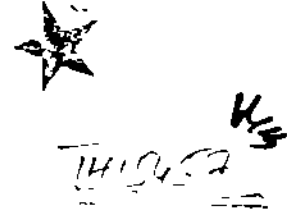


**IMPACT OF SOCIAL COMPARISON AND PERCEIVED EMPATHIC
SELF EFFICACY ON PROSOCIAL TENDENCIES AMONG UNIVERSITY
STUDENTS**



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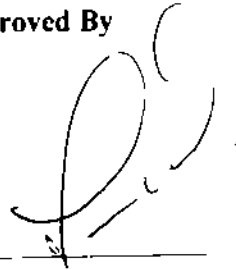
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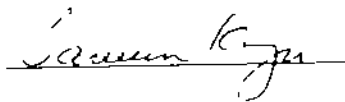
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Dean Faculty Social Science

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DEDICATION

*I would like to dedicate my manuscript to my Fathers, **Iftikhar Hussain Awan** and my father-in-law **Malik Hakam Khan** as they are sole reason of my quest and inspiration in my life*

*Second dedication is for my daughter **Hamnah Malik**, the sacrifice she made for me in terms of time to help me complete my thesis*

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ABSTRACT

The present study intended to explore the impact of social comparison and perceived empathic self-efficacy on prosocial tendencies of university students. The sample consisted of 400 university students with equal number of males (n = 200) and females (n = 200) with the age range of 18-22 years. These students were selected randomly from four universities of Islamabad. Instruments used in the study were Scale for Social Comparison Orientation (INCOM), Prosocial Personality Battery (PSB) and Perceived Empathic Self-efficacy scale (PESE). Reliability of all scales was found to be statistically significant. Regression analysis revealed that social comparison orientation and perceived empathic self-efficacy are strong predictors of prosocial tendencies. Results suggested no gender differences regarding social comparison orientation, perceived empathic self-efficacy and prosocial tendencies among university students. It was also seen that students living in nuclear families had more social comparison orientation, perceived empathic self-efficacy and prosocial tendencies as compared to students living in joint family system.

INTRODUCTION

CHAPTER 1

INTRODUCTION

Cooperative forms of behavior such as sharing and helping are considered to be the hallmark of social competence among all individuals particularly adolescents and adults. These behaviors help to differentiate humans from other species and provide them with higher coping skills in terms of interdependence. They are also referred to as prosocial behaviors and are essential ways of behaving that particularly benefit others. Prosocial behaviors comprise of those actions that are directed to accomplish another individual's need for support or to help them gain positive outcomes for sake of welfare or some external benefit. In everyday life, this can be done either by offering donations or reassurances, being there in other's time of need, compassionate sharing and providing physical assistance and support to others. Interestingly, individual prosocial behavior contributes not only to other's well-being but also preserves our own interest too.

Studying antecedents of prosocial behaviors in the transient phase of life can prove to be insightful and helpful to society. Various studies have shown that through prosocial actions, adolescents can not only develop empathic insight but also learn to prioritize their tasks and value their relationships by developing healthy social and coping mechanisms (Penner, Dovidio, Piliavin & Schroeder, 2005; Weinstein & Ryan, 2010). Prosocial development is related to number of constructive effects for youth including educational achievements, enhanced confidence, improved relations with others and increased social skills.

Terms of helping behavior and altruism have been used interchangeably with prosocial behaviors and have been elaborated with same determinants (Taylor & Wood 2013). The idea that people display consistent and stable differences in prosocial tendencies has been a source of debate as well as widely acknowledged fact for a long time (Fisenberg, Eggum & Guinnta 2010). A more current approach, however, is that these tendencies are relatively constant and innate in an individual's life. Robust evidence has suggested that there is an enduring consistency in prosocial dispositions and personality (Penner et al. 2005). A research conducted by Lorena (2011) on prosocial personality traits and motivational helping on 91 participants revealed that in the helping task 43% did not help and 57% chose to help. Those who chose to help were those individuals who had greater empathic concern and their motivation was purely altruistic. Conclusively, people generally choose to help because they have internal predispositions to do so.

In contrast to wealth of western research on adolescent prosocial traits, very few studies have been done with respect to Pakistani adolescents. Although, many studies on bullying, rebellion and uncouth behaviors among adolescents can be found but very few study the predictors of prosocial behavior in adolescents. For example, Iaved and Anila (2015) revealed that several factors influence prosocial behavior in adolescents with prevalent gender and age differences. Even though these studies are ground-breaking in their own terms, they do not exploit intrapersonal skills such as prosocial standards, social comparison orientation, moral reasoning, and empathy. It is generally observed that prosocial development and tendencies largely have taken complete hold by the time individuals reach puberty. They are more disposed to have established a set of norms to

facilitate their actions and they tend to compare themselves with each other to increase prosocial tendencies

These prosocial tendencies are influenced by a number of antecedent variables like prosocial norms, pragmatic values, empathy dimensions, motivations, attitudes and other socio-demographic variables (Siu, Shek & Lai, 2011; Weymans, 2010). Number of experiments and correlational studies have supported the view that empathy is not only positively correlated to helping behavior but also predicts it (Batson, Eklund-Chermok, Hoyt & Ortiz, 2007). Rossella, Maria and Elisabetta (2014) conducted a study on 302 Italian adolescents to explore humor styles, prosocial tendencies, and empathic/social self-efficacy and found a significant relationship concluding that adolescents reported low levels in empathic self-efficacy and high levels in social self-efficacy and they were most likely to adopt helping behavior mostly in emotionally critical circumstances. They also explored that boys tend to help more in public situations and girls tend to help more in emotionally evocative circumstances. Thus, strong research evidence suggests empathic concern and its perception as a predictor of prosocial tendencies.

Social comparison theory explains the orientation of people to compare themselves to others and in turn predict their future behavior. It reveals that people who have a strong orientation to compare themselves to others have a tendency to help others less due to their self-focusing activities (Kassin, Fein & Markus, 2008) whereas other researchers such as Guzman, Jung and Anh (2012) conducted research on perceived social support networks and prosocial tendencies and found out that social support was directly and positively correlated with altruistic prosocial tendencies, and directly and negatively correlated with public prosocial tendencies. Nevertheless, orientation of an

individual to compare him to others was found to be strongly correlated to prosocial tendencies

Therefore a gap in literature exists regarding the impact of social comparison orientation on prosocial tendencies and its relation with perceived empathic self-efficacy. Thus, current study would explore this gap along with certain demographic variables too. Among the many researches that explore the content of social comparison orientation, perceived empathic self-efficacy and prosocial tendencies on adolescents, differences have been found on two demographic variables in particular namely gender and family system. Differences in gender and family systems tend to bring significant changes in adolescent's life and predict their future directions. Thus the current study will also explore the differences in three variables regarding age and family set-up.

Social Comparison Orientation

Social world comprise of a complex system of interchangeable variables that influence our actions and reactions. Individuals need to continuously evaluate one's beliefs and opinions in relation to others to have better ecological and psychological chance. Brickman & Bulman (1977) regarded social comparison as essential part of social interactions. The process of relating information about others with self is called social comparison (Woods, 1996). Social comparisons provide evidence and standards for people to improve and enhance self (Taylor & Libel, 1989). People frequently engage in social comparisons. Whenever they get relevant information about actions and reactions of people, they relate and associate this information to themselves (Dunning & Hayes, 1996).

The proposition of social comparison orientation underlies those stable traits in people which motivate them to compare more or less to others across various social domains. Studies have shown how high and low comparers differ in their interpretation of comparison information (Buunk, Ybema, Gibbons & Ipenburg, 2001). An individual having increased need of social comparison is sensitive to behaviors of others, has uncertainty about self and is motivated to overcome this self-uncertainty. A negative correlation was found between social comparison orientation and self-esteem and positive correlation between social anxiety, neuroticism and depression (Buunk & Gibbons 1999).

Researchers have evaluated the frequency of social comparison orientation in daily life. Gilbert, Price and Allan (1999) illustrated that need to compare is very ancient and proved to be innate but the extent to which people compare differs in individuals. Cross-cultural studies have shown that U.S. people were more comparison oriented than European people (Gibbons & Gerrard 1995).

Festinger's Social Comparison Theory Leon Festinger proposed theory of social comparison in 1954. The main assumption of this theory is that people are motivated to assess their thoughts and abilities. During evaluation process they try to compare themselves with others. Festinger (1954) suggested that group uniformity and social comparison are correlated. People compare themselves with those whom they consider superior and thus are motivated to improve themselves and their abilities.

The main idea of Festinger's theory is that individuals are more likely to compare themselves with similar people, which he called "similarity hypotheses". Goethals and

Darley (1977) explained similarity in terms of attributes. Therefore comparisons are more effective when relevant attributes are shared with person with whom comparison is made. The comparison could be upward and downward. An upward comparison relies on relating our own behavior to someone who is superior to us in any way. A downward comparison occurs when an individual evaluates his/her standing to someone who is worse off than us (Baumeister, 2008). According to Wills (1981), people would prefer making upward comparison if given choice.

Downward Comparison Theory Wills (1981) explained the downward comparison theory as defensive strategy for self-evaluation. According to this theory, person going through negative affect can enhance their well-being by comparing themselves with those who are less fortunate. Research has suggested that upward comparison can lower self-worth whereas downward comparison can promote self-confidence (Gibbons, 1986).

One study of downward comparison suggested that patients had slight positive tilt towards those who suffered similar disease and also who were in worse condition than themselves (DeVillis, 1991). Downward comparison provides an adequate way to increase self-esteem and a coping mechanism to enhance the mood (i.e., increased positive affect).

Social Cognition and Social Comparison The social cognition approach explains the conscious and controlling processes of the comparison mechanism. Social cognition approach suggested that comparison process was an automatic process occurring without consent. Research suggested that these unconscious comparisons affect an individual's cognitive and emotional state (Gilbert, Giesler & Morris, 1995). It suggests how capable

one feels to complete a given task. It further explains that an individual feels more capable to complete the task if he/she had positive experience in the past in similar task, therefore increasing one's self-efficacy.

Modern Social Comparison Recent developments in the area of social comparison have stressed on other factors like personality variables that may lead to social comparison (Olson & Evans, 1999; Wheeler, 2000). Research has demonstrated relationship between personality and frequency of social comparison. People high in extraversion and low on agreeableness were likely to make downward comparison, whereas people high on agreeableness were more likely to engage in upward social comparison (Olson & Evans, 1999). In addition, recent developments in social comparison theory have also focused on importance of social identity theory in comparison process. Social identity theory suggests that groups compare their situations with other groups. Recent social comparison research has focused on role of group's membership and social identity in social comparison processes (Brewer & Weber, 1994; Brown, Hinkle, Fox-Cardamone, Maras & Taylor, 1992; Mussweiler, Gabriel & Bodenhausen, 2000). Thus, social context also plays significant role in social comparison processes.

Factors of Social Comparison Orientation

The dual purpose of social comparison is ironic and informative simultaneously. It not only helps individuals to get to know others but also provides wealth of knowledge about self. Researchers have identified three primary motives for social comparison: self-evaluation, self-improvement and self-enhancement.

