

Developing a Suitable and Valid Measure of Self-construal as Conceptualized in a Collectivist Socio-cultural Setting.

Blessing Nneka Onyekachi¹, Lawrence Ejike Ugwu^{2,3}, & Aaron Adibe Agbo¹

¹Department of Psychology, University of Nigeria, Nsukka, 41000, Enugu State, Nigeria.

²Faculty of Humanities, Northwest University, Mahikeng, North-West, South Africa.

³Department of Psychology, Renaissance University, Ugbawka, Enugu State, Nigeria.

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ABSTRACT

It has been theoretically postulated that the independent self-view is a Western disposition, whereas the interdependent self-view is a non-Western inclination. However, the most widely used self-construal scale depicts contradictory findings when adapted in a typical collectivist setting like Nigeria. Hence, there is a need to develop and validate a new measure of self-construal. Two studies were conducted to develop and test a suitable scale to measure independent and interdependent self-construal in a predominantly collectivistic society like Nigeria, following Markus and Kitayama's (1991) independent and interdependent self-construal concepts. Exploratory factor analyses on a Nigerian sample backed up the Nigerian Self-Construal Scale's (NSCS) proposed two-dimensional structure. In the second study, the data were subjected to Confirmatory Factor Analysis (CFA), which produced Chi-Square goodness-of-fit indexes that further supported the scale's two-dimensional structure. The values of the Non-Normed Fit Index (NNFI) and Comparative Fit Index (CFI) were also acceptable. The NSCS had convergent validity established through significant positive relationship with the Self-Construal Scale (SCS, Singelis, 1994) and predictive validity with life satisfaction. Given that the findings were generally noteworthy, one can say with precautionary confidence that the NSCS is an appropriate and reliable measure of self-construal in a predominantly collectivist society.

Introduction

Self-construal is a two-dimensional construct that connotes individuals' self-views on the relationship of the self with others, that is, the extent to which individuals see themselves as disconnected from others or as associated with others. The introduction of independent and interdependent self-construal is a noteworthy exploit in the field of culture and self (Lu & Gilmour, 2007; Markus & Kitayama, 1991). Independent and interdependent self-construal tend to co-exist in both individualist and collectivist-oriented societies, and individuals from the same culture may have reliable differences in self-construal (Onyekachi et al., 2017). Thus, numerous tools have been designed to measure individual differences in independent and interdependent self-views (Lu & Gilmour, 2007; Singelis, 1994). Oyserman et al. (2002) surveyed 27 different scales in their seminal effort to systematically review the individualism-collectivism literature to determine the reliability and validity of some of these measures, and they reported that small differences in scales produce markedly divergent results. Based on their meta-analysis and measurement studies, Levine et al. (2003) concluded that all existing self-construal scales lack validity. The invalidity of self-construal scales has resulted in a need for valid and trustworthy instruments to measure self-construal. The Singelis (1994) scale is arguably the most widely used self-construal measure in the literature, having been cited over 180 times and

implemented in over seven countries (Hardin et al., 2004). Non-English versions of the Singelis's scale include Japanese, Filipino, Spanish, German, Portuguese, and Arabic (Ramley et al. 2020). Despite the universality of culture and the general acceptability of the self-construal concept in diverse cultures, there is still a dearth of research on self-construal as a concept that influences cognition, motivation, emotion, and behaviour in Nigerian settings.

The African Culture

Irele (1981) asserted that the term "Africa" in practical terms incorporates areas of collective awareness determined by ethnic, historical, and sociological factors. There are cultural and social structures which determine and define the expressiveness of African peoples and societies. Africa is culturally distinct (Ojaide, 1992). Ancestors are highly cherished as a means of immortalizing the race. In an African society, the sense of community is very strong. Social cohesiveness is very important to Africans; hence, a cooperative, interactive, human community is usually promoted. Social relationship is a normal and natural process that does not require rules for its application. African tradition emphasizes a group rather than an individual. African culture fosters dignity, humility, respect, and authenticity. According to Ojaide (1992), material and technological advancement, as well as ethical and moral advancement are connected in the experience of both Africa

and Europe. Order to Africans is perceived as natural and ritualistic to ensure harmony, the absence of which will bring calamity to the whole group. The African spirit recommends the sacrifice of an individual for the well-being of the community. Soyinka (1976) wrote that although the African world is unique, it has the virtues of complementarities with other cultures. In an increasingly cosmopolitan world, Africans borrow the relevant from other traditions, hence, despite their uniqueness, they resemble others in some ways.

