

Construction of the Scales (Myanmar Version): the Prosocial Behavior Scale, the Religiosity Scale, and the Perceived Parent Type Scale

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Abstract

The purpose of present research is to construct Myanmar version of the scales: (Prosocial Behavior Scale; Religiosity Scale; Perceived Parent Type Scale). The original test items of Prosocial Behavior Scale and Religiosity Scale were studied and the individual item was translated into Myanmar. Moreover, the items for Perceived Parent Type Scale were written based on the study of Jeffries (1987, 1990, 1993). In this research, including three scales were administered to a group of 275 subjects in Taunggyi University to carry out an item analysis. According to the item analysis results, all of the items of each scale were significant at .001 level. Finally, to examine Cronbach's Alpha coefficients for the internal consistency and test-retest reliability were computed for each scale. According to the results, the Alpha coefficients were .78 for the Prosocial Behavior, .70 for the Religiosity, and .87 for the Perceived Parent Type. Test-retest reliability was .66 for the Prosocial Behavior, .63 for the Religiosity, and .53 for Perceived Parent Type. In sum, the item analysis shows that each resulted item of these scales can discriminate between high scoring individuals and low scoring individuals. Moreover, it was found that each scale has relatively good internal consistency.

Key words: Prosocial Behavior, Religiosity and Perceived Parent Type

Introduction

Prosocial behaviour, or "voluntary behaviour intended to benefit another", consists of actions which "benefit other people or society as a whole, such as helping, sharing, donating, co-operating, and volunteering.

It can also be referred to as a broad category of behaviours that includes any action that provides benefit to others like following rules in a game, being honest and cooperating with others in social situations. These actions may be motivated by empathy and by concern about the welfare and rights of others, as well as for egoistic or practical concerns (Eisenberg, Fabes and Spinrad, 2006).

Many scholars on the topic of prosocial behaviour have put a lot of times and great effort into understanding psychosocial predictors of prosocial behavior because they realized that prosocial behaviour is a desirable in determining the health and progress of a group, an organization, a society or even a nation.

Nowadays, there are numerous negative behaviours that can easily be seen from daily media over the world. A lot of problems related to youth's behaviour have been increasing such health risk behaviours as fighting, smoking, drinking, drug addition, gambling, game addition, internet addition and luxurious lifestyle in Myanmar and neighbouring countries (Kittisuksathit, Mahaarcha, Gray, & Rakumnuay kit, 2006).

While young people have often been described as egocentric and selfish, they acts of altruism are, however, plentiful (Santrock, 1996). Most of the studies have paid attention to problem behaviours extensively, contrary to prosocial and moral behaviours of youth have been much less studied. A majority work has been done in the area of behaviour among youth in which probably excludes the humanitarian functions of religion, such as altruism, empathy, and volunteerism (Erickson, 1992), although researches linking religiosity and youth behaviour have typically emphasized the strong impact of religious involvement on negative behaviours (Johnson, 2009; Hardy & Carlo, 2005).

Bonner, Koven, and Patrick (2003) also found that both religiosity and general spirituality are positively correlated with prosocial behaviour. They suggested that this was

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because people's spiritual or religious beliefs help them feel more personally fulfilled and worthy, leading them to participate in activities that heighten their levels of self-actualization, including prosocial behaviour.

Jeffries (1987, 1990, 1993) had also pursued the question of the love adolescents feel for their parents. Based on the writings of St. Thomas Aquinas, Jeffries's model suggests that love for one's parents consists of two basic components: attraction and virtue. Each component in turn consists of five factors. To the extent that feelings of attraction and virtuous behaviours occur, adolescents also feel loved by their parents, experience happiness and satisfaction with this relationship, indicate high self-esteem, trust other people, and behave in an altruistic way. This and other studies provide evidence that positive parent-child relationships are of vital importance to the success of subsequent interpersonal relationship.

