

Developing a Scale to Measure the Tagasalo Personality

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This study aimed to develop a scale to gauge the extent to which a person assumes the role of a *tagasalo*, clarify the meaning of this construct, and which can be used to study concepts related to tagasalo, such as motivation and well-being. The study involved two phases- item generation and content validation, then pilot testing and exploration of dimensions. In Phase one it was found that tagasalo has 4 main descriptors: having a strong urge to assume responsibility, acting as a mediator, prioritizing others over self, and possessing an inclination to take care of others. In Phase two it was found that the tagasalo scale yielded two factors – taking care of other people, and taking care of the family. The two-factor structure explained 53.5% of the variance in the data. The scale had a Cronbach's alpha of 0.87, while the factors obtained good reliability indices of .85 and .78, respectively.

Keywords: tagasalo, tagasalo scale, scale development, Sikolohiyang Pilipino

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Psychology in the Philippines is predominantly influenced by Western theory and methodology that result in inadequate, misrepresented, and pejorative interpretations of Filipino behavior and personality (Pe-Pua & Protacio-Marcelino, 2000). This urged Virgilio Enriquez, father of Filipino Psychology, to introduce Sikolohiyang Pilipino and to promote national identity and consciousness, social involvement, as well as language and culture through the lens of the Filipino experience (Pe-Pua & Protacio-Marcelino, 2000). In the initial development of Sikolohiyang Pilipino, the focus was to translate concepts, methods, theories, and measures into Filipino. This process is called indigenization from without, also known as cultural validation, which involves turning a foreign concept into an idea that is relevant to the local context (Adair, 1999). However, there are translation attempts that cannot fully capture or express the entirety of Filipino psychology. To be able to come up with a theoretical framework and methodology that is truly Filipino, a process called indigenization from within is utilized. Indigenization from within, also known as cultural revalidation, emerges from the experiences of people within the indigenous culture (Pe-Pua & Protacio-Marcelino, 2000). A construct that emerged from this approach is *tagasalo* (Carandang, 2001; Pe-Pua & Protacio-Marcelino, 2000).

Tagasalo refers to a person whose characteristics include being responsible and caring, a listener and a mediator, focused on maintaining harmony in the family, and also has a strong need for control and a capacity for emotional distance (Udarbe, 2001). The person is someone who has a great influence on family dynamics. Initially, *tagasalo* was presented as a "syndrome", since it was observed from the clinical samples in Carandang's clinical practice (Carandang, 2001). Later on, the *tagasalo* was also observed even with a non-clinical population. *Tagasalo* transitioned from being regarded as a syndrome into a personality (Udarbe, 2001). It is a personality because the *tagasalo* is observed to develop over time and dictates the action of individuals, rather than a disorder (Udarbe, 2001).

The role of the *tagasalo* is essential in every family as it alleviates family tension and anxiety (Udarbe, 2001). It is also believed that

there is a *tagasalo* in each family (Carandang, 2001). However, a recent study noted that not every family has a *tagasalo* and that there could be more than one *tagasalo* in the family (Ng, 2017).

The theorizing about *tagasalo* has provided a conceptual idea of what or who the *tagasalo* is in the family. However, there is not much quantitative research focusing on the *tagasalo* as the main construct. Most, if not all, written accounts or studies were qualitative in nature (Carandang, 2001; Udarbe, 2001; Ng, 2017) focusing on the experiences of selected Filipinos who were deemed to be the *tagasalo* in the family. Previous literature also pointed out that the role of *tagasalo* may impose unhealthy emotional burdens on the individual (Carandang, 2001). Creating a scale that will measure *tagasalo* will not only clarify the *tagasalo* as a construct but also pave the way for understanding the sources of emotional burden that the *tagasalo* experiences. Hence, this paper aims to create a scale to measure *tagasalo*. More specifically, the scale will help gauge the extent to which a person is a *tagasalo*, and concomitantly clarify the construct and broaden the understanding of the *tagasalo* and their well-being.

Conceptually Defining the Tagasalo

The *tagasalo* might have been in the Filipino family experience for a long time, but its inception in psychological research is relatively recent. We have two leading ideas from Carandang (2001) and Udarbe (2001) that propose an understanding of the concept. Nonetheless, there has been very limited research that provides support for these ideas.

