or categories (Bourhis, Moise, Perreault, and Senecal, 1997). Harb and Smith found that British students have higher personal and horizontal relational self-construals than Arab (Jordanian, Lebanese, and Syrian) students, who have higher vertical and collective self-construals. They pointed out that their Lebanese sample had greater ethnic, political, and religious heterogeneity, as compared to Jordanian and Syrian samples, as well as greater exposure to western influences. Hence, the Lebanese sample was found, as expected, to have intermediate self-construal scores between British

and the two other Arab countries (Jordan and Syria). More specifically, Lebanon scored lower than the U.K., but higher than Jordan and Syria on the personal and relational horizontal self-construals. Additionally Lebanon scored higher than the U.K. on the relational vertical self-construal (and lower than Syria and Jordan) and on the collective vertical self-construal. In our study, we did not look at the six self-construals, although it brings interesting refinements in the field, because horizontal and vertical dimensions of self-construal as well as the humanity self-construal may not have direct relevance to self-esteem. Meanwhile the three self-construals showed good reliability and validity (Kashima & Hardie, 2000) and were used in different cultures, such as in Australia (Kashima & Hardie, 2000), and in Turkey (Koydemir-Özden, 2010)

Overall, these studies indicated a collectivistic tendency for the Lebanese culture and a focus on the family, although we have to take into consideration the many factors of change, especially for the young generation, more open to western influences.

Chapter II

AIMS AND HYPOTHESES

The main aim of the following study was to investigate the relationship between the individual, relational and collective self-construals and the two dimensions of self-esteem, self-liking and self-competence, in a Lebanese sample.

Based on a literature review using databases such as Academic Search Complete and Elsevier ScienceDirect, we found that no study in Lebanon have examined self-esteem through the differentiation of self-liking and self-competence, nor have they assessed the self-construal of the Lebanese based on the three dimensions, relational, collective, and individual. The two dimensional conception of self-esteem may give us a clearer understanding of how we experience self-esteem in Lebanon, and how the Lebanese differentially experience self-esteem based upon their own cultural identity or construal.

The first aim of this study was to see which the most prominent self-construals are in our Lebanese sample. The second aim of this study was to compare gender differences on the three self-construals. The third and primary aim of this study was to explore how well the three dimensions of self-construal, the relational, individual and collective predict the two components of self-esteem, self-liking and self-competence, while controlling for the following demographic variables: gender, age socio-economic status and number of languages spoken at home.

Based on Hofstede's (2001) findings, that Lebanon has a collectivistic cultural orientation, and on Harb and Smith's (2008) findings on self-construal in a Lebanese sample, we expect that:

Hypothesis 1: Our Lebanese sample will have higher scores on collective self-construal than on the individual self-construal.

Hypothesis 2: Our Lebanese sample will have higher scores on relational self-construal than on the individual self-construal.

As for gender, and based on findings of Kashima and Hardie (2000) and Kashima et al. (1995) that women are higher on relational self-construal than men, while men are higher on collective self-construal, we hypothesize the following:

Hypothesis 3: Women will report higher levels of Relational self-construal than men.

Hypothesis 4: Men will report higher levels of Collective self-construal than women.

Exploratory Hypothesis 5: Differences between men and women on levels of Individual self-construal will be examined.

Based on Markus and Kitayama's (1991) link between self-construals and self-esteem, and on findings that self-liking is more developed in collectivist societies, and self-competence more developed in individualistic societies (Tafarodi, Lang & Smith, 1999; Tafarodi & Walters, 1999), we propose the following:

Hypothesis 6: Higher Individual self-construal will predict higher self-competence while controlling for gender, age, socio-economic status and number of languages spoken at home.

Hypothesis 7: Higher Relational self-construal will predict higher self-liking while controlling for gender, age, socio-economic status and number of languages spoken at home.

Hypothesis 8: Higher Collective self-construal will predict higher self-liking while controlling for gender, age, socio-economic status and number of languages spoken at home.

Chapter III

METHODOLOGY

A. Research Design

The present study investigated the relationship between the individual, relational and collective self-construals and the two dimensions of self-esteem, self-liking and self-competence, in a Lebanese sample. It involved a survey in which the participants filled in two self-reports questionnaires as well as demographic information (in English or Arabic language). The research design was divided in two parts. The first part was the factor analysis of the two scales to check their validity in our Lebanese sample. The second part evaluated the hypotheses. First, a correlation matrix was run to compare the individual, relational and collective self-construals. Second, independent t-tests were run for comparing gender differences on the three self-construals. Third, two hierarchical multiple regressions were run, with the individual, relational and collective self-construals as independent variables, self-competence as dependent variable in the first regression and self-liking as dependent variable in the second regression. In the two regression analyses, the following demographic variables were controlled for: gender, age, socio-economic status and number of languages spoken at home.

The questionnaire battery contained an informed consent form, a demographic information section and the two scales measuring the three-dimensional self-construals and the two-dimensional self-esteem.

B. Translation of the Scales

Two scales were used in this study: The Self-Liking Self-Competence Scale, Revised (SLCS-R, Tafarodi & Swann, 2001), provided in appendix C (English version) and appendix G (Arabic version) and the Relational, Individual and Collective Self-Construal Scale (RIC, Kashima & Hardie, 2000), provided in appendix D (English version) and appendix H (Arabic version). The scales were translated into Arabic by two different professional translators, using the translation and back-translation technique.

C. Instruments

1. *The Self-Liking Self-Competence Scale, Revised (SLCS-R, Tafarodi & Swann 2001).*

The SLCS-R (Revised version), consisting of 16 items, was created to remedy some limitations of the original instrument. The answers were based on a likert-scale ranging from 1 (strongly disagree) to 5 (strongly agree). 8 items measured self-liking (among them 4 reversed items) while 8 items measured self-competence (among them 4 reversed items). Tafarodi and Swann (2001) sought to confirm that the modified instrument had retained its intended structure. This was tested using confirmatory factor analysis (CFA). They reported that the new revised scale revealed a number of intended benefits: reduced subscale and factor correlations, and greater normality and centering of score distributions. For self-competence items, Cronbach's coefficient alpha was .83 for women and .82 for men. For self-liking items, coefficient alpha was .90 for women and .90 for men. The test-retest (3-months interval) correlations were .78 for self-competence and .75 for self-liking.

2. The Relational, Individual, and Collective self-aspects, RIC Scale (Kashima & Hardie, 2000).

As mentioned above, Kashima and Hardie (2000) have developed and validated the 30-item RIC scale, taking into consideration three self-concepts: the individual self (I), referring to the personal conception of self as autonomous and unique, the relational self (R), focusing on interpersonal relationship and roles, and the collective self (C), giving more importance to social identity, and group norms and duties (two studies: N1= 170, N2= 214). The answers were based on a likert-scale ranging from 1 (not like me, not true of me) to 7 (like me, very true of me). The 30 items consisted of 10 questions with 3 items each, measuring respectively individual, relational and collective self-construals. Factor analysis confirmed the validity of the three self-aspects. The authors correlated the new RIC scale with eight sets of existing individual differences scales that are relevant to the three self-aspects, to establish convergent and discriminant validity; Of the 18 specific predictions, all were in the expected direction, and 13 were statistically significant. As for reliabilities, they were found to be 0.81 for R, 0.72 for I, and 0.78 for C.

3. Demographics questionnaire

The demographic questionnaire included gender, age, languages spoken at home and family monthly income. These variables were included in order to control for them in the two hierarchical regression analyses, since they were suggested in several studies to influence individualism and collectivism tendencies which in turn are related to the relational, individual and collective self-construals. The demographics also included the area in which the participant lived, among four regions aimed to represent a stratified sample of the population of Beirut with its religious and cultural differences. Nationality was included only to make sure all participants in our sample were Lebanese.

D. Pilot Study

After IRB approval, a pilot study was conducted with a total of 20 participants, five from each of the four regions: Ras Beirut, Achrafieh, Dahieh and Tareek Jdideh. Participants completed the battery of questionnaires and were then asked to comment about the tests and the individual questions, in order to assess the appropriateness of the questionnaires and to specify the time it takes to complete the battery of questionnaires. It took approximately 15 minutes to fill in the questionnaires. Most of the questions were clear to the participants. Based on their questions and comments, minor modifications were made, and submitted to IRB again for final approval. The changes aimed mainly at more clarity in the format of the scales and the formulation of some items. The likert-scale and labels were written in bold for the 2 scales and repeated on each page. For the RIC scale the definition of “group” was repeated on each page and the main ten questions were written in bold. In the demographics info page, “monthly income” was changed to “family monthly income” (because students in the pilot study reported little or no income). Concerning the translation, the word **قد** was added to question 2 of the RIC Arabic scale (adding, in the context of this sentence, the meaning of “would”), in order to better reflect the original question in the English version “I *would* teach my children”.

E. Main Study

1. Procedure.

A convenience sampling procedure was used in this study with 286 Lebanese participants from the general population of Beirut, stratified by regions (Tareek el Jdideh, Dahieh, Ras Beirut, and Achrafieh). Four psychology undergraduate assistants, two males and two females, helped the investigator with data collection. These four regions aimed to

represent the population of Beirut with its religious and cultural differences. We also aimed at having different age groups. Data collection took approximately one month to be completed, starting from mid-March 2014 until mid-April 2014.

Participants were approached in the shops, malls and cafes. They were given a battery of questionnaires including an informed consent, a demographic page and two questionnaires to fill in (SLCS-R, and RIC) which were counterbalanced in order to avoid a carry-over effect. They were first instructed to read the informed consent (see Appendix A for the English version and Appendix E for the Arabic version). The informed consent contained information about the purpose of the study, the procedures of the study, possible risks and benefits, as well as their right to not participate or choose to terminate at any point. It also assured participants that all the information gathered is strictly confidential and anonymous. Upon reading the informed consent they were asked to keep it and proceed to complete the questionnaires, which were provided in Arabic or English (English version of the Demographics: Appendix B. English version of the two questionnaires: SLCS-R, Appendix C and RIC, Appendix D. Arabic version of the Demographics: Appendix F. Arabic version of the two questionnaires: SLCS-R, Appendix G and RIC, Appendix H). It took 10 to 15 minutes to complete the survey.

