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**Social Responsibility and Roles Integration Paradigm for Security:
Initial Development of the Social Responsibility Scale in Nigeria**



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Social Responsibility and Roles Integration Paradigm for Security: Initial Development of the Social Responsibility Scale in Nigeria

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Abstract

Purpose: The purpose of this study was to conceptualize, develop, and validate social responsibility scale.

Methodology: These was achieved in this study through initial development and validation of a perceived social responsibility scale which incorporated the four categories of ‘persons’ who can render social responsibility. The initial 35 items generated through heuristic method were subjected to content validity, and subsequently subjected to exploratory factor analysis and internal consistency test. The 35 items were completed by 535 adults that volunteered to participate in the survey. Their ages ranged from 19 to 60 years; with a mean age of 29.44, and standard deviation of 3.32.

Findings: The result of the factor analysis showed that 26 items loaded well under four factors (family, individual, community and government). These sub-scales also show convergent and divergent relations with prosocial behaviour scale and psychological adjustment scale respectively, strongly suggesting a viable instrument

Unique Contributions to Theory, Policy and Practice: Based on the high validity and reliability of the developed social responsibility scale, it follows that social responsibility theory can be further elaborated to incorporate the role of individuals in societal development. It is further recommended that scholars should leverage on this insight and explore how to apply social responsibility and role integration theory to the understanding and improvement of peace, harmony, and economic advancement.

Keywords: *Social Responsibility, Role Integration, Community, Family, Individual, Government, Security*

INTRODUCTION

From prehistoric times, the survival of species in varied ecosystems demanded one sort of conquest or another to be retained in the ecosystem, hence Charles Darwin enumerated the thesis of the survival of species which has offered invaluable explanation for the occurrence of opposing forces generated during legitimate struggle to accrue resources to contending organisms within a habitat. Drawing from Darwin (1859), the development of characteristics that enable organisms to 'get more' than others from the ecosystem explains why some organisms do not survive within a natural environment. Extrapolated, this theory of evolution offers acceptable explanation for the different systems and styles of allocation of resources among human settlements, including (but not limited to) the systems of governments, labor - management relations in organized economic systems, and the family, as well as tribal and racial wars, and even international diplomacy.

Indeed, democracy as a system of state administration has also been evolving, placing some humans (majority; it can be argued) at the vantage level than others for survival within the state. In his thesis: *A Grammar of Politics*, Laski (1925) argued that the thought of democracy was hinged on the desire to do away with the state of nature: a state in which the struggle for survival was obviously brutal and created a concentric cycle of wars. Democracy therefore was and remains an elaborate attempt to improve on human security and stabilize human ecosystem(s), hence it is said that the primary responsibility of a constitutional government is to secure the lives and properties of her people (Federal Ministry of Finance, Budget and National Planning, 2021).

In retrospect, we reckon that Aristotle had noted that humans are by nature a social species. Thus no one can live alone, rather each person must enter relationships with others for living a life (to be able to thrive). Relationships in context imply that in the imperative interaction that engenders thriving of each other, predetermined or calculated exercise of responsibilities are pursued, failure of which the costs may be as high as fatal (the Darwinian elimination/extermination from the ecosystem). It follows that these functions are support mechanisms without which humans in a society may not thrive or achieve their individual and collective potentials. These responses and support activities whether physical or not, are collectively termed social responsibilities, and are performed (or expected to be performed) by individuals, corporate bodies, and agencies in any given society, if the society must thrive: if things must turn out well in the society. It is thus theorized that if social responsibility is done at the various levels, and the social responsibility roles are integrated within communities, security would largely be achieved. Paraphrased, the extent to which social responsibilities are discharged at all levels of any society, determines the extent things would turn out well: the extent that peace, security, progress, and economic stability would be experienced. Indeed, Obi-Nwosu (2022), opined that operationalizing a theory

of social responsibility and role integration would engender a social therapeutic and counselling paradigm that fosters affectionate relationships, and development in human ecosystems.

