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Confirmation

As president of the 11th FEPSAC congress I can confirm that the paper "*Assessment of self-consciousness in the Greek population and applications in athletic settings*" by Veligeas, P., Mylonas, K., Gari, A., Ploubidis, G. and Mantzavinou, K. was emailed to the Scientific Secretariat of FEPSAC in due time for the proceedings (CD-rom) of the congress. Due to an organizational mistake the paper was unfortunately not included in the original CD-rom publication.

Enclosed please find the original and updated CD-ROM where the above mention paper has been included.

I appologize for the mistake and for the inconvenience it might have caused.

I kindly ask you to return the CD-rom you received along with the abstract book since we need it for later use. Please send it to the address mentioned below.

Yours sincerely

A handwritten signature in black ink, appearing to read "R. Stelter", with a long, sweeping horizontal stroke extending to the right.

Reinhard Stelter
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Assessment of self-consciousness in the Greek population and applications in athletic settings

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Self-consciousness has been initially studied under the theory of self-awareness supported by Duval and Wicklund (1972). They extensively examined the role of the state of self-awareness in regulating social behavior by examining both attention directed towards the self and attention driven away from the self. Self-awareness has been defined by Duval and Wicklund as the ability to become the object of one's own attention. The notion of self-awareness provided a research alternative to notions such as Mead's „self-consciousness“ or Piaget's idea of „egocentrism“. The research paradigm of Duval and Wicklund „... focused strictly on self-awareness as a transient state and made no mention of individual differences“ (Creed & Funder, 1998, p. 412). An alternative approach (Zaborowski, 1987) has suggested that Self-consciousness or awareness means the coding, processing, and interaction of information about the self. He distinguished the self-consciousness in internal and external self-consciousness. Internal self-consciousness combines with self-focused attention, with egocentrism and a strong individualism. External self-consciousness associates with 'openness' to the external world, people, and social norms.

In their attempt to distinguish between the concepts of self-consciousness and self-awareness, Fenigstein, Scheier, and Buss (1975) developed a *Self-Consciousness Scale* to assess stable dispositions of self-focused attention, thus providing an operational definition of the construct. According to this definition, „The consistent tendency of persons to direct attention inward or outward is the trait of *self-consciousness*. *Self-awareness* refers to a state: the existence of self-directed attention, as a result of either transient situational variables, chronic dispositions, or both“ (Fenigstein, Scheier, & Buss, 1975, p.522). The *Self-Consciousness Scale* addresses three dimensions: Private self-consciousness, public self-consciousness and social anxiety. Private self-consciousness refers to a cognitive approach to the self, a private contemplation of self-aspects. Public self-consciousness deals with the awareness and concern over the self as social stimulus. It is related to conceptions of Mead who argued that „... consciousness of self comes about when the person becomes aware of another's perspective; then he can view himself as social object“ (cf. Fenigstein, Scheier, & Buss, 1975, p.525). The *Self-Consciousness Scale* (SCS) has been widely used (e.g., Buss, 1980) and has demonstrated construct validity in a variety of contexts (e.g., Carver & Glass, 1976). The SCS has been translated and used in many countries (France, French-speaking Canada, Germany, Hong Kong, The Netherlands, Italy, Portugal, Spain, Sweden, and Turkey). However, other researchers have raised questions about the factor structure. Burnkrant and Page (1984) applied confirmatory factor analysis models on the original SCS items, and concluded that a 4-factor structure better fits the data. They supported a division of Private self-consciousness into „self-reflectiveness“ and „internal state awareness“. Five items, regarding all dimensions, were also deleted). This 2-factor division of the Private Self-Consciousness subscale had been supported from many studies (e.g., Conway & Giannopoulos, 1993). Mittal and Balasubramanian (1987), apart from supporting the Private Self-Consciousness Scale division, they also identified two separate Public self-consciousness

subscales, namely „style consciousness“ and „appearance consciousness“. The Self-Consciousness Scale has been translated by three of the authors and tested for two populations (university students and track & field athletes) (Veligekas & Mylonas, 2001; Veligekas, Mylonas, & Gari, 2001). By employing exploratory and confirmatory factor analysis models, it was shown that six of the original SCS items were psychometrically weak for the specific cultural setting and possibly culturally biased and could not be reliably used. It was also shown that a two-factor model, with social-anxiety removed from the latent variables, provided a better data-fit for both samples. Thus, some operational definition problems might be active for some of the SCS items and/or for the SCS dimensions, in the Greek cultural reality.

In respect to the international and Greek evidence, we attempted to integrate the operational definitions provided by Fenigstein, Scheier and Buss and the theoretical aspects proposed by Duval and Wicklund, and Zaborowski. The final product of such attempts should avoid possible cultural bias and reflect the main theoretical structures as evident in the literature. This study is the first step towards a final scale which will be used in research projects in athletic settings in Greece, and also for the assessment of self-consciousness in general.