In the process of data collection, it was noted that younger participants more readily accepted to do the survey. They also tended to answer the questionnaires more quickly. Additionally, approximately half of the people approached to fill the questionnaire battery refused participation, due to being occupied by other tasks or engaged in a social situation. For those who did participate, some questions were asked to the investigator and the assistants about the meaning of some items of the questionnaire, such as the meaning of “group” in the RIC scale, for example, as it included different groups: extended family, work, religious, or social groups.

2. Sample Characteristics.

The total number of participants in this study was 286, after having excluded three participants whose nationality was not written or who reported being non-Lebanese. Sixty-seven cases were found to be univariate outliers on multiple items and were removed in order to obtain better subsequent analyses. All the analyses were run on 219 participants: 114 females (52.1%) and 105 males (47.9%). 54.2% of the participants filled in the questionnaires in Arabic and 45.8% in English. The mean age was 34.81 (standard deviation 14.25), with a minimum of 18 and a maximum of 83. The percentages by age groups were 47.9% for ages between 18 and 30, 20.5% for ages between 31 and 40, 15.5% for ages between 41 and 50 and 16% for ages above 51. The participants were recruited from four different areas of Beirut: Achrafieh (30.6%), Ras Beirut (26.5%), Dahieh (24.2%) and Tareek el Jdideh (18.7%). For the languages spoken at home, participants could choose one or more of the following: Arabic (91.3%), English (32.4%) and French (34.2%). Number of languages spoken at home were: 53.9% one language, 34.2% two languages and 11.9% three languages. Family income was divided into 5 clusters and the participants could also choose not to answer this question: Less than \$600 (0.9%), between \$601 and \$1000 (10.5%), between \$1001 and \$1500 (12.3%), between \$1501 and \$2000 (15.1%), above \$2000 (42%) and “I would rather not say” (19.2%). Table 1 below shows the descriptive analysis of the demographic variables.

Table 1: Descriptive analysis of the demographic variables (N=219)

			Frequency	Percent	Valid Percent	Cumulative Percent
Gender	Valid	Male	105	47.9	47.9	47.9
		Female	114	52.1	52.1	100.0
		Total	219	100.0	100.0	
Age	Valid	18-30	105	47.9	47.9	47.9
		31-40	45	20.5	20.5	68.5
		41-50	34	15.5	15.5	84.0
		> 51	35	16.0	16.0	100.0
		Total	219	100.0	100.0	
Language Arabic	Valid	No	19	8.7	8.7	8.7
		Yes	200	91.3	91.3	100.0
		Total	219	100.0	100.0	
Language English	Valid	No	148	67.6	67.6	67.6
		Yes	71	32.4	32.4	100.0
		Total	219	100.0	100.0	
Language French	Valid	No	144	65.8	65.8	65.8
		Yes	75	34.2	34.2	100.0
		Total	219	100.0	100.0	
Languages Spoken	Valid	1	118	53.9	53.9	53.9
		2	75	34.2	34.2	88.1
		3	26	11.9	11.9	100.0
		Total	219	100.0	100.0	
Family Income	Valid	< \$600	2	.9	.9	.9
		\$601-\$1000	23	10.5	10.5	11.4
		\$1001-\$1500	27	12.3	12.3	23.7
		\$1501-\$2000	33	15.1	15.1	38.8
		> \$2000	92	42.0	42.0	80.8
		I would rather not say	42	19.2	19.2	100.0
		Total	219	100.0	100.0	
Area	Valid	Ras Beirut	58	26.5	26.5	26.5

Ashrafieh	67	30.6	30.6	57.1
Tareek El Jdeedeh	41	18.7	18.7	75.8
Dahieh	53	24.2	24.2	100.0
Total	219	100.0	100.0	

Chapter IV

RESULTS

A. Preliminary Analyses

1. Missing Value Analyses

A preliminary check was done on the data and revealed that values for each item were entered correctly. A missing values analysis was run to determine the percentage of missing values of each item. All missing values were below 5%, Little's MCAR test was significant at $p < .05$. Therefore, all missing values will not pose problems for subsequent analyses and can be kept in the analysis.

2. Normality Testing

For normality testing, values of skewness were assessed through the production of z-scores of skewness and kurtosis. A z-skew value of ± 1.96 was used as the marker for significant skew and violation of normality. Z-skewness of individual and relational self-construals and for self-liking were negatively skewed (-4.34, -3.31 and -3.32 respectively), z-skewness of collective self-construal was moderately negatively skewed (-2.15) and z-skewness of self-competence was normal (0.05). A Log transformation was applied to the substantially skewed variables (individual and relational self-construals and self-liking), and square root transformation was applied to the moderately skewed one (collective self-construal). Therefore, all the variables were normal after the transformations: Z-skewness =

-0.17 for individual self-construal, -1.07 for relational self-construal, -1.36 for collective self-construal, -0.86 for self-liking and 0.05 for self-competence.

3. Analyses of univariate and multivariate outliers

Univariate outliers were checked by converting all items into z-scores through the descriptives command. Univariate outliers were defined as those crossing mark of 3 as this represents the threshold where scores are said to be too far from the mean to be acceptable. 67 cases were found to be univariate outliers. There was no specific pattern in these cases. For example, case 9 was found to be a univariate outlier on 12 items from the RIC scale, while case 44 was found to be a univariate outlier on only two items of the RIC scale, and case 129 was found to be a univariate outlier on five items of the SLCS-R. However, due to the fact that the univariate outliers were outliers on multiple items, and that the z-score chosen was 3, a decision was taken to remove all these cases as they might inadequately influence subsequent analyses.

Multivariate outliers were also checked. 5 main variables were entered as IVs (individual, relational and collective self-construals, self-liking and self-competence) and gender as DV. According the Chi-square table (Tabachnik & Fidell, 2013), the determined value of the chi squared test for 5 independent variables at a $p < .001$ significance level was $X^2 = 20.15$. In this check, it was found that cases 8, 9, 72, 121, 137 and 201, were multivariate outliers with values exceeding the prescribed 20.15. These cases were already removed as they were found to be univariate outliers.

B. Counterbalancing (Order Effect): Comparing A and B versions

Independent t-tests were carried out to discover if there was any significant difference for the RIC scores between the counterbalanced of the questionnaires: version A (SLCS-R first, then RIC) and version B (RIC first, then SLCS-R). Homogeneity of variance was tested

through the use of Levene's test. Results of the Levene's test were not significant for individual, relational and collective self-construals, $p > .05$, so homogeneity of variance was met. The independent t-test analysis indicated that the results of participants who filled in version A of the questionnaire did not significantly differ from those who filled in version B of the questionnaire.

Independent t-tests were then carried out to discover if there is any significant difference for the SLCS-R scores between the counterbalanced versions of the questionnaires. Homogeneity of variance was tested through the use of Levene's test. Results of the Levene's test were not significant for self-liking and self-competence, $p > .05$, so homogeneity of variance was met. The independent t-test analysis indicated that the results of participants who filled in version A of the questionnaire did not significantly differ from those who filled in version B of the questionnaire.

C. Psychometric Properties

1. Statistical Assumptions

The reliability of factor analysis is dependent on sample size. Tabachnick and Fidell (2013) recommended having a minimum sample size of 300 participants so that correlations are reliably estimated from the sample. In our case sample size is 219 after removing the outliers. Nevertheless, factor analysis was run for both scales, keeping in mind that the sample size could give less adequate results. Bartlett's test of sphericity was met, $\chi^2(435) = 1946.238$, $p < .05$, indicating that correlations between items were sufficiently large for PCA and therefore factor analysis is appropriate. The Kaiser-Meyer-Olkin (KMO) test provides information on whether factor analysis would be appropriate for the data set. The KMO statistic was equal to .81, demonstrating that for this data set, a factor analysis would be appropriate. The Measures of Sampling Adequacy (MSA) test follows the KMO test and identifies if the specific items of the data set should be included in the analysis. This is tested

by looking at the anti-imaging correlation matrix in the output of the analysis. From looking at the diagonal of values in this matrix, values of above 0.5 indicate a good MSA. In this analysis, MSA values were greater than 0.5. A confirmatory factor analysis was then conducted on the two scales, using a principal component extraction method (PCA), direct oblimin, because the subscales were correlated.

2. Factor Analysis of the RIC

This data set was comprised of results from 219 participants on 2 scales: the RIC (30 items), intended to assess the individual, relational and collective self-construals, and the SLCS-R (16 items), intended to assess two components of self-esteem: self-liking and self-competence.

A confirmatory factor analysis was conducted on the 30-item RIC self-construal scale using a principal component extraction method (PCA), direct oblimin, because the subscales were correlated. This was done to confirm the number and type of factors being assessed as well as the purpose of the scale. Assumption of a PC extraction method could be limited, as PCA is highly robust to issues of normality, multicollinearity and singularity (Tabachnik and Fidell, 2013). Three Factor Analyses were run for RIC without specifying number of factors (i.e., taking eigenvalue one). This was done because the first 2 times failed at producing a pattern matrix with 25 and 30 iterations. At 35 iterations, 9 factors emerged (see Appendix I) with five items loading on factor 1, four items loading on factors 2,3 and 9, three items loading on factors 4 and 6, one item on Factor 5, six items on factor 7 and two items on factor 8. Only three items loaded on two different factors: item 4I loaded on factor 1 and on factor 3 while item 6C loaded on factor 2 and factor 7 and item 7I loaded on factor 7 and factor 8. No pattern was clear in these factors except that most factors (except factor 4 and factor 5) contained two or three items from the same question.

A fourth FA was run for RIC while specifying 3 factors (see Appendix J). The results of the pattern matrix were as follows: Factor 1 contained 16 items, factor 2 contained 7 items, and factor 3 contained 5 items. Again there was no clear pattern in these three factors. Only item 8I loaded on two factors: factor 2 and factor 3.