Africa is community-oriented and emphasizes being in harmony with the environment. African cultures promote relational-oriented personhood in which an individual manifests his/her personhood through connections to three distinct forms of agency spiritual agency including God, ancestors and spirits that influence the person; social agency including the family, the clan, and the community with extension to humanity; self agency which is responsible for the person's inner experience. Eastern psychology has conceptualized the self in ways that provide points of correspondence and divergence from Western views. People in more individualistic western societies tend to value personal success over group achievement (Kpanake, 2018).

Research Trend

People in different cultures have different concepts of the person that underlie self-understanding and self-representation (Vignoles et al., 2016). These concepts influence many aspects of individuals' life experience (Kpanake, 2018). An empirical focus on comparing "Western" and "Eastern" samples has left the cultural systems of other world regions relatively marginalized within the scientific discourse on culture and self (Vignoles et al., 2016). East-West comparisons of common self-report measures of independence and interdependence have repeatedly failed to show the expected cross-cultural differences (Cross et al., 2011; Smith et al., 2013). Different societies promote diverse ways of being independent and of being interdependent depending on prevalent values and beliefs, socioeconomic development, and religious heritage (Vignoles et al., 2016). Vignoles and colleagues asserted that independence and interdependence are conceived as properties of individuals, although they reflect the properties of the cultural contexts that individuals inhabit, implying that dimensions on which cultures vary may differ from those on which individuals differ.

It is generally assumed that western cultures foster seeing oneself as independent from others, whereas other cultures such as Japan foster seeing oneself as interdependent with others. However, in Africa, individuals' construals of themselves are rooted in social constructions of selfhood reflecting partially shared representations of the self and its relation to others, created, and maintained through interactions and practices within a given cultural context (Kitayama & Uskul, 2011; Markus & Kitayama, 2010; Yamagishi, 2010). Thus, in many African cultural contexts, personhood is conceived in relation to communal values, practices, and systems of thought (Kpanake, 2018). The new research trend shows that western cultures tend to emphasize certain ways of

being independent (e.g., being different from others, self-directed and self-expressive) but not others (e.g., being self-interested, self-reliant, and consistent across contexts) (Vignoles et al., 2016).

In line with Markus and Kitayama's (1991) report that self-construal is globally applicable to diverse cultures, and binary in nature, Babatunde and Mustafa (2019) asserted that independence prevails in Western societies, while interdependence dominates Africa's perception of the world. This assertion notwithstanding, very few studies have examined the impact of self-view on the behaviour of the Nigerian populace. The very few studies that explored the role of self-construal in Nigeria had conflicting results. Some of these studies emphasized the interdependent self-construal because collectivists are predominantly interdependent in self-view concerning others (Lawal, 2008, 2009). Some other studies examined the impact of both independent and interdependent self-view on emotions, cognitions, and behaviours and found significant positive relationships between independent self-construal, feelings, and behaviours, as well as insignificant relationships between interdependent self-construal, emotions, cognitions, and most behaviours (Ojedokun, 2021; Onyekachi et al. 2017).

Research findings seemingly indicate no significant discrepancies between both dimensions of self-construal despite Nigeria being a predominantly collectivistic nation, with strands of individualism (Agbo & Ome, 2016). The absence of differences is deduced from the observed trend in findings. For instance, in results where independent self-construal was significantly related to emotion, cognition, motivation, or behaviours, the interdependent self-construal was insignificantly associated with these factors. Likewise, in findings where interdependent self-construal was significantly associated with Nigerians' emotion, cognition, motivation, or behaviour, independent self-construal has insignificant relationships with these variables among Nigerians. The research trend contravenes the theoretical assertion that individualist societies conceive self as basically distinct and disconnected from others. In contrast, collectivist cultures perceive the self as primarily linked to others and identified by relationships with others.