Self-evaluation is important in social comparison as it explains how individuals engage in social comparison process. People mostly choose comparison targets that are similar to them for self-evaluation because they think it will ensure the accuracy of evaluations that they make and will in return increase one's self-worth (Thornton and Arrowood, 1966). Festinger suggested that people choose similar comparison targets and avoid dissimilar ones. Dissimilar comparison targets lead to ambiguity and would not lead to accurate self-evaluation.

Self-enhancement motivates a person to feel good about self and maintain self-esteem. Self-enhancement includes an innate liking for constructive over destructive self-views (Wood, 1989). In self-enhancement comparison motive, people prefer to choose downward comparison because such comparison would enhance one's self-views (Wills, 1981). For example, women whose health had been in danger by recent diagnosis of breast cancer compared themselves mostly with those patients whose state was far more serious (Wood, Taylor, & Lichtman, 1985).

In self-improvement motive, individuals learn to improve a particular attribute. People use social information to learn about their abilities and improve them through social comparison (Brickman & Bulman, 1997). According to Bandura (1986), this motive for self-improvement is mostly fulfilled by comparing one-self with superior comparison target. Therefore, self-improvement motive prompts upward comparison with others.

Aspinwall and Taylor (1993) identified different factors that made individual choose upward or downward comparison. They suggested that people having high self-

esteem make upward social comparison and those having low self-esteem preferred to make downward social comparison. The psychological significance of comparison depends on the social prestige and the situations in which traits of a person were evaluated. Thus, self-esteem could be seen as a defense mechanism (Cast & Burke, 2002) and motivating factor for social comparison.

Individual's self-esteem is influenced by both frequency and type of comparison made. People with decreased self-esteem responded better in downward comparison (Wheeler & Miyake, 1992). Wills (1981) suggested that when people are depressed or in stressful condition they make downward comparisons. Social comparison can lead to competition among peers.

Perceived Empathic Self-Efficacy

Social interactions involve helping behaviors as well as behaviors that are directed to understand other's perspective and emotions. This not only leads to better living conditions but also enhanced co-operation and interdependence between people. Self-efficacy is defined as individual's belief about his or her ability to influence the situation and outcomes (Anker, Feeley & Kim, 2010). Self-efficacy beliefs suggest how efficiently person can work out to achieve his or her goals. It is a person's belief about his abilities to prosper in a particular situation (Bandura, 1995). Baron and Byrne (1994) explained self-efficacy as main element of self-concept that explains how effectively person will complete a task. Self-efficacy refers to how individuals judge their abilities to perform certain behaviors (Bandura, 1997, Schunk, 1984).

Folkman (1984) suggested that individuals differ in their evaluations of situation depending upon their capacity to handle the situation. Self-efficacy explains about persons skill do well. It is an assessment made by individuals about their proficiency to successfully complete any task (Pajares & Miller 1994).

Perceived self- efficacy relates to expectations an individual has about his own efficacy towards completion of certain tasks and it has found to increase when a person succeeds at any task and it decreases when he fails. Recent research has proved that efficacy is best predicted by past performance (Singer, Stacey, & Lange 1993, Yannis 1995). There are many types of perceived self- efficacy. The three highly researched types include academic, social and empathic self- efficacy.

Academic self-efficacy is defined as perceived efficacy relating to learning and mastery of academic matters. Bandura et al. (1996) found high academic self-efficacy to relate more to prosocial behaviors as well as earning admiration of peers as compared to children having low academic self-efficacy. High efficacy in cognitive area leads to increased performance academically and promotes career interests too. Academically efficacious students usually are found to be in control of their own life, organizing and interpreting difficult challenges, manage their emotions and resist peer pressure (Chong, 2007).

The social domain of self-efficacy is largely derived from utility of Bandura's (1977) theory of self-efficacy. The basic postulate of self-efficacy theory is that individuals were more prone to perform activities that increase their self-efficacy and were less likely to engage in tasks that do not (Van der Bijl & Shortridge-Baggett 2002). Social self-efficacy which is efficacy in interpersonal relationships was defined as

an individual's confidence to engage in social interactional tasks. Gecas (1989) suggested that people having social self-efficacy are effective in making social contacts and build new friendly relations.

Empathic self-efficacy has its roots in concept of empathy which is an integral part of altruism and prosocial actions. Empathy involves judging and evaluating situation from other's perspective and understanding people better by thinking like them. It helps to cultivate relationships as well as to increase cooperative behaviors. Empathy is ability to understand others emotions and perspectives (Barnett, 1987; Eisenberg & Miller, 1987).

Empathic self-efficacy refers to how people judge their capacities to accurately and effectively process the emotional information coming from targets as a means of self-regulation and managing one's emotions intelligently (Kirk, Schutte & Hine, 2008). Empathic self-efficacy provides basis for emotional world of humans. Saarni (1999) stated that emotional self-efficacy is expressed as a feeling of personal efficiency during inter-personal interactions related to emotions. People having high emotional self-efficacy are generally sensitive to one's own and others emotions. They are able to tackle negative emotions and cope with emotional difficulties. Empathic self-efficacy is also important for individual's self-confidence and understanding others better.

Furnham and Petrides (2003) have suggested that people who have more control over their emotions and are also aware of their perceptions regarding the expression of emotions become more in control of other's reactions and hence have good social interactions and relationships. They empathize with others in a better way and communicate their genuine feelings without any hesitation.

Perceived Empathic Self-efficacy and Social Comparison Orientation

Comparisons in life become second nature to humans because of its survival and ecological value. These comparisons result in change in feelings towards individuals as well as help in developing better insight about their own feelings and attributes. This orientation is linked to capability of a person to empathically respond to others. In the process of comparing ourselves with others people who look for improvement make "upward" comparisons with people superior to themselves and those that seek preservation make "downward" comparisons with inferior others (Brickam & Bulman 1977). Children are more likely to compare their performance with their peers rather than comparing it with their past performance (Ruble & Fleet, 1988). Research on modeling and academic skills has revealed that knowing about success of others results in increase in one's empathic self-efficacy (Kazdin, 1979, Schunk 1986).

Social comparison has significant influence on motivation, performance and empathic self-efficacy. Students may experience an initial sense of self-efficacy for achieving their goals, this sense in turn may increase their motivation and thus helps to foster empathic understanding of one's own situation as well as others. Bandura's theory of self-efficacy suggested that perceived discrepancies between one's personal standards and what others think are either motivating or discouraging depending upon the strength of one's empathic self-efficacy.

Pro Social Behaviors

Helping others is seen as one of the most significantly respected display of human behavior. In many cultures and religions helping as an act of kindness, is valued as a virtue. Pro-social behavior is an important interpersonal behavioral expression, which

contributes extensively to social cohesion and reinforces human relationships. Helping, altruism and prosocial behaviors are terminologies used to describe the relationship of different individuals in various contexts. Several researchers use these terminologies in different context. Bierhoff (2002) differentiates between these concepts on basis of their mutual relationships. Helping is a generic term that covers all parts of interpersonal support. A prosocial behavior is the term used to designate such acts in which both selfless and selfish reasons are involved to extend support to others. It includes some form of reward either emotional or any external reward. Altruistic behaviors are purely those prosocial behaviors that are motivated by empathy, sympathy and selfless understanding of others situations.

Prosocial behavior is defined as a voluntary actions performed with the purpose of providing benefit to another person or group of persons (Stang & Wrightsman, 1981). Hastings, Rubin & DeRose (2005), defined prosocial behavior as kind, generous and providing behavior toward other people with the goal of extending support and help whenever required. This results in maintaining good relations among individuals of a social group. Thus, pro-social behavior represents an extensive category of acts that are explained by society or one's social group as being beneficial to others. Many different theories have attempted to explain prosocial behaviors. Among the most influential are evolutionary perspective, social exchange model and empathy altruism hypothesis.

Evolutionary Perspective Evolutionary psychology focuses on instincts and genes. It explains prosocial behavior in terms of genetic factors. Darwin believed that prosocial tendencies evolved through natural selection in many species. People would be more likely to help close genetic relatives than more distantly related people (Darwin,

1859) One study explored the behavior of people in emergency situation and concluded that they were more likely to endanger themselves by searching for family members than searching for friends (Sime 1983)

Social Exchange Theory Social exchange theory emphasizes exchange process in prosocial tendencies. This exchange process aims at minimizing the cost and maximizing the benefits (Homans 1961). According to this theory, people offer help because they expect some gains from the person being helped. People analyze costs and rewards and then behave accordingly. People are more likely to help those who they value most, find attractive and desire their approval (Krebs, 1970). This theory predicts that help is given either because one has received a service, expecting to receive service or is trying to be admired by others (McDonald, 1981). Helping decreases when the costs of helping are greater (Dovidio, Allen & Schroeder, 1991, Piliavin & Rodin 1975)

Empathy-altruism Hypothesis It asserts that feelings of empathy are basis to prosocial behaviors. This model predicts that people having high levels of empathy are more likely to help than those having low empathy. Empathy-altruism model states that feelings of empathy for a person in need induce altruistic helping. This model explains that a person experience two different emotions when they see someone suffering, distress and empathy. Personal distress is defined as experiencing negative emotions at seeing others in pain. Thus if someone's sadness makes a person uncomfortable, he/she is experiencing distress. Batson suggested that this distress is associated with egoistic motivation of making oneself feel better and not others. Various experiments have supported this model. The participants in such experiments see others who were in distress and needed help and they decided whether to help or not (Batson 1991)

Prosocial Tendencies

The history to explore various causes of prosocial behavior largely focused on situational and external determinants of such behavior (Latane & Darley 1968, Pihavin, Dovidio, Gaertner & Clark 1981). It was not until 1980s that concept of altruistic personality was proven to be a major cause of prosocial behaviors. The approach to correlate various personality traits that contribute and enhance prosocial ideas, feelings and behaviors was founded by L.A. Penner (1995). He labeled prosocial personality as those who have such permanent prosocial tendencies that encourage them to think about others in empathic manner and consider welfare and benefit of others at all times. Researchers have tried to explore different personality traits that may predict how likely a person is to engage in prosocial activities.

A series of motivating self-mechanisms likely to produce prosocial actions include perspective taking, empathy, levels of moral reasoning, and affective functioning. Volunteers have been found to score considerably higher on personality trait agreeableness than non-volunteers (Caprara, Alessandri, Guido & Eisenberg 2011).

Individual differences in prosocial behavior have been found to correlate with several personality characteristics such as empathy, social responsibility, perspective taking, moral reasoning, self-esteem, and self-reported altruism (Davis, 1994, Penner, Fritzsche, Craiger, & Freifeld, 1995, Staub 1978). Researches have concluded that there is a considerable degree of evidence pointing to a relationship between personality and the "the altruistic personality". It was initially demonstrated by a study by Staub (1974) which found that an average dispositional measure of pro-social orientation (combining measures of feelings of personal responsibility, social responsibility, moral reasoning,

pro-social values) led to higher helping behaviors across different situations. Furthermore, it was found that the personality variable of empathy has been consistently correlated with helping (Eisenberg & Miller, 1987; Dovidio, Allen, Schroeder, 1990). Also, studies have found that people who donate blood score high on altruism measures (Boe & Ponder, 1981). Furthermore, Oliner & Oliner (1988) found that rescuers of Jews during the Holocaust scored higher on social responsible measures and on ideals regarding a just world compared to non-rescuers. Also, even 40 years later, rescuers were found to engage more frequently in helping behaviors than non-rescuers. Lastly, people who score high on altruism, empathy, and social responsibility consider helping situations to be more rewarding than people low in these traits, and they also report high levels of helping behaviors in real life situations (Bierhoff, Klein, & Kramp, 1991), self-reports, (Kerber, 1984; Ruci, 2005) and helping behaviours in the laboratory (Penner & Orom, 2009).