Accordingly, the following questions come to mind:

- a. What then is social responsibility?
- b. What are the indicators, and how do we measure social responsibility?
- c. How do the various levels relate, and connect with other variables?

Social Responsibility

The concept of social responsibility has been scarcely defined and poorly conceived. Many see social responsibility from the individual perspective, others from corporate social responsibility angle. For Hopkins (2014), social responsibility is an organized mechanism that is concerned with treating the stakeholders of a company or organization ethically, or in a socially responsible manner. By ethically or responsibly, he meant having the stakeholders in the light that is moderately acceptable, and in line with international best practices. According to Argandona (2016), social responsibility is the idea of integrating social and environmental concerns in a bid to having a better society where people respect one another, communities therein and their environment, and equally regard the stakeholders in a socially responsible manner. Responsibility defines a duty for which 'penalty' should apply if the duty is not properly executed or if something went wrong following the nonperformance or bad performance of the duty. It describes the position of a person or an office that is charged with care of a value or custody of such, so that a burden is placed on the person or office to ensure the welfare and protection of the value, objects or being, in other that they are preserved in good conditions. Responsibility also alludes to accepting the consequences of one's actions or mistakes, a position of honest acceptance of such actions or mistakes and readiness to bear the costs. In effect, responsibility in context applies to honest discharge of duties, execution of tasks, and care of values, which includes dispensation of resources (UNESCO 2010).

Social Responsibility indicates care of society or societal needs: the duty owed by a person, office, or body to take care of societal burdens, solve group problems, or play given roles that are not directly beneficial to self. Social responsibility is defined by UNESCO (2010) as one's dutiful performance of security and economic functions that mostly benefit a group, society, or community, negligence of which results in vulnerabilities to the group, society, or community; hence it is unacceptable to neglect or abandon such roles. Social responsibility is an ethical framework in which individuals or corporations are accountable for fulfilling their civic duty and taking actions that benefit society, whereas the opposite, whereby a person or company takes actions or fails to take actions that result, or may result in any form of harm to the society is social irresponsibility. This understanding trails from the social responsibility norm: the

assumption or norm (social standard) that people should help one another when in perplexity: that one should assist those in need (Vincent, 2011).

From the definitions and explanations, there is seemingly an observed gap. Here, one could readily vest one's notion of responsibility to either be bordering on government or societal obligations to their immediate environment only. The researchers made concerted efforts to disprove that all about social responsibility revolves only around society and government. This research article is therefore committed to digging out other units of social responsibility that should be of interest to all and sundry, which previous researchers may have unwittingly ignored. Accordingly, social responsibility may not stand a comprehensive definition without incorporating such vital components as 'individual, family, community, and governmental' obligations. With these various segments associated with social responsibility, one could firmly argue why social responsibility would have to thrive in relation to the basic components of life (personal, family, and community). The reason is not far-fetched. Humans must understand themselves first before the social hierarchy. One must scale through the turbulent means of survival before possibly extending same to families and immediate communities (O'Shea, 2012). More so, family is the first point of socialization for individuals; therefore, is obligated to his/her family.

Indeed, social responsibility should be defined by dedicated attention to individual, family, and societal needs preferably in a proactive manner. It is worthy of note that in recent times, discussions on social responsibility have continued to lay much emphasis on its ability to promote sustainable practices that benefit individuals, families, communities, and the society at large (Jermsittiparert et al., 2019). In this our context, the relevance of aiding and encouraging social responsibility at all levels cannot be understated. This is because it has been found to be strongly oiling trust and reputation in communal settings (Lin-Hi & Muller, 2013). Interestingly, as people's concerns for communality continue to grow, social responsibility is becoming an important issue necessary for strategic decision-making and ensuring peaceful coexistence among individuals, families, communities, and humanity at large. Ogunleye et al. (2023) observed that the relevance of enhanced social responsibility in Nigeria can never be underestimated. It is even to this end, that government on its own have continued to mandate banks, telecommunication, oil sector, and other industries alike to incorporate social responsibility indices into their schemes. This has played contributory roles to the development of the various sectors of the Nigerian economy like education, health, environmental sustainability, and to nation building (Ogbuabor et al., 2020).

