

## Validity and Reliability Studies of the Uskudar Benevolence and Malevolence Scale (USBEMA) in the Digital Age

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### ABSTRACT

This study aimed to study the validity and reliability of the Uskudar Benevolence and Malevolence Scale (USBEMA). The sample consists of 1028 people from all over Turkey. The analysis made revealed that the scale consists of two factors. The first factor "Purpose Oriented" explains 35.2% of the variance and the second factor "Process Oriented" 7.9% of the variance. The two-factor structure, consisting of a total of 35 items in total, explained 50,6% of the total variance. In addition, two factors confirmed the USBEMA in the confirmatory factor analysis (Chi-square/degrees of freedom: 4.09; RMSEA: 0.079; NFI: 0.80; NNFI: 0.81; CFI: 0.84; GFI: 0.86; AGFI: 0.83). The internal consistency coefficient ( $\alpha$ ) of the scale was found to be 0.92. As a result of the study, it was understood that the scale is valid and reliable. Thus, A valid and reliable USBEMA Scale emerged, which was rated as "I do not accept", "I accept", "I accept but I cannot do it, I'll feel regret", and "I believe and implement with a sense of responsibility by planning" and "I always believe and implement with love" that psychometrically measures the benevolence/malevolence attitudes and perceptions of individuals.

**Keywords:** Benevolence, Malevolence, Scale Development, Validity, Reliability.

### INTRODUCTION

Well-being is a phenomenon that is examined within the scope of behavioral sciences with psychology aimed at prevention, which not only affects the definition of health but also leads to the development of well-being models that combine the basic principles of positive psychology. Benevolence, on the other hand, is considered a scientific category within the scope of the "Science of Goodness", which recommends a holistic, healthy, that is, a positive functioning.

Well-being has been a popular concept in the field of psychological counseling since the 1990s and has been defined as a product of the modern world's efforts to find answers about how to live better and healthier by reviewing one's way of life (Oğuz-Duran, 2006). Benevolence or malevolence is about how people behave in the face of an event, situation, personal relationships, and how behaviors are organized. Thus, benevolence, as a guide to malevolence behaviors, plays a decisive role in organizing people's lives, while well-being forms the basis of positive psychology.

Howard Gardner's theory of Multiple Intelligences has a potential to change all of our conceptions about the abilities of human beings from top to bottom. Gardner's main aim in this theory is to prove that intelligence is not a single construct and human beings possess at least seven distinct intelligences independent from each other. Gardner (1999) in his work of Intelligence Reframed: Multiple Intelligences for the 21st Century emphasizes that one of our aims in the new century will not only bring these different intelligences together and use in harmony but also to question how to bring intelligence and the morality together in order to help different people come together to live in happiness and peace to create a better world.

However, character strengths; It is the whole of the features that can be called positive for the individual that emerge with thoughts, feelings and behaviors. In order to reveal a holistic character structure, the definition of character strengths has emerged. In order to be called character strengths, more than one positive character trait must be found together. Virtue, on the other hand, are positive traits that are considered valuable. These characteristics, which differ from person to person, may also differ from culture to culture (USPP, 2022).

Many character strengths are interconnected. For example, the link between the character strengths of "kindness" and "fairness" is very strong. No matter how much a person is careful not to be "deserved", he will be referred to

as "kind-hearted". In this context, having one of the character strengths indicates that the others can also exist. Character strengths can show itself even before the age of 1 and can be called a feature that is possessed at the age of 3 years. This sentence does not apply to every character strength. For example, character strengths such as "social intelligence" and "persistence" can be acquired near adolescence, while character strengths such as "curiosity" and "loving and being loved" can be acquired at very early ages (USPP, 2022). The virtues mentioned and the character strengths they contain are as follows:

- 1- Wisdom; It is not related to one's intelligence capacity, but to what extent one shares knowledge with others. In this context, the 5 character strengths it contains are related to one's self-renewal and being open to innovation: (1) Originality, (2) Curiosity, (3) Openness to Learning, (4) Open-mindedness, (5) Broad Perspective.
- 2- Courage; Despite possible obstacles, it has the ability to move forward depending on both internal and external forces to reach the targeted end: (6) Integrity, (7) Courage, (8) Dexterity, (9) Enjoyment.
- 3- Humanity; It is the virtue that indicates the value and dignity of a human being, and that makes people approach without prejudice because they are human. It is related to the effective maintenance of human relations: (10) Compassion, (11) Capacity to Love and Be Loved, (12) Social Intelligence.
- 4- Fairness; It is a virtue that emphasizes equality and fairness. While shifting to individual life rather than social life in the changing world, it also includes being ahead without ignoring other people's efforts to exist: (13) Justice, (14) Leadership, (15) Citizenship.
- 5- Temperance; It is the dimension of virtue that shows resistance to the extreme. It involves a self-sacrificing approach to one's self and others: (16) Forgiveness, (17) Humility, (18) Attention, (19) Self-Control.
- 6- Transcendence; It means believing in the transcendent and connecting to the extent necessary. It includes quality of life and having satisfying social lives: (20) Appreciating Beauty, (21) Gratitude, (22) Hope, (23) Humor, (24) Spirituality.