In other words, only few researches from a social psychology perspective have actually investigated prosocial behaviour among University students in Myanmar. For this reason, the essence of this study is to construct the prosocial behavior scale, the religiosity scale and the perceived parent type scale.

Method

Participants

A group of 275 subjects used for the item analysis under study included first, second, third and final year students from Taunggyi University. This subject group consisted of 69 males and 206 females. The ages of the subjects arranged from 16 to 23.

Procedure

To conduct an item analysis for this study, the original scales of the Prosocial Behavior Scale, the Religiosity Scale, and the Perceived Parent Type Scale were administered to the respondents. And then, the test instruction was asked to read to them. The responses of the subjects were scored and total score of the test was obtained. The scores of the respondents were arranged in descending order of the respondents. From this list the upper 27% were taken as high group and lower 27% as a low group. Then, the Chi-square method was used to find out whether or not there were any significant differences between the two groups on each item. This Chi-square (χ^2) method was computed by using the following formula;

$$\chi^2 = \sum \frac{(O-E)^2}{E}$$

Measure

Prosocial Behavior Scale. The prosocial behavior scale is a 12-item developed by Afolabi 2013. The development of the scale evolved from texts and the review of literature. Following a thorough review of related literature, the items for the scale were derived from theories and features of helping people. Each statement is evaluated on a Likert 5-point scale ranging from 'strongly agree to strongly disagree'. Description of items No. 2 and 4 are not so much experienced for Majority of Myanmar University Students from Myanmar cultural context. So, these two items were replaced by new items applicable to Myanmar cultural context.

The Religious Scale. The scale has three factors/ composites which includes religious salience or commitment (e.g., How important is religious in your life?) "not at all important" to "very important"; religious activity or involvement (How often do you go to church or pagoda?) "never" to more than one week"; and religious identity (I am a spiritual person, I practise my religion, My faith never deserts me during hard time, My faith makes me who I am) "very much unlike me" to "very much like me". Each statement is evaluated on a Likert 5-point scale.

The Perceived Parent Type. This scale was newly developed by the researcher based on Thomas Aquinas Jeffries's model (1987, 1990, 1993) which suggests that love for one's

parents consists of two basic components: attraction and virtue. Jefferies conceptualized that each component in turn consists of five factors. To the extent that feelings of attraction and virtuous behaviors occur, adolescents also feel loved by their parents, experience happiness and satisfaction with this relationship, indicate high self-esteem, trust other people, and behave in an altruistic way.

Having based on above factors, the researcher developed test items. This scale has 10 items and each item is evaluated on Likert 5 point scale ranging from strongly disagree to strongly agree.

Results and Discussion

Table 1, 2 and 3 present the results of item analyses conducted for the 12 item prosocial behavior scale, 7 item religiosity scale, and 10 item perceived parent type scale. According to the results, it was found that each item can be discriminated between high-scoring respondents and low-scoring respondents on prosocial behavior scale, religiosity scale and perceived parent type scale. As shown in table 1, 2 and 3 all of the items were significant at .001 levels. Thus, this study is an appropriate measure for the Myanmar cultural setting.

Table 1. Showing the Chi-square values for the Prosocial Behavior Scale

Scale Item	Statements	χ^2 value	Significance level
1	Donated time to a charitable organization that gives assistance to needy people	37.15	***
2	I have helped people who are in accidents and sent them to hospital.	15.61	***
3	Donated blood or any other medical item.	46.53	***
4	I have worked at a volunteer to help the victims of natural disaster.	48.26	***
5	Lent a possession, such as a book, record, or car to a friend or relative.	51.05	***
6	Helped someone move into a house.	78.06	***
7	Had a talk with a friend or relative about a personal problem he or she was experiencing	66.23	***
8	Looked after a person's plants, mail or pet while he or she was away.	63.27	***
9	Gave directions to a stranger.	80.64	***
10	Opened a door for someone who had his or her arms full.	57.29	***
11	Helped a stranger with a stalled car by providing jumper cables or calling for assistance.	77.39	***
12	Provided assistance to a stranger who had fallen over or appeared to be ill.	89.98	***