Below is our exploration of the basics of social responsibility expected for the various levels: individual, family, community, and the government's level of social responsibility.

Individual level

Individual Social Responsibility (ISR) is the understanding of duties that the individual has towards their societies. According to Bello (2005), being socially responsible means that every individual should behave ethically and sensitively towards social, economic, and environmental issues in the society. It connotes that every individual takes responsibility of their actions (and inactions) and be committed towards uplifting social causes: making contributions from their own values (resources) to society for charity and more. Individuals rise above self-interests and selfish motives to think about, and do things that benefit large numbers of people without expecting direct returns. Individual social responsibility also implies that everyone should respect public property, care for them, protect them, and perhaps stop miscreants from tampering with or 'harming' public property whether intellectual, economic, or other values of the society. By this definition, any individual who plays lackadaisical attitude to public or societal values is socially irresponsible.

Individuals are first points, and indeed, catalysts for social change and social responsibility. At individual level, we have the chance of using our actions in line with our convictions; hence promote, through our behaviour, the enablement for social responsibility and sustainable development (Davis et al., 2017). Individuals should be accountable not only for their personal benefits, but also of the importance to others. Devoting one or two hours of one's time to the welfare of others in our respective areas of endeavors, will have us tilting towards social responsibility at individual level (Vittel, 2015). Morrison and Bridwell (2011) had observed that new dimension of social responsibility is emerging; since individual efforts to better the society is on increase and is considered the major driving force of responsible or ethical behaviour.

Family level

Family social responsibility has components that include:

- a. Family values: ethical and moral standards that are imbibed, which characterizes the membership; such as integrity, honesty, discipline, sincerity, and faith.
- b. Family bonds: relationship between members of the family which demands duties that each member owe to the other so that no member is insufficient in the necessities of life, including affection and emotional (psychological) needs.
- c. Family interdependence within the society: good neighborliness, mutual respect, and a duty to assist the next family in times of distress. It also involves granting the other family access to some family values they need to thrive. In this arena is found the beauty of the traditional African child rearing paradigm (exemplified by the Igbos) in which 'Nwaora' situates: families (and individuals) jointly take care of growing children's needs irrespective of the biological parenthood.

d. Family positive attitude towards the environment, justice, fairness and equity, and the practice of good citizenship. This implies that socially responsible families have their members deeply involved in acts that promote social inclusion, zero discrimination, and community development. Family is unarguably the most important agent of socialization (social responsibility). This is because at family level, children are imbued with the culture of being socially accountable to the relative others in terms of escalating individual selfless services, or social participation, unity, cooperation, and self-denial, and allow others' interests to take prominence. Badawi (2006) pointed out that social responsibility must be energized by the family unit where the children and other members of the family are taught the acts of selflessness in their early age. Subsequently, the children grow to become agents of social responsibility in the various strata of life. Badawi (2016) observed that there exists a strong relationship between studentship and family social responsibility. The students' motivation was, according to them, determined by learning process, educational achievement, and a supporting family.

Community Social Responsibility

Masum et al. (2020) defined community dimension of social responsibility as a concerted desire for persons in a community to assist in solving community problems within the reach of the community and with minimum assistance from external body and organizations. The external organizations here are government, non-government organizations, and corporations of various types and sizes. The United Nations had argued that the essence of community social responsibility is that it encourages creativity and self-reliance in the community for both short term and long-term goals, and not necessarily relying on external supports and government. The community development used in this context, portends any direct and indirect benefits that communities enjoy owing to the social commitment they demonstrate towards common values, which in the end are aimed at serving as collective interest of the community and the entire social system. Similarly, corporations/companies need to incorporate communities in the initiation, organizing, erecting, and monitoring of corporate social responsibility projects. This will even assist in moderating and harmonizing stakeholders' tussles in communities where conflict of interests over CSR projects exists (Lantos, 2021).