According to Seligman (2007), positive psychology gives people skills that allow them to live their lives in a fulfilling way. In this direction, it focuses on the abilities and capacities of people. With this positive approach, the exploration of some concepts such as happiness, hope, optimism, art, aesthetic sensitivity, altruism, morality, kindness, tolerance, responsibility, perseverance, inspiration, and spirituality has gained momentum, and thus, the science of positive psychology has begun to spread all over the world (Seligman & Csikszentmihalyi, 2000). The World Health Organization (WHO) has developed an optimal definition of health by making the definition of health "not only as a state of absence of disease and disability, but also as a state of complete well-being in physical, mental and social aspects", and this definition was later added to spiritual well-being (Kasapoglu, 2013; Witmer & Sweeney, 1992). After being first described by Dunn (1961), well-being has taken its place in the literature with its models, programs, and scales. Nowadays, positive psychology has started to take its place in education programs in higher education by aiming to increase the abilities and life capacities of people based on their benevolent aspects.

With positive psychology, the life purpose skills of the person are also reconstructed and based on benevolence (Tarhan, 2019). Accordingly, one of the important criteria for reaching a decision is moral reasoning, and there are three levels to it. When a person takes into account his immediate interests, enthusiasm, and comfort, to save the day when making decisions in the face of a situation, he thinks just about the short-term consequences. This is the most primitive level and is rated below the average. In average moral reasoning, abstract values such as social order, sense of duty, and thinking about the future are also taken into account. In highly moral reasoning, on the other hand, equitable thinking comes to the fore, including not succumbing to instincts, altruism, suffering, sensitivity to the feelings of others such as responsibility, justice and not harming anyone (Tarhan, 2015). People who have acquired advanced moral reasoning skills are expected to have a higher level of benevolence orientation.

The need to be able to scientifically examine benevolence and malevolence tendencies, understand the benevolent and malevolent forces of individuals, and advance moral reasoning skills with psychometric measurements and quantitatively in terms of purpose and process has brought about the need for a valid and reliable measurement tool. The development of a valid and reliable measurement tool that can measure the benevolent and malevolent powers of individuals in many ways within the scope of dimensions such as "*honesty, fidelity, accountability, a refuge in a transcendent power, empathy, unrequited love and ability to do good, patience, suffering, virtuousness, just and fair sharing anxiety*" is considered important as it will allow research to be done by filling the gap in the literature (Gardner, 2011)

In this study, it is thought that the scale of goodness and malevolence in the valid and reliable dimensional structure developed within the scope of the science of goodness will meet the need in terms of including current

perspectives in measurement tools and conducting current research. Thus, this study, it is aimed to develop a dimensional scale of benevolence and malevolence that can be used to understand the moral reasoning level and benevolent and malevolent attitudes and perceptions of people in a purpose- and process-oriented manner, which is thought to contribute to the science of goodness.

## METHOD

This study is a validity and reliability study designed with the aim to develop a scale of benevolence and malevolence.

### *Research Group*

Uskudar Benevolence and Malevolence Scale (USBEMA) validity and reliability studies were carried out with 1028 participants across Turkey. When the literature is examined, there are various opinions about the sample size that should be reached in the validity and reliability studies to be carried out for the development of a scale (Büyüköztürk, 2011; Preacher & MacCallum, 2002; Tavşancıl, 2002). When these opinions are examined, it is reported that the least study group may vary between 100 and 250 and that the amount of expression in the measurement tool may be at least five times or ten times. the workgroup size in this study is greater than 20 times the number of expressions. Thus, it was decided that it was proper because it was well above the minimum sample number required.

The research group consisted of 765 women (74.4%), and 258 men (25.1%), a total of 1028 participants from different regions of Turkey. They range in age from 15 to 69 years and have an average age of 32. When the participant characteristics were examined, it was figured out that 55.9% of the education level was university, 22.8% were graduate, 8.8% were high school, and 12.1% were high school and below. In addition, when marital status was questioned, it was found that 41% of the participants were married, 53.3% were single, and 4% were separate.

### *Data Collection Tool*

**Uskudar Life Meaning and Goals Scale (USLIFE):** Uskudar Life Meaning and Goals Scale (USLIFE), developed by Tarhan and Tutgun-Unal (2022), is a valid and reliable scale in the 5-point Likert type consisting of 28 items and 7 dimensions. Accordingly, the scale, which includes seven dimensions named Tangible Meaning Skills, Belief in Death, Skill to Delay of Gratification, Intangible Meaning Skills, Internal Control Skill, Medium- and Long-Term Planning Skill, and Perception of Ego Ideal, is used to determine the level of the skills of the person concerning the life meaning and goals. The explained variance rate by the scale was found to be 52.28%, and the internal consistency coefficient Cronbach Alpha value was .73. Since it is thought to be related to the scale developed in the research, it has been included in the convergent validity stage.