3. Factor Analysis of the SLCS-R

A confirmatory factor analysis was conducted on the 16-item SLCS-R using a principal component extraction method (PCA), direct oblimin, because the subscales were correlated. This was done to confirm the number and type of factors being assessed as well as the purpose of the scale. Assumption of a PC extraction method could be limited, as PCA is highly robust to issues of normality, multicollinearity and singularity (Tabachnik and Fidell, 2013). Four Factor Analyses were run for SLCS-R without specifying number of factors (i.e., taking eigenvalue one). This was done because the first three times failed at producing a pattern matrix with 25, 30 and 35 iterations. At 40 iterations, 5 factors emerged (see Appendix K) with six items loading on factor 1, four items on factor 2, 3 and 5 and two items on factor 4. No pattern was clear in these factors. Four items loaded on two different factors. Item SL9 loaded on factor 2 and on factor 5. Item SC12 loaded on factor 3 and factor 5. Item SC13 loaded on factor 3 and on factor 5. And Item SL15 loaded on factor 3 and factor 5.

A fifth FA was run for SLCS-R while specifying 2 factors (see Appendix L). The results of the pattern matrix were as follows: Factor 1 contained 10 items and factor 2 contained 5 items. Item SC13 (R) did not load on any of these 2 factors. No item loaded on two different factors. Again, no pattern was clear in these factors, except that the five items of factor 2 were all reversed items.

D. Reliability Analysis

The reliability of the three subscales of the RIC scale was tested using Cronbach's alpha measure of internal consistency. For these scales to be found reliable, Cronbach's alpha coefficient should be greater than 0.7. Cronbach's alpha coefficient was equal to $\alpha = 0.685$ for individual self-construal (unreliable), $\alpha = 0.706$ for relational self-construal (reliable) and $\alpha = 0.740$ for collective self-construal (reliable).

The reliability of the two subscales of the SLCS-R was then tested using Cronbach's alpha measure of internal consistency. Cronbach's alpha coefficient was equal to $\alpha = 0.684$ for self-liking (unreliable) and $\alpha = 0.560$ for self-competence (unreliable).

Table 2: Reliability analyses for the IRC scale and SLCS-R – Cronbach's Alpha

Subscale	Cronbach's α
Individual self construal	0.68
Relational self construal	0.70
Collective self construal	0.74
Self-liking	0.68
Self-competence	0.56

E. Scale Descriptives

Means and standard deviations for the 3 RIC subscales were as follows: individual self-construal, mean = 5.84 (SD= 0.65); relational self-construal, mean = 6.022 (SD= 0.54); collective self-construal, mean = 5.707 (SD=0.69). Means and standard deviations for the 2 SLCS-R subscales were as follows: self-liking, mean = 3.87 (SD = 0.55); self-competence, mean = 3.49 (SD= 0.45). As shown in the correlation matrix, although distinct concepts, individual, relational and collective self-construals were significantly correlated. Self-liking and self-competence were also significantly correlated.

Table 3: Means and Standard Deviations of Individual, Relational and Collective Self-construals and of Self-liking and Self-competence

	Descriptive Statistics				
	N	Minimum	Maximum	Mean	Std. Deviation
Individual Self-construal	209	3.7	7.0	5.85	.65
Relational Self-construal	210	4.0	7.0	6.02	.55
Collective Self-construal	206	3.5	7.0	5.71	.69
Self-liking	211	2.00	5.00	3.87	.55
Self-competence	212	2.25	4.63	3.49	.45
Valid N (listwise)	190				

F. Correlation Matrix

The correlation matrix showed that the subscales of the RIC scale and of the SLCS-R are significantly correlated, yet distinct from each other. Individual self-construal had a significantly positive correlation with relational self-construal, $r = 0.57$, $p < 0.01$, and with collective self-construal, $r = 0.34$, $p < 0.01$. Relational self-construal had a significantly positive correlation with collective self-construal, $r = 0.65$, $p < 0.01$.

Self-liking had a significantly positive correlation with self-competence, $r = 0.44$, $p < 0.01$. Furthermore, self-liking had a significantly positive correlation with individual self-construal, $r = 0.19$, $p < 0.01$. Self-competence also had a significantly positive correlation with individual self-construal, $r = 0.18$, $p < 0.05$, and with relational self-construal, $r = 0.15$, $p < 0.05$.

Table 4: Correlation Matrix

		Correlations								
		Individual	Relational	Collective	Self-liking	Self-competence	Age	Gender	Language_spoken	Family_income
Individual self-construal	Pearson Correlation	1.00	.58**	.34**	.19**	.18*	-.03	.13	.01	.01
	Sig. (2-tailed)		.00	.00	.01	.01	.71	.05	.87	.86
	N		207.00	205.00	201.00	202.00	209.00	209.00	209.00	209.00
Relational self-construal	Pearson Correlation		1.00	.65**	.11	.15*	.00	.12	-.02	.00
	Sig. (2-tailed)			.00	.11	.03	.99	.08	.77	.98
	N			204.00	202.00	203.00	210.00	210.00	210.00	210.00
Collective self-construal	Pearson Correlation			1.00	.10	.09	.20**	.03	-.11	-.06
	Sig. (2-tailed)				.15	.22	.00	.70	.12	.42
	N				198.00	199.00	206.00	206.00	206.00	206.00
Self-liking	Pearson Correlation				1.00	.44**	.05	.15*	-.04	-.09
	Sig. (2-tailed)					.00	.47	.03	.53	.19
	N					206.00	211.00	211.00	211.00	211.00
Self-competence	Pearson Correlation					1.00	-.08	.10	.04	.00
	Sig. (2-tailed)						.26	.14	.52	.99
	N						212.00	212.00	212.00	212.00
Age	Pearson Correlation						1.00	.12	-.05	-.07
	Sig. (2-tailed)							.08	.49	.30
	N							219.00	219.00	219.00
Gender	Pearson Correlation							1.00	-.01	.00
	Sig. (2-tailed)								.83	.96
	N								219.00	219.00
Language_spoken	Pearson Correlation								1.00	.22**
	Sig. (2-tailed)									.00
	N									219.00
Family_income	Pearson Correlation									1.00
	Sig. (2-tailed)									
	N									

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

G. Independent t-tests for comparing gender differences on RIC

Independent t-tests were carried out to discover if there were any significant differences for the RIC scores between males and females. Homogeneity of variance was tested through the use of Levene's test. Results of the Levene's test were not significant for the relational and collective self-construals, $p > .05$, but was significant for the individual self-construal. Hence, homogeneity of variance was met for the relational and the collective self-construals but not for the individual self-construal. The independent t-tests analysis indicated that the results of male participants did not significantly differ from those of female participants on any of the three subscales.

Table 5: Group Statistics for RIC comparing gender

Group Statistics					
	Sequence	N	Mean	Std. Deviation	Std. Error Mean
Individual self-construal	A	106	5.79	.68	.07
	B	103	5.90	.61	.06
Relational self-construal	A	104	5.98	.57	.06
	B	106	6.06	.52	.05
Collective self-construal	A	104	5.65	.72	.07
	B	102	5.77	.66	.07

H. Main Analyses- Hierarchical Multiple Regression

Two hierarchical multiple regressions were run, using in step 1 (Enter method) the variables to be controlled for: age, gender, number of languages spoken at home and family income, and in step 2 (Enter method) Relational, Individual and Collective self-construals as predictors of Self-competence in the first regression and as predictors of Self-liking in the second regression. The transformed variables were used to obtain normal curves. As mentioned in the section related to normality, log transformation was applied to the

substantially skewed variables (individual and relational self-construals and self-liking) , and square root transformation to the moderately skewed one (collective self-construal).

1. Statistical Assumptions

Univariate and multivariate outliers were already checked and removed, as explained above. Multicollinearity was already checked.

Ratio of cases to IVs

Tabachnick and Fidell (2013) recommended the following as a simple “rule of thumb” when expecting a medium effect size relationship between the IVs and the DV. To carry out a regression analysis, the sample size (N) must be larger than $(50+8m)$ where m is the number of IVs. On the other hand, if the point is to test for individual predictors, the sample size must be larger than $(104+m)$. However, since this analysis looks at both the overall regression and the effects of individual IVs, the N for both cases will be calculated and the larger of the two will be used as a sample size. In this analysis, there are 3 predictor variables (relational, individual and collective self-construals). Therefore to run the regression, the sample size is equal to $N = (50 + 8 \times 3) = 74$. The sample size required to test individual predictors is equal to $N = (104 + 3) = 107$. The current sample size is 219, which satisfies the requirements for both scenarios.

Independent Errors

An important assumption of multiple regression is that errors of prediction are independent of one another. The associated Durbin-Watson statistic is a measure of auto-correlation of errors over the sequence of cases. In this analysis, the value of Durbin Watson was 2.174 in the first regression (DV: self-competence) and 2.151 in the second regression (DV: self-liking) which satisfied the requirements for independence of errors.

Assumption of Homoscedasticity

This assumption tests that at each level of predictors, the variance of residuals is constant. To do this, a scatterplot diagramming the standardized residuals against the standardized predicted values is produced. For homoscedasticity to be inferred, the scatterplot should be oval shaped. If it is funnel shaped (a buildup of points on one side), then heteroscedasticity is inferred. The assumption of homoscedasticity was met for both scales (see scatterplots in Appendices M and N).

2. Hierarchical Multiple Regression for Self-Competence

F-ratio

From the ANOVA table, the values of the F-ratio are referred to as measures of the predictive power of the models. As the first block involved a force enter, it was important to look at the F-ratio to determine if the model created is better than predicting the DV than the mean. For the models 1 and 2, the F-ratio was equal to 0.640 and 0.809 respectively, $p > 0.05$, not significant, which indicated that adding the predictors relational, individual and collective self-construals, did not significantly improve the ability to predict the self-competence. This showed that the model created did not do a better job of predicting Self-competence than the mean. Thus hypothesis 6, expecting higher individual self-construal to predict higher self-competence, was refuted.