Social Responsibility by Government and her Agencies

It may well be said that 'social responsibility' is the reason for the existence of constitutional governments, and that the various agencies of government are supposedly agents of social responsibility. In this connection, it is stated clearly in the Nigerian Constitution that the primary purpose of Government shall be the protection of lives and properties of citizens. Obi-Nwosu (2024) aptly captured the roles of a constitutional government to include: Protection of civil liberties, provision of public goods and services, operation of welfare scheme to alleviate poverty, operation of social insurance programmes to forestall future poverty, and administration

of justice, among others. The author asserts that inequity/injustice, wickedness/villainy, unethical and unaccountable behaviour, uncharitable nature, and abandonment of responsibility (duties) define miscreancy, which is the bane of development. Indeed, social irresponsibility is akin to miscreancy on the part of all, but especially at the level of governments and their agencies.

Worthy of being mentioned is that government at all levels in Nigeria have succeeded in holding corporate organizations socially accountable to the environment where their businesses are situated. Adeyanju (2012) observed that modern businesses now think beyond profit maximization; they now observe environmental and ethical issues related to their immediate environment of operation. They are directed towards eradicating environmental pollution, award of scholarships, among others. Many government organizations are now conscious of being socially responsible to their host communities. To this end, it is very important to understand that concerns will continue to be raised by the public for enhanced social responsibility when organizations and business firms alike fail to address the issues confronting their immediate environment of operation.

Existing Measures of Social Responsibility

Some scholars measured social responsibility from corporate social responsibility perspective (Arslan & Wong, 2022; Latif et al., 2018) exploring the dynamics and dimensions. Corporate Social Responsibility is mainly about ensuring that activities of industries and businesses are not harmful to the social and physical environment where they operate, and to take meaningful steps to prevent, or mitigate the possible adverse effects of their activities. Corporate bodies must be mindful of their duty to safeguard the environment and social wellbeing of their host communities, and it is the exercise of the actions in this regard that define their social responsibility (or irresponsibility) (Adeyanju, 2012).

Other scholars have also conceptualized social responsibility by focusing on personal and social responsibilities (Arslan & Wong, 2022; Wong, 2019). These scholars believed that responsibility is characterized in different ways such as moral, social, or personal responsibility, and include feeling accountable for one's decisions and actions, being reliable and dependable, and empowered to act on issues within one's control. It is noteworthy that these narratives capture responsibility as the latent factor which has two dimensions (personal and social). However, within our study, we focused on social responsibility and have proposed that four levels could exist within social responsibility; including individual, family, community, and government.