Tagasalo by Carandang

Tagasalo was introduced by Carandang in 1987, as the role played by an individual in the family: "*Tagasalo* comes from the root word *salo*, which means 'to catch'. With the prefix 'taga' it means 'one who catches'. Used colloquially, the word refers to one who 'takes care, or one who comes to the rescue'. *Mananalo* is a synonym of *tagasalo*" (Carandang, 2001, p. 47). Carandang (2001) believes that there is a *tagasalo* in every family, most likely a female family member. When it

comes to birth order, Carandang (2001) believes that among siblings, it is usually the middle child who becomes the *tagasalo*. Middle-born children are typically ascribed the negative stereotype of being the child who feels unrecognized and must, therefore, strive for attention through acts that are socially approved (Doron, 2009; Wallace, 2016). Due to the need for attention and approval from parents, the middle-born child strives towards a position or identity in the family and therefore becomes the family caretaker, and develops the *tagasalo* personality.

The initial view of *tagasalo* leans toward the negative as the *tagasalo* might be a dependent person needing to be taken care of. His or her pananalao is a subtle cry for help, and that they too need pananalao from other people (Carandang, 2001; Udarbe, 2001). Carandang identifies two types of *tagasalo*- the compulsive *tagasalo* and the non-compulsive *tagasalo*. Compulsive *tagasalo* may feel obligated to take care of the family and later on will feel that he or she has to take care of others. This type of *tagasalo* tends to overextend the self and indiscriminately be a "catch-all". By contrast, the non-compulsive *tagasalo* usually embraces the role without compulsively being stuck to it. This type of *tagasalo* is usually willing to extend help without being asked and is not expecting anything in return (Carandang, 2001; Udarbe, 2001). The existence of *tagasalo* may be evident in Filipino families. However, the clinical sample from Carandang's study (2001) was not enough to assume that *tagasalo* is universal and that it is present in all Filipino families.

Tagasalo by Udarbe

Later on, Udarbe (2001) investigated the concept of *tagasalo* in the non-clinical population and explored this construct using the lens of family systems theory. *Tagasalo* for Udarbe (2001) is someone who plays a major role in the family and who influences the family dynamics. Udarbe (2001) proposed that rather than a syndrome, *tagasalo* is actually a personality as it develops over time and dictates the actions of individuals. In contrast to Carandang's observation, *tagasalo* personality was assumed to be unrelated to gender and birth order, but developed out of the person's need to be different from

siblings who cause emotional disturbances in the family. The sibling who causes the emotional disturbance brings about imbalance among the family members, and to restore balance (or homeostasis), the family member with the *tagasalo* personality feels the need to be in control and be responsible for alleviating the tension or anxiety in the family. When the family is facing a challenging situation and members become tense or anxious, the *tagasalo* steps in and tries to resolve the problem. This involvement of the *tagasalo* in family issues becomes a cycle of convenience in the family.

Udarbe (2001) introduced nine patterns of behavior and attitudes of *tagasalo* personality- sense of responsibility, ability to listen, ability to mediate, need for harmony, need for control, parents as central, capacity for caring, *tagasalo* as sibling, and capacity for emotional distance. These patterns of behavior and attitudes are commonly observed even in families from a non-clinical population, but questions remain about the possible patterns of behavior and attitudes of the individual outside the family systems. The individual could extend being a *tagasalo* to other people around them, to the extent that being *tagasalo* is embedded in an individual's personality. More empirical research is needed to provide evidence that *tagasalo* is a personality.

Research and Development of Tagasalo Scale

Garcia (1999) attempted to create a pilot instrument to objectively measure the behaviors of a *tagasalo*. According to Garcia (1999), the *tagasalo* scale originally has 10 factors. However, only five items - guilt, control, personal distance, parental acceptance, and social approval, were retained in the instrument after it had gone through exploratory factor analysis. The factors were consistent with Carandang's (2001) research on *tagasalo*. The instrument has a Cronbach alpha value of .99. Garcia's sample was limited to 24 participants, composed of graduate students, medical interns, and psychologists-in-training. Given the small sample, there appears to be a need to further clarify the characteristics and behaviors of a *tagasalo*.