Table 6: ANOVA^a

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	.537	4	.134	.640	.635 ^b
	Residual	26.638	127	.210		
	Total	27.176	131			
2	Regression	1.186	7	.169	.809	.582 ^c
	Residual	25.989	124	.210		
	Total	27.176	131			

a. Dependent Variable: Self-Competence

b. Predictors: (Constant), Family_income, Gender, Age, Language_spoken

c. Predictors: (Constant), Family_income, Gender, Age, Language_spoken, Log_I, Sqrt_C, Log_R

Model Summary

Model 2 had an $R^2 = 0.044$, indicating that it accounted for 4% of the variance in the outcome. This indicated that the model created did not do a better job of predicting Self-competence than the mean.

Adjusted R^2 represents the shrinkage of the model; how well it can be generalized and applied to the population. The accepted percentage difference between R and adjusted R is no more than 2%. In this regression, for the last model, adjusted $R^2 = -0.010$. This shows a shrinkage of 1%, indicating that this model would not generalize to the population.

Table 7: R, R squared, Adjusted R squared, St. Error of Estimate, R squared change (for self-competence)

Model Summary^c										
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					
					R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	.141 ^a	.020	-.011	.45799	.020	.640	4	127	.635	
2	.209 ^b	.044	-.010	.45781	.024	1.032	3	124	.381	2.174

a. Predictors: (Constant), Family_income, Gender, Age, Language_spoken

b. Predictors: (Constant), Family_income, Gender, Age, Language_spoken, Log_I, Sqrt_C, Log_R

c. Dependent Variable: Self-Competence

Coefficients Table

From this table, the beta weights are noted. β -values describe the relationship between each predictor and the DV. The sign of the beta value is noted as it indicates the nature of the relationship (i.e. negative or positive). Model 2 showed a standardized β of 0.10 for individual self-construal, -.12 for relational self-construal and -0.08 for collective self-construal, all $p > 0.05$, not significant.

Table 8: B standard Error, standard coefficients (for self-competence)

Model	Coefficients ^a									
	Unstandardized Coefficients		Standardized Coefficients		Correlations			Collinearity Statistics		
	B	Std. Error	Beta	t	Sig.	Zero-order	Partial	Part	Tolerance	VIF
1 (Constant)	3.385	.229		14.783	.000					
Age	-.003	.003	-.076	-.853	.395	-.059	-.075	-.075	.970	1.031
Gender	.112	.080	.123	1.393	.166	.115	.123	.122	.989	1.011
Language_spoken	.025	.055	.041	.458	.648	.025	.041	.040	.959	1.043
Family_income	-.005	.033	-.014	-.154	.878	-.008	-.014	-.014	.975	1.026
2 (Constant)	3.697	.297		12.467	.000					
Age	-.002	.003	-.069	-.762	.447	-.059	-.068	-.067	.942	1.062
Gender	.087	.083	.096	1.054	.294	.115	.094	.093	.939	1.065
Language_spoken	.006	.056	.010	.112	.911	.025	.010	.010	.918	1.089
Family_income	-.011	.033	-.029	-.327	.744	-.008	-.029	-.029	.960	1.041
Individual self-construal	.036	.395	.010	.091	.927	-.092	.008	.008	.675	1.482
Relational self-construal	-.515	.503	-.119	-1.022	.309	-.167	-.091	-.090	.569	1.758
Collective Self-construal	-.095	.119	-.078	-.799	.426	-.118	-.072	-.070	.819	1.222

a. Dependent Variable: Self-Competence

3. Hierarchical Multiple Regression for Self-Liking

F-ratio

From the ANOVA table, the values of the F-ratio are referred to as measures of the predictive power of the models. As the first block involved a force enter, it was important to look at the F-ratio to determine if the model created was better than predicting the DV than the mean. For the models 1 and 2, the F-ratio was equal to 0.825 and 0.492 respectively, $p > 0.05$, not significant, which indicated that adding the predictors relational, individual and collective self-construals did not significantly improve the ability to predict self-liking. In comparison with the mean, the model was less effective in predicting self-liking. Thus hypotheses 7 and 8, expecting higher relational and collective self-construal, respectively, to predict higher self-liking, were refuted.

Table 9: ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.031	4	.258	.825	.512 ^b
	Residual	39.047	125	.312		
	Total	40.078	129			
2	Regression	1.100	7	.157	.492	.839 ^c
	Residual	38.978	122	.319		
	Total	40.078	129			

a. Dependent Variable: Self-Liking

b. Predictors: (Constant), Family_income, Age, Gender, Language_spoken

c. Predictors: (Constant), Family_income, Age, Gender, Language_spoken, Log_I, Sqrt_C, Log_R

Model Summary

Model 2 had an $R^2 = 0.027$, accounting for 2.7% of the variability in the outcome.

This indicated that the model created did not do a better job of predicting self-liking than the mean.

Adjusted R^2 represents the shrinkage of the model; how well it can be generalized and applied to the population. The accepted percentage difference between R and adjusted R is no more than 2%. In this regression, for the last model, adjusted $R^2 = -0.028$. This showed a shrinkage of 2.8%, indicating that this model would not generalize to the population.

Table 10: R, R squared, Adjusted R squared, St. Error of Estimate, R squared change (for self-liking)

Model Summary ^c										
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					
					R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	.160 ^a	.026	-.005	.55891	.026	.825	4	125	.512	
2	.166 ^b	.027	-.028	.56524	.002	.072	3	122	.975	2.151

a. Predictors: (Constant), Family_income, Age, Gender, Language_spoken

b. Predictors: (Constant), Family_income, Age, Gender, Language_spoken, Log_I, Sqrt_C, Log_R

c. Dependent Variable: Self-Liking

Coefficients Table

From this table, the beta weights are noted. β -values described the relationship between each predictor and the DV. The sign of the beta value was noted as it indicated the nature of the relationship (i.e. negative or positive). Model 2 showed a standardized β of 0.10 for I, -1.19 for R and -0.078 for C, all $p > 0.05$ (not significant).

Table 11: B standard Error, standard coefficients (for self-liking)

		Coefficients ^a					Correlations			Collinearity Statistics	
Model		Unstandardized Coefficients	Std. Error	Standardized Coefficients	t	Sig.	Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	3.623	.285		12.696	.000					
	Age	6.341E-7	.004	.000	.000	1.000	.013	.000	.000	.970	1.031
	Gender	.174	.099	.156	1.758	.081	.158	.155	.155	.989	1.011
	Language_spoken	-.008	.067	-.010	-.116	.908	-.020	-.010	-	.957	1.044
	Family_income	-.012	.041	-.026	-.294	.769	-.034	-.026	-	.975	1.026
									.010		
									.026		
2	(Constant)	3.657	.368		9.933	.000					
	Age	.000	.004	.005	.055	.956	.013	.005	.005	.940	1.064
	Gender	.168	.103	.151	1.639	.104	.158	.147	.146	.941	1.062
	Language_spoken	-.009	.070	-.012	-.133	.895	-.020	-.012	-	.916	1.092
	Family_income	-.011	.042	-.024	-.263	.793	-.034	-.024	-	.962	1.039
	Individual self-construal	-.158	.489	-.035	-.324	.747	-.049	-.029	-	.683	1.465
	Relational self-construal	-.040	.618	-.008	-.064	.949	-.040	-.006	-	.579	1.728
	Collective Self-construal	.044	.147	.029	.299	.766	.017	.027	.027	.825	1.212

a. Dependent Variable: Self-Liking

Chapter V

DISCUSSION

A. Findings

This study has examined the relationship between the relational, individual, and collective self-construals and the two components of self-esteem, self-liking and self-competence in a Lebanese sample. Two scales were used: the Self-Liking Self-Competence Scale, Revised (SLCS-R, Tafarodi & Swann, 2001), and the Relational, Individual and Collective Self-Construal Scale (RIC, Kashima & Hardie, 2000). The two factor analyses of the two scales indicated an unclear factor structure and one very different from the factors presented in the original scales. The factor structure demonstrated that the two scales had poor validity in the Lebanese context. In an attempt to better understand the outcome of these unexpected results, the specific items of the scales were closely examined, and it was found that the scales may have limitations associated to their construct validity. The first concern was in the definitions of the self-construals in the RIC scale. The “group”, within the collective self-construal, can be defined in many ways. In the RIC scale, the definition of the “group” within the collective self-construal included the extended family. By contrast, Harb and Smith (2008) defined collectives as religious or political groups, which are larger and more distant collectives than the family relationships, which are more closely related to the relational self-construal. Therefore in the Lebanese context, a collective self-construal as defined by the extended family can be confounded with the relational self-construal. This might be so because the concept of family may evoke the idea of intimate and close personal relationships and not the idea of interacting with a group.

Second, items 2 and 4 in the RIC referred to values and were not directly related to self-construal, which may also affect the construct validity of the scale. The difference between values and self-construal is that values refer to guiding principles in one's life, (Schwartz, 1994), what one thinks is good, while self-construal refers to the definition of the self in interaction with one's culture. Harb and Smith (2008) explained that value tendencies "should not be contained within a self-construal scale because values concern what is good or desirable, whereas self-construals are self-descriptions" (p.180). At first look, this flaw may pass unnoticed, as the authors of the RIC used these "values" to look at differences between the three self-construals, the individual, relational and collective, or to which aspect of these self-construals participants would give more prominence or importance. Therefore, item 2 states: "I would teach my children", a) "to know themselves and develop their own potential as a unique individual", b) "to be caring to their friends and attentive to their needs" and c) "to be loyal to the group to which they belong". If the participants were answering these sub-questions for themselves, as a definition of oneself, it would be directly related to self-construal. But the fact that it refers to education, may transfer the conceptualization of this item to values that the parents would like to transmit to their children. In addition, item 2 was a speculative question for all the participants who do not actually have kids, so it should not have been included in the scale, as it could negatively affect its validity, since people may answer very differently while imagining having kids versus when they actually have kids. Similarly, item 4, which introduces the concept of "honor," may also confuse values with self-construal, since honor is defined in the Larousse English dictionary as "morally correct behavior" (p.509). This item states, "I think honor can be attained by" a) "being true to myself", b) "being true to people with who, I have personal relationships" and c) "being true to my groups such as my extended family, work group, religious and social groups"; and as such, this items combines the constructs of values with self-construal.