Greitemeyer and Osswald (2010) conducted a study to identify the effects of prosocial video games on prosocial behavior using four different experiments and concluded that participants playing prosocial video games were more likely to help and provide aid. Results further suggested that exposure to video games resulted in processing cognitive elements of prosocial behavior which in turn increased prosocial behavior. Thus, these researches clearly depict that prosocial tendencies lead to prosocial behaviors with differences and variations regarding personality and social environment constructs.

The variant tendencies of pro-social personality have been captured by six constructs and have been represented in the Pro-Social Personality Battery (Penner et al.

1995) and their validity has been systematically supported in the literature (Dovidio, Piliavin, Schroeder, & Penner, 2006, Graziano, Habashi, Sheese, & Tobin, 2007, Penner & Finkelstein, 1998, Penner, Finkelstein & Brannick, 2005, Penner & Fritzsche, 1993). The six pro-social personality traits represented in the Pro-Social Personality Battery are empathic concern, social responsibility, perspective taking, personal distress, moral reasoning, and self-reported altruism.

Empathic concern has been defined as the ability to identify and understand another's situation and to internalize it by going through the emotions of another person within oneself (Batson, Fultz, & Schoenrade, 1987, Penner et al., 1995, Preston & DeWall, 2002, Stinson & Ickes, 1992). Empathy has been found to show a positive relationship with people's tendencies to get involved in helping behaviors over time (Penner et al., 2005).

Prosocial norms suggest that people should help due to greater awareness of what is right. Social responsibility is defined as an internalized ability that describes a person's tendency to show concern for the welfare of others and to take responsibility for others whenever required (Eisenberg, 1989, Penner & Orom, 2009). The norm of social responsibility explains that we should help others when they need help. Results of a study conducted on university students by Witt and Silver (1994) about social responsibility and pro-social behavior (e.g., voluntarily working in orientation programs for new students) were positively correlated.

Moral reasoning is another important correlate of prosocial tendencies. Prosocial moral reasoning is defined as offering explanations and justifications about situations in which one person is in state of conflict with another, particularly in a context in which the

role of laws, authorities, punishment and formal obligations are irrelevant or minimized (Eisenberg, 1986). According to theorists, internalized norms and principles are producing higher levels of moral reasoning based on individual's ability of higher order mental thinking which is a characteristic of adolescents (Carlo et al. 1992, Fabes, Carlo, Kupanoff & Laible, 1999). Recent research on other aspects of moral reasoning have identified that two different moral orientations exist: a justice -or prohibited -oriented point of view and a prosocial or caring point of view (Gilligan, 1977; Eisenberg, 1979; Higgins, Power & Kohlberg, 1984).

Research findings have proposed that perspective taking and empathy act as significant antecedents to altruistic and helping behavior (Eisenberg, 1987). Social role taking constitutes a crucial factor in both prosocial development and social competence (Eisenberg & Mussen, 1978). Perspective taking helps individuals to accept others viewpoint and indicates an effort to adjust one's psychological view in comparison to other individuals in everyday life. These components combine to form other-oriented empathy factor of prosocial battery.

The helpfulness factor of prosocial personality battery includes two constructs: personal distress and self-reported altruism. Personal distress is defined as a self-focused, negative emotional reaction to the shocking experiences of another's emotion. According to the empathy-altruism model proposed by Batson, empathy will result in helping or prosocial behavior. Others have argued, however, that also feelings of personal distress may motivate helping behavior. The empathic concern encourages people to help in order to ease the other person's distress. In such an example, helping is considered altruistic.

because it is performed out of a concern of another's needs and involves other regarding sentiments and the help of the person in need (Piliavin & Chang 1990)

Generally, scores on helpfulness factor predicts helping behavior (Penner & Fritzsche, 1993) and they also report experiencing little egocentric emotional distress in response to the distress of others (Penner et al., 1995) Also the helpfulness factor predicts helping behaviors over a time-span of several weeks (Penner & Menon, 1993) as well as volunteering and charity work (Penner et al., 2005)

In conclusion the Pro-Social Personality Battery comprising of the factors of other oriented empathy and helpfulness has been found to provide reliable and valid measures of a wide variety of pro-social thoughts feelings and behaviors

Predictors of Prosocial Tendencies

A handful of researches have shown various antecedents of prosocial tendencies There are many factors that might play a major role in predicting prosocial behavior In general socio-demographic variables play an important role in predicting prosocial tendencies Bekkers (2006) investigated the relationship of personality variables and socio-economic variables for prosocial behavior and acknowledged a significantly greater influence of the socio-economic variables, which incorporated resources like money, knowledge, social network and so on Age and gender are also important predictors of prosocial behavior Gender studies have proved that women involve more in empathy and altruistic related helping and men serve more in valiant and brave acts (Eagly & Crowley 1986, Maccoby & Jacklin, 1974) Prosocial behavior can also be predicted by age Various studies have proved that people older than 65 were seen involved more in charity

acts and adults less than 40 year were less involved in donations and charity (Banks & Tanner, 1997)

Social psychologists have used the term prosocial behaviors to explain broad category of actions that benefit others. Altruism is one of the important psychological predictor of prosocial behavior. Altruism is an act of helping others without expecting any reward (Knickerbockers, 2004; Eisenberg & Miller, 1987). Altruism is motivation to work for the welfare of other people and is labeled as selfless helping. Wispe (1978) defined altruism as behavior performed for the well-being of others involving self-sacrifice. A recent study by Van Lange, Bekkers, Schuyt, & Van Vugt, (2007) found that people with prosocial tendencies were more indulged in charity with the purpose of helping poor and needy than to satisfy their own interests. Study conducted by Carlo & Randall (2002) examined relationship between public and altruistic prosocial behaviors and found that they were negatively correlated whereas dire and emotional prosocial behaviors were strongly positively interrelated.

Attitude is also considered as one of the predictors of prosocial behaviors. Attitude is defined as positive or negative evaluation of people, objects and events (Petty, Unnava & Strathman, 1991; Schneider, 1988). It is psychological propensity expressed toward others in terms of favor and disfavor (Lagly & Chaiken, 1993). Attitude can affect person's behavior in positive and negative ways.

Individuals engage in prosocial acts because they have certain motives behind it like social responsibility (Clary and Snyder, 1991). Research by Hecke et al (2007) has suggested that children refrain themselves from unpleasant emotions because they are motivated to behave prosocially in order to gain personal goals.

People's beliefs about others also affect their behaviors. Alessandri, Caprara, Eisenberg, and Steca (2009) conducted study on relations between individuals' prosociality and their self-efficacy beliefs with relation to control of our emotions and responding empathically to others' needs and findings suggest that one's perceived efficacy in dealing one's own emotions influences one's perceived efficacy to empathize with others and this influences prosociality.

A mood is a feeling, pleasant or unpleasant that can affect individual's behavior. A person's mood can influence whether he or she provides help to others. Studies have shown evidence that people are more likely to offer help when they are in pleasant mood than when are in neutral mood. People in good moods are less preoccupied with themselves and think of themselves fortunate compared to others who are deprived so they use their resources to offer help to others (Salovey, Mayer, & Rosenhan, 1991). North, Tarrang & Hargreaves (2004) also found that people are more likely to help when they are in good mood.

There are various situational predictors of prosocial tendencies too. People in rural areas are more helpful. Korte and Kerr (1975) found that people were provided help more in rural than in urban environments. Differences in two cities and four small towns were studied and it was concluded that greater helpfulness was found in small towns than larger cities (Korte and Ayvalioglu, 1981). People who have been living at one place for long time are more likely to engage in prosocial acts. Geographic residence influence people's attitudes toward helping because of their social interactions (Cook, 2012).

Cultural differences regarding pro-social behaviour are expressed differently between individualistic and collectivistic societies. Cultural differences are also

influenced by socialization processes that determine individual's motivation to engage in pro-social behaviors. Miller, Bersoff & Harwood (1990) suggested that collectivist cultures like Hindus consider helping as general obligation while Americans perceive helping behaviors as being dependent on intimacy of relationship or need.

Perceived Empathic Self-Efficacy as predictor of Prosocial Tendencies

Prosocial tendencies have strong evidence in literature to be a key to human relationships. Among the many predictors of prosocial behaviors the strongest research evidence has been provided for empathy. Robust research evidence has suggested that empathy and helping are positively correlated. Kohut (1984) defined empathy as ability to reflect inner life of other person. There is vast evidence that empathic feelings will lead to helping behavior. Various studies have shown that greater empathy leads to greater helping behavior (Batson, Duncan, Ackerman, Buckley & Birch, 1981; Dovidio, Allen, & Schroeder, 1990; Eisenberg and Miller, 1987). Kerper (2012) conducted study on predictors of prosocial behaviors and results indicated significant positive relations between perceived similarity, self-efficacy, empathy, and prosocial tendencies.

Researches have examined the relationship between empathy-related response and prosocial behaviors. Generally, there appears to be positive correlation between empathy and prosocial behaviors especially altruistic behaviors (Eisenberg et al 2006). Dispositional measures of empathy has been found effectively to predict prosocial behaviors that are private than public (Carlo & Randall, 2002; Carlo, Hausmann, Christiansen, & Randall 2003). Batson (1991) found some information regarding differences between situational-induced personal distress and self-report. The evidence suggested that situational-bound personal distress resulted in lesser prosocial actions than

self-report. Although, findings have given inconsistent results but it has been a proven assertion that prosocial tendencies and empathy are closely knit components. However, relations between personal distress and prosocial behavior are more mixed.

Basil, Ridgway & Basil (2008) demonstrated the mediating role of guilt on empathy and self-efficacy which led to greater charitable donation intentions among on-line adolescent respondents. Results revealed that empathy led to increased guilt which further produced increased donation intention. Thus, individuals actually indulge in prosocial actions to reduce this guilt. Thus, greater empathy results in greater prosocial actions. Self-efficacy also leads to greater charitable intentions as well as increased guilt among participants. It further demonstrated that individuals who are internally predisposed to feeling guilty will have greater efficacy and empathy and thus would have higher prosocial tendencies.

Falanga, Caroli & Sagone (2014) explored relationship between humor styles, perceived empathic self-efficacy and prosocial tendencies among middle adolescents. They found positive correlations between the three variables. With regards to prosocial tendencies, they predicted that helping behavior in emotionally difficult situations was positively related to empathic self-efficacy. Thus, the more they perceive the situation as difficult to handle the more they feel empathy towards the victim and the more they will indulge in prosocial actions.

Caroli & Sagone (2013) conducted a study on Italian adolescents to explore relationship between different types of self-efficacy and prosocial tendencies. They found that self-efficacy in problem solving, interpersonal communication and empathy was

positively correlated with prosocial tendencies. However, empathetic self-efficacy was found to be more linked with altruistic prosocial tendency than public prosocial tendency.