Various factors could account for the observed discrepancies between the existing trend in research findings and theoretical conceptualizations of self-construal. One of such factors is the uniqueness of the Nigerian culture. There are certain peculiarities in the Nigerian culture that may not be adequately tapped using the most widely used self-construal measure, the Self-Construal Scale (Singelis, 1994). The uniqueness of our culture could be an impediment to research around self-construal. Majority of cultures "non-Western" differ from one another (Hermans & Kempen, 1998; Henrich et al., 2010). Also, East-West comparisons of common self-report measures of independence and interdependence have repeatedly failed to show the expected cross-cultural differences (Cross et al., 2011; Smith et al., 2013; Levine et al., 2003; Oyserman, Coon, & Kemmelmeier, 2002). Thus, adapting the SCS (Singelis, 1994) in a Nigerian sample may not capture our perspectives on self, relationships, and self-definitions, making it

unlikely to address our research interest. The SCS fails to capture a sense of independence or interdependence as conceived in a primarily collectivist nation such as Nigeria. As a result, in a Nigerian socio-cultural setting, it is critical to have a valid self-construal scale that measures a belief in the distinctiveness and uniqueness of everyone's configuration of internal qualities (independent self-construal) as well as a faith in the individual's connection and attachment with others (interdependent self-construal).

In Africa's unique setting, the SCS (Singelis, 1994) ignores the characteristics of having a sense of separateness and connectedness to others in its item construction. For example, items 1 and 5 - "I enjoy being different from others in many ways" and "I do my own thing regardless of what others think", are meant to draw attention to individuality, but the statements are often seen as outliers in our society. The common Igbo adage "*Nkemdiche bu ajo afa*," which translates literally as "when my case is different, it denotes bad omen, backs this up. This statement implies a lack of sensitivity to situations and social contexts, which is unappealing to Nigerians. Also, Items 4 and 19 "I respect the authority figures with whom I interact" and "I would offer my seat on a bus to my professor (or my boss)" "would not be reliable and valid indicators of people seeing themselves as intertwined with the social context. They imply, respectively, submission and deference; because, in our cultural context, it is common to give up your seat for an elder, but it is uncommon to be on the same bus as your professor. If you happen to be on a bus with your professor, offering your seat to them is not a sign of an interdependent self-view. Instead, it is a responsibility that entails courtesy. The habit of refusing to give up your seat to an older adult, let alone your professor or boss, portrays you as an ill-mannered individual. Besides, obedience to parents and respect for authority figures is culturally vital in Nigeria (Okafor, 2003). Hence, these items may not accurately reflect interdependence, but they may be better suited as good citizenship, conformity, and compliance indicators. Defiance of authority figures, on the other hand, is a sign of deviance.

Individuals may respect authority figures because it is socially desirable to do so, rather than because they are patriotic or interdependent with others. As a result, the findings obtained from using existing SCS may contradict the conceptual framework guiding the constructs the scales were designed to measure. Furthermore, items 8 and 17 - "I will sacrifice my self-interest for the benefit of the group I am in" and "I often have the feeling that my relationships with others are more important than my accomplishments" - may not elicit the tendency to see the self as flexible and intertwined with the social context. Despite our cultural environment encouraging us to be relationship-oriented and sacrificial, sacrificing self-interest for the group's good and valuing relationships over accomplishments may indicate self-neglect and a laissez-faire attitude, leading to stagnation, poverty, and other negative consequences. These characteristics are viewed as unfavourable and are often discouraged". In the Nigerian socio-cultural context, item 3 "even when I strongly disagree with group members, I avoid an argument" may not elicit an interdependent

self-view. People may choose not to express opposing viewpoints to avoid being misunderstood, with avoiding rather than engaging in an argument creating a much better feeling. Besides, preventing an altercation could indicate apathy toward the group rather than a sense of connection with other members.