Advancing the Social Responsibility Model

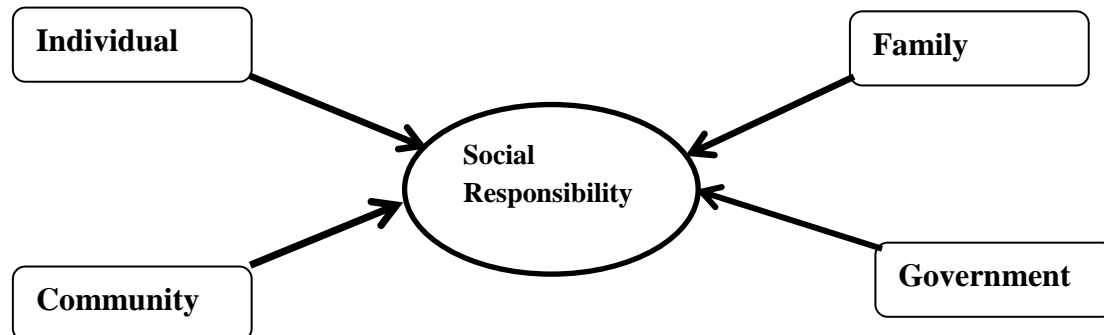


Figure 1: Social Responsibility Model

Adapting PURE as a Social Responsibility Model

Wong (2019) adapted Frankl (1985) submission on responsibility which postulates that responsibility actions translates to meaningful life. Thus, Wong (2012) defines meaning in terms of the Purpose, Understanding, Responsibility, and Enjoyment (PURE) model. We hold that the broader essence of responsibility is captured from the lowest unit: the individual. PURE model assumed that adaptive choices and decisions do not only provide satisfying and successful outcomes for the individual but also contribute to others' wellbeing and meet moral requirements. Specifically, social responsibility is identified as a key construct of flourishing, resilience, and healthy functioning of individuals, and by extension, the community. Then, responsible action must refer to the behavioural component of the model, which should include all the identified levels (individual, family, community, and government) doing what is right, finding the right solutions, making mends, appropriate reactions, and actions, and taking actions that are congruent with the highest values (Wong, 2010). The model also emphasized the importance of socially responsible actions that sustain the ecological levels of existence for purposeful and meaningful development of life. It submits that social responsibility is an important resource to thriving, maintaining peaceful co-existence, and survival of individuals and societies at difficult times (Wong, 2019).

The Current Study

Leveraging on the existing gaps in measuring social responsibility (Sedlak et al., 2023; Tay & Jebb, 2017; Wong, 2019; Worthington & Whittaker, 2006) across the globe whereby some units of social responsibility such as family, community and government were not adequately captured. And the fact that PURE model emphasizes the importance of responsible actions across various units of life: individual, family, community, and government for meaningful existence and overall development. The present research sought to develop an initial comprehensive scale that captures the social responsibility actions expected at every identified level. The following steps were observed in developing the reliable and valid scale:

In the step 1, qualitative data and deductive ideas from existing literature were evaluated and combined to generate a list of common actions that represent perceived socially responsible behaviour at four levels (individual, family, community, and government). In step 2, experts appraised the items generated from Study 1 and made suggestions that improved the content. In Step 3, participants completed the questionnaire generated from steps 1 and 2 by indicating to what extent they agree or disagree on the actions in relation to some persons in the environment classified as individual, family, community, and government. Their responses were analyzed to determine the factor structure and which items were most representative and consistent. The studies are expected to produce results that will answer the following overarching research questions.

1. Which actions are most common, generalizable, and representative of perceived social responsibility behaviour? (Steps 1 and 2)
2. What is the factor structure of the questionnaire (step 3)
3. Does the perceived social responsibility scale exhibit adequate internal consistency? (Step 3)
5. Will the validity parameters of perceived social responsibility scale be adequate?

Step 1

The main aim of Step 1 was to generate a list of actions as indicator items that represent perceived social responsibility behaviour expected of the individual, family, community, and government. Following review of extant literature (e.g., Sedlak et al., 2023; Tay & Jebb, 2017; Wong, 2019; Worthington & Whittaker, 2006) on related construct, social responsibility actions are expected to be positive, moral, ethical, social, personal or collective responsibility and includes feeling accountable for one's or group's decisions and actions, reliable and dependable to others, and empowerment to act on issues within one's or group control or norms. Consequently, statements pertaining to positive moral, ethical, and peaceful actions were used in this step to describe social responsibility behaviour. The deductive approach was used to get a list of such behaviour that were socio-culturally relevant to the Nigerian sample.

METHOD

Participants

The sample for the qualitative analyses were 100 adults selected randomly from Awka metropolis South-East Nigeria whose age ranged from 18 to 50 years ($M = 28.83$, $SD=2.87$). The participants comprised of females (50%) and males (50%). All the participants were Christians and Nigerians of Igbo ethnic group. 60% were students at the University, 30% were public servants and 10% were traders.

Materials

Participants were asked to respond to one question:

- a. Describe behaviour or actions that are expected as social responsibility of the following categories: individual, family, community, and government.

Procedure

All the selected participants signed informed consent paper that assured them of confidentiality, privacy of information and permission to freely participate or decline to participate at any time. They were told the study is a part of an ongoing research on developing a theoretical model “indigenous social responsibility model for peace and security”. They were asked to write as many as possible a list of responsibilities and expected positive and peaceful actions these categories of people should be rendering.