As found in a sample of Iranian undergraduates students, Azimpour and her colleagues (2012) demonstrated that empathy was positively related to the compliant, emotional, anonymous and altruistic prosocial behaviors and negatively to public prosocial behavior. In a longitudinal study with a sample of Italian adolescents, Alessandri and his colleagues (2009) observed that empathic self-efficacy mediated the relationship between regulative emotional self-efficacy beliefs and prosociality. More recently, in a sample of Swedish high school students, Eklund et al. (2012) found that both empathic other-oriented and academic self-efficacy had a stronger and positive association with prosocial behavior than self-oriented emotional self-efficacy.

In relation to prosocial behavior, the degree to which a person helps another would be dependent on how capable he or she views oneself as a potential helper. Research investigating the relationship between self-efficacy and prosocial behavior has supported the influential relationship between self-efficacy and empathy. As previously stated, the relationship between empathy and helping behavior has been strongly supported (Penner et al., 2005). More recent research has developed the relationship in accordance with self-efficacy. Caprara, Alessandria, Giunta, Laura & Eisenberg (2010) emphasized the importance of the confidence one feels in their ability to empathize with others as a crucial component in comforting and meeting others' needs. Empathy has also been shown to moderate the relationship between self-efficacy beliefs and prosocial tendencies (Alessandri, Caprara, Eisenberg & Steca, 2009).

Caprara et al (2011) examined the role of traits, values and self-efficacy beliefs in prosocial behavior. They found that all three are predictors to prosociality and together explain a significant portion of unique variance in prosociality. Besides they also found values and self-efficacy beliefs to mediate the relationship between traits and prosocial behavior.

Kerper (2012) conducted a study to evaluate empathic concern, self-efficacy, perceived similarity and causal attributions as predictors of prosocial tendencies among teachers. The results indicated a positive association between empathic concern, self-efficacy, perceived similarity and prosocial tendencies. The moderation analysis revealed that empathy partially mediated the relationship between self-efficacy and prosocial tendencies. Thus, supporting the results that empathic self-efficacy leads to greater prosocial tendencies.

Thompson (2013) investigated the relationship between perceived empathic self-efficacy, prosocial personality and principle of care among Irish volunteers, ex-volunteers and non-volunteers. The results indicated positive significant correlations between helpfulness and perceived empathic self-efficacy. Also, perceived empathic self-efficacy was significantly correlated with other-oriented empathy too. Lauren (2013) conducted research on 143 Irish participants to investigate the relationship between prosocial personality variables, perceived empathic self-efficacy and principle of care and significant positive relationship was found between helpful behavior and empathic self-efficacy. Thus, there is conclusive evidence from literature that perceived empathic self-efficacy is a strong correlate and predictor of prosocial tendencies in adolescents.

Social Comparison Orientation as predictor of Prosocial Tendencies

Social psychologists have tried to find out reasons for why people engage in prosocial behaviors and under what circumstances since 1970 s till now (Latane & Darley, 1970, Piliavin, 2009) Many situational elements have been seen to predict prosocial behaviors but recent research trends reveal that prosocial tendencies have certain innate stable predictors too (Weinstein & Ryan 2010, Zdravko, Greenglass, Struthers & Faye, 2009) Among them empathic understanding and self-efficacy has already been proven to be a strong correlate and predictor however only a few studies have examined how social comparison influences subsequent prosocial behaviors

Buunk & Dijkstra (2014), conducted research on exploring various reactions to victims and found those high in social comparison orientation identify more with others whom they don't know than those low in social comparison orientation They also concluded that higher levels of social comparison orientation lead to feelings of oneness and promoted prosocial behaviors only in response to unfamiliar other These findings were also supported by Pemberton & Sedikides (2000), who found that participants were less likely to give helpful advice to close others as compared to unfamiliar others Participants behaved less prosocially toward close others or peer because of the fear of future negative social comparison

Jonathan & Kelly (2013) conducted research to explore how upward and downward comparison can influence prosocial behaviors and concluded that both types of comparisons make people less empathic towards others and thus are less likely to help them Experimental and correlational studies have suggested empathy strongly predicts

prosocial behavior. Batson, Eklund, Chermok, Hoyt, and Ortiz (2007) have proved that empathic concern leads a person to value the needs of those seeking help which in turn predicts prosocial behavior. Brandstatter (2000) had suggested that having a close and positive relationship with the person whom social comparison was made could cause increased empathic feelings toward the person and higher prosocial behaviors. At the same time, being near to a social comparison target can increase competitive reactions.

Recent research conducted by Fiske (2010), provided evidence that upward social comparison causes jealousy and downward social comparison can cause envy and disgust toward comparison target, which prevents a person to think about those targets and both result in differences in prosocial tendencies. Fiske argued that the only way to make up for these feelings of jealousy and wickedness was to empathize with targets. Thus, empathic self-efficacy along with social comparison orientation can influence prosocial tendencies of people.

Gender Differences: Social Comparison Orientation, Perceived Empathic Self-Efficacy and Prosocial Tendencies

Prosocial behaviors generally are beneficial to human race and they include helping, sharing, comforting, guiding, rescuing, and defending others. The major areas of research on prosocial behavior are biological, cultural, and social determinants of prosocial tendencies. Research, so far, has also looked at developmental trends in prosocial behavior and how cognition and disposition relate to prosocial behavior.

Humans are not only biological but also social beings. Therefore, gender is not only biological but also has a social and cultural aspect. From childhood, individuals

learn behaviors specifically associated with their gender in their culture by direct or indirect experiences. Behaviors expected of their gender form gender roles. Researches on personality differences among men and women reveal that males were found to be more assertive and had slightly higher self-esteem than females.

In Pakistan, as in many modern and traditional societies, while gender roles such as maintaining the household financially and being a strong individual are attributed to men, women, in accordance with traditional gender roles, are expected to be patient and understanding and manage human relations. This requires women to make good use of their capacity to understand others' feelings and share these feelings as part of their gender role. Javed & Anifa (2013) conducted research on ambiguous situations and pro-social behavior among different genders. They randomly selected the sample size of 200 participants (100 males, 100 females) and hypothesized that females are more inclined to pro-social behavior than males. Results suggested no significant differences between male and females in terms of helping behavior. Similarly, Iqbal (2013) found that men and women differ in types of prosocial behaviors but due to well-defined gender roles in Pakistan, males exhibited less helping behavior than females.

Furthermore, gender and attitude differences in altruism along with stereotypes related to altruism have also been researched (Eisenberg et al., 2006). Generally, many studies have supported the assertion that girls and women are more prosocial than males (Keane & Calkins, 2004; Russell, Hart, Robinson, & Olsen, 2003). However, observational techniques than self-report measures tend to give contradictory results (Hastings, Rubin, & DeRose, 2005; Zhou et al., 2002).

There is great deal of supportive evidence that although women and men are similar in performing prosocial actions they perform different kinds of behaviors. Women favor individualistic and emotional prosocial actions whereas males prefer collectivistic and physical tasks. These sex differences, which appear in research in various settings are similar to shared evidence of gender role beliefs. Thus, the apparent sex differences reported in studies might be due to general belief that girls are supposed to be nice and helpful than they actually are. The origins of these beliefs lie in the division of labor and social status given to genders based on their roles, physical attributes and the social structure. Thus, the effects of gender roles are because of biological differences as well as society's expectations of stereotypical behaviors (Fagly, 2009, Becker & Fagly 2004)

Dietz, Kalof & Stern (2002), studied gender differences in various values including altruism in terms of its meaning and importance to them. It was found that women placed more importance on social context of altruism whereas males tend to rate low on this dimension. This might be clear projection of differences in socialization practices of men and women.

Thus, contradictory to perception there are number of studies that have also reported that there are no differences between men and women on prosocial behaviors (Chou 1998). A comprehensive analysis by Fagly and Crowley (1986), found that generally incidence reported of altruistic behaviors, men perform increased altruistic acts than women. Specifically the higher frequency of helping usually occurred during situations considered instrumental than emotional. Eisenberg et al (2006) specifically pointed out that there are many contradictions amongst the studies involving gender differences. The main issue lies with gender perceptions of people regarding altruistic

behaviors. People perceive girls to be more submissive and meek and hence more helping as compared to males.

Generally, theorists (Carlo & Randall, 2002; Eagly & Crowley, 1986) have suggested that gender differences in prosocial behavior are due to the type of prosocial behavior studied. Whiting and Edwards (1973) found that helping behaviors towards women were far greater than towards men across six different cultures.

Females have been found to score higher in empathic self-efficacy and in prosociality (Caprara et al., 2010; Alessandri et al., 2009). The social role theory of gender suggests that males are more likely to help in heroic situations, whereas females help more in situations which involve more nurturing and caring skills (Eagly & Crowley, 1986). Becker & Eagly (2004) also found that males behave prosocially for activities involving danger and risk. Whereas in other pro-social acts like donation and peace volunteer, females are better or equal to men. Females are more efficient in altruistic and emotional pro-social behaviors (Carlo et al., 2003). Skoe, Cumberland, Eisenberg, Hansen, and Perry (2002) studied the effect of sex and gender-roles on prosocial personality and suggested that women who are high in femininity scored higher on empathic concern and those with androgynous tendencies showed more helpful behaviors than other people.

Previous research examining gender differences in empathic self-efficacy has shown mixed results with slight favor to females. Cross-cultural study across 30 nations by Williams and Best's (1982) suggested that traits like competitive and assertive were linked with men and traits like emotion and empathy were linked with women. Based on stereotypic expectations of gender, females generally are seen as more empathic and

hence more prosocial whereas males are likely to be independent and achievement oriented (Parsons & Bales, 1955)

Differences among sex were seen in the sense that women considered themselves as more efficient in empathic self-efficacy than men while men considered themselves as more efficient in social self-efficacy than women (Caprara & Steca, 2005) According to various finding perceived empathic self-efficacy was found to be a significantly stronger correlate of prosocial behavior for girls. But boys had significantly higher self-efficacy compared with girls, because they are physically more active which in turn resulted in significantly more prosocial behavior (Spence, Blanchard Clark, Plotnikoff Storey & Mc Cargear, 2010)

Gender studies regarding social comparison orientation have been very minimal and generally have shown that individuals prefer to compare themselves with people of same sex (Blanton, Buunk Gibbons & Kuiper, 1999, Miller 1984) Evidence has suggested that social comparison is more frequent among women (Gibbons & Buunk, 1999) Miles (1998) studied gender differences in young children's social comparison and concluded that boys compared more on tasks of physical capacity whereas girls compared beauty and charm

Thus, we hypothesize in light of above discussion that gender differences will exist among prosocial tendencies, social comparison orientation and empathic self-efficacy with females exhibiting greater tendencies than males on these variables

Family systems: Empathic self- efficacy, Social Comparison Orientation and Prosocial Tendencies

Adolescents are at a vulnerable age where they are trying to define their identity and prove their worth. A great deal of emotional support is required for them to find their path and to help them to develop better understanding of their social world. Family is a source of enhanced and well-knitted relationships and unique bonds among members and also is first instructional place of life. It plays a pivotal role in the emotional and cognitive development of human beings. Generally two types of family systems are prevalent in our society. Children are either living with their extended family or living alone with their parents. Both types of family systems have their own advantages and disadvantages. However, one point is fairly evident that the family system in which child is reared or residing has great influence on his social behavior.