In addition, in the Nigerian socio-cultural setting, item 10 - "having a lively imagination is important to me" - intended to assess independence, would be more appropriate as a measure of fantasy than independent self-definition. Items 2, 9 and 13 - "I can talk openly with a person I meet for the first time, even if this person is much older than I am"; "I prefer to be direct and forthright when dealing with people I have just met"; and "I'd rather say "NO" directly than risk being misunderstood" - would be more appropriate as extraversion, social intelligence, assertiveness, or communication directness measures. When interacting with acquaintances, let alone strangers, it is socially unacceptable to be expressive and assertive, especially if you are a girl, lady, or woman, and it could send the wrong signal. Similarly, westerners tend to be direct, forthright, or say "NO" directly which may indicate independence. Still, it implies disrespect and lack of diplomacy in our socio-cultural setting, and usually unwelcome. Thus, even if one's self-view revolves around others, failing to be forthright with an elder and stranger could be a sign of being reserved.

In other words, aside from self-view concerning others, most of the items in the SCS appear to test a variety of constructs. As a result, the intended cultural differences may not be accurately reflected in these items. Self-construal, on the other hand, is a culturally specific and sensitive phenomenon. When developing self-construal scales, it is critical to consider culturally peculiar behaviours and dispositions (Markus & Kitayama, 1991). Levine et al. (2003) also found severe and persistent flaws in existing self-construal scales and recommended that future cross-cultural research avoid them. On this note, the purpose of this study was to create a scale that could accurately measure independent and interdependent self-views in a Nigerian setting.

Despite the universality of the self-construal construct, most studies on self-construal were conducted in American and Asian nations (Barak et al., 2011; Bresnahan et al., 2005; Singelis & Sharkey, 1995), with the few studies in African settings reporting theoretically conflicting findings. The inconsistency could be accounted for by the inappropriateness of the most widely used self-construal scale (SCS) in capturing the meaning of independent and interdependent self-views in a predominantly collectivist society like Nigeria. On this note, the present study is geared towards developing and validating a new self-construal scale that would elicit what it means to have an independent or interdependent self-view in a typical Nigerian setting.

Scale Development

Item generation was guided by the self-construal construct and the definition of self-construal according to Singelis (1998). Item generation approach involved a combination of rational and empirical approaches. Researchers used their sense of judgement to identify as well as construct items that were obviously related to the

characteristics being measured. Empirically, item responses were statistically analyzed based on predictive utility for the criterion group or homogenous item groupings.

Items of the NSCS were freshly developed in line with Markus and Kitayama (1991) conceptualization of ways of being independent - seeing oneself as separate from others, emphasizing one's uniqueness, prioritizing one's personal goals over those of others, and self-expression; or interdependent - seeing oneself as connected to others, fitting in with others, sacrificing one's personal goals for others and exercising self-restraint. To theoretically refine the items, the researchers used the opinions of experts. Psychometrically, Principal Component Analysis (PCA) with varimax rotation was employed.

Method

Participants

To test the psychometric properties of the Nigerian Self-Construal Scale (NSCS), we recruited 600 young graduates (288 men and 312 women) who had completed the mandatory one-year National Youth Service Corps (NYSC) scheme. They were aged between 20 and 30 years ($M = 25.06$, $SD = 2.57$). Islam ($n = 97$), Christianity ($n = 479$), African Traditional Religion ($n = 10$) and other religions ($n = 14$) were among the religions represented in the study. Hausa/Fulani ($n = 50$), Yoruba ($n = 192$), Igbo ($n = 188$), Niger Delta ($n = 90$), Tiv ($n = 115$), Igala ($n = 26$), and other ethnic groups ($n = 29$) were among the ethnic groups involved in the study.