**Uskudar Benevolence and Malevolence Scale (USBEMA):** Content validity, structure validity, discrimination validity, convergent validity stages, and internal consistency reliability studies were carried out for the validity and reliability studies of the Uskudar Benevolence and Malevolence Scale (USBEMA). Accordingly, in the content validity studies, the item pool of the scale was formed from 37 statements in the first case. The scale was formed as a Likert-type scale graded to 5 and the participation in the statements was determined as "I do not accept", "I accept", "I accept but I can't do it, I'll feel regret", "I believe and implement with a sense of responsibility by planning" and "I always believe and apply with pleasure" in order to determine the degree to which the person agrees with the item in question. Thus, a high score to be obtained from the USBEMA scale shows that the person's behaviors are above the average in terms of benevolence and malevolence in the face of an event or situation, that he uses his benevolent forces, and that he gets peace. A low score shows that the person is dominant in malevolence and that awareness does not occur.

After the statements and contents of the articles were arranged by taking expert opinions, the draft scale was applied to a pilot group consisting of 10 people and it was decided that the draft scale could be applied with 37 items.

In exploratory factor analysis studies, items related to each dimension were examined in terms of item-total analysis and their relation to internal consistency, and statements were excluded from the measurement tool if there was a low correlation or if removing the statement increased internal consistency. However, to determine the structural validity of the dimensions or factors, Explanatory Factor Analysis was investigated with the contribution of the Varimax Rotation Technique.

Bartlett Sphericity test was performed with Kaiser Meyer Olkin (KMO) coefficient to determine the suitability of the data for basic components analysis, or in other words, factor analysis (Kalaycı, 2009; Tavşancıl, 2002). There are several opinions regarding the evaluation of KMO value. The KMO value of 0.90 and more is considered

"excellent", a case between 0.80 and 0.89 is considered "very good", a status between 0.70 and 0.79 is considered "good", a status between 0.60 and 0.69 is considered "medium", a case between 0.50 and 0.59 is considered "weak" and a lower than 0.50 value is considered "unacceptable" (Sharma, 1996). In general, a value above 0.70 is considered "good" in the case of a study group size, while 0.80 and above is considered "excellent" (Can, 2013; Sipahi, Yurtkoru & Cinko, 2008). On the other hand, the Bartlett Sphericity value is expected to be  $p < 0.05$  for factorization analysis with the data set.

However, as a result of factor analysis, the appropriateness is decided when the variance rate described by the scale is evaluated between 40%-60% in terms of social sciences (Tavşancıl, 2002). 50% of the research obtained is evaluated as appropriate in social sciences.

Structural validity of the scale looked at the correlation values in the calculations of the relationship between the dimensions or factors themselves and between the scaled sum for the analysis stages. In the evaluation of the correlation results, the relationship value between 0.30 and 0.70 is medium; The value above 0.70 was considered a high relationship (Büyüköztürk, 2002:32).

In validity examinations, the discrimination validity of each expression, scale sum, and subscales was examined for the discrimination validity of the scale. The item discrimination index value (D) reveals the level at which expressions are distinguished concerning the feature to be measured. In other words, it is the potential to distinguish between individuals who are more than suitable for the situation that the measurement tool aims to put forward and people who are suitable to a lesser extent. The value or index used to distinguish expressions may differ between -1 and +1. The negativity of the index values in question can be said to indicate that the expression can distinguish people in the opposite direction in terms of the situation. Thus, it is appropriate to remove such expressions from the measuring instrument (Büyüköztürk et.al. 2011). After scoring the scale, the scores were sorted and the lower and upper groups were divided according to the lower quarter and upper quarter of 27% and the independent group t-test was performed.

In the reliability stages of the scale, internal consistency (Cronbach  $\alpha$ ) coefficient values were examined by item analysis. The fact that the coefficient of Cronbach's  $\alpha$  is above 0.70 shows the reliability of the scale (Sipahi, Yurtkoru & Çinko, 2008). In this study, the internal consistency value of Cronbach  $\alpha$  was evaluated by this criterion.

### **Process**

The study was approved by Uskudar University Non-Interventional Research Ethics Committee with the number 61351342/JANUARY2022-61 (January 31, 2022) in terms of ethics. Data acquisition was conducted voluntarily through an online survey between February 10 and 25, 2022. The study group consists of people aged 15 years and older through randomly selected sampling. Uskudar Benevolence and Malevolence Scale were applied to the participants through an online survey. An average of 15 minutes was sufficient for the questionnaire to be filled.

### **Data Analysis**

The data set for USBEMA Scale validity and reliability studies were divided into two explanatory factor analyses (AFA), discrimination calculations, and reliability studies were carried out on 528 people within the scope of structure validity. Confirmatory factor analysis was applied to 500 people. In the Validity of discrimination studies, 27% of the upper group and lower group in the AFA study set were taken and the difference between the two groups was examined by an independent group t-test. The relationship between the total score of the scales used for convergent validity was revealed by the Pearson correlation coefficient calculation. The reliability coefficient of the scales was determined by Cronbach's Alpha value. SPSS 26.0 statistical program was used for all validity and reliability analyzes. In addition, with the AMOS program, modeling was done for the relationship and harmony of the dimensions with each other and the Goodness-of-Fit Indexes (Chi-square/releasing value, RMSEA, NFI, NNFI, CFI, GFI, AGFI) were calculated.