Family structure has been shown to have direct relationship to adolescent's self-efficacy (Bandura, 1995, Schneewind, 1995). Sanadhya, Sharma & Sushil (2010), conducted comparative study on altruism among boys and girls of joint and nuclear family system. Result of the study revealed that the adolescents belonging to nuclear family scored significantly higher than adolescents coming from joint families suggesting that adolescents from nuclear families are more altruistic.

Children belonging to nuclear family system are emotionally more attached with both parents than that of nuclear family system (Nizam, 2004). Relationship between parental attachment and empathy among adolescents has been proved by many authors (Lopez & Brennan, 2000). Results of study conducted by Anam & Ayesha (2013)

suggested that adolescents living in nuclear family system showed more emotional empathy as well as parental attachment

The reason behind this is that nuclear family structure is assumed to support sharing of roles and provide broadminded approach towards life (Schwartz & Bilsky 1987, 1990, Triandis, 1994) Parents in nuclear families give more autonomy to their children for education and to go outside the house Nuclear family children show higher orientation toward achievement They are more capable full of ambition, intelligent and competent

Cohen (1972) and Kohlberg & Richman (1989) suggested that children belonging to nuclear family system have higher incidence of prosocial behaviors They further suggested that children in nuclear families have better prospect to develop empathy and social competence for prosocial behaviors Mullis (1983) Siegel (1990) and Eisenberg et al (1992) showed that parental altruistic value could be a positive social pressure in the children's expression of prosocial behavior Children from small families (nuclear families) are likely to be more self-confident and as a result are more likely to take initiatives and engage in prosocial behaviors Weissbrod (1976) suggested that joint family system was related to lesser helping in emergency situations but are more generous

Hussain, Kumar & Hussain (2008) studied academic achievement and family environment of secondary level students belonging to joint and nuclear family system They found that family environment and adjustment play significant role in achievement and that student from nuclear families are better adjusted as compared to joint family

children. It was found that this adjustment helped them to relate with others more and constantly compare themselves to others.

Rationale of study

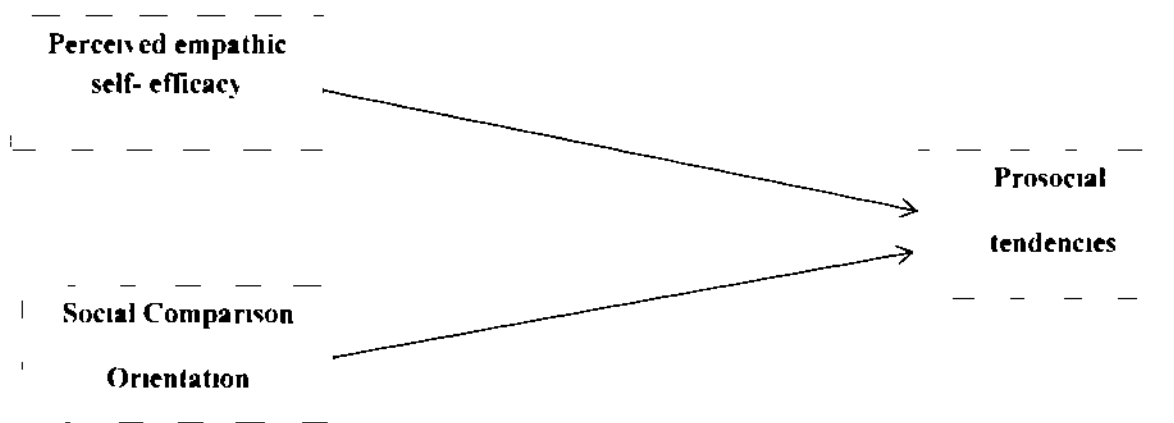
The study of prosocial tendencies does not have as elaborated history as prosocial behavior. So, the study of prosocial tendencies and its impact still has much to contribute to source of knowledge. Although it may still be of importance and utilize to modify current focused theories about situations and precedents of helping, the present study aims to find the effect of social comparison orientation and perceived empathic self-efficacy on prosocial tendencies and to adopt a more comprehensive perspective to prosocial behavior in relevance to adolescents. Two important assertions in this regard are (a) developing deep understanding of how certain social processes and mechanisms like social comparison orientations and empathic self-efficacy affect prosocial behavior among university students and (b) conceptualizing prosocial tendencies as an element of gender and family system associations within ongoing interpersonal and intergroup relations.

Empathy-altruism model, social comparison theory and cognitive theory clearly provide basis for studying prosocial behaviors. These theories propose that certain dispositional traits like social comparison orientation contribute to more empathic responses resulting in prosocial personalities (Buunk & Yehama, 1997; Buunk & Dijkstra, 2014; Pemberton and Sedikides, 2000). The present study considers the impact of social comparison orientation and empathic self-efficacy beliefs on prosociality among adolescents. Adolescents are a unique group to study as they are free from society

pressures to act in a certain way as well as they are in search of elements to define their identity

Thus, present research aims to study the effects of social comparison orientation and perceived empathic self-efficacy beliefs on individuals' tendencies to help in late adolescence, an age at which mature cognitive and emotive functioning and moral reasoning enhance individuals' abilities to take others' viewpoint, be sensitive to others' feelings, and express appropriately ones' own sympathy. It has been adequately established through literature that perceived empathic self-efficacy has strong relationship with prosocial tendencies of individuals. However, the role of social comparison orientation in prosocial behaviors has been studied scarcely and a gap in literature exists regarding its impact with empathic self-efficacy on prosocial tendencies of individuals.

Differences regarding gender and family systems are also explored on prosocial tendencies, empathic self-efficacy and social comparison orientation. It would be predicted in accordance of prevalent studies (Eisenberg et al. 2010, Carlo, Hausmann, Christiansen, & Randall 2003, Skoe, Cumberland, Eisenberg, Hansen & Perry, 2002) that females would exhibit greater prosocial tendencies along with higher empathic self-efficacy and high social comparison orientation. Similarly, literature has also revealed that adolescents living in nuclear family system are prosocial, socially-oriented and empathic (Cohen, 1972, Kohlberg & Richman 1989). Figure 1 displays the proposed model of the study.



It is suggested that the findings from this study and our explanation for them would help future researches to have better understanding of these variables. In Pakistani society, few researches have been conducted on prosocial personality and its contributors. Thus future researchers could attempt to tease apart other variables and circumstances involved in development of prosocial tendencies when describing the empathic reactions versus eliciting one of scorn and low levels of sensitivity. It would widen the scope of research in this field and increase understanding of dispositional factors of prosocial behaviors.

METHOD

CHAPTER 2**Method****Objectives**

Following are the objectives of the study

- 1 To study relationship between social comparison orientation, perceived empathic self-efficacy and prosocial tendencies among university students
- 2 To examine the impact of social comparison orientation and perceived empathic self- efficacy on prosocial tendencies among university students
- 3 To study differences in gender and family systems in social comparison orientation and perceived empathic self-efficacy on prosocial tendencies among university students

Hypothesis

- 1 There is a relationship between social comparison orientation, perceived empathic self- efficacy and prosocial tendencies among university students
- 2 Social comparison orientation leads to higher prosocial tendencies if perceived empathic self- efficacy is high for university students
3. Female students exhibit higher prosocial tendencies, social comparison orientation and perceived empathic self -efficacy as compared to male students

4. Students living in nuclear family system have higher prosocial tendencies, social comparison orientation and perceived empathic self-efficacy in comparison to those living in joint family system

Operational Definitions

Social Comparison Orientation. The concept of social comparison orientation refers to evaluating one's own characteristics, opinions and abilities to those of other individuals and perceive ourselves as similar, better or worse than them on certain performance tasks (Buunk & Gibbons, 2006)

Scores on Iowa-Netherlands Social Comparison Orientation Scale (INCOM) represent the specific social comparison orientation of each individual

Perceived Empathic Self-Efficacy. Perceived empathic self-efficacy are beliefs in individuals' perceived capability to experience emotion from another's perspective, to respond emotionally and compassionately to others' distress and misfortune and to be sensitive to how one's actions effect others' feelings (Caprara, G. V., Alessandri G & Fisenberg, N., 2011)

Scores on Perceived Empathy Self-efficacy Scale (PESE) represent the level of perceived empathic self- efficacy of each individual

Prosocial Tendencies. Prosocial tendencies refer to dispositional traits and voluntary actions that include sense of responsibility, tendency to experience cognitive and affective attachment and self-perceptions that one is helpful and competent individual (Penner, L. A., 2002)

Individual scores on Prosocial Personality Battery (PSB) represent specific prosocial tendency of the individual

Sample

The sample ($N=400$) was comprised of university students between age ranges of 18 years to 22 years and included equal number of male ($n=200$) and female ($n=200$). The sample was selected by using random sampling technique. Initially, four universities were randomly selected from a population of fourteen HFC recognized universities of Islamabad. This was done by using the criteria of selecting 30% of sample ratio for accurate results (Cohen, Manion & Morrison, 2007). The four universities of Islamabad randomly selected were Bahria University Islamabad, Air University Islamabad, Quaid-e-Azam University Islamabad and NUML University Islamabad. All these universities were contacted to obtain lists of all departments and their students. For selection of students, stratified random sampling technique was used. After obtaining lists of all departments of each university, two departments from each of the four universities were selected randomly (Fuller, W A 2009). For stratified random sampling, 95 percent confidence level and 3 percent confidence interval was selected. To select sample from various strata (departments), random size calculators were used (Cohen Manion & Morrison, 2007). These departments were then approached to obtain permission to conduct the study. The lists were then evaluated for number of male and female students studying in the selected departments as shown by table below.

S.No	Name of University	Departments	Total male students	Total female students
1	Bahria University Islamabad	Management Sciences	187	90
		Computer Sciences	67	55
2	Air University Islamabad	Basic and Applied Sciences	76	75
		Social Sciences	44	84
3	NUML Islamabad	Engineering and CS	96	34
		Mass Communication	43	38
4	Quaid-e-Azam University Islamabad	Management Sciences	136	47
		Biological Sciences	45	36

It was, then, decided to select equal number of male (n=25) and female (n=25) students from each selected department of university. The lists of students were obtained from their coordinators and students were systematically selected and approached in their classes to participate in the study voluntarily.

Instruments

Following instruments were used in the study

Demographic Sheet

Along with instruments a demographic sheet was separately developed to be filled by each participant of the study. It included information regarding their gender, age, education level, marital status and family system (Annexure-f).

Scale for Social Comparison Orientation (INCOM)

English version of Iowa-Netherlands Social Comparison Orientation Scale (INCOM) was used which was developed by Buunk & Gibbons (1999) It is a self-report measure which includes 11 items. In these items, people respond about their self-comparisons to others on a five point scale ranging from strongly agree to strongly disagree. The scale differentiates between two dimensions of social comparison that is comparison of abilities (items 1-6) and comparison of opinions (items 7-11). Two items (6 and 10) are reverse scored and total score of each individual is calculated by summing up assigned weights of each item. The total score represents the individual's orientation on social comparison. Higher the score greater is social comparison orientation of the individual. The score can range from a possible low of 19 (revealing minimum social comparison orientation) to a high of 47 (revealing maximum social comparison orientation). The alpha reliability of the scale was reported to be 0.78 (Annexure-F).