Ethical considerations

All the studies in this research were approved by the Nnamdi Azikiwe University ethical committee. Informed consent and confidentiality were maintained in all the studies.

Data Analysis

We adopted qualitative design (content analysis) in which the list of items was classified along the expected actions by the individual, family, community, and government.

RESULTS

The number of perceived social responsibility actions listed by participants ranged from 4 to 14 for each of the categories. Since our aim was to generate a list of social responsibility behaviour that should be rendered by each category, the list was qualitatively inspected and selected. The statement of each item was simplified to reflect whether the action was rendered by the different categories. For example, “I can sacrifice anything for others wellbeing (individual), My family members cooperate with each other (family), My community ensures fairness and justice for all (community), Our government strives to improve the economy of the country (government). This method produced a total of 35 items.

Step 2

The aim of Step 2 was to evaluate the content validity of the 35-item statements which we intended to use to measure the different categories of social responsibility. To achieve this, the 35 items were given to experts (Professors with good knowledge of social behaviour) to appraise whether the items generated could measure the social responsibility behaviour based on the different categories (Labrague et al., 2020). The experts were also requested to suggest any sentence stem that could be added to increase the content.

METHOD

Participants

Ten experts (7 Psychologists and 3 Sociologists) in the Faculty of the Social Sciences at two universities in South-East Nigeria participated in appraising the adequacy of the proposed items.

Material and Procedure

Participants responded to the proposed 35-item sentence stem generated in Study 1 for the three targets. The experts were asked to appraise the items and indicate whether they were: “essential”, “essential but needs modification,” or “not essential” in measuring prosocial behaviour. They were also requested to give suggestions of what could be added to increase the content of the prosocial behaviour items.

Data Analysis

We adopted Lawshe (1975) formula for Item Content Validity Ratio (I-CVR) and Scale Content Validity Index (S-CVI). Here only the items that are essential were used to compute the ICVR and S-CVI.

RESULTS

The scale's content validity was ascertained by computing the content validity ratio of each item (CVR) and content validity index of the whole scale (CVI).

The CVR of the perceived social responsibility ranged from 0.85 to 1 point(s) and the overall CVI was .98. Based on the value range of 0.78 proposed by (Lynn ,1986; Polit & Beck, 2006) for judging the relevance of an item when there are more than 6 judges, all the 35 items were retained. Also, from the analysis of the experts' comments and suggestions, some items were modified to enhance clarity.

Step 3

The objectives of Study 3 were to determine the reliability and validity of Perceived Social Responsibility Scale. The factor structure was determined using exploratory factor analysis (EFA) and the internal consistencies (Cronbach alpha reliability) for the extracted factors (Field, 2018) were also determined.

METHOD

Participants

The sample consisted of 535 adults selected from Anambra state. Participants' ages ranged from 19 to 60 years ($M = 29.44$, $SD=3.32$). The participants comprised of 322 females and 213 males. All the participants were Christians and Nigerians of Igbo ethnic group. 62% were

students at the University, 33% were public servants and 5% were traders. 415 were single, 116 married and 4 separated.

Materials

Perceived Social Responsibility Scale.

Instructions for perceived social responsibility scale required that the participants choose accordingly to what extent they agree or disagree on each of the 35 social responsibility statements in relation to some persons in their environment classified as Individual, Family, Community, and Government respectively. Hence, each of the items was rated on a 5-point Likert scale (1= Strongly Disagree 2 =Disagree, 3 =Not Sure, 4=Agree, 5=Strongly Agree).