### **FINDINGS**

In this part of the study, evaluations were made for Uskudar Benevolence and Malevolence Scale (USBEMA). Following expert opinions, data were collected with the scale form created with 37 items, and basic components analysis was applied within the scope of structure validity. Thus, at this stage, where it was decided that the data were suitable for factor calculations, the Kaiser-Meyer-Olkin (KMO) result was calculated as 0.959. This test reveals the suitability of the data for factor analysis. Taking into account the literature reviews of the KMO value, it is concluded that it is "excellent". In addition, the Bartlett test applied to the data set is meaningful ( $X^2=21701,419$ ,  $sd:595$ ,  $p=0,000$ ). It was concluded that the results in question showed a high correlation between the variables and that the data were suitable for factor analysis.

When revealing the number of factors or dimensions, Eigenvalue calculations are used. According to the results of calculations, factors greater than 1 are considered proper for dimension build-up. If these values are below 1, it is evaluated that it does not form a factor. In the first stage of the study, the dimensions obtained above 1 as a result of Eigenvalue were taken into consideration and it was seen that the five-dimensional structure was formed. When the substances were examined, it was seen that the items distributed in values together with the overlapping items did not provide a meaningful coexistence. The explained variance ratios were observed that the two dimensions received Eigenvalue as 12.54 and 5.74 and explained the high degree of variance ratio (33.09%; 15.51%), and after the second dimension, Eigenvalue took values around 1 and explained the variance in the 2% to 3% slices. In this case, when the Eigenvalue value is manually set to 1.5, the 2D structure is obtained. However, since it is seen that 2 items have low values, as a result of the factor analysis repeated by subtracting these items, the variances of the 35-item structure explained by the Eigenvalue results are shown in Table 1.

**Table 1.** Number of Dimensions and Explained Variance Ratios

| Dimensions                | Eigenvalue | Variance | Cumulative Variance |
|---------------------------|------------|----------|---------------------|
| 1 <sup>st</sup> Dimension | 12,331     | 35,231   | 35,231              |
| 2 <sup>nd</sup> Dimension | 5,392      | 15,407   | 50,638              |

According to Table 1, the ratio of variance explained by the first dimension, whose Eigenvalue result is 12,331, is 35,231%; The ratio of variance explained by the other dimension obtained from the Eigenvalue result of 5,392 was found to be 15,407%. The total ratios of variance explained by the structure was obtained at 50.638%. Scree Plot test was also performed as a different technique applied to determine the dimensions. In the line chart, which is the technique in question, the size is determined by the amount of the breakage where the slope begins to become uncertain. The Scree Plot Chart for the dimensions is given in Figure 1.

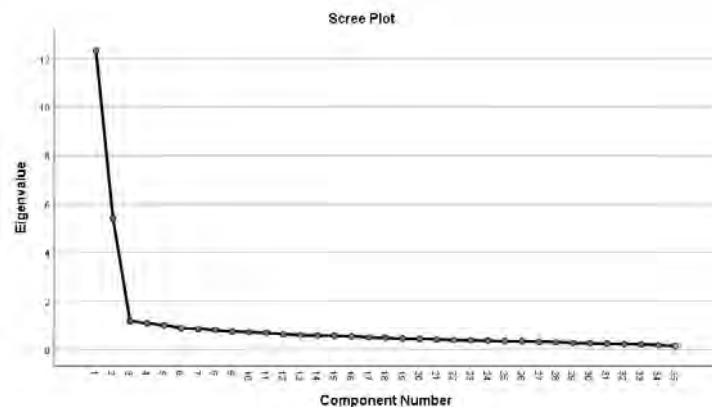


Figure 1. USBEMA Line Chart

When the line chart in Figure 1 is examined, a break is observed around the second factor. Accordingly, the high acceleration and rapid declines in the chart were effective in determining the number of factors. In the next stage, the rotation of the factors was made with the Varimax Rotation technique to correlate the items and the factors. Accordingly, which items are included under the two factors obtained in the study, and the factor loads of the items are given in Table 2.

The factor load values seen in Table 2 are listed from largest to smallest under each dimension. The charge quantities here are coefficient values that show the relationship between factors and expressions, and they are guiding in determining the dimensional structure. In the study, the lower cutting value was decided as 0.50. Thus, items that exhibit a load value below this value have been removed from the scale. Thus, 2 items were eliminated, and it was seen that the scale of 37 expressions before the factor analysis decreased to 35 expressions.