Other items may have been culturally irrelevant, thus affecting the validity of the scales in the Lebanese context. For example, in item 7, “when faced with an important personal decision to make”, answer b) “I talk to my partner or best friend” (relational self-construal) and answer c) “I talk to my family and relative” (collective self-construal) may be confounded, as family and relatives in Lebanon may evoke to participants close relationships (Harb & Smith, 2008), that may be comparable to “partner or best friend” and hence relate to relational self-construal rather than to collective self-construal, defined by a larger extended family group. The same applies to item 5 referring to a “good employee” in a company: sub-item b, for relational self-construal may be confounded with sub-item c, for collective self-construal. This may be so because a big percentage of Lebanese companies are small companies or family businesses, where interactions are closer and more personal than in big companies. For example, Fahed-Sreih (2006) indicated that family businesses constitute 85% of the private sector in Lebanon, accounting for 1.05 million of 1.24 million jobs. Hence, a company in Lebanon may refer more to the relational self-construal than to the collective self-construal, which may be targeted in much larger companies, where relationships are more impersonal and strictly professional.

Another concern was the inclusion of “social groups or religious groups” in the group definition of the RIC scale. Religious groups in the context of Lebanon, evokes an association to one’s political party and not simply social group membership. Hence some participants worried that their answers may indicate their affiliation to a specific party or on the contrary that their answers may indicate that they were taking a position against a party. This confusion may have created a confound, as some participants insisted on remaining “politically neutral.”

Concerning the two-dimensional self-esteem, self-liking and self-competence, the factor analysis of the SLCS-R were also very different from the original factor structure,

demonstrating that the distinction between the two concepts of self-liking and self-competence may not be clear enough in the Lebanese culture. The most problematic issue in this scale was that most negative items clustered together. Therefore, despite the good reliability and validity of the two scales reported in previous studies, it was clear from these factor analyses that they were not valid for a Lebanese sample.

Despite the poor reliability of the scales, hypothesis two was supported, since it was found that relational self-construal scores were higher than individual self-construal scores in our Lebanese sample, partly replicating the results of the study of Harb and Smith (2008), as they indicated that the relational-vertical self-construal was higher than the personal (individual) self-construal. However, hypothesis one was refuted, given the Lebanese sample had higher individual self-construal than collective self-construal, contrary to what was expected. These results were in contradiction with the study of Harb and Smith (2008), as they indicated for their Lebanese sample that the collective-vertical as well as the collective-horizontal self-construals scores were higher than the personal (individual) self-construal.

Looking for gender differences on the RIC scale, hypotheses three and four were refuted, while exploratory hypothesis five did not show any gender differences on the individual self-construal. The results showed no significant differences between gender on the three self-construals, in accordance with Harb and Smith's (2008) findings but contrary to the findings of Kashima and Hardie (2000) and Kashima et al. (1995). Additionally, according to the ESCWA (2009, 2013) reports, it was expected to find some gender differences, since these reports mention that women were much more involved in providing care and services in their community than men (relational self-construal) and men were more involved in political and religious affiliations (collective self-construal). But again, the lack of reliability of the RIC scale prevented us from having clear interpretations and results.

The last three main hypotheses, aiming at testing how the individual, relational and collective self-construal predicted self-liking and self-competence were not supported. The limitations of reliability and factor structure already mentioned did not allow us to interpret these results adequately.

B. Limitations

The main limitations of the present study include the unclear factor structure as well as the low reliability rates of both scales, which indicated that they may not be valid for use with a Lebanese sample. As already mentioned, many flaws were indicated in the RIC scale, mainly the inclusion of “extended family” in the definition of the group, which may have confounded the relational and collective self-construals, the inclusion of values in a self-construal scale, and some items which may have been irrelevant in the Lebanese context, due to the specificities of family relationships, family business companies, and the political context. For the SLCS-R, it may have been difficult for the general population to identify sensitive issues like self-liking and self-competence. It may be that some items were confusing or culturally irrelevant. Moreover, most reversed items clustered in one factor, maybe due to participants answering hastily or not honestly enough. Being in a coffee shop or a mall may have been distracting; and additionally, some regions in Beirut where data collection occurred, such as Dahieh and Tareek el Jdideh, were experiencing political unrest and security problems during the time of data collection. These concerns may have reduced both the participation rate and level of commitment to answering the questionnaires carefully.

Another limitation concerns the sample size, as it was smaller than what is recommended. Tabachnik and Fidell (2013) recommended a minimum sample size of 300 for factor analysis. However, 67 cases were found to be extreme univariate outliers on many items and had to be removed, hence the final sample size was reduced to 219 participants.

Three main limitations might be noted concerning the sample characteristics, which may not have been representative of the general population of Beirut. First, a high percentage of the participants clustered within the younger age groups: 47.9% between 18 and 30, and 20.5% between 31 and 40. This was due to the fact that younger people accepted more easily to answer the survey. Second, for the different areas covered in Beirut, the highest percentage of the sample came from Achrafieh, 30.6%, and the lowest percentage from Tareek el Jdideh, 18.7%. Third, a higher percentage (42%) indicated an income of more than \$2000. This result was in contradiction with Badaan (2012) who also collected a stratified sample from the general population of Beirut, and indicated that in a sample of 402 Lebanese participants, only 8.1% reported an income between \$2001 and \$3000 and 1.2% reported an income of more than \$3000. The results of this study related to income may have been biased by the unequal representations of the four different areas, and the higher percentage of participants from Achrafieh. Another possible explanation may be a social desirability bias, pushing participants to indicate a higher income than their actual one.

C. Future Recommendations

Future research should focus on the selection of culturally relevant and valid scales for use in the Lebanese context. Concerning the self-construal scales already available, the six-fold scale designed by Harb and Smith (2008) showed very good reliability and validity in the four countries that were included in their study (Lebanon, Syria, Jordan and Great Britain) and is recommended for use in Lebanon.

Concerning the self-liking/self-competence scale, although the concepts seemed promising and interesting, a new instrument should be devised. It may also include different aspects of self-esteem, the individual, relational and collective self-esteem. Adding relational and collective self-esteem items would tap the importance of these two aspects of self-

esteem, and would be especially relevant in a collectivist culture, where the relationships to others are important in the conception of self, be it close interactions (relational self-esteem), or large groups (collective self-esteem). Examples of items in a relational self-esteem scale would be: “In general, I am glad to be a member of my circle of friends”, or “I am proud of my family” (Hongfei et al., 2012). Examples of items in a collective self-esteem scale would be: “I feel good about the social groups I belong to” or “The social groups I belong to are an important reflection of who I am” (Luhtanen & Crocker, 1992).

Finally, although the two scales used in this study proved to be problematic, it is important in future studies to continue the exploration of the relationship between culture, self-construals and self-esteem, once the adequate scales have been designed.

A further possible recommendation would be to conduct the first study of these new scales on a student population, before applying it to the community. The advantages of a student sample is that they are more familiar with some of the concepts studied in the scales as well as with self-report questionnaires. Moreover, they are more aware of the importance of research studies, and may answer the items of the survey more seriously. In the general population, a money incentive may encourage more active participation.

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Appendix A: Informed Consent Form

Informed Consent Form

American University of Beirut

P.O.Box 11-0236, Riad El Solh, 1107 2020, Beirut, Lebanon

CONSENT TO SERVE AS PARTICIPANT IN A RESEARCH STUDY

Title of the study: The Relationship between Self-Esteem and the Relational, Individual and
Collective

Self-Construals In a Lebanese sample.

Study Supervisor: Tima Al-Jamil, PhD, fa25@aub.edu.lb, 01-350000 extension 4372.

Research Investigator: Zeina Tabet, zat02@aub.edu.lb.

Approved Sites and Methodology: We will have a direct approach to participants in four areas of Beirut (Ashrafieh, Ras Beirut, Tareek Jdideh, and Dahieh) in the streets, malls or cafes.

This informed consent form pertains to a research that is concerned with the relationship between self-esteem and self-construal in a Lebanese sample. This study is a Master's Thesis research conducted by Zeina Tabet, a graduate student at the American University of Beirut, AUB, and supervised by Dr. Tima Al-Jamil, assistant professor of psychology at AUB.

Nature and Purpose of this study

The purpose of this study is to investigate the relationship between self-esteem and self-construal. Self-esteem has been shown to be positively correlated with mental health and psychological well-being. On the other hand, self-construal is the way an individual defines the self as a result of interacting with culture's norms and values. The aim of this study is to investigate the relationship between these two concepts, which are both influenced by the cultural environment, in a Lebanese sample. This could offer a better understanding of the specificities of the Lebanese context.

Explanation of the Procedure

As a research participant, you will be presented with the questionnaire battery by the research collaborator. You can choose the Arabic or English version of the questionnaires to fill out. These are self-report questionnaires, asking you questions about your feelings and attitudes. All the data are anonymous (your name will not be asked) and confidential. Only the primary investigator and the study supervisor will have access to the data. All the results will be kept in a safe place for seven years, and then safely discarded. Your participation to the survey will last approximately 20 to 30 minutes.

Potential Discomfort and Risks

There are no expected risks in participating in this study.

Potential Benefits

The potential benefits is that you will participate in a study that will contribute to increase our knowledge about self-esteem and self-construal in a Lebanese context. Additionally, the

questionnaires may give you an interesting new point of view on these concepts. Finally, you may afterwards ask for a summary of the results of the study, once it is completed.

Costs/Reimbursements

There is no financial reimbursement associated with participation in this research.

Termination of Participation

Should you decide to give consent to participate in this research, your participation might be terminated by the principal investigator or research supervisor if the results show that you have reported haphazardly or randomly, or if there are too many missing responses in your questionnaires, since such biased or missing responses might alter the findings of the study.