Go Tian-Ng (2004) conducted a criterion validation of the five dimensions proposed by Garcia with 212 sophomore college students using the Panukat ng Pagkataong Pilipino (PPP). She conducted a

pretesting procedure that resulted in reducing the original factors into three (3) principal components: Dependability and Affiliation (DA), Anxiety in Social Situation (AnxSS), and Responsibility (Resp). Dependability and Affiliation (DA) pertains to the stronger sense of adaptability and affiliation of the mananalo. Anxiety in Social Situation (AnxSS), refers to the anxiety, guilt, nervousness, and worry experienced by the mananalo in social situations. Responsibility (Resp) describes the sense of control, responsibility, and independence in the mananalo (Go Tian-Ng, 2004). Go Tian-Ng (2004) found low to moderate correlations between the three (3) primary components of the *tagasalo* scale created by Garcia and the Panukat ng Pagkataong Pilipino (PPP) of Carlota (1997). The validity of the scale was not established. The results also showed that between genders, females scored higher in the three factors (Go-Tian, 2004). The initial work of Garcia (1999) and Go Tian (2004) indicate a need to further establish the psychometric soundness of *tagasalo* scales.

Generally, the existing literature about *tagasalo* explains how the characteristics or personality manifests within family systems, and its existence in both clinical and non-clinical samples, where gender and birth order are not factors in its development. While most of the literature focuses on the *tagasalo* within the family, there is a possibility that it could be manifested even outside family systems given the proposition that it is a personality dimension. There are existing pilot scales that measure *tagasalo*; however, there is a need to validate measures further.

The Current Study

Past studies have used *tagasalo* as an explanatory variable. It is generally claimed that *tagasalo* exists in Filipino families (Ampong et al., 2018; Alvarez & Limbadan, 2016; Lam & Yeoh, 2019) but few studies have used *tagasalo* as the main construct. Despite the popularity of the concept, empirical validation of the construct appears to be lacking. Clarifying the nature of *tagasalo* and coming up with a measure would be beneficial to local psychology as it would enable progress in both theoretical and practical applications of the construct. This study aims to further our understanding of *tagasalo* by revisiting its conceptualization and creating a scale that measures it.

METHODS AND RESULTS

A sequential mixed methods design was utilized in creating a *tagasalo* scale. This design has two phases: qualitative data was collected and analyzed, followed by collection and analysis of quantitative data (Creswell, 1998). The basis for scale development was the conceptualization of *tagasalo* by Carandang (2001) and Udarbe (2001). The first phase of the scale development process, Item Generation and Content Validation, involved the creation of the initial conceptual dimensions of the construct and the extraction of initial items using a qualitative approach. The dimensions and initial items were obtained by performing content analysis on data from a focus group discussion (FGD). The initial items were then reviewed by a panel of experts to refine the scale. The second phase involved Pilot Testing and Exploring Dimensionality. This phase involved establishing the psychometric properties of the scale, and generating the dimensions of the scale through Exploratory Factor Analysis (EFA).

Scale Development

Phase 1: Item Generation and Content Validation

Participants for this phase of the study were college students from the University of San Carlos in Cebu City. The target population for this phase included individuals who fit Udarbe's description of *tagasalo*. A 35-item checklist was created to identify participants who demonstrate the nine patterns of behavior and attitudes of a *tagasalo* described in Udarbe's study (2001). Sample items in the checklist were: (1) I usually take the role of my parents in taking care of my siblings to lighten my parents' burden; (2) I take charge in maintaining peace and order at home; (3) Oftentimes, I consider myself as the shock absorber of my parent's problems; (4) I set aside my personal feelings and biases to attend to the needs of my family members; and (5) I always keep a façade of being tough outside, so that I will not be a problem in my family. To ensure that those who are part of the FGD are *tagasalo*, only those who have a perfect score on the checklist were included in the study.

The checklist was given to students of different classes. The researchers contacted teachers who were willing to allot a portion of

their class for answering the checklist. Even though this part of the study was done in the classroom, participating in the survey checklist was voluntary and was not used as a class requirement. Before answering the survey checklist, participants were informed about the nature of the study, and consent was obtained. There were 112 respondents of the screening checklist, and 6 females and 1 male ages 18 to 22 ($M=20.13$, $SD=3.07$) qualified to participate in the FGD.

The FGD generated rich information about the respondents' thoughts, feelings, and behaviors of being a *tagasalo*. Before the start of the discussion, participants were given an informed consent form that explained the confidential and voluntary nature of the research and their right to withdraw anytime without penalty. During the FGD, participants were asked how being a *tagasalo* manifested in their lives. *Tagasalo* themes that surfaced in the FGD were: (1) strong urge to assume responsibility, (2) being a mediator, (3) prioritizing others over self, and (4) inclination to take care of others. Some of the responses of the FGD participants are presented in Table 1. Participants shared that their behaviors were motivated by the feeling of guilt when they were not able to do the *pananalo* behavior, and that they feel fulfilled when they were able to do the *pananalo* behavior. The succeeding section describes the four themes extracted from the FGDs.