**Table 2.** Loads of USBEMA Scale Expressions by Dimensions

|         | Items   | Dimen. 1 | Dimen. 2 |
|---------|---|----------|----------|
| M2<br>7 | What is not to be done to oneself, one should not do to others.   | ,833     |          |
| M2<br>5 | You need to try to be happy with the little things.   | ,809     |          |
| M2<br>4 | Giving things that you don't need to those in need is a virtue, it should be practiced often.   | ,804     |          |
| M2<br>3 | Life is helping the other, being generous is a high value, and it should be done often.   | ,803     |          |
| M3<br>1 | To say first my right and then justice is the error of the age, I pay attention to this, I say justice first.                             | ,801     |          |
| M2<br>8 | Having good intentions and good efforts brings both success and happiness.  | ,798     |          |
| M1<br>4 | The truly religious one knows the meaning of death, and what he says and does is compatible with his deeds.                               | ,791     |          |
| M1<br>3 | We will be held accountable to the creator who knows and controls everything, we must not forget that.                                    | ,763     |          |
| M3<br>0 | Imposing one's own opinion, and trying to change everyone, is not the right and proper method.  | ,757     |          |
| M8      | The statement: "Whatever the circumstances are, my priority is just my interest" is wrong.  | ,750     |          |
| M1<br>8 | I try very hard to be patient and tolerant.   | ,750     |          |
| M3      | What is right should be done, even if it is against our interests.  | ,734     |          |
| M9      | The idea that "it is good to be moral, but it is not valid in this era" is a modern misconception.  | ,715     |          |
| M7      | The most sacred value should not be money, the position of authority, and fame.   | ,709     |          |
| M1<br>5 | In my weak, helpless, and powerless times, I take refuge in spirituality and practice it.   | ,709     |          |
| M1<br>1 | The idea that "It is a comfort to live without accountability" prepares us for the end of humanity, and hidden evils increase.            | ,701     |          |
| M4      | The sense of responsibility and accountability is the most important principle in our lives.  | ,681     |          |
| M1      | Being honest and keeping one's word is an indispensable principle in all circumstances.   | ,676     |          |
| M2      | Lying is a common trait of bad people, I hate that.   | ,666     |          |
| M3<br>4 | It is necessary to forgive someone who did wrong to you or to accept the event as it is and look forward.                                 | ,623     |          |
| M5      | I have to be accountable to my family, and my relatives.  | ,545     |          |
| M3<br>6 | I want to do gratuitous kindness, but I know it is hard to do it.   | ,518     |          |
| M2<br>1 | Modesty and humility undermine self-confidence, it is what the strong say in this age becomes.  | ,721     |          |
| M3<br>7 | I think the view of "Though I did good deeds, the hand you fed bite you!" is very correct.  | ,677     |          |
| M2<br>2 | Life is a struggle; being strong is more important than being virtuous.   | ,667     |          |
| M2<br>0 | Unrequited love without expectations, compassion, and kindness are nice, but such people are used at this time, you should have priority. | ,664     |          |
| M2<br>6 | It is not right to resort to fraudulent means to achieve the goal, but nowadays it is often necessary.                                    | ,662     |          |

| Items   | Dimen. 1   | Dimen. 2 |
|---------|--|----------|
| M3<br>3 | It's nice to win by hard-working, but it's not the method of the era.  | ,628     |
| M2<br>9 | Fair sharing is a beautiful thing, but it is not possible in this era.   | ,616     |
| M6      | The only measure we believe in is our interest, such as this age.  | ,611     |
| M3<br>5 | Getting revenge is often necessary.  | ,589     |
| M1<br>6 | Enduring hardships and ordeals for our ideals is not the right thing in this era, comfort comes first.                               | ,582     |
| M1<br>7 | Asceticism is the old understanding; you come once to the world.   | ,563     |
| M1<br>2 | In this age, we have to be selfish and live in luxury.   | ,543     |
| M3<br>2 | Man's wealth is not in assets, property, or money, but in the character, he carries, but the character does not put the feed bag on. | ,540     |

When Table 2 is examined, it is observed that the items load values of the first dimension consisting of 22 expressions differ between .833 and .518, and the item load values of the second dimension consisting of 13 expressions differ between .721 and .540. Item 10 and 19, their dimensional loads were below .50, and were removed from the measuring instrument.

After the discovery of the factor load values, the dimensions were named according to the explained variance ratio before the item discrimination studies were started, and the contents of the items were taken into account when naming the dimensions. While building up the 22 items in the first dimension; "*honesty, to abide by his word, accountability, a refuge in a transcendent power, empathy, unrequited love and ability to do good*" were taken into account. And while building up the second-dimension articles, "*patience and suffering, virtuousness, and the concern for fair and equitable sharing*" were taken into consideration. Thus, when the items in the measurement tool were examined, it was decided that two main headings were suitable for the dimensions. Accordingly, the first dimension is called "**Purpose-Oriented**", and the second dimension is called "**Process-Oriented**."

After the explanatory factor analysis studies carried out within the scope of construct validity, 2 items (Items 10 and 19) have been removed from the scale and the final form of the scale consists of 2 dimensions with 35 expressions formed by lining the items from small to large according to the item number is given in Annex-1. Accordingly, the dimensional structure of the Uskudar Benevolence and Malevolence Scale (USBEMA) was determined and the relationship between the dimensions was examined. The resulting relationships are given in Table 3.

**Table 3.** The Relationship of Dimensions with USBEMA

| Subscale/Scale          | Purpose-Oriented | Process-Oriented |
|-------------------------|------------------|------------------|
| <b>Purpose-Oriented</b> | 1                | 0,226            |
| <b>Process-Oriented</b> | 0,226            | 1                |
| <b>USBEMA</b>           | 0,943            | 0,147            |

When Table 3 is examined, the USBEMA sum and the relationship of the items were found to be related at the significance level of 0.001. Thus, it is understood that the relationship of dimensions to the sum varies between low and high ( $r: 0,147$  ve  $r: 0,943$ ). In the discrimination validity stage of the Uskudar Benevolence and Malevolence Scale (USBEMA), the discrimination of the expressions, dimensions, and the sum of the scale was examined and given in Table 4.