General Health Questionnaire (GHQ-12)

The 12-Item General Health Questionnaire (GHQ-12) (Goldberg & Williams, 1988) consists of 12 items, each one assessing the severity of a mental health issues over the past few weeks using a 4-point Likert-type scale (from 0 to 3). The score was used to generate a total score ranging from 0 to 36. The positive items were corrected from 0 (always) to 3 (never) and the negative ones from 3 (always) to 0 (never). High scores indicate worse health. This questionnaire developed by Goldberg has been translated and validated in many countries, presenting Cronbach's alpha values from 0.82 to 0.86. The Cronbach's alpha for the study was .77.

Social Responsibility

This is a 7-item sub-scale of prosocial personality battery (Penner, et al., 1995). It has 5-point Likert response options ranging from 1=strongly disagree to 5= strongly agree. All 6 negatively worded items are reversed during scoring. Penner et al., (1995) reported a Cronbach's alpha of .65. The Cronbach's alpha for the current study was .72.

Procedure

All the participants were required to sign a consent form which assured the confidentiality and privacy of information. They were also permitted to freely participate or decline from participating in the study at any point. Students from two university campuses located within Anambra, public servants at Federal Secretariat, Awka, and traders around the university campuses participated in the study. Participants volunteered to participate in the study when they were randomly approached by the research data collection assistants. Each of the volunteers was given a copy of the scale to complete after signing the consent form. It took them about 10 minutes to complete the questionnaire. The data collected were analyzed to determine items to be retained and their internal consistency under the extracted factors.

Data Analysis

EFA was conducted with JASP version 0.19 The Kaiser-Meyer-Olkin (KMO) was used to assess the sampling adequacy with values of 0.5 or above considered as adequate (Field, 2018; Kaiser, 1974). Similarly, we used Bartlett Test to assess whether the variables are correlated highly enough to provide a reasonable basis for factor analysis, a significant result being desirable as it indicates that the items are not completely uncorrelated. The maximum likelihood method of extraction and a varimax rotation were also employed. All factor loading less than .40 were repressed.

Internal consistency was assessed with the Cronbach's alpha, whereby alpha values of .70 and above were considered acceptable (Schmitt, 1996)

RESULT

Table 1: Exploratory Factor Analysis for extracting the factor structures.

SN	ITEMS	PC 1	PC 2	PC 3	PC 4
1	My family holds meetings to discuss individual member's problem	--	--	--	--
2	My family looks out for the well-being of its' members	--	--	--	0.429
3	My family is interested in my choice of friends, and peer relations	--	--	--	0.403
4	My family expects each member to abide to the norms and standards of the family in our daily activities	--	--	--	--
5	My family holds meetings to discuss the problems that concerns other community members	--	--	--	--
6	My family members cooperate with each other	--	--	--	0.739
7	Family members are readily available to assist one another	--	--	--	0.600
8	My family makes financial sacrifices for communal development	--	--	--	0.403
9	My family considers the interest of the community in everything	--	--	--	--
10	I can sacrifice anything for others' well being	--	--	--	--
11	I desire justice for everyone all the time	--	--	0.659	--
12	I find joy in helping others to develop	--	--	0.728	--
13	I take responsibility for my actions	--	--	0.566	--
14	I can volunteer for community development services	--	--	0.550	--
15	I am a good representative of my family and community	--	--	0.505	--
16	My community usually engages in self-help activities		0.431		--

17	My community has scholarship program for the less privileged	--	--	--	--
18	My community do provide social and health care amenities	--	--	--	--
19	My community engages in social welfare scheme (eg. helping the homeless and the aged)	--	--	--	--
20	My community prioritizes security	--	0.578	--	--
21	My community ensures fairness and justice for all	--	0.800	--	--
22	My community hold meetings for the peace and development of the community	--	0.652	--	--
23	My community regulates good moral standard	--	0.559	--	--
24	My community does things aimed at helping neighboring communities	--	0.532	--	--
25	There is collectivism in the community	--	0.697	--	--
26	Our governments carry out their duties	0.758	--	--	--
27	Our government ensures adequate protection of lives and properties of the populace	0.770	--	--	--
28	Our government has policies that contribute positively to the shaping of our future	0.815	--	--	--
29	There is high cooperation between the government and the people	0.704	--	--	--
30	Our government has schemes that support the poor and vulnerable in the society	0.673	--	--	--
31	The citizens of the country are patriotic	--	--	--	--
32	Our government provides the basic activities (e.g., Power, pipe borne water and good road)	0.706	--	--	--
33	Our government polices impact lives positively	0.786	--	--	--
34	Our government strives to improve the economy of the Country	0.804	--	--	--
35	Our government's investment in education is good enough	0.655	--	--	--

Preliminary data screening showed that there was no case of missing data.