Strong Urge to Assume Responsibility. The first theme presents *tagasalo* as being responsible and a natural leader. Most participants said that it was automatic for them to assume responsibility and to step up in a situation, especially when no one would take responsibility or when they perceive that it will cause trouble to a family member if they do not. This behavior is not only limited within the family as they also tend to assume responsibilities outside the family to ease the burden of other people. The urge to assume responsibility seems to be learned behavior as they feel that their parents expect them to do so.

Being a Mediator. Another theme that surfaced was them being a mediator in their family. Most of the respondents do not want to cause problems in the family. They also do not like having conflicts within the family so they help resolve problems and facilitate reconciliation. These behaviors have also been observed outside the family.

Table 1. Themes Identified in the FGD and the Items Generated for the Provisional Scale from the Qualitative Analysis

Theme	Sample Quote	Sample generated items for the provisional scale
Strong urge to assume responsibility	It is not always na sinasalo ko ang lahat, pero kasi parang lumalabas talaga yung instinct na, if to a certain extent lang talaga. Yung kung ano ang kailangan at that time. (Respondent 2)	I believe that people trust me whenever they give me responsibilities.
	<i>(It's not always that I assume [the responsibilities in the family] but it occurs like an instinct, to a certain extent. [That I should provide] whatever is needed at that time.)</i>	I sometimes avoid a task that requires me to be responsible. * Having so many responsibilities is overwhelming. *
	Depende sa situation miss, kay there are time na you can always choose na dili ka mosalo, then there are times that there's an urge miss na murag responsibility gud nimo nga mosalo ka kay if dili ka mosalo ani na situation then probably it will end up into something worst. (Respondent 4)	I felt obligated whenever I am given a task. I feel like I don't have a choice but to take the responsibility.
	<i>(Depending on the situation miss, because there are times when you can always choose not to assume responsibility, then there are times that there's an urge (miss) that seems like it is your responsibility, because if you don't di it in a particular situation then probably it will end up into something worst.)</i>	I don't like it when things are not done.
Being a mediator	So ako instead na makafocus ko sa studies kay lahi, damo na sad hinuon ko mga gipang think na others stuffs hinoon kay tungod kay maworry ko nila, kay mag sige ana nila nga kanang mag-away "uy naunsa man mo?" murag dili ko mu take sides bitaw kay gusto ko makahibaw sa whole stories nila kay para atleast magka.. Murag.. Mas magkasinabotanay sila. Mao na, bisag naa mi class ato kay niuli jud kog Ormoc, para, kay wala naman daw sila mag talk gud. Di na sila magtagdanay so mao to, nahappy ko kay, kadtong time na niuli ko, kay niana ko na gusto ko na naa mi sa usa ka house. (Respondent 3)	When there is conflict in my family I listen to the whole story and do not take sides. When there is a conflict with my friends, I try to help them to patch things up. I don't like to make my parents anxious. I always do the things that will make my parents happy.
	<i>(For me, instead of focusing on my studies, I think about a lot of other stuff. I worry a lot about them. When they fight, I always ask them "hey! what is happening with you?" I try not to take sides. I want to get the whole story from both sides so at least... it's like ... they would understand each other. That's why even though I had classes that time, I still went home to Ormoc because they were not talking anymore. They were ignoring each other. I was happy when I got home because I really told them that I want us to live in one house.)</i>	I take initiative to help my parents.

* Items with asterisk are reverse-scored

Table 1. Themes Identified in the FGD and the Items Generated for the Provisional Scale from the Qualitative Analysis (continued)