Procedure and measurement

Forty items were developed from existing literature on independent and interdependent self-construal to measure a belief in the uniqueness of everyone's configuration of internal attributes (independent self-construal) and a belief in the individual's connectedness to others (interdependent self-construal) in a typical collectivist society. Items that tapped into the various facets of the independent self, such as being self-sufficient and distinctive, expressive, promoting one's own goal, realizing internal attributes, etc; and items that tapped into the various facets of the interdependent self, such as belonging and fitting in, being indirect, promoting others' goals, family integration, etc were collated. The draft NSCS had twenty (20) items meant to assess independent self-construal and twenty (20) items designed to evaluate interdependent self-construal. Seven lecturers from the University of Nigeria, Nsukka's Department of Psychology (three social psychologists, two clinical psychologists, and two experimental psychologists) checked these items for face and content validity. The dimensions were created using the theoretical framework devised to explain self-construal and the commonalities found in component loading after factor analysis. On a 7-point Likert-type rating scale, respondents were asked to express their agreement with the NSCS issues (1 = strongly disagree; 7 = strongly agree). Out of the 40 items synthesized, an exploratory factor analysis (EFA) revealed that 24 were reliable, generating 0.3 loadings.

Statistical analyses

The 24 NSCS items were subjected to a main component analysis. The principal component analysis (PCA) with varimax rotation revealed two factors, with 17 items obviously loading on them. The remaining seven items had large cross-loadings; therefore, they were expunged. The PCA identified two factors that explained 49.76 per cent of the variance across the entire collection of variables. The Kaiser-Meyer Olkin (KMO) analysis indicated that the sample was suitable ($KMO = 0.87$). The KMO is a measure of sampling adequacy, which examines if factor analysis is appropriate. It is usually conducted to examine the strength of the partial correlation between the study variables. KMO values that are closer to 1.0 are considered ideal, whereas values that are less than 0.5 are unacceptable. From the analyses done, the researchers obtained a KMO value of .87. This shows that the degree of information among the variables overlap greatly, indicating the presence of a strong partial correlation. Hence, it is plausible to conduct factor analysis. The Bartlett's Test of Sphericity used to check the suitability of data for factor analysis was less than 0.001. This test examines whether the data are a random sample from a multivariate normal population. It checks whether the correlations in the data are strong enough to use a dimension-reduction technique such as PCA or common factor analysis. It tests the null hypothesis that the study variables are unrelated and not ideal for factor analysis. If the Bartlett's test is not significant, then the correlation matrix is not suitable for factor analysis because the variables show too little covariance. A significant Bartlett's test (usually less than .05) is an indicator of high covariance among study variables, a rejection of the null hypothesis. Thus, the study variables are related and ideal for factor analysis. In the present study, we had a Bartlett's test score of .001, which is significant and implies high covariance among the study variables. Factor one (independent) had nine items that accounted for 30.24 per cent of the variation, whereas factor two (interdependent) had eight items that explained 19.76 per cent of the overall variance.

Study Two: Validation of NSCS

Method

The researchers conducted a second study to determine further validity evidence after establishing the scale items' internal consistency, reliability, and factor structure. We evaluated the NSCS's concurrent, predictive, and discriminant validity.

Participants

In October 2021, we recruited 381 National Youth Service Corps (NYSC) members (174 males and 207 females) for study 2. (Batch C). Their ages varied from 20 to 30 years old with a mean of 25.06 ($SD = 2.57$).

Instruments

The Scale of Life Satisfaction (Subjective Wellbeing Scale (SWLS)): The SWLS is a five-item questionnaire designed to assess an individual's overall satisfaction with life. The items are - (1) *In most ways, my life is close to my ideal*, (2) *The conditions of my life are*

Table 1: Demographic characteristics of study participants

Variables	Frequency (%)
Gender	
Male	174(45.67)
Female	207(54.33)
Marital status	
Single	363(95.28)
Married	18(4.72)