The result for the EFA showed that the Kaiser-Meyer- Olkin (KMO) test to assess sampling adequacy and whether the items are appropriately inter-correlated as to form factors was adequate $KMO = .84$. The Bartlett test to assess whether the variables are correlated highly enough to provide a reasonable basis for factor analysis was significant at $p < 0.01$. Also, the

factor extraction showed that out of the 35 items, a total of 26 items reached the set cut off .4 and above across each of the four factors (see items in Table 1).

The Cronbach’s alpha reliability tests for internal consistency showed coefficients of .75, .72, .84 and .91 for the family, individual, community and government respectively.

Table 2: Inter-factor correlation

	1	2	3	4	5	6
1 Family social responsibility	1					
2 Individual social responsibility	.29**	1				
3 Community social responsibility	.30**	.24**	1			
4 Government social responsibility	.23**	.11*	.50**	1		
5 Psychological adjustment	-.20*	-.21**	-.09	-.13*	1	
6 Social responsibility	.22**	.40**	.15*	.08	-.20*	1

*P<.05, **P<.01

As expected, the inter-correlations within the four factors were all positive and significant. It can be observed from Table 2 that the correlation coefficient between family and government was small. It can also be observed that psychological health correlated negatively with the indicators of social irresponsibility and positively with a measure of prosocial behaviour (social responsibility).

DISCUSSION

In recent conceptualization, responsibility has been understood from the moral, legal, and social perspectives, however the common denominator among these perspectives is that their intentions are similar in most cases: promoting peaceful and harmonious co-existence (Devinney et al., 2009). These two themes point to the essence and indicators of social responsibility which includes role integration (the process of bringing together separate roles or domains, making them flexible and permeable) and security (enabling peaceful co-existence of stakeholders).

An important gap in operationalization of social responsibility is the expected functions of the different stakeholders rendering social responsibilities (Argandoña, 2016). The present study pursued this goal, while taking into consideration that social responsibility actions must portray role integration and peaceful co-existence. The rationale for this stand was strengthened by PURE model Wong (2012) which assumed that responsible actions define meaning (purpose, understanding and enjoyment).

From these understandings the study tested the factor structure, reliability, and validity of a perceived socially responsibility scale. The results from steps 1 to 3 showed that generated items had good content validity. In other words, the experts rated the heuristics generated items high as

representing the experiences they expected of social responsibility actions of the different categories.

In step 3, the generated items were subjected to psychometric analysis and the result of the exploratory factor analysis retained 26 out of 35 items which loaded high in the four categories (family, individual, community and government). The internal consistency of each of the four factors were high and reached acceptable parameters.

The sub-scales further correlated positively with a similar construct (social responsibility sub-scale of prosocial personality, Penner, et al., 1995) an evidence of convergent validity. They also showed evidence of divergent validity by correlating negatively with psychological adjustment measure of the General health questionnaire (Goldberg & Williams, 1988).

There are some limitations of the study. The diversity of the Nigeria in terms of ethnicity, and religion was not considered in the sampling of the participants. While future study may consider this sampling gap, the assumption remains that social responsibility is a global phenomenon that may not really be sensitive to normal cultural practices.

We recommend that more research be conducted to assess how the present operationalization relates with other variables, and constructs that can promote role integration, to achieve peaceful co-existence and security of lives and properties.

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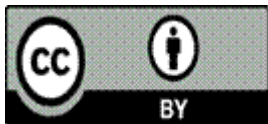
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