Perceived Empathic Self Efficacy Scale (PESE)

English version of Perceived Empathic Self Efficacy Scale (PESE) was developed by Giunta, Eisenberg, Kupfer, Steca, Tramontano & Caprara (2010). It includes 6 items measuring one's perceived ability to sense others feelings and need for emotional support, to discern emotional expressions, to experience emotions from others perspective, to respond empathetically to others misfortune and distress and to be sensitive to how one's actions affect others feelings. These represent various dimensions of one's perceived empathic self-efficacy. The scale is a Likert-type scale which ranges from 1= not well at all to 5= very well. All the items are one-dimensional and total score

of each individual is calculated by summing up assigned weights of each item. The total score represents the individual's level of perceived empathic self-efficacy. The possible score range can be spread from possible low of 6 (revealing minimum perceived empathic self-efficacy) to a high of 30 (revealing maximum perceived empathic self-efficacy). The Cronbach alpha reliability of the scale was reported to be 0.81 (Annexure-G).

Prosocial Personality Battery (PSB)

English version of Prosocial Personality Battery by Penner, L. A. (2002) was used. It includes 30 items measuring two factors i.e. Other-oriented empathy and helpfulness. These two factors were further divided into seven subscales including

Social responsibility item no 1-7

Empathic concern item no 9,11,13,15

Perspective taking item no 8,10,12,16,18

Personal distress item no 14,17,19

Mutual moral reasoning item no 21,22,24

Other-oriented Moral reasoning item no 22-,25

Self-reported altruism item no 26-30

The instrument is a five-point likert type scale ranging from strongly agree to strongly disagree. Item no's 1,2,4,5,6,7,8,12,13,14 are reverse-scored and total score

represents individual's prosocial tendency. The possible range of score can be spread from a possible low of 74 (revealing low prosocial tendencies) to a high of 105 (revealing high prosocial tendencies). The Cronbach alpha reliability of the scale was reported to be 0.78 (Annexure-H).

Procedure

The study sample comprised of university students of Islamabad. The participants were approached individually in their institutions and informed consent was obtained from the participants. They were briefed about the objectives of the study and assured about the confidentiality of their opinions and beliefs. They were, then, requested to fill the questionnaires including Demographic sheet, Social Comparison Orientation Scale, Perceived empathic Self-efficacy Scale and Prosocial Personality Battery. All their queries were addressed at that time and they were encouraged to provide as accurate information as they could. Finally, questionnaires were collected and they were thanked for their cooperation.

Data Analysis

For achieving the objectives and testing the hypotheses of present study, data analysis was done by using SPSS 20.0. As a first step, alpha reliabilities of instruments were calculated. The present study sought to explore the relationship and impact of social comparison orientation and perceived empathic self-efficacy on prosocial tendencies among students. For this purpose, correlation coefficient and multiple regression was used. The mean differences between male and female students were calculated by

computing independent sample t-test. Similarly, mean differences were also computed for nuclear and joint family system by using independent sample t-test

RESULTS

CHAPTER 3

RESULTS

Table 1

Alpha Reliability of Prosocial Personality Battery Perceived Empathic self- efficacy scale and Scale for Social Comparison Orientation (N= 400)

<i>Scales</i>	<i>No. of Items</i>	<i>Alpha Reliability</i>
PSB	30	71
PESE	6	67
INCOM	11	70

Note PSB= Prosocial Personality Battery PESE – Perceived Empathic Self Efficacy Scale INCOM– Iowa-Netherlands Scale for Social Comparison Orientation

The results of the table 1 show that all instruments i.e., Prosocial Personality Battery Perceived Empathic Self Efficacy Scale and Iowa-Netherlands Scale for Social Comparison Orientation have high alpha coefficient reliabilities. The reliability for Prosocial Personality battery is 71, for Perceived Empathic Self Efficacy Scale is 67 and for Iowa Netherlands Scale for Social Comparison Orientation is 70. These values of alpha reliabilities indicate that all three instruments are reliable.

Table 2*Demographic description of the sample (N=400)*

Demographic variables	<i>f</i>	%
Gender		
Males	200	50.0
Females	200	50.0
Family System		
Nuclear	256	64.0
Joint	144	36.0

Table 2 represents the distribution of the total sample on the basis of their gender and family system. The age range of the sample is from 18-25 years. As the table indicates, gender distribution of the sample is equal i.e. males (50.0%) and females (50.0%) participated at an equal level. Almost 64% of the participants belonged to nuclear family system and 36% belonged to joint family system.

Table 3

Correlation matrix of Prosocial Personality Battery, Perceived Empathic Self-Efficacy Scale and Scale for Social Comparison Orientation (N=400)

Scales	1	2	3
PSB	-	.42**	.20**
PESE	-	-	.22**
INCOM	-	-	-

*Note PSB= Prosocial Personality Battery, PESE = Perceived Empathic Self Efficacy Scale, INCOM= Iowa-Netherlands Scale for Social Comparison Orientation ** $p < 0.01$*

Table 3 illustrates the results of correlation between Prosocial Personality Battery, Perceived Empathic Self Efficacy Scale and Scale for Social Comparison Orientation among students. The results shows significant positive correlations which supports hypothesis that there is a relationship between social comparison orientation, perceived empathic self -efficacy and prosocial tendencies among university students.

Table 4

Multiple Regression to study the impact of Social Comparison Orientation and perceived empathic Self-efficacy on prosocial tendencies (N=400)

Variables	Prosocial Tendencies	
	B	Model 1 95 % CI
Constant	72.97	[66.71, 77.22]
Social Comparison Orientation	.19	[0.05, 0.32]
Perceived Empathic Self-efficacy	.34	[0.23, 0.45]
R ²		0.36
F		25.84

Note: CI = confidence interval

Table 4 shows regression analysis to study the predictive value of social comparison orientation and perceived empathic self-efficacy on prosocial tendencies of university students. The table depicts that social comparison orientation ($\beta = .13$, $t=2.72$, $p < .01$) and perceived empathic self-efficacy ($\beta = .28$, $t=5.91$, $p < .01$) are significant predictors of prosocial tendencies. The value of R^2 shows that 36% of variance is accounted for in prosocial tendencies by both social comparison orientation and perceived empathic self-efficacy. The above stated prediction is significant at $F(25.84)$ and $p < .01$.

Table 5

Means, standard deviation and t-values of Prosocial Personality Battery, Perceived Empathic Self-efficacy Scale and Scale for Social Comparison Orientation between Males and Females (N=400)

Scales	Gender		M	SD	t	df	p	95% CI		Cohen's d
	Males							Females		
	M	SD						M	SD	
								LI	UI	
PSB	94.07	8.13	94.13	9.66	2.60	398	.06	1.81	1.69	.66
PESE	40.49	8.23	40.78	6.64	.39	398	.08	1.76	1.19	.38
INCOM	38.40	6.14	38.46	6.30	.75	398	.09	1.69	.75	.37

Note: PSB= Prosocial Personality Battery, PESE = Perceived Empathic Self Efficacy Scale, INCOM=Iowa-Netherlands Scale for Social Comparison Orientation, df=398

Table 5 shows the results of t-test for comparing gender based mean differences on Prosocial Personality Battery (PSB), Perceived Empathic Self Efficacy Scale (PESE) and Iowa-Netherlands Scale for Social Comparison Orientation (INCOM). It is clear that gender differences are not significant ($p < .01$) for all the study variables. Thus, indicating that there are no differences on prosocial tendencies ($t=2.60$, $p=.06$), perceived empathic self-efficacy ($t=.39$, $p=.08$) and social comparison orientation ($t=.75$, $p=.09$) among males and females.

Table 6

Means, standard deviation and t-values of Prosocial Personality Battery, Perceived Empathic Self-efficacy Scale and Scale for Social Comparison Orientation between students living in joint and nuclear family system (N=400)

Scales	Family system		t	P	95% CI	Cohen's d			
	Nuclear						Joint		
	M	SD					M	SD	
	n=256		n=144						
					LL	UL			
PSB	95.42	9.35	91.75	7.55	4.03	.00	1.88	5.46	.56
PESE	41.47	7.37	39.16	7.46	2.99	.00	1.79	3.82	.30
INCOM	38.78	6.18	30.36	6.30	2.34	.00	1.86	1.69	.32

Note: PSB= Prosocial Personality Battery, PESE = Perceived Empathic Self Efficacy Scale, INCOM= Iowa-Netherlands Scale for Social Comparison Orientation, df= 398

Table 6 show the results of t-test for comparing mean differences among students living in joint and nuclear family system on Prosocial Personality Battery (PSB), Perceived Empathic Self-efficacy (PESE) and Iowa- Netherlands Scale for Social Comparison Orientation (INCOM). It is clear that mean differences are significant ($t=4.03$, $p=.00$) on prosocial tendencies, ($t=2.99$, $p=.00$) on perceived empathic self-efficacy and ($t=3.4$, $p=.00$) social comparison orientation among students of joint and nuclear family system.

DISCUSSION

CHAPTER 4**DISCUSSION**

Prosocial behavior in modern psychology is characterized as a phenomenon conditioned by a number of dispositional tendencies and modified by actions of various situations and determinants. Certain sets of dispositions like social comparison orientation and empathy have been studied as influential elements in predicting prosocial tendencies to a large extent. Prosocial tendencies appeared in response to factors like egoistic values (e.g. the desire for mutual exchange, social approval, or the desire to alleviate one's own negative mood), practical concerns (e.g. the desire to prevent wastage of goods), other-oriented concern (e.g., helping or sympathy) or moral values (e.g., the desire to uphold adopted moral values such as those related to the self-regard or equality of all people or a self-assumed responsibility).

The present research was conducted to study the impact of social comparison orientation and perceived empathic self-efficacy on prosocial tendencies among university students. The reliability of all scales was found to be satisfactory (Table 1). The result analysis showed positive relationship between social comparison orientation, perceived empathic self-efficacy and prosocial tendencies among university students (Table 3). Thus, this finding was found to be consistent with that of Brandstatter (2000) who concluded that having an effective and well-communicated relationship with the person whom you compare would result in increased empathic feelings. However, the closeness that an individual shares with the target can augment the comparison standards and may further increase chances of comparison.

Researchers have examined the relations of prosocial behaviors with empathic responding in various arenas. In general, there appears to be a positive relation between empathic concerns and prosocial behaviors, particularly those that are altruistically motivated. Similarly, it was concluded in the study that positive correlation existed between social comparison orientation and prosocial tendencies. This was again supported by previous findings that the social comparison orientation and empathic understanding leads to greater prosocial behaviors in an individual (Fiske, 2010; Batson, Fekland, Chermok, Hoyt, & Ortiz, 2007).

Previous research findings have by and large supported the notion that empathy was a strongly proven antecedent of prosocial tendencies. Results of present study also revealed that social comparison orientation and perceived empathic self-efficacy were strong predictors of prosocial tendencies (Table 4). Robust evidence in literature supported these findings too. Numerous studies have shown that empathic self-efficacy had a stronger relation to prosociality due to role of interpersonal self-efficacy beliefs (Caprara et al., 2009). The empathy-altruism hypothesis proposed that high sense of empathy was a motivating force for individuals. Similarly, number of experiments and researches have proven that empathy causes helping behavior (Caprara & Steca, 2007; Bandura et al., 2003). These researches further demonstrated that valuing the well-being of the person in need was an important precursor of empathic concern which led to helping.