Theme	Sample Quote	Sample generated items for the provisional scale
Prioritizing others over self	<p>Bahalang unsa na jud akong problema, mas ipalabaw lang nako ilaha, di jud nila mahibawan na ingana na diay aka grabe ang akong mga burdens jud. (Respondent 1)</p> <p><i>(I don't care how big my problem is, I always prioritize [my family's problems]. They should never know how heavy my burdens are. I can help myself and I know my capabilities so I know that I can deal with those burdens.)</i></p> <p>Sa aken ano, diba ano sabi ko na tinutulungan ko sila dahil gusto ko pag may problema din ako tutulungan din nila ako, pero minsan kasi pag me problema din ako gusto ko may tumulong pero busy din sila, bakit ko sila bibigyan ng problema na busy sila ngayon. Tapos hindi naman guaranteed na meron silang solution sa problema ko so bakit dadagdag pa ako sa problema nila. So yun sa hiya atsaka yung parang parang wala naman gamit kung ishishare ko yung problems ko sakanila, so di na ako nagshishare sa kanila. Yung ganun lang na. (Respondent 5)</p> <p><i>(For me, I help them because I want them to help me when I have a problem, but sometimes when I have a problem I also want someone to help but they are also busy, why should I give them a problem when they are busy now. Then it is not guaranteed that they have a solution to my problem so why should I add to their problem.)</i></p>	<p>I offer help to other people because I know the feeling of having no one, and I don't like other people to experience the same feeling.</p> <p>I feel that when I tell other people about my problem, I will only make them feel worried.</p> <p>Even if other people will not tell me, when I see them sad, I feel like the person needs me.</p> <p>I think sharing my problems with people will make them feel stressed.</p> <p>I don't feel like sharing with other people my feelings.</p> <p>It is weird for me to tell/share my problems with other people.</p>
Inclination to take care of others	<p>I feel weird if I don't take care of someone, coz uhm, im so use to doing it... and like even now na murag kanang wa koy constannt na gibantayan jud kanang muara na ko, unsa man buhaton nako, kay wa man koy giampingan gid. (Respondent 4)</p> <p><i>(I feel weird if I don't take care of someone because I'm used to doing it. Now that I don't have someone to really look after constantly, I feel like there something is missing. I don't know what to do when I'm not taking care of anyone.)</i></p>	<p>It feels tiring to always help other people.</p> <p>Helping other people sometimes makes me feel burdened.</p> <p>I sometimes feel burdened at the same time it feels fulfilling whenever I help other people.</p> <p>At some point, helping other people is tiring, especially when no one notices your efforts.</p> <p>When I do not take care of other people, it felt weird.</p> <p>I am used to having someone that I will take care of.</p>

* Items with asterisk are reverse-scored

Prioritizing others over self. Respondents are also sensitive to the feelings of people around them, and most tend to put the feelings of others before their own. They also tend to not ask for help from others even if they are in need as they do not want to bother other people and to pass on their problems to them. They also see themselves as strong and that they can handle their problems very well.

Inclination to take care of others. Lastly, the participants reported that they naturally take care of other people; not taking care of others feels unusual to them. Since taking care of others sometimes makes them feel tired and overwhelmed, they realized that setting boundaries and prioritizing self-care is important.

A total of 194 items were generated from the FGD (see Table 1 for the sample items). Subject matter experts (SMEs) were invited to examine the items to improve the content validity of the scale. The SMEs consisted of six (6) psychologists who have been practicing family therapy from 5 to 38 years. Practicing licensed psychologists with a minimum of five years of experience in conducting family therapy was deemed suitable criteria for experts. Filipino family psychologists understand the dynamics of Filipino families as most of them have conducted studies on traditional and non-traditional families (Tarroja, 2010).

The SMEs were asked to review the items and to identify potential problems – such as confusing items or instructions, objectionable content, or lack of items in an important content area. An initial 194 items were evaluated. The number of SMEs who marked each initial item as "essential" was noted for the content validity ratio (CVR). The CVR is an item statistic useful in the rejection or retention of individual items and is internationally recognized as the method for establishing content validity (Wilson, Pan, & Schumsky, 2012). According to Lawshe (1975) for five (5) to seven (7) panel members, a minimum CVR value of 1.00 is required, based from the calculations for the CVR critical based on exact values. Items meeting the minimum CVR were retained in the final form, while items lower than 1.00 were deleted (Lawshe, 1975). After computing for the CVR, 173 items were removed for not satisfying the 1.00 threshold. This resulted in a 21-item provisional *tagasalo* scale with a 5-point Likert response scale (1 = strongly disagree to 5 = strongly agree) that is ready for pilot testing.

Phase 2: Pilot Testing and Exploring Dimensionality

The second phase involved an initial 706 survey participants; of these, 565 respondents with valid questionnaires were included in the analyses. Majority of the participants were female (63.2%). Mean age was 20 years old ($SD = 3.07$). Seventy six percent (76.4%) of the respondents were based in Luzon while eleven percent (11.1%) were based in Visayas and twelve percent (12.3%) from Mindanao.