As it can be seen in Table 4, after the scores were sorted from high to low within the scope of discrimination validity, an independent group t-test was performed for the lower and upper quartile sections consisting of 195 people as groups of 27% in the dataset of 528 people. The distinctiveness of the scale expressions at the degree of  $p < 0.01$  was determined and it was decided that the expressions measured what was wanted to be measured.

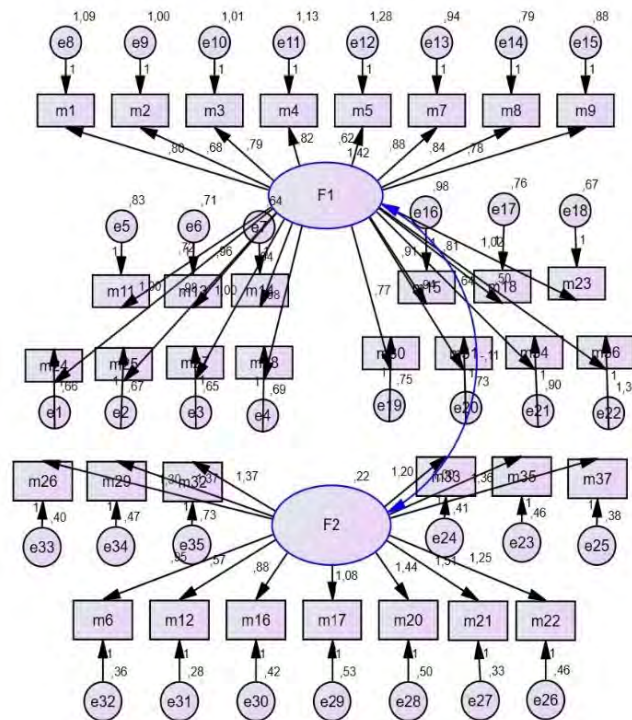
**Table 4.** The Distinctiveness of Dimensions with USBEMA

| USBEMA and the Dimensions | Group       | N   | X     | SS   | Sd  | t     | p    |
|---------------------------|-------------|-----|-------|------|-----|-------|------|
| Purpose-Oriented          | Upper Group | 195 | 75,5  | 6,3  | 388 | 101,5 | ,000 |
|                           | Lower Group | 195 | 16,0  | 5,1  |     |       |      |
| Process-Oriented          | Upper Group | 195 | 51,8  | 0,3  | 388 | 29,7  | ,000 |
|                           | Lower Group | 195 | 33,5  | 8,5  |     |       |      |
| USBEMA                    | Upper Group | 195 | 120,6 | 8,57 | 388 | 74,9  | ,000 |
|                           | Lower Group | 195 | 59,6  | 7,45 |     |       |      |

On the other hand, the 2-factor scale with 35 expressions is rated in the 5-points Likert type. It was revealed that the highest score value that can be obtained from the Uskudar Benevolence and Malevolence Scale is 140, the lowest score value is 0, and the average score indicated by the scaled sum (n=1028) is 84.7 for this study. In the evaluation of the scale, the lowest "0 points" and the highest "4" points can be given to the item. At a later stage, the relationship of USBEMA with the Uskudar Life Meanings and Goals Scale (USLIFE), which is thought to be related to USBEMA's convergent validity, was tested. A positive and significant relationship was obtained as shown below.

**Table 5.** USBEMA's Convergent Validity

| Scales | USLIFE |
|--------|--------|
| USBEMA | r ,72  |
|        | p ,000 |



**Figure 2.** USBEMA's Confirmatory Factor Analysis



Confirmatory factor analysis was also applied in the AMOS program with 500 participants to test whether the scale that emerged after the studies on the construct validity of USBEMA, the relationship of factors with each other, the validity of the distinctiveness of the items and factors, and the validity of the criteria were verified in terms of items and factors. Accordingly, the resulting model is located in Figure 2.

When Figure 2 is examined, it is seen that the structure revealed in the structure validity studies is confirmed by confirmatory factor analysis. Accordingly, the dimensions revealed by explanatory factor analysis were statistically verified and the results are shown in Table 6.

**Table 6.** USBEMA Goodness of Fit Index Values

| <b>Goodness of Fit Index</b> | <b>Acceptable Goodness of Fit Index Values</b> | <b>USBEMA's Goodness of Fit Index Values</b> |
|------------------------------|--|--|
| X <sup>2</sup> /sd           | <5   | 2290,662/559=4,098                           |
| RMSEA                        | <0,08  | 0,079  |
| NFI                          | >0,90  | 0,80   |
| NNFI                         | >0,95  | 0,81   |
| CFI                          | >0,95  | 0,84   |
| GFI                          | >0,90  | 0,86   |
| AGFI                         | >0,85  | 0,83   |

Table 6 shows the goodness of Fit index values of USBEMA. In the confirmatory factor analysis calculations, Chi-square/freedom value; df: 4.09; RMSEA: 0.079; NFI: 0.80; NNFI: 0.81; CFI: 0.84; GFI: 0.86 and AGFI: 0.83. First of all, the “df” goodness of fit and “RMSEA” values were found in the appropriate range, and the close presence of other values showed that the model generally met the acceptable goodness of fit values and that it needed to be retried in different groups.