Confidentiality

Participation in this study is anonymous and the results of your participation will be kept confidential to the fullest extent possible. This means that no one will know about your specific results and no one will be able to link your answers to a specific questionnaire. Only information that cannot be traced to you will be used in reports or manuscripts presented by the investigator.

Withdrawal from the project

Your participation in this study is completely voluntary. You may withdraw your consent to participate in this research at any point without any explanation and without any penalty.

Please be sure that your withdrawal will not affect your relation with AUB or AUBMC.

Debriefing

If you are interested in the outcome of the study, you may contact Dr Tima Al-Jamil and/or Zeina Tabet (contact information provided below). After data analysis will be completed, a summary of the results could be shared with you upon request.

Who to Call if You Have Any Questions

The approval stamp on this consent form indicates that this project has been reviewed and approved for the period indicated by the American University of Beirut Institutional Review Board for the Protection of Human Subjects in Research and Research Related Activities.

If you have any questions about your rights as research participant, or to report a research related concern, you may call:

Institutional Review Board (Ethics Committee), AUB: 01-350000 extension 5445.

If you have any concern or questions about this study, you may contact:

Dr. Tima Al-Jamil: fa25@aub.edu.lb, 01-350000 extension 4372.

Zeina Tabet: zat02@aub.edu.lb.

Participant's Oral Consent

If you are interested in participating in this study, your informed consent does not have to be in written format. By consenting you agree to participate in this study. The purpose, procedure, potential risks and benefits have been explained to you in detail. You can refuse to participate or withdraw your participation in this study at any time without penalty. You are asked to keep this consent form.

Upon agreeing to participate, please fill out the questionnaires in full, to the best of your ability, and as honestly as possible. Remember that all answers are anonymous. After completion of the questionnaires, please return the completed questionnaires to the research collaborator.

Appendix B: DEMOGRAPHICS

Please, circle or fill in as appropriate. Remember all information is strictly confidential!

1. Gender: Male Female

2. Age: _____

3. Language spoken at home (you may choose more than one):

Arabic

English

French

4. Family Monthly Income:

Under \$600	Between \$ 601 and \$ 1000	Between \$ 1001 and \$ 1500	Between \$ 1501 and \$ 2000	Above \$ 2000	I would rather not say
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5. In which area do you live?

Ras Beirut

Achrafieh

Tareek el Jdideh

Dahieh

6. Nationality:

Appendix C : SLCS-R

Please indicate how much you agree with each of the 16 statements below. Be as honest and as accurate as possible. Do not skip any statement. Respond to the statements in the order they appear. Use the following scale:

1 **2** **3** **4** **5**
Strongly Disagree **Disagree** **Neutral** **Agree** **Strongly Agree**

Indicate your responses by placing a circle around the appropriate answer for each statement.

1	I tend to devalue myself.	1	2	3	4	5
2	I am highly effective at the things I do.	1	2	3	4	5
3	I am comfortable with myself.	1	2	3	4	5
4	I am almost always able to accomplish what I try for.	1	2	3	4	5
5	I am secure in my sense of self-worth.	1	2	3	4	5
6	It is sometimes unpleasant for me to think about myself.	1	2	3	4	5
7	I have a negative attitude toward myself.	1	2	3	4	5
8	At times, I find it difficult to achieve the things that are important to me.	1	2	3	4	5
9	I feel real good about who I am.	1	2	3	4	5
10	I sometimes deal poorly with challenges.	1	2	3	4	5
11	I never doubt what I am worth.	1	2	3	4	5
12	I perform very well at many things.	1	2	3	4	5
13	I sometimes fail to fulfill my goals.	1	2	3	4	5
14	I am very talented in some of the things I do.	1	2	3	4	5
15	I do not have enough respect for myself.	1	2	3	4	5

16	I wish I were more skillful in my activities.	1	2	3	4	5
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Appendix D: RIC Scale

Directions: Indicate how characteristic or descriptive each of the following statements is of you by using numbers from 1 to 7:

1: “not like me, not true of me”.....7: “like me, very true of me”.

NOTE: By “group”, we mean groups like extended family, or work, or religious or social groups.

1	I think it is most important in life to:	
	- Have personal integrity/be true to myself.	1 2 3 4 5 6 7
	- Have good personal relationships with people who are important to me.	1 2 3 4 5 6 7
	- Work for causes to improve the well-being of my group.	1 2 3 4 5 6 7
2	I would teach my children:	
	- To know themselves and develop their own potential as a unique individual.	1 2 3 4 5 6 7
	- To be caring to their friends and attentive to their needs.	1 2 3 4 5 6 7
	- To be loyal to the group to which they belong.	1 2 3 4 5 6 7

1: “not like me, not true of me” 7: “like me, very true of me”.

NOTE: By “group”, we mean groups like extended family, or work, or religious or social groups.

3	I regard myself as:	
	- Someone with his or her own will, individual.	1 2 3 4 5 6 7
	- A good partner and friend.	1 2 3 4 5 6 7
	- A good member of my group.	1 2 3 4 5 6 7
4	I think honor can be attained by:	
	- Being true to myself.	1 2 3 4 5 6 7
	- Being true to people with whom I have personal relationships.	1 2 3 4 5 6 7
	- Being true to my groups such as my extended family, work group, religious and social groups.	1 2 3 4 5 6 7
5	I would regard someone as a good employee for a company if:	
	- He or she takes personal responsibility for the task assigned.	1 2 3 4 5 6 7
	- He or she gets on well and works cooperatively with other colleagues.	1 2 3 4 5 6 7
	- He or she works for the development	1 2 3 4 5 6 7

	of the organization or the work group.	
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1: “not like me, not true of me”.....7: “like me, very true of me”.

NOTE: By “group”, we mean groups like extended family, or work, or religious or social groups.

6	1. The most satisfying activity for me is:	
	- Doing something for myself.	1 2 3 4 5 6 7
	- Doing something for someone who is important to me.	1 2 3 4 5 6 7
	- Doing something for my group (e.g., my school, church, club, neighborhood, and community).	1 2 3 4 5 6 7
7	When faced with an important personal decision to make:	
	- I ask myself what I really want to do most.	1 2 3 4 5 6 7
	- I talk with my partner or best friend.	1 2 3 4 5 6 7
	- I talk to my family and relatives.	1 2 3 4 5 6 7
8	I would feel proud if:	
	- I was praised in the newspaper for what I have done.	1 2 3 4 5 6 7
	- My close friend was praised in the newspaper for what he or she has done.	1 2 3 4 5 6 7

	- A group to which I belong was praised in the newspaper for what they have done.	1	2	3	4	5	6	7
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1: “not like me, not true of me”.....7: “like me, very true of me”.

NOTE: By “group”, we mean groups like extended family, or work, or religious or social groups.

9	When I attend a musical concert:							
	- I feel that enjoying music is a very personal experience.	1	2	3	4	5	6	7
	- I feel enjoyment if my company (partner, friend, guest) also enjoys it.	1	2	3	4	5	6	7
	- I feel good to be part of the group.	1	2	3	4	5	6	7
10	I am most concerned about:							
	- My relationship with myself.	1	2	3	4	5	6	7
	- My relationship with a specific person	1	2	3	4	5	6	7
	- My relationship with my group.	1	2	3	4	5	6	7

Appendix E: Informed Consent Form (Arabic)

استمارة الموافقة المستنيرة

الجامعة الأميركية في بيروت

صندوق البريد ١١-٠٢٣٦، رياض الصلح ١١٠٧٢٠٢٠، بيروت، لبنان

الموافقة على المشاركة في دراسة بحثية

عنوان الدراسة: العلاقة بين تقدير الذات وبناء الذات علائقيا وفرديا وجماعيا، مطبقة على عينة لبنانية.

الإشراف على الدراسة: الدكتورة تيمما الجميل، fa25@aub.edu.lb، الهاتف: ٣٥٠٠٠٠ - ٠١ - ٤٣٧٢

تحقيق الدراسة: زينة ثابت، zat02@aub.edu.lb

المواقع والمنهجية المعتمدة: سوف نعتمد اتصالاً مباشراً مع المشاركين في أربع مناطق من بيروت (الأشرفية، رأس بيروت، طريق الجديدة و الضاحية) في الشوارع أو المراكز التجارية أو المقاهي.

ان استمارة الموافقة المستنيرة هذه تخص دراسة هدفها البحث بالعلاقة الموجودة بين تقدير الذات وبناء الذات مطبقة على عينة لبنانية. هذه الدراسة هي أطروحة ماجستير أجرتها زينة ثابت، وهي طالبة دراسات عليا في الجامعة الأميركية في بيروت، AUB، وتشرف عليها الدكتورة تيمما الجميل، أستاذة مساعدة في علم النفس في الجامعة الأميركية في بيروت.

طبيعة الدراسة والغرض منها

إن الغرض من هذه الدراسة هو دراسة العلاقة بين تقدير الذات وبناء الذات. وقد تبين أن تقدير الذات مرتبط بشكل إيجابي بالصحة العقلية وبالراحة النفسية. ومن ناحية أخرى، فإن بناء الذات هو السبيل للفرد لتعريف ذاته كنتيجة للتفاعل مع المعايير والقيم الثقافية. والهدف من هذه الدراسة هو دراسة العلاقة بين هذين المفهومين، وكلاهما يتأثر بالبيئة الثقافية، من خلال عينة لبنانية. مما يتيح استيعاباً أفضل لخصوصيات الاطار اللبناني.

شرح إجراءات البحث

بصفتكم مشاركين في البحث، سوف يقدم لكم المعاون في البحث مجموعة أسئلة الاستبيان. يمكنكم اختيار ملء النسخة العربية أو الإنجليزية من الاستبيان. هذه استبيانات للتقرير الذاتي، تطرح أسئلة عن مشاعركم وعن مواقفكم الخاصة.