The *tagasalo* personality scale consisting of 21 initial items had a Cronbach's alpha of .86. After checking the internal consistency, the researchers analyzed the item-total correlations of the 21 potential scale items to determine which items should be included in the exploratory factor analysis. Five (5) items had item-total correlations of less than .35 and were dropped from further analyses as shown in Table 2.

Exploratory Factor Analysis and Reliability of the Scale

Exploratory factor analysis was conducted on the remaining 16 items. Before undertaking factor analysis, we considered the Kaiser-Meyer-Olkin Measure (KMO) of Sampling Adequacy to determine whether the data is suitable for factor analysis. Kaiser (1974) recommended that KMO values between 0.8 and 0.9 sufficient; the KMO value for this study is 0.91 indicating that the current sample is suitable for factor analysis. Also, Bartlett's test of Sphericity was significant ($p < .005$), indicating that the variables are related. The rotation method used for exploratory factor analysis was Varimax as it tends to produce factor loadings that are either very high or very low, making it easier to match each item with a single factor (Brown, 2009).

Item factors were then assessed and items that had a loading of at least 0.35 on one factor and/or a loading approximately twice as strong on the conceptually appropriate factor as on any other factor were retained. More so, the retained items should not have major cross-loadings between factors, and the primary factor loading should be at least 0.20 larger than the secondary loading (Hair, et.al., 2019). Three items, namely items 4, 10, and 15, had cross-loadings with less than 0.20 differences between loadings and an additional item (item

Table 2. Item-Total Correlations of the 21 Items in Initial Tagasalo Scale

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
1. I offer help to other people because I know the feeling of having no one, and I don't like other people to experience the same feeling.	83.87	86.052	0.494	0.344	0.862
2. When people are asking for help it is difficult for me to say no.	84.23	87.480	0.276	0.201	0.870
3. I hate being responsible and yet I still take responsibilities when I am expected to be responsible.	84.34	88.927	0.173	0.131	0.874
4. When there is conflict in my family I listen to the whole story and do not take sides.	84.22	85.117	0.430	0.302	0.864
5. When there is a conflict in my family, I try to help them to patch things up.	84.27	83.146	0.510	0.437	0.861
6. I take initiative to help my parents.	84.21	85.860	0.324	0.181	0.869
7. If I will not help my family I feel like I am a bad person.	84.11	85.389	0.472	0.354	0.862
8. I think it is important to have a healthy balance between helping others and taking care of self.	83.71	89.862	0.239	0.218	0.869
9. I don't find it a hassle to take care of someone/somebody.	84.63	84.329	0.471	0.345	0.862
10. I feel fulfilled whenever I am able to help other people.	83.84	85.433	0.593	0.463	0.859
11. I like serving other people even if I feel tired sometimes.	84.33	82.913	0.557	0.427	0.859
12. I take care of my family.	83.83	85.426	0.568	0.478	0.860
13. When my family has problems, I listen to them.	83.94	83.603	0.623	0.567	0.857
14. I am used to helping my friends, especially when I know they have a problem.	84.01	84.049	0.629	0.540	0.858
15. I am used to helping my family especially when I know they have a problem.	84.14	82.486	0.633	0.571	0.856
16. When helping other people, I tend to do it for others and for myself.	84.12	83.696	0.622	0.485	0.858
17. I help other people as long as I can.	83.86	85.033	0.583	0.501	0.859

Table 2. Item-Total Correlations of the 21 Items in Initial Tagasalo Scale

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
18. When I feel burnt out for taking care of other people, I tend to avoid being involved.	84.62	91.811	0.023	0.103	0.881
19. I don't let my family or friends deal with their problems alone.	84.21	83.438	0.604	0.498	0.858
20. I offer help to other people whenever I know they have problems.	84.18	82.623	0.648	0.573	0.856
21. Other people ask help from me.	84.25	85.107	0.487	0.375	0.862

19) did not meet the criteria of having a significant loading with at least a 0.20 difference from loadings on another factor. All four (4) of these items were dropped from the analyses.

A final round of factor analysis was conducted with the remaining 12 items and a two-factor structure emerged from the 12 items that make up the *Tagasalo* Scale. The factor loadings of the items in the *tagasalo* personality scale are presented in Table 3. The two-factor structure explained 53.5% of the variance in the data. Factor 1 consisted of eight items and was deemed “taking care of other people” since all of the items were related to respondents’ helping behavior. Factor 2 consisted of four items showing that the *tagasalo* is someone who takes care of the family.