In addition, within the scope of reliability studies, internal consistency coefficient values of USBEMA and dimensions were calculated  $\alpha$  Cronbach. The internal consistency coefficient values of the Cronbach  $\alpha$  made by considering the variance of the items are given in Table 7.

**Table 7.** Internal Consistency Coefficients of USBEMA and Factors

| <b>Factors/USBEMA</b>                                     | <b>Number of Items</b> | <b>Cronbach Alpha Coefficient</b> |
|---|------------------------|-----------------------------------|
| <b>Purpose-Oriented</b>                                   | 22                     | ,959                              |
| <b>Process-Oriented</b>                                   | 13                     | ,889                              |
| <b>Uskudar Benevolence and Malevolence Scale (USBEMA)</b> | 35                     | ,920                              |

As can be seen in Table 7, it is seen that the  $\alpha$  value of .920 Cronbach Alpha obtained from the sum of the Uskudar Benevolence and Malevolence Scale reveals a very high level of reliability.

In the calculations made in the factors of the scale, it was seen that the Cronbach  $\alpha$  value was the smallest at .889 and the largest at .959. It was concluded that the USBEMA sum and dimensions provide reliability.

## CONCLUSION AND DISCUSSION

Uskudar Benevolence and Malevolence Scale (USBEMA) is a psychometric scale developed by researchers to measure people's benevolent and malevolent attitudes and perceptions. Following the validity and reliability studies of USBEMA, it was seen that it consisted of two dimensions with 35 expressions.

USBEMA is a 5-point Likert type scale, graded as “I do not accept”, “I accept”, “I accept but I cannot do it, I'll feel regret”, “I believe and implement with a sense of responsibility by planning” and “I always believe and implement with love”, and it turned out that the highest score that can be obtained from the sum of the scale is 140 and the lowest score is 0. Thus, the increase in the score to be obtained from USBEMA means an increase in peace with the preference for distance from malevolent and benevolent behavior. To evaluate the scores to be obtained from USBEMA, the difference between the top and bottom scores that can be obtained from the scale was calculated, and the range coefficients were formed according to the 5-point Likert scale. The total score taken from the scale is evaluated in the range of 0-35 as "Malevolence is dominant, moral blindness has become normal", in the range of 36-70 as "Awareness has been built-up in malevolence but you are below the average", in the range of 71-105 as "You have entered the positive path, behavior reinforcement is needed", and in the

range of 106-140 as "You are using your benevolent powers above the average, you have achieved peace, do not forget that every event is a new test for you".

The fact that the total variance explained by USBEMA is 50% has shown its appropriateness in terms of social sciences. However, the Cronbach  $\alpha$  value of the scale was calculated as .92. The consistency of the factors among themselves has taken appropriate values. In the confirmatory factor analysis, the goodness of fit values of the scale with the factors were found to be at an acceptable level. Although a positive conclusion has been reached on the acceptability of the model due to the conformity of the two values (df and RMSEA) that are considered to be the most important of the acceptance goodness of fit values, other acceptance goodness of fit values need to be re-validated with different groups in other studies. As a result of all the studies carried out, it was decided that USBEMA can be considered a valid and reliable scale. Thus, it is thought that the developed scale will contribute to the measurement of people's benevolent and malevolent attitudes and perceptions by eliminating the lack of measurement tools.

The dimensions of the two-dimensional scale structure that emerged to understand the benevolent and malevolent attitudes and perceptions of the people were named "Purpose-Oriented" and "Process-Oriented". Thus, to measure the benevolent and malevolent attitudes and perceptions towards the purpose, "*honesty, keeping one's word, accountability, a refuge in a transcendent power, empathy, unrequited love and ability to do good*" is measured with 22 items on the scale. With the 13 items in this dimension for the benevolent and malevolent tendencies towards the process, "*patience and suffering, virtuousness, concern for fair and just sharing*" are measured.

In the literature, although the increase in satisfaction from life is related to the attachment of people to a certain purpose and believing that they can realize their purpose, it is stated that not every goal of the individual contributes to the satisfaction of his psychological needs and subjective well-being at the same level (Brunstein, 1993; Emmons, 1986; İlhan & Özbay, 2010). However, it was concluded that the purpose- and process-oriented measurement approach discussed in this study would provide a more comprehensive and innovative perspective in determining the tendency to benevolence and malevolence together with moral reasoning skills. It is thought that the USBEMA scale developed in this direction can be used to determine benevolent and malevolent attitudes and perceptions.