ان جميع البيانات مجهولة الهوية (لن تطلب الأسماء) وسريّة. وحده الباحث الرئيسي وكذلك المشرف على الدراسة سيكون لديهما امكانية الاطلاع على البيانات. وستحفظ كل النتائج في مكان آمن لمدة سبع سنوات، ومن ثم يجري التخلص منها بأمان. وسوف تستغرق مشاركتكم في الاستطلاع حوالي ال ٢٠ إلى ٣٠ دقيقة.

المضايقات والمخاطر المحتملة

لا يتوقع أية مخاطر نتيجة المشاركة في هذه الدراسة.

الفوائد المحتملة

انّ الفوائد المحتملة ه ي أنكم ستشاركون في دراسة من شأنها أن تسهم في زيادة معرفتنا حول تقدير الذات وبناء الذات في الاطار اللبناني. بالإضافة إلى ذلك، فقد تزوّدكم الاستبيانات بوجهات نظر جديدة ومثيرة حول هذه المفاهيم. وأخيرا يمكنكم أن تطلبوا ملخصًا لنتائج هذه الدراسة حين يتم انجازها.

التكاليف / التسديدات

لا يوجد أي تعويض أو تسديد مالي مرتبط بالمشاركة في هذا البحث.

إنهاء المشاركة

في حال قررتم إعطاء موافقتكم على المشاركة في هذا البحث، يمكن أن تتوقف هذه المشاركة من قبل الباحث الرئيسي أو المشرف على البحث إذا أظهرت النتائج انكم أحببتم بطريقة عشوائية، أو إذا كان هناك نقص في عدد كبير جدا من الردود في الاستبيانات الخاصة بكم، وذلك لأن الأجوبة المتحيزة أو المفقودة قد تفسد النتائج التي توصلت إليها الدراسة.

الخصوصية

المشاركة في هذه الدراسة ستكون مجهولة الهوية وسيتم الاحتفاظ بنتائج مشاركتكم سرية إلى أقصى حد ممكن. هذا يعني أنه لا يمكن لأحد أن يعرف النتائج المحددة الخاصة بكم ولا يمكن لأحد أن يربط بين أجوبتكم وأي من الاستبيانات المحددة. وحدها المعلومات التي لا يمكن أن تعزى اليكم سوف تستخدم في التقارير أو المخطوطات التي سيقدمها الباحث.

الانسحاب من المشروع

انّ مشاركتكم في هذه الدراسة هي طوعية تماما. فبإمكانكم سحب موافقتكم على المشاركة في هذا البحث في أي لحظة دون أي تفسير ودون أية عقوبة. الرجاء الأخذ بعين الاعتبار أن إنسحابكم لن يؤثر على علاقتكم بالجامعة الأميركية في بيروت أو بالمركز الطبي للجامعة الأميركية في بيروت.

إستخلاص المعلومات

إذا كنتم مهتمين في نتائج الدراسة، يمكنكم الاتصال بالدكتورة تيمما الجميل أو بزينة تابت (المعلومات للاتصال متوفرة أدناه). بعد الانتهاء من تحليل البيانات، يمكن مشاركتكم بنتائجها عند الطلب.

بمن الاتصال إذا كان لديكم أية أسئلة

ان ختم الموافقة على هذه الاستمارة يشير إلى أن هذا المشروع قد تم مراجعته والموافقة عليه للفترة المحددة من قبل مجلس المراجعة المؤسسي لحماية الأشخاص الخاضعين للبحوث وللأنشطة ذات الصلة بالبحوث في الجامعة الأميركية في بيروت.

إذا كان لديكم أي سؤال حول حقوقكم كمشاركين في البحوث، أو للإبلاغ عن أي هم يخص البحوث المتعلقة بها، يمكنكم الإتصال على:

مجلس المراجعة المؤسسي (لجنة الأخلاقيات)، الجامعة الأميركية في بيروت: ٥٤٤٥-٠١-٣٥٠٠٠٠

إذا كان لديكم أي موضوع يثير القلق أو سؤال حول هذه الدراسة، يمكنكم الاتصال ب:

الدكتورة تيمما الجميل: fa25@aub.edu.lb ، الهاتف: ٤٣٧٢ - ٠١-٣٥٠٠٠٠

زينة تابت: zat02@aub.edu.lb

موافقة المشاركين الشفهية

إذا كنتم ترغبون في المشاركة في هذه الدراسة، يمكن أن تكون موافقتكم المستنيرة غير مكتوبة. فرضاكم هو بمثابة موافقة على المشاركة في هذه الدراسة. وقد تم شرح الغرض منها وإجراءاتها ومخاطرها المحتملة والفوائد منها بالتفصيل. يمكنكم رفض المشاركة أو الانسحاب من هذه الدراسة في أي وقت ودون عقوبة. ويطلب منكم الاحتفاظ باستمارة الموافقة تلك. عند الموافقة على المشاركة، يرجى ملء الاستبيانات كاملة، بكل ما أوتيتم من قدرة، وبأكثر صراحة ممكنة. تذكروا أن كل الإجابات هي مجهولة المصدر. بعد الانتهاء من ملء الاستبيانات، يرجى إعادتها مستكملة إلى الباحث المعاون.

Appendix F: DEMOGRAPHICS (Arabic)

التركيبة السكانية

الرجاء وضع دائرة أو ملء الفراغ حسب الاقتضاء. تذكروا أن جميع المعلومات سرية تماما !

١. الجنس: ذكر أنثى

٢. العمر: _____

٣. اللغة المستخدمة في المنزل (يمكنك اختيار أكثر من إجابة):

العربية الانجليزية الفرنسية

٤. دخل العائلة الشهري :

	أقل من	ما بين	ما بين	ما بين	أكثر من
لا أرغب في	\$٦٠٠	\$٦٠١	\$١٠٠١	\$١٥٠١	\$٢٠٠٠
الإجابة	و\$١٠٠٠	و\$١٥٠٠	و\$٢٠٠٠		

٥. في أي منطقة تعيش؟

رأس بيروت الأشرفية الطريق الجديدة الضاحية

٦. الجنسية: _____

Appendix G : SLCS-R (Arabic)

الرجاء الإشارة إلى أي مدى أنت توافق مع كل من البيانات الـ ١٦ أدناه. كن صادقا ودقيقا بقدر الإمكان. لا تتخطى أي بيان. أجب على الأسئلة حسب الترتيب الذي وردت فيه، مستخدما المقياس التالي:

٥	٤	٣	٢	١
أوافق بشدة	أوافق	محايد	لا أوافق	أعارض بشدة

الرجاء الاجابة عن طريق وضع دائرة حول الإجابة المناسبة لكل بيان:

٥	٤	٣	٢	١	١	أنا أميل إلى التقليل من قيمتي الذاتية
٥	٤	٣	٢	١	٢	أنا فَعَالٌ للغاية في الأشياء التي أقوم بها
٥	٤	٣	٢	١	٣	أنا مرتاح مع نفسي
٥	٤	٣	٢	١	٤	أنا قادر على انجاز ما أحاول القيام به في معظم الاحوال
٥	٤	٣	٢	١	٥	أنا أثق بحساساتي بقيمتي الذاتية
٥	٤	٣	٢	١	٦	أشعر أحيانا بعدم الرضى حين أفكر بنفسي
٥	٤	٣	٢	١	٧	لدي موقف سلبي تجاه نفسي
٥	٤	٣	٢	١	٨	أجد صعوبة في بعض الأحيان في تحقيق الأشياء المهمة بالنسبة لي
٥	٤	٣	٢	١	٩	أشعر براحة حقيقية حيال ما أنا عليه
٥	٤	٣	٢	١	١٠	أنا في بعض الأحيان أتعامل مع التحديات بشكل رديء
٥	٤	٣	٢	١	١١	أنا لا أشك أبدا بقيمتي الشخصية
٥	٤	٣	٢	١	١٢	أدائي جيدا جدا في كثير من الامور
٥	٤	٣	٢	١	١٣	إنني أفضل في بعض الأحيان في تحقيق أهدافي

Self-Constraint and Self-Esteem

٥	٤	٣	٢	١
أوافق بشدة	أوافق	محايد	لا أوافق	أعارض بشدة

٥	٤	٣	٢	١	أنا موهوب جدا في بعض الامور التي أقوم بها	١٤
٥	٤	٣	٢	١	ليس لدي ما يكفي من احترام الذات	١٥
٥	٤	٣	٢	١	أتمنى لو كنت أكثر مهارة في أنشطتي	١٦

Appendix H: RIC Scale (Arabic)

تعليمات : أوضح الى أي مدى كل من التصريحات التالية تعبر عنك أو تصفك باستخدام الأرقام من ١ الى ٧:

١ : "لا تشبهني، لا تصلح لوصفي" ٧ : "مثلي، تصلح تماما لوصفي"

ملاحظة: من خلال "المجموعة" أو "الجماعة" ، نعني جماعات مثل الأسرة الواسعة أو أسرة العمل أو الجماعات الدينية والاجتماعية.

١	أعتقد أن أهم شيء في الحياة هو :	
٧ ٦ ٥ ٤ ٣ ٢ ١	- النزاهة الشخصية / أن أكون صادقاً مع نفسي.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- إقامة علاقات شخصية جيدة مع الأشخاص المهمين بالنسبة لي.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- العمل من أجل القضايا التي تساهم في تحسين رفاه مجموعتي.	
٢	اني قد أرغب في أن أعلم اولادي:	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أن يعرفوا أنفسهم ويطوروا قدراتهم الذاتية كأفراد مميزين.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أن يهتموا بأصدقائهم ويلتفتوا لاحتياجاتهم.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أن يكونوا مخلصين للجماعة التي ينتمون إليها.	
٣	أنا أنظر الى نفسي على النحو التالي:	
٧ ٦ ٥ ٤ ٣ ٢ ١	- شخص له إرادة خاصة وفردية.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- شريك و صديق جيد.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- عضو جيد في مجموعتي.	