We put the scale's two-dimensional model to the test in AMOS 25. Each object was limited in its ability to load on the predicted dimension. The data were subjected to Confirmatory Factor Analysis (CFA), which generated goodness-of-indexes that confirmed the scale's two-dimensional structure. The Chi-square goodness-of-fit index was significant, $\chi^2 = 286.89, df = 74, p = 0.001$, while the other three indexes - TLI = 1.00, CFI = 1.00, and RMSEA = 0.01 - were all within acceptable ranges (see figure 1). Although the obtained Chi-square was significant, this is usually not a concern (Barrett, 2007). Because of the bias associated with Chi-square estimates in large datasets, approximate fit indices have been developed to assess how well-derived models estimate hypothesized models. The Non-Normed Fit Index (NNFI), Tucker Lewis Index (TLI), Comparative Fit Index (CFI), and Root Mean Square Error of Approximation (RMSEA) are all recommended by Schreiber et al. (2006). Models with NNFI and CFI values greater than 0.90 are considered adequate, whereas models with RMSEA values less than 0.08 are considered acceptable (Browne & Cudeck, 1993; Hu & Bentler, 1999). As a result, the model is deemed acceptable. Using SmartPLS 3.3, the researchers looked at the internal consistency, composite reliability, average variance extracted and the discriminant validity indices of the dimensions. The internal consistency measured using Cronbach's alpha for the independent and interdependent dimensions was .90 and .79, respectively. The average variance extracted were at .51 and .53 respectively.

Table 2: Internal consistency reliability and convergent validity

Construct	Measurement items	Loading	CR	CA	AVE
Independent NSCS	INDEPENENT_SCS11	0.73	.903	.903	.511
	INDEPENENT_SCS12	0.62			
	INDEPENENT_SCS13	0.66			
	INDEPENENT_SCS4	0.60			
	INDEPENENT_SCS5	0.74			
	INDEPENENT_SCS6	0.76			
	INDEPENENT_SCS7	0.74			
	INDEPENENT_SCS8	0.78			
	INDEPENENT_SCS9	0.75			
Interdependent NSCS	INTERDEPENDENT_SCS1	0.44	.786	.793	.533
	INTERDEPENDENT_SCS11	0.48			
	INTERDEPENDENT_SCS3	0.56			
	INTERDEPENDENT_SCS4	0.52			
	INTERDEPENDENT_SCS6	0.67			
	INTERDEPENDENT_SCS7	0.67			
	INTERDEPENDENT_SCS8	0.50			
	INTERDEPENDENT_SCS9	0.53			

Note: CR= Composite Reliability; CA=Cronbach's Alpha; AVE= Average Variance Extracted

Table 3: Discriminant validity (Fornell & Larcker criterion), the square root of AVE (in bold), and the correlations between constructs (off-diagonal).

	1	2	3
1. SWLS	0.67		
2. Independent	0.25	0.72	
3. Interdependent	0.35	-0.00	0.58

According to Fornell and Larcker (1981), the bold diagonal values fall below .90 (see Table 3), meaning that none of the variables scored above 0.90, implying that they did not violate discriminant validity.

Table 4: Descriptive statistics and convergent validity of demographic variables with satisfaction with life, self-construal (Singelis) and NSCS

	1	2	3	4	5	6	7
1 Age	-						
2 Gender	.15**	-					
3 Marital Status	.13**	-.09*	-				
4 LS	.03	.06	.05	-			
5 Independent (Singelis)	.07	-.01	.01	.41**	-		
6 Interdependent (Singelis)	.02	.03	.02	.41**	.76**	-	
7 Independent (NSCS)	.00	-.08	-.00*	.21**	.58**	.49**	-
8 Interdependent (NSCS)	-.01	.09*	.07	.29**	.04	.24**	-.02

Key: ** $p < .001$; * $p < .01$; Gender: coded 1 for male, 0 for female; Marital Status (coded '0'- Single, '1'- Married); LS = Life Satisfaction

The convergent validity of the NSCS with the Self-construal Scale (Singelis, 1994) revealed a significant positive relationship between the independent and interdependent dimensions of Singelis and NSCS: independent ($r = .577, p < .001$) and interdependent ($r = .24, p < .001$).