Method

Self-Consciousness assessment

We employed the interview techniques for the item construction stage and conducted 38 interviews with undergraduate Psychology students from The University of Athens. The questions used for these interviews were constructed in respect to (a) the following construct definitions: „Private self-consciousness represents a self-focused attention to reflect on covert, hidden and personal aspects that are not easily accessible to others, e.g. private motives, feelings and beliefs. Public self-consciousness has a propensity to attend to those self aspects that are also exhibited to the public, e.g. appearance and mannerisms“ (Chang, 1998, p. 635), (b) the operational definitions as proposed by Fenigstein et al. (1975) and by Zaborowski (1987), and (c) the factor structure evidence distinguishing between the two Private self-consciousness and the two Public self-consciousness dimensions (Burnkrant & Page, 1984; Mittal & Balasubramanian, 1987). The interviews attempted to address the conceptual facet and also the cognitive procedures related to self-consciousness and resulted into a set of 104 items. These items were administered to a pilot sample of 54 university students and were evaluated for their basic statistical properties. Some of the items were eliminated due to high intercorrelations and/or low variance. The final scale used in this study consisted of 82 items.

Sample and procedure

The sample consisted of 494 participants (40% males and 60% females); 319 of them (65%) were university students and 175 were non-student adults (35%). The university students (mean age»22) came from several different faculties of the University of Athens (Philosophy, Psychology, Polytechnic School, Theology, Physics, Chemistry, Medicine and, Physical Education & Sports). The non-student adults (mean age»34) were employed mainly as clerks (56%), 11% were doctors or lawyers, 9% had other scientific occupations and 10% were unemployed. A large part of the non-student adult sample (43%) came from rural areas and the remaining 57% from the urban area of Athens. All 494 participants responded to the 82-item questionnaire on a 5-point Likert scale (5=total agreement with item content).

Results and Discussion

A hierarchical cluster analysis model was applied to all 494 cases for all 82 items in an attempt to identify homogeneous sets of data. The results indicated several clusters of variables but 24 items were not part of any of these homogeneous sets and were excluded from further analysis. Three items were verbally similar to other items and were excluded as well, in order to avoid possible sources of collinearity. Thus, 55 items were analyzed in the second stage, through exploratory factor analysis models. For this analysis, principal component extraction and orthogonal rotation of the axes methods were employed. Five factors emerged, explaining 43% of the variance. The cutoff point for inclusion of items in the factors was $|\lambda| \geq .45$.

The 1st factor was named „**Self-reflectiveness**“ and consists of 11 items (loadings in parenthesis). *Prior to my actions I reflect on:* my needs (.74), my motives (.71), my desires (.69), my pursuits (.69), my mood (.68), my particular characteristics (.59); I always reflect on each of my actions before materializing it (.53); I evaluate myself in respect to my actions (.51); My behavior is affected because I am well aware of my mood and its turns (.47); *I think of the consequences when:* failing at something (.46), succeeding at something (.50). The 2nd factor was named „**Self-realizable appearance**“ and consists of 9 items. *I am concerned about how others:* evaluate me (.86), think about me (.84), evaluate my work (.54); *I am concerned with:* the impression I make (.81), the way I present myself (.81), my physical appearance at work (.48); *I am concerned about my friends' criticism of:* my behavior (.57), an error of mine (.54); A successful person is concerned about his/her public image (.44). The 3rd factor was named „**Self-realizable social fit**“ and consists of 6 items. *When I am with friends, it is my concern to:* show sensitivity (.78), be willing to help (.76), display a spirit of understanding (.76), be honest (.70), be pleasant (.60); I am interested in having friendly collaborations (.45). The 4th factor was named „**Internal state awareness – self-knowledge**“ and consists of 3 items. *I am aware of:* what I want (.66), my desires and I can describe them (.62); I steadily believe in the appropriateness of my actions (.62). The 5th factor was named „**Internal state awareness – self-control**“ and consists of 6 items. All of my actions are escorted by emotions I easily perceive (.54); I perceive other people's negative reactions, when I say or do something wrong (.50); I can predict my behavior, my next moves, under specific conditions (.48); I criticize myself in respect to previous experience (.46); I reflect on myself and I feel that I know myself extremely well (.46); I reflect on my mistakes (.44).

Reliability coefficients (Cronbach α) were computed for all five factors with coefficients being .87, .87, .83, .66 and .69 for the 1st to the 5th factor, respectively. The 1st, 4th and 5th factors refer to Private self-consciousness and the 2nd and 3rd factors to Public self-consciousness. Although the factors are conceptually interpreted in a somewhat tentative fashion and although the nature of the analysis is exploratory, the results tend to agree with the Burnkrant and Page suggestion of facets within the Private self-consciousness dimension. However, in our analysis partitioning of this dimension was even more detailed. The self-control versus self-knowledge distinction comes in agreement with Zaborowski's theoretical viewpoints. The other distinction, between „style-consciousness“ and „appearance-consciousness“ as supported by Mittal and Balasubramanian was also present in our data, underscoring the importance of the self being able to realize its social image, either by means of simple appearance or by means of compliance with the social norms. In order to arrive at a stable and valid self-consciousness instrument for use in athletic settings, these factors should be further explored under the light of cultural bias analysis in order to gain more insight on the cross-cultural differences present in the exploration and confirmation of the factor structure when studying self-consciousness.

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