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**Annex-1: Uskudar Benevolence and Malevolence Scale (USBEMA)**

| Item No. | Items   | I do not accept | I accept | I accept but I cannot do it, I'll feel regret | I believe and implement with a sense of responsibility by planning | I always believe and implement with love |
|----------|---|-----------------|----------|---|--|--|
| 1        | Being honest and keeping one's word is an indispensable principle in all circumstances.   |                 |          |   |  |  |
| 2        | Lying is a common trait of bad people, I hate that.   |                 |          |   |  |  |
| 3        | What is right should be done, even if it is against our interests.  |                 |          |   |  |  |
| 4        | A sense of responsibility and accountability is the most important principle in our lives.  |                 |          |   |  |  |
| 5        | I have to be accountable to my family, and my relatives.  |                 |          |   |  |  |
| 6        | The only measure we believe in is our interest, such as this age.   |                 |          |   |  |  |
| 7        | The most sacred value should not be money, the position of authority, and fame.   |                 |          |   |  |  |
| 8        | The statement: "Whatever the circumstances are, my priority is just my interest" is wrong.  |                 |          |   |  |  |
| 9        | The idea that "It is good to be moral, but it is not valid in this era" is a modern misconception   |                 |          |   |  |  |
| 10       | The idea that "It is a comfort to live without accountability" prepares us for the end of humanity, and hidden evils increase.            |                 |          |   |  |  |
| 11       | In this age, we have to be selfish and live in luxury.  |                 |          |   |  |  |
| 12       | We will be held accountable to the creator who knows and controls everything, we must not forget that.                                    |                 |          |   |  |  |
| 13       | The truly religious one knows the meaning of death, and what he says and does is compatible with his deeds.                               |                 |          |   |  |  |
| 14       | In my weak, helpless, and powerless times, I take refuge in spirituality and practice it.   |                 |          |   |  |  |
| 15       | Enduring hardships and ordeals for our ideals is not the right thing in this era, comfort comes first.                                    |                 |          |   |  |  |
| 16       | Asceticism is the old understanding; you come once to the world.  |                 |          |   |  |  |
| 17       | I try very hard to be patient and tolerant.   |                 |          |   |  |  |
| 18       | Unrequited love without expectations, compassion, and kindness are nice, but such people are used at this time, you should have priority. |                 |          |   |  |  |
| 19       | Modesty and humility undermine self-confidence, it is what the strong say in this age becomes.  |                 |          |   |  |  |
| 20       | Life is a struggle; being strong is more important than being virtuous.   |                 |          |   |  |  |
| 21       | Life is helping the other, being generous is a high value, and it should be done often.   |                 |          |   |  |  |
| 22       | Giving things that you don't need to those in need is a virtue, it should be practiced often.   |                 |          |   |  |  |
| 23       | You need to try to be happy with the little things.   |                 |          |   |  |  |

|    |  |  |  |  |  |  |
|----|--|--|--|--|--|--|
| 24 | It is not right to resort to fraudulent means to achieve the goal, but nowadays it is often necessary.                               |  |  |  |  |  |
| 25 | What is not to be done to oneself, one should not do to others.  |  |  |  |  |  |
| 26 | Having good intentions and good efforts brings both success and happiness.   |  |  |  |  |  |
| 27 | Fair sharing is a beautiful thing, but it is not possible in this era.   |  |  |  |  |  |
| 28 | Imposing one's own opinion, and trying to change everyone, is not the right and proper method.                                       |  |  |  |  |  |
| 29 | To say first my right and then justice is the error of the age, I pay attention to this, I say justice first.                        |  |  |  |  |  |
| 30 | Man's wealth is not in assets, property, or money, but in the character, he carries, but the character does not put the feed bag on. |  |  |  |  |  |
| 31 | It's nice to win by hard-working, but it's not the method of the era.  |  |  |  |  |  |
| 32 | It is necessary to forgive someone who did wrong to you or to accept the event as it is and look forward.                            |  |  |  |  |  |
| 33 | Getting revenge is often necessary.  |  |  |  |  |  |
| 34 | I want to do gratuitous kindness, but I know it is hard to do it.  |  |  |  |  |  |
| 35 | I think the view of "Though I did good deeds, the hand you fed bite you!" is very correct.   |  |  |  |  |  |

Uskudar Benevolence and Malevolence Scale (USBEMA) is a psychometric scale that measures people's benevolent and malevolent attitudes and perceptions. USBEMA consists of 35 items and 2 dimensions.

First dimension: Is called "**Purpose-Oriented**" (Measures the attitudes and perceptions of honesty, keeping one's word, accountability, a refuge in a transcendent power, empathy, unrequited love, and ability to do good). Items 1, 2, 3, 4, 5, 7, 8, 9, 10, 12, 13, 14, 17, 21, 22, 23, 25, 26, 28, 29, 32, 34 in the scale measure the first dimension.

Second dimension: Is called "**Process-Oriented**" (Measures the attitudes and perceptions of patience and suffering, virtuousness, and concern for fair and just sharing). Items 6, 11, 15, 16, 18, 19, 20, 24, 27, 30, 31, 33, 35 in the scale measure the second dimension.

**NOTICE:** Items 6, 11, 15, 16, 18, 19, 20, 24, 27, 30, 31, 33, 35 must be reverse-encoded.

- Evaluation** : A score between 0 and 140 can be obtained from the scale.
- 0