From the results, it showed that the NSCS is a valid measure of self-construal, according to several parameters. First, the two subscales 'content and convergent validity is good. Second, as an accurate measure, essential culturally relevant aspects of independent and interdependent self-views were considered before item development, guaranteeing that the NSCS is comprehensive. In the Nigerian sample, preliminary evidence of the NSCS's reliability and validity has been identified

Discussion

In this study, a comprehensive measure of self-perceptions was developed and validated in the Nigerian environment. Content adequacy, reliability, convergent and

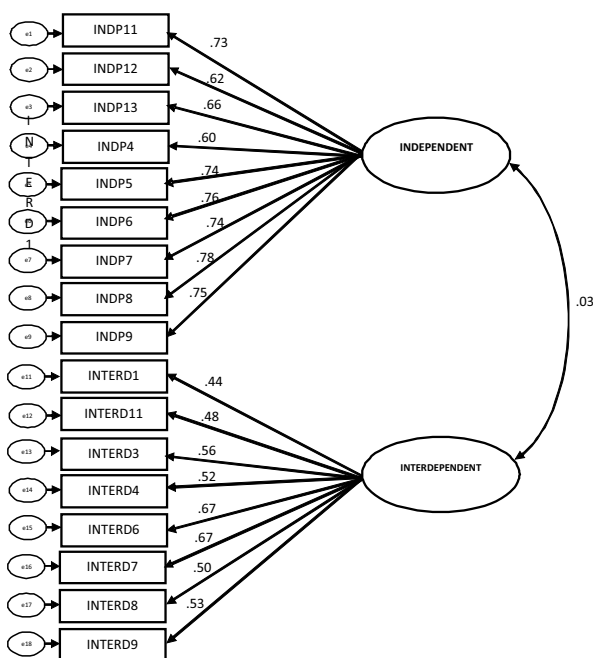


Figure 1: Confirmatory factor analysis of the NSCS

divergent validity, and invariance of the two-dimensional factor structure across samples were all demonstrated by the 17-item measure. This evidence points to the NSCS's future utility in Nigerian socio-cultural setting as a reliable and valid independent and interdependent self-construal measure. The present study's strength resides in its comprehensiveness. For a typical Nigerian, the scale adequately captures the various elements that imply independent or interdependent self-views. A second strength is that the study included two samples of people from different ethnic groups in Nigeria because the respondents were all Nigerians on a national assignment (NYSC). The inclusion of two samples may aid in reducing the risk of sample-specific bias. Including people from several ethnic groups in Nigeria further confirms the scale's utility across Nigeria's numerous cultural enclaves. Future studies using the NSCS could focus on how independent and interdependent self-facets relate to various attitudes, feelings, and behaviours.

Although the overall results show that the NSCS is a valid and reliable measure of self-view among Nigerian people, one cannot overlook certain drawbacks to this study. One of these limitations concerns the scale's utility in diverse cultural traditions. Additional cross-cultural work is necessary to further establish the scale's usefulness in various cultural enclaves. Future research would not only enrich our knowledge on the level of independence expressed by collectivist societies but would also help close the gap between Africa and the rest of the world on self-construal studies by encouraging research in this area.

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APPENDIX A
The Nigerian Self-Construal Scale (NSCS)

Instruction:

Indicate the extent of your agreement with each of the following statements, by ticking under the number that best represents your response for each item.

Strongly Agree						Strongly Disagree
1	2	3	4	5	6	7

S/N	Items	1	2	3	4	5	6	7
1	I believe that it is easier to do what others are doing than beginning something new							
2	I believe that my interests should determine my actions							
3	I believe that belonging to social groups can slow me down							
4	I believe that I should do all it takes to achieve my life goals							
5	I believe that social groups are a distraction							
6	I believe that achieving my life goals depend on me							
7	I believe that I should rely on members of my family to achieve my life goals							
8	I believe in being myself in any circumstance							
9	I believe in seeking the approval of family and friends in any circumstance							
10	I believe that I should live up to my capabilities against all odds							
11	I believe that I should belong to groups to make up for my weaknesses							
12	I believe that I should enjoy being myself in many respects							
13	I believe in not being the odd man out in any circumstance							
14	I believe that I should feel comfortable with friends with whom I can be myself							
15	I believe that one's family is one's root							
16	I believe that my family has my best interests at heart							
17	I believe that my family can influence the dreams I pursue							

9 Independent Items

2, 3, 4, 5, 6, 8, 10, 12, 14,

8 Interdependent Items

1, 7, 9, 11, 13, 15, 16, 17

3,5,15 and 16 are reverse-scored