١ : "لا تشبهني، لا تصلح لوصفي" ٧ : "مثلي، تصلح تماما لوصفي"

ملاحظة: من خلال "المجموعة" أو "الجماعة" ، نعني جماعات مثل الأسرة الواسعة أو أسرة العمل أو الجماعات

الدينية والاجتماعية.

٤	أعتقد أن الشرف يتحقق عندما:	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أكون صادقاً مع نفسي.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أكون صادقاً مع الأشخاص الذين تربطني بهم علاقات شخصية.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أكون صادقاً مع الجماعات التي انتمي إليها مثل عائلتي الموسعة ، مجموعة عملي والجماعات الدينية والاجتماعية.	
٥	انني أنظر الى الشخص كموظف جيد لشركته في حال:	
٧ ٦ ٥ ٤ ٣ ٢ ١	- يأخذ على عاتقه شخصياً المهمة الموكلة اليه.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- يكون على علاقة طيبة مع زملائه ويعمل بالتعاون معهم.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- يعمل على تطوير المؤسسة أو مجموعة العمل.	
٦	النشاط الأكثر ارضاءاً لي هو:	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أن أقوم بعمل لمصلحتي الشخصية.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أن أقوم بعمل لمصلحة شخص مهم بالنسبة لي.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أن أقوم بعمل لمصلحة جماعتي (مدرستي مثلاً أو كنيسة أو النادي او الجوار..)	

١ : "لا تشبهني، لا تصلح لوصفي" ٧ : "مثلي، تصلح تماما لوصفي"

ملاحظة: من خلال "المجموعة" أو "الجماعة" ، نعني جماعات مثل الأسرة الواسعة أو أسرة العمل أو الجماعات

الدينية والاجتماعية.

٧	عندما يواجهني قرار شخصي مهم :	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أسأل نفسي عن أولوياتي الحقيقية .	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أتحدث مع شريكي أو مع صديقي المفضل.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أتحدث إلى عائلتي وأقاربي.	
٨	سوف أشعر بالفخر إذا:	
٧ ٦ ٥ ٤ ٣ ٢ ١	- صدر تكريم في الصحف بمناسبة عمل قمت به.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- صدر تكريم في الصحف بمناسبة عمل قام به أعزُّ أصدقائي.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- صدر تكريم في الصحف بمناسبة عمل قامت به مجموعة أنتمي إليها.	
٩	عندما أحضر حفلاً موسيقياً:	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أشعر أن التمتع بالموسيقى هي تجربة شخصية جدا.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أشعر بالمتعة اذا كان من يرافقتي (زوج او زوجة او صديق أو ضيف) يستمتع به أيضا.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- أشعر بالراحة لكوني عضو في المجموعة.	
١٠	أكثر ما يهمني هو:	
٧ ٦ ٥ ٤ ٣ ٢ ١	- علاقتي مع نفسي.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- علاقتي مع شخص معين.	
٧ ٦ ٥ ٤ ٣ ٢ ١	- علاقتي مع مجموعتي.	

APPENDIX I: FACTOR ANALYSIS FOR RIC (EIGENVALUE 1):

PATTERN MATRIX-9 FACTORS

Pattern Matrix^a

	Component								
	1	2	3	4	5	6	7	8	9
RIC_3_c	.712								
RIC_4_b	.702								
RIC_3_b	.629								
RIC_4_c	.589								
RIC_8_b		.838							
RIC_8_c		.798							
RIC_8_a		.669							
RIC_10_a			.781						
RIC_10_b			.614						
RIC_1_a			.575						
RIC_4_a	.403		.463						
RIC_7_b				-.584					
RIC_6_b				-.574					
RIC_3_a				.536					
RIC_6_a					.861				
RIC_9_c						.773			
RIC_9_b						.702			

Self-Construal and Self-Esteem

RIC_9_a		.612	
RIC_5_b			-.658
RIC_5_a			-.638
RIC_5_c			-.589
RIC_10_c			-.500
RIC_6_c	.418		-.489
RIC_7_c			.713
RIC_7_a		-.428	-.446
RIC_2_b			-.816
RIC_2_c			-.649
RIC_1_b			-.642
RIC_2_a			-.522
RIC_1_c			

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.^a

a. Rotation converged in 31 iterations.

APPENDIX J: FACTOR ANALYSIS FOR RIC (SPECIFYING 3
FACTORS): PATTERN MATRIX

Pattern Matrix^a

	Component		
	1	2	3
RIC_2_a	.701		
RIC_2_c	.693		
RIC_3_b	.637		
RIC_3_c	.622		
RIC_1_b	.607		
RIC_1_a	.600		
RIC_4_a	.548		
RIC_5_a	.542		
RIC_1_c	.538		
RIC_3_a	.507		
RIC_4_b	.493		
RIC_5_b	.478		
RIC_2_b	.474		
RIC_4_c	.461		
RIC_5_c	.456		
RIC_7_a	.412		
RIC_6_b			
RIC_8_c		.742	

Self-Construal and Self-Esteem

RIC_6_c	.661	
RIC_8_b	.654	
RIC_9_c	.532	
RIC_7_c	.475	
RIC_8_a	.452	.436
RIC_10_c	.441	
RIC_9_a		.618
RIC_10_a		.602
RIC_10_b		.526
RIC_9_b		.478
RIC_6_a		
RIC_7_b		

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.^a

a. Rotation converged in 8 iterations.

APPENDIX K: FACTOR ANALYSIS FOR SLCS-R
(EIGENVALUE 1): PATTERN MATRIX-5 FACTORS

Pattern Matrix^a

	Component				
	1	2	3	4	5
SL1_R	.799				
SL7_R	.685				
SL11	.558				
SL3	.461				
SL5	.446				
SL6_R		.727			
SC8_R		.635			
SL9		.522			.424
SC16_R		.478			
SC13_R			.744		-.437
SC4			.732		
SC2			.555		
SC10_R				.769	
SL15_R	.484			.612	
SC14					.781
SC12			.413		.489

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.^a

a. Rotation converged in 40 iterations.

APPENDIX L: FACTOR ANALYSIS FOR SLCS-R (SPECIFYING
2 FACTORS): PATTERN MATRIX

Pattern Matrix^a

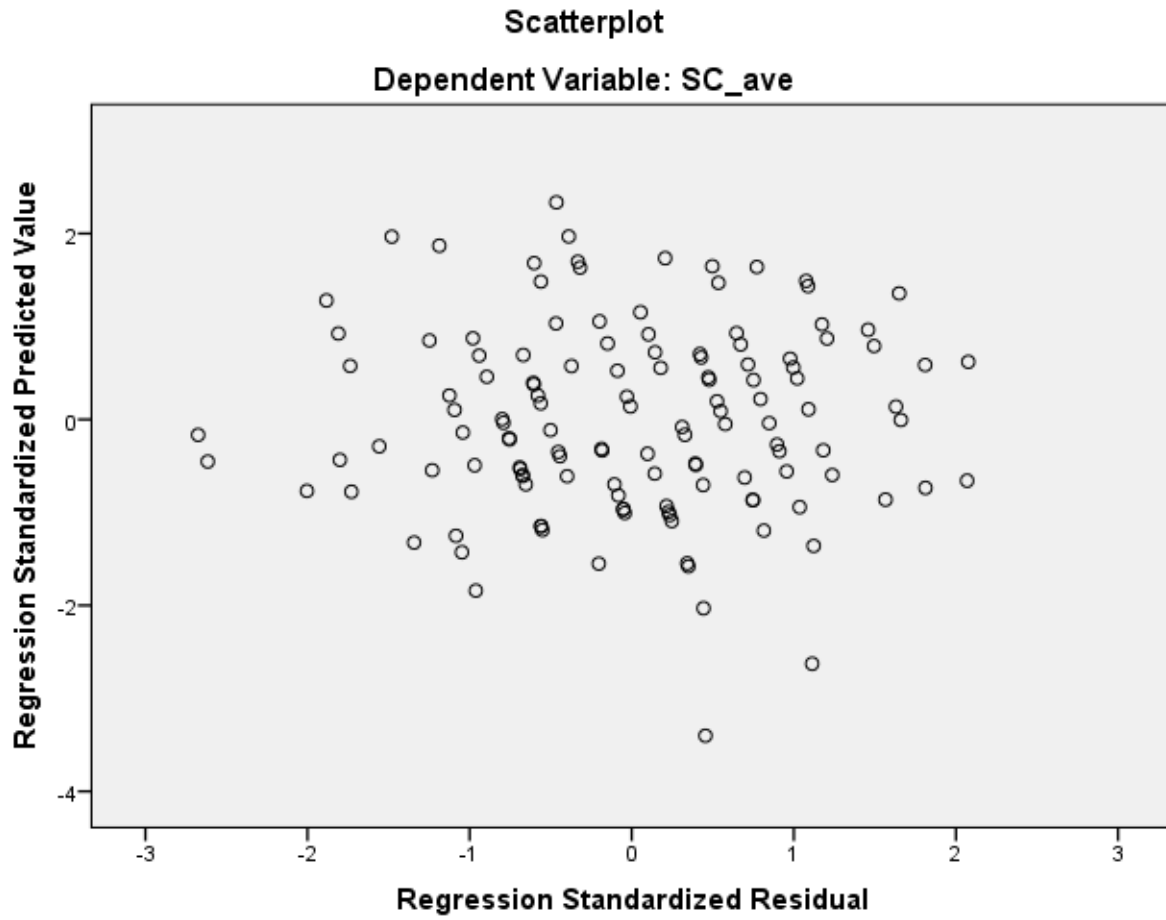
	Component	
	1	2
SC12	.707	
SL5	.686	
SL11	.613	
SL3	.604	
SC2	.536	
SC14	.528	
SL1_R	.496	
SC4	.492	
SL15_R	.452	
SL9	.410	
SC8_R		.737
SL6_R		.686
SC10_R		.457
SC16_R		.456
SL7_R		.419
SC13_R		

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.^a

a. Rotation converged in 8 iterations.

APPENDIX M: SCATTERPLOT FOR SELF-COMPETENCE



APPENDIX N: SCATTERPLOT FOR SELF-LIKING