*p>.05, **p> .01, ***p> .001

Table 2. Showing the Chi-square values for the Religiosity Scale

Scale	Statements	χ^2 value	Significance level
1	How important is religion in your life?	83.31	***
2	How often do you go to church or pagoda?	54.68	***
3	How often do you attend church or pagoda related activities other than worship services or meditation?	65.77	***
4	I am a spiritual person	77.11	***
5	I practice my religious	67.21	***
6	My faith never desert me during hard time	71.50	***
7	My faith makes me who I am	40.98	***

*p>.05, **p> .01, ***p> .001

Table 3 . Showing the Chi-square values for the Perceived Parent Type

Scale	Statements	χ^2 value	Significance level
1	My parents are: very respected and esteemed persons.	72.76	***
2	usually my companions when I study, play, and exercise.	57.91	***
3	keeping their promise as they said.	112.46	***
4	warm and kind person. They never shout at us and scold us.	81.66	***
5	persons who comfort the children when they feel sad and empathize when they happy.	121.75	***
6	patient and forgiving person who provide the poor and needy people.	61.76	***
7	rudent persons who use reason to benefit them.	86.85	***
8	never has by us towards the children whether older or younger.	120.77	***
9	are persons with great fortitude, said by others.	58.62	***
10	keep their temperance and respected by others.	70.37	***

*p>.05, **p> .01, ***p> .001

Evaluation of Test Reliability

In order to examine internal consistency reliability of the Prosocial Behavior Scale (PSB), the Religiosity Scale (RS), and the Perceived Parent Type Scale (PPT) and the data were put into a database in the Statistical Package for the Social Science (SPSS 16.0 version). Two hundred and seventy five participants used in item analysis were also used for reliability estimates of Prosocial behavior scale, Religiosity scale and Perceived parent type scale. Then coefficient alpha available in SPSS was used to calculate the internal consistency reliability of the Prosocial Behavior Scales, the Religiosity Scale, and the Perceived Parent Type Scale.

Test-retest reliability

Test-retest reliability means the reliability of test scores by repeating the identical test on a second occasion. For test-retest reliability procedure, Pearson 'r' was performed, in which the same subjects and the same scales were conducted twice two-week apart. The results of test-retest reliability were shown in the following table 4 comparing with the results of Cronbach alpha value.

As shown in Table 4, the number of items, the values of internal consistency reliability coefficient and test-retest reliability coefficient

No	Scale	Item No	Internal consistency reliability (Alpha)	Test-retest reliability (Alpha)
1.	Prosocial Behavior	12	.78	.66
2	Religiosity	7	.70	.63
3	Perceived Parent Type	10	.87	.53

Conclusion

The primary purpose of this study was to develop Myanmar version of the Prosocial Behavior Scale and the Religiosity Scale, based on a translation of Afolabi (2013), Perterson and Seligman (2004), original instruments. However, it is an English expression and may not be appropriate for Myanmar cultural context. Moreover, the items for Perceived Parent Type Scale were written based on the study of Jeffries (1987,1990,1993).

To produce the final version of the scales, the data were analyzed using item analysis program. For each test item, the Chi-square was used to find out the significance level. According to the results, all of the items on each scale were significant at .001 level. This study presents an appropriate measure for the Myanmar cultural setting.

The reliability coefficients were found to be .78 for the Prosocial Behavior Scale, .70 for the Religiosity Scale, and .87 for the Perceived Parent Type Scale. As the results, test-retest reliability coefficients were .66 for the Prosocial Behavior Scale, .63 for the Religiosity Scale, and .53 for Perceived Parent Type Scale. Moreover, these scales showed that each Myanmar version scale of the prosocial behavior, the religiosity, and the perceived parent type is an appropriate measure for the Myanmar cultural setting.

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