As far as social comparison orientation is concerned, its relationship with empathic self-efficacy and prosocial tendencies has been studied by handful of studies. There is great deal of relevant data emphasizing that those with greater social comparison orientation are more prone to comparisons and express greater degree of emotions. A

study proposed that social comparison orientation led to empathic self-efficacy which increased the likelihood of prosocial behavior (Basil, Ridgway and Basil, 2008) Buunk & Dijkstra, (2014) concluded that higher levels of social comparison orientation resulted in feelings of oneness and promoted prosocial behaviors Jonathan & Kelly (2013) found that downward and upward comparisons make people less empathic towards others and thus are less likely to help them However the crucial element here was the traits of comparison target and perception that people hold about those targets Similarly Fiske (2010) concluded that when people have higher empathic self-efficacy their comparison motive may be varied and thus, differences in prosocial responding appeared

Thus a strong argument was proposed that being compared to their peers might cause people to help them more because being socially compared makes people more empathic toward those comparison targets Empathic self-efficacy provided the individual with a sense that s/he can effectively do the requested behavior A high level of empathic efficacy will result in an adaptive response, conforming to the advocated behavior In general, people with greater social comparison orientation have been proven to have high empathic self-efficacy and are more likely to make efforts to complete a task, and to persist longer in those efforts, than those with low self-efficacy However, those with low empathic self-efficacy sometimes experience incentive to learn more about an unfamiliar subject, where someone with a high self-efficacy may not prepare as well for a task (Bandura 1977) It was assumed that the extent in which the responses to a person will differ between those high and low in social comparison orientation will depend on the perspective one takes when considering the situation of that person (Batson, Farly, & Salvarani 1997) Thus, previous research has focused on empathy as a

key predictor of helping but with social comparison orientation the circumference of this prediction has been found to widely increase and proved significant

It was hypothesized in research that female students exhibit higher prosocial tendencies social comparison orientation and perceived empathic self-efficacy as compared to male students. Results revealed contradictory findings (Table 5). Several studies (Jas, 1999) have proved that women are more likely to give more to charity donations than men. Eisenberg (2006) has also shown on the measures of empathy women scored higher. Thus, these gender differences could be because of different cultural variability and type of prosocial behavior. As suggested by theorists (Carlo & Randall, 2002, Eagly & Crowley, 1986) that gender differences in prosocial behavior are due to the type of prosocial behavior studied. Specifically, following social role theory, men may exhibit more gracious prosocial behavior while women may display more relationally oriented prosocial behavior.

According to multilevel analyses perceived empathic self-efficacy was found to be a significantly stronger correlate of prosocial behavior for girls. But boys had significantly higher self-efficacy as compared with girls because they are physically more active which resulted in significantly more prosocial behavior (Spence, Blanchard, Clark, Plotnikoff, Storey & Mc Cargar, 2010). However, it might be seen that gender differences reported in prosocial actions might be due to stereotypical gender roles that have been shown to influence adolescents. This suggestion needs further exploration but seems quite relevant with regard to current trends and norms. Also, the changing gender roles of our society has made the gender differences in social comparison orientation, prosociality and perceived empathic self-efficacy bleaker.

Today, everybody is spending a life with similar level of stress, ambiguities and insecurities. These socio cultural, economic and political ambiguities are prompted by a fairly large number of factors today. For example the environment of terror, economical disasters and increasing inflation, poor state of law and order, extreme sense of insecurity and uncertainty has turned people to be less prosocial. Such behaviors have not been norm of household. As a result children were exposed to these behaviors less and develop these tendencies to a lesser extent. Another important factor contributing to decline or indifference among different groups of society in context with pro-social behavior might be, that in the 18th and 19th century women generally were not expected to be heroic in the external conditions or high risk situations but nowadays regardless of gender and age people have equal prosocial tendencies and consequently the differences become less.

Lastly, it was hypothesized that students living in nuclear family system have high prosocial tendencies, social comparison orientation and perceived empathic self-efficacy. Results supported these findings too (Table 6). Sanadhya, Sharma & Sushil (2010) revealed that the adolescents belonging to nuclear family scored significantly higher on altruistic behaviors than adolescents coming from joint families. Children belonging to nuclear family system are emotionally more attached with both parents than that of nuclear family system (Nizam, 2004). Similarly, Anam & Ayesha (2013) found that young individuals living in nuclear family system possess more emotional empathy as well as parental attachment. The reason behind this is that nuclear family structure is assumed to support greater sharing of roles and provide increased responsibility of their actions. Thus inculcating increased self-worth and regard in children. This might result

in greater empathic understanding of others perspective and increased prosocial tendencies Weissbrod (1976) proved that joint family system was related to lesser helping in emergency situations but were more generous Social comparison orientation has a complex relationship with regard to family system It was found that young individuals of nuclear families are better adjusted and this adjustment helped them to relate with others more and constantly compare themselves to others (Hussain Kumar & Hussain 2008)

Conclusion

The above discussion of the results suggests that perceived empathic self-efficacy social comparison orientation and prosocial tendencies are positively correlated Furthermore it was found that social comparison orientation and perceived empathic self-efficacy are strong predictors of prosocial tendencies among university students Findings also suggest that no gender differences existed among three variables which might be revealing finding reflecting changing trends of society However significant differences were found on social comparison orientation, perceived empathic self-efficacy and prosocial tendencies among university students

Limitations

The limitations of the study were as follows

- 1 The study sample was restricted to Islamabad only, which limits the scope of research to generalize findings to all sectors of society
- 2 This study might suffer from the same problem as any other social research regarding the fact that participants can display contradictory reports to what they

have actually done. Respondents might genuinely vary in their perceptions of helping actions and thus tend to display a positive bias.

Suggestions

Following were suggestions for future studies:

1. A comparative study of rural and urban population with same variables might be useful.
2. Other predictors of prosocial tendencies like motivations, prosocial beliefs and social competence may also be studied to further exploit the evidence.

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ANNEXURE-A



Lubna Iftikhar <lubnaiftikhar2@gmail.com>

permission

4 messages

Lubna Iftikhar <lubnaiftikhar2@gmail.com>
To: pennerl@karmanos.org

Sat Jul 4 2015 at 7:17 AM

Dear Penner
I am a student of MS at International Islamic University Islamabad, Pakistan. I am working on thesis with topic Impact of Social Compassion Orientation and Perceived Empathic self-efficacy on Prosocial tendencies of university students. I require your permission to use prosocial personality battery in my work. Kindly grant me permission to do so.

Regards

Lubna Iftikhar
MS Student
IIUI

Lubna Iftikhar <lubnaiftikhar2@gmail.com>
To: pennerl@karmanos.org

Mon Jul 13 2015 at 10:32 AM

(Quoted text hidden)

Penner, Louis <pennerl@karmanos.org>
To: Lubna Iftikhar <lubnaiftikhar2@gmail.com>

Wed Jul 15 2015 at 6:11 AM

Hello

I am sorry for the delay. I was out of the country.

You have my permission.

Good Luck on your work.

Lou Penner
Louis A. Penner, Ph.D.
Professor
Department of Oncology
Wayne State University
Population Studies and Disparities Research Program
Karmanos Cancer Institute
pennerl@karmanos.org
248.576.8261 (voice)
248.576.8270 (fax)

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From: Lubna Iftikhar <lubnaiftikhar2@gmail.com>
Date: Saturday, July 4, 2015 at 10:17 AM
To: Louis Penner <pennerl@karmanos.org>
Subject: permission
(Quoted text hidden)

Confidentiality Notice: This email message, including any attachments, is for the sole use of the intended recipient(s) and may contain confidential and/or privileged information. If you are not the intended recipient(s), you are hereby notified that any dissemination, unauthorized review, use, disclosure, or distribution of this email and any materials contained in any attachments is prohibited. If you receive this message in error, or are not the intended recipient(s), please immediately notify the sender by email and destroy all copies of the original message, including attachments.

3 attachments

- measuringprosocialpersonality.pdf
59K
- 30itempskey.pdf
23K
- 56itempskeyver1.pdf
87K

Lubna Iftikhar <lubnaiftikhar2@gmail.com>
To: Penner, Louis <pennerl@karmanos.org>

Thu Jul 16 2015 at 1:31 AM

Thank you for your guidance and concern. Regards

Lubna Iftikhar

On Jul 15 2015 6:11 PM Penner, Louis <pennerl@karmanos.org> wrote
Hello

I am sorry for the delay. I was out of the country.

You have my permission.

Good Luck on your work.

Lou Penner
Louis A. Penner, Ph.D.
Professor
Department of Oncology
Wayne State University
Population Studies and Disparities Research Program
Karmanos Cancer Institute
pennerl@karmanos.org
313.652.6111 (voice)
313.652.7111 (fax)

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Thank you.

From: Lubna Iftikhar <lubnaiftikhar2@gmail.com>
Date: Saturday, July 4, 2015 at 10:17 AM
To: Louis Penner <pennerl@karmanos.org>
Subject: permission

Dear Penner,
I am a student of MS at International Islamic University Islamabad, Pakistan. I am working on thesis with topic Impact of Social Comparison Orientation and Perceived Empathic self-efficacy on Prosocial tendencies of university students. I require your permission to use prosocial personality battery in my work. Kindly grant me permission to do so.

Regards,

Lubna Iftikhar
MS Student
IIUI

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ANNEXURE –B



Lubna Iftikhar <lubnaiftikhar2@gmail.com>

permission

2 messages

Lubna Iftikhar <lubnaiftikhar2@gmail.com>
To: a p buunk@rug.nl

Sat Jul 4 2015 at 7:21 AM

Dear Buunk
I am a student of MS at International Islamic University Islamabad, Pakistan. I am working on thesis with topic Impact of Social Companion Orientation and Perceived Empathic self-efficacy on Prosocial tendencies of university students. I require your permission to use social companion orientation scale in my work. Kindly grant me permission to do so.

Regards

Lubna Iftikhar
MS Student
IIUI

Buunk, A.P. <a.p.buunk@rug.nl>
To: Lubna Iftikhar <lubnaiftikhar2@gmail.com>

Sat Jul 4 2015 at 2:32 PM

Of course you can use it. It is published in a journal. The only thing you need to do is refer to our article from 1999. Kindly

Abraham (Bram) P. Buunk

Professor of Social and Organizational Psychology, University of Curaçao
Royal Netherlands Academy of Sciences, Professor Evolutionary Social Psychology, University of Groningen
Tel: +31620401124 (Netherlands)/+34626 24056 (Spain)/+5999 5202922 (Curaçao)
www.apbuunk.com
www.bunhomezooadd.com
(Quoted text hidden)

ANNEXURE-C



Lubna Iftikhar <lubnaiftikhar2@gmail.com>

permission

6 messages

Lubna Iftikhar <lubnaiftikhar2@gmail.com>
To: gianvittorio.caprara@uniroma1.it

Wed Jun 24 2015 at 3:53 AM

Dear Caprara I am a student of MS at International Islamic University Islamabad Pakistan. As requirement of my degree I am working on my thesis titled Impact of Social Comparison Orientation and Empathic Self-efficacy on Prosociality. Kindly grant me permission to use your Empathic self-efficacy scale and also kindly send me scoring instructions with it.