Scale Optimization

The correlation between these two factors revealed that Factor 1 and Factor 2 have a significant positive, and moderate correlation, $r = .54$, $p < .001$. Once it was decided to use the two factors with 12 items, an inter-item correlation was conducted for both factors (subscales). In Tables 4 and 5, the values in the column labeled Corrected item-total Correlation are the correlations between each item and the total score from the questionnaire. On a reliable scale, all items should correlate with the total. The researcher used the advice of Field (2009)

Table 3. Factors and Factor Loadings of Items in the Tagasalo Scale

	Factor	
	Factor 1	Factor 2
	Taking care of other people	Taking care of family
Item 14 I am used to helping my friends, especially when I know they have a problem.	.740	.262
Item 17 I help other people as long as I can.	.739	.147
Item 20 I offer help to other people whenever I know they have problems.	.738	.247
Item 16 When helping other people, I tend to do it for others and for myself.	.703	.204
Item 21 Other people ask for help from me.	.676	.095
Item 11 I like serving other people even if I feel tired sometimes.	.674	.168
Item 1 I offer help to other people because I know the feeling of having no one, and I don't like other people to experience the same feeling.	.543	.233
Item 9 I don't find it a hassle to take care of someone/somebody.	.523	.252
Item 5 When there is a conflict in my family, I try to help them to patch things up.	.160	.768
Item 7 I take initiative to help my parents.	.132	.762
Item 12 I take care of my family.	.282	.749
Item 13 When my family has problems, I listen to them.	.325	.706
Cronbach's alpha (factors)	.847	.780
Cronbach's alpha (overall)		.869

Note: Figures in boldface are largest factor loadings for each factor

Table 4. Item-Total Correlations – Taking care of other people

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
i1	29.04	17.899	.489	.262	.839
i9	29.80	16.858	.486	.280	.843
i11	29.50	16.077	.600	.385	.827
i14	29.19	16.730	.678	.485	.818
i16	29.29	16.886	.611	.426	.825
i17	29.04	17.197	.628	.422	.824
i20	29.35	16.204	.669	.487	.818
I21	29.42	17.042	.540	.352	.834

Table 5. Item-Total Correlations – Taking care of the family

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
i5	13.15	3.680	.585	.347	.736
i7	12.99	4.291	.551	.319	.743
i12	12.71	4.503	.628	.407	.713
i13	12.82	4.249	.607	.386	.715

to look for items with less than 0.35 to identify if any item does not correlate very well with the overall scale. Item-total correlations for all items are above 0.35.

The 12 items were retained - with 8 items for helping other people and 4 items for influencing the family dynamics. For the subscales, the reliability coefficient (Cronbach's α) is 0.847 and 0.780 for taking care of other people and taking care of the family, respectively.

DISCUSSION

The results indicated that the *Tagasalo* Scale developed for this study has favorable psychometric properties. The scale yielded high internal consistency in the responses across the different items. Although the scale construction process used in this study was a bottom-up design, where items were constructed from the accounts of

the persons with *tagasalo* characteristics themselves, the themes that came out from the FGD from which items were constructed were similar to the *tagasalo* characteristics previously identified by Udarbe (2001); i.e., the urge to assume responsibility, being a mediator, sensitivity to the feelings of others, and, the desire to take care of others. However, these different themes merged into the two overarching themes that characterize the context and receiver of *pananalo* by the *tagasalo*, that is, taking care of other people and taking care of the family. Most of the items of the scale converged on Factor 1 or taking care of other people. In this dimension, the *tagasalo* takes care of another person that is not a family member. The *tagasalo* tends to serve, help, and take care of other people, especially those who have a problem or are in need regardless of whether the person directly asks for their help or not. This is somewhat similar to the characteristics of a compulsive *tagasalo*, who has the tendency to feel obligated to take care of other people (Carandang, 2001). For them not to experience burnout, the *tagasalo* are willing to offer and serve other people within the limits of their capabilities (Udarbe 2001). The second factor is taking care of the family. In this dimension, the *tagasalo* has the initiative to take care of and help their parents and other members of the family. They also value maintaining harmony in the family and are willing to listen whenever someone in the family has a problem.

This study generated a scale that proposes to evaluate the *tagasalo* in two dimensions, i.e., (1) taking care of other people and (2) taking care of the family, thereby providing a theoretical framework for *tagasalo*. This two-dimensional framework proposes that *tagasalo* is manifested as a prosocial behavior wherein the individual generally takes care of people around them, may it be non-members or members of their family. Using this framework has valuable implications for our understanding of the *tagasalo*, such as in providing psychological support to enable more problem-specific interventions, and . helping the *tagasalo* gain a better understanding of themselves.

The two-dimensional framework of *tagasalo* can also be considered vis-a-vis the two classifications of the other in Kapwa theory. The theory proposes that the other can be categorized as *Hindi ibang tao* (HIT) or *Ibang tao* (IT) (Enriquez, 1978). Enriquez (1978) surmised that the treatment of HIT and IT could range from

pakikitungo (IT) to pakikiisa (HIT). Interactions become more personal from pakikitungo to pakikiisa. Building on this idea, the dimensions of Taking care of Family and Taking Care of Others may indicate different levels of pananalò. For instance, the *tagasalo* may exhibit a higher degree of caring for the family than others. However, this proposed interpretation needs to be tested in future research. An alternative explanation could be that the dimension identified in the current study simply shows two forms of pananalò where one is directed to the family and another where care is directed towards others. Either way, it is noteworthy that the dimensions identified in the current study reflect the core assumption of *kapwa* regarding the unity between the self and others (Enriquez, 1978). That is, at the very least, the *tagasalo* is consonant with the notion of oneness with others.

This study explored the manifestation of *tagasalo*. It shows that being *tagasalo* is not only limited within the family but is also relevant in interacting with other people. By creating a scale for *tagasalo*, this study also provides empirical evidence that shows the existence of *tagasalo* personality among Filipinos.

The new *tagasalo* scale was not patterned after existing scales of the same construct. Instead, a sequential exploratory design utilizing both qualitative and quantitative methods was used to create items and test for validity and reliability. Although the current scale shows an overlap with the scale developed by Garcia (1999) (e.g. items on guilt, personal distance, parental acceptance, and social support), the current scale goes beyond these by showing that *tagasalo* is demonstrated to both family members and others.

Limitations and Recommendations for Future Research

The developed scale supports the existence of *tagasalo* in the Filipino experience. The scale also provides a new understanding and a new framework for *tagasalo* -- extending the prosocial behavior of the *tagasalo* outside the family. Although the developed *tagasalo* scale provides good evidence for the construct, with a sample that included participants from different parts of the country, it has several limitations. First, the perspective used for developing the items was from college students, with ages ranging from 18 to 22 years old. There might be nuances in the experiences of *tagasalo* across age

which may lead to more items and more dimensions for the scale. For example, exhibiting *pananalo* by providing for the family and being the breadwinner may be more common to older *tagasalos* than younger ones. On the other hand, doing household chores and being obedient to parents to exhibit *pananalo* may be more common in younger *tagasalos* than older ones. Future research could replicate the study and widen the age range of the participants. Second, the *tagasalo* scale can be subjected to further analysis to validate and improve the scale.

The developed scale is a self-report scale. Future researchers might want to create a peer-report scale for *tagasalo*, and perform consensual validation between the self-report scale and peer-report scale. Additionally, although this study has developed a scale that measures *tagasalo*, it is not yet clear whether *tagasalo* is a personality trait or a social construct. Researchers might want to explore how *tagasalo* compares and is distinct from other Filipino personality traits. An empirically supported conceptualization of *tagasalo* has both theoretical and practical utility. Thus, it is important to continue efforts in understanding this indigenous construct given its relevance to Filipino psychology.

Conclusion

This study developed a *Tagasalo* Scale that validated the definition of *tagasalo* using sequential exploratory mixed-method design. An FGD was conducted among students identified as demonstrating the *tagasalo* personality based on Udarbe's (2001) study to provide a clear picture of the experiences of the *tagasalo*. Data from the FGD was used to create the initial 194 items of the *tagasalo* scale. Content validity tests were performed to reduce the items and to come up with the provisional *tagasalo* scale with 21 items. The psychometric properties of the items were evaluated, and an EFA was used to evaluate the dimensionality of the scale. The final scale is composed of 12 items. The content validity of the items was verified by subject matter experts. The items also show excellent internal consistency. The extracted dimensions of *tagasalo* from the EFA included (1) taking care of other people, and (2) taking care of the family. Through other validation techniques, the two-factor model of *tagasalo* derived from this study may receive further support.

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