I will be grateful

Regards

Lubna Iftikhar
MS Student
IIUI PAKISTAN

Gianvittorio Caprara <gianvittorio.caprara@uniroma1.it>

Wed Jun 24 2015 at 5:31 AM

To: Lubna Iftikhar <lubnaiftikhar2@gmail.com>
Cc: Maria Gerbino <maria.gerbino@uniroma1.it>, Laura Digiunta <laura.digiunta@uniroma1.it>

Dear Lubna

I am pleased to accord the permission and recommend to contact

laura.digiunta@uniroma1.it

and/or

maria.gerbino@uniroma1.it

for instructions and any further informations

Sincerely GVCaprara

(Quoted text hidden)

INVESTI SUL FUTURO. FAI CRESCERE L'UNIVERSITA.

DONA IL 5 PER MILLE ALLA SAPIENZA

CODICE FISCALE 80209930587

Laura Digiunta <laura.digiunta@uniroma1.it>

Wed Jun 24 2015 at 5:53 AM

To: Gianvittorio Caprara <gianvittorio.caprara@uniroma1.it>
Cc: Lubna Iftikhar <lubnaiftikhar2@gmail.com>, Maria Gerbino <maria.gerbino@uniroma1.it>

Dear Lubna

Please find enclosed the article in which the items of the Empathic self-efficacy scale are reported

Best regards

Laura Di Giunta
(Quoted text hidden)

Interpersonal DI Giunta.pdf
112K

Lubna Iftikhar <lubnaiftikhar2@gmail.com>

Wed Jun 24 2015 at 7:22 AM

To: Laura Digiunta <laura.digiunta@uniroma1.it>
Cc: Gianvittorio Caprara <gianvittorio.caprara@uniroma1.it>, Maria Gerbino <maria.gerbino@uniroma1.it>

Thank you so much for such a prompt reply

Regards

Lubna Iftikhar
MS Student
IIUI
Pakistan

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Lubna Iftikhar <lubnaiftikhar2@gmail.com>

Wed Jun 24 2015 at 8:08 AM

Draft

(Quoted text hidden)

Lubna Iftikhar <lubnaiftikhar2@gmail.com>

Wed Jun 24 2015 at 8:28 AM

To: Hafsa Malik <hafsamalik185@gmail.com>

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ANNEXURE-D

INFORMED CONSENT FORM

Dear participant

The following research is conducted as a requirement of M Phil degree by International Islamic University. It is an elaborate research on factors contributing to human helping behaviors. Following are questionnaires regarding your behavior patterns in daily life. You are requested to fill in required information to the best of your knowledge. The information you provide will be strictly confidential and would only be used for research purpose. Your voluntarily participation in the study would be highly encouraged however you could withdraw your participation at any stage of study.

Your cooperation in this regard is highly appreciated.

SIGNATURE OF PARTICIPANT

ANNEXURE-E

DEMOGRAPHIC SHEET

Gender Male/Female

Age _____

Education Level (Current) BS / MS /M Sc / M A

Program/Subject _____

Semester _____

Total years of Education _____

Total Family income (monthly)

a)Below 50 000/- b) between 50.000/- and 1.50 000/- c) above 1.50 000/-

Number of family members _____

Marital Status Married / Single / Divorced

Any other _____

Family type Nuclear / Joint

ANNEXURE-F

SCALE FOR SOCIAL COMPARISON ORIENTATION (INCOM, Iowa-Netherlands Comparison Orientation Scale)

English version

Primary references

Gibbons F X & Buunk B P (1999) Individual differences in social comparison: The development of a scale of social comparison orientation *Journal of Personality and Social Psychology* 76 129-142

Buunk B P, Belmonte, J, Peiró J M, Zurriaga R & Gibbons F X (2005) Diferencias individuales en la comparación social: Propiedades de la escala española de orientación hacia la comparación social *Revista Latinoamericana de Psicología* 37, 561-581

Buunk, A P & Gibbons F X (2006) Social comparison orientation: a new perspective on those who do and those who don't compare with others. In Guimond S (Ed) *Social Comparison and Social Psychology: Understanding cognition, intergroup relations and culture* (pp 15-33) Cambridge: Cambridge University Press

Response scale for all items:

- 1 I disagree strongly
- 2 I disagree
- 3 I neither agree nor disagree
- 4 I agree
- 5 I agree strongly

Recode: items 6 en 10

Short version: items 1, 3, 4, 6, 7, 11

Most people compare themselves from time to time with others. For example, they may compare the way they feel, their opinions, their abilities, and/or their situation with those of other people. There is nothing particularly 'good' or 'bad' about this type of comparison, and some people do it more than others. We would like to find out how often you compare yourself with other people. To do that we would like to ask you to indicate how much you agree with each statement below.

- 1 I often compare myself with others with respect to what I have accomplished in life
- 2 If I want to learn more about something, I try to find out what others think about it
- 3 I always pay a lot of attention to how I do things compared with how others do things
- 4 I often compare how my loved ones (boy or girlfriend, family members, etc.) are doing with how others are doing
- 5 I always like to know what others in a similar situation would do

- 6 I am not the type of person who compares often with others
- 7 If I want to find out how well I have done something I compare what I have done with how others have done
- 8 I often try to find out what others think who face similar problems as I face
- 9 I often like to talk with others about mutual opinions and experiences
- 10 I never consider my situation in life relative to that of other people
- 11 I often compare how I am doing socially (e.g., social skills, popularity) with other people

ANNEXURE-G

PERCEIVED EMPATHIC SELF-EFFICACY (PESE)

Below are statements which depict how well you recognize people's needs and requirements in daily life. Respond to each statement in column in front by indicating which response category best describes your behavior in past

Statements	Never	Once	More than Once	Often	Very Often
1. I read my friend's needs.					
2. I recognize when someone wants comfort and emotional support even if (s)he does not overtly exhibit it.					
3. I recognize when a person is annoyed by me.					
4. I recognize when a person is inhibited by a fear.					
5. I recognize when a companion needs my help.					
6. I recognize when a person is experiencing depression.					

ANNEXURE-H

User's Guide to the Prosocial Personality Battery (PSB)

Note to users: The best citation for this version of the Prosocial Personality Battery is Penner, L. A. (2002) The Causes of Sustained Volunteerism: An Interactionist Perspective. *Journal of Social Issues*, 58, 447-468. Please let me know if you do use this scale.

Please note that this version is a 30-item version of the full PSB scale. The coefficient alphas for the new versions of the individual scales (N = 1111) are:

Social Responsibility	.65
Empathic Concern	.67
Perspective Taking	.66
Personal Distress	.77
Mutual Moral Reasoning	.64
Other Oriented Reasoning	.77
Self-reported altruism	.73

The factor structure replicates that reported in Penner et al (1995) almost perfectly (only small changes in the factor loadings).

See Penner, L. A., Fritzsche, B. A., Craiger, J. P., & Freitfeld, T. S. (1995). Measuring the prosocial personality. In J. N. Butcher & C. D. Spielberger (Eds.), *Advances in personality assessment*, (Vol. 12). Hillsdale, NJ: Erlbaum.

Below are a number of statements that may or may not describe you, your feelings, or your behavior. Please read each statement carefully and blacken in the space on your answer sheet that corresponds to choices presented below. There are no right or wrong responses.

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

Social Responsibility (Don't use title)

1. When people are nasty to me, I feel very little responsibility to treat them well. (R)
2. I would feel less bothered about leaving litter in a dirty park than in a clean one. (R)
3. No matter what a person has done to us, there is no excuse for taking advantage of them.
4. With the pressure for grades and the widespread cheating in school nowadays, the individual who cheats occasionally is not really as much at fault. (R)
5. It doesn't make much sense to be very concerned about how we act when we are sick and feeling miserable. (R)
6. If I broke a machine through mishandling, I would feel less guilty if it was already damaged before I used it. (R)
7. When you have a job to do, it is impossible to look out for everybody's best interest. (R)

EMPATHY SCALE (DON'T USE TITLE)

8. I sometimes find it difficult to see things from the "other person's" point of view. PT (R)
9. When I see someone being taken advantage of, I feel kind of protective towards them. LC
10. I sometimes try to understand my friends better by imagining how things look from their perspective. PT
11. Other people's misfortunes do not usually disturb me a great deal. LC (R)
12. If I'm sure I'm right about something, I don't waste much time listening to other people's arguments. PT (R)
13. When I see someone being treated unfairly, I sometimes don't feel very much pity for them. EC (R)
14. I am usually pretty effective in dealing with emergencies. PD (R)
15. I am often quite touched by things that I see happen. LC
16. I believe that there are two sides to every question and try to look at them both. PT
17. I tend to lose control during emergencies. PD
18. When I'm upset at someone, I usually try to "put myself in their shoes" for a while. PT
19. When I see someone who badly needs help in an emergency, I go to pieces. PD

PART 2:

Below are a set of statements which may or may not describe how you make decisions when you have to choose between two courses of action or alternatives when there is no clear right way or wrong way to act. Some examples of such situations are: being asked to lend something to a close friend who often forgets to return things; deciding whether you should keep something you have won for yourself or share it with a friend; and choosing between studying for an important exam and visiting a sick relative. Read each statement and blacken in the space on your answer sheet that corresponds to the choices presented below.

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

MORAL REASONING (Don't Use Title)

- 20. My decisions are usually based on my concern for other people. O
- 21. My decisions are usually based on what is the most fair and just way to act. M
- 22. I choose alternatives that are intended to meet everybody's needs. M
- 23. I choose a course of action that maximizes the help other people receive. O
- 24. I choose a course of action that considers the rights of all people involved. M
- 25. My decisions are usually based on concern for the welfare of others. O

Below are several different actions in which people sometimes engage. Read each of them and decide how frequently you have carried it out in the past. Blacken in the space on your answer sheet which best describes your past behavior. Use the scale presented below.

1	2	3	4	5
Never	Once	More than Once	Often	Very Often

SELF-REPORTED ALTRUISM (Don't use title)

- 26. I have helped carry a stranger's belongings (e.g. books, parcels, etc.).
- 27. I have allowed someone to go ahead of me in a line (e.g. supermarket, copying machine, etc.).
- 28. I have let a neighbor whom I didn't know too well borrow an item of some value (e.g. tools, a dish, etc.).
- 29. I have, before being asked, voluntarily looked after a neighbor's pets or children without being paid for it.
- 30. I have offered to help a handicapped or elderly stranger across a street.

Scoring Instructions

Reverse Items with an R

Compute scores for 7 individual scales

Social Responsibility (SR)

Empathic Concern (EC)

Perspective Taking (PT)

Personal Distress (PD)

Other-Oriented Moral Reasoning (O)

Mutual Concerns moral reasoning (M)

Self-reported altruism (SRA)

Factor 1 Other-oriented empathy = sum of scores on SR EC PT O M

Factor 2 Helpfulness = sum of PD (total reversed*) and SRA

*After you have reversed the one PD item with an "R" after it, sum the PD items and subtract the total score on PD from 18. This makes the meaning of a high score on the Helpfulness factor clearer, because now high scores on the two scales both represent prosocial tendencies.

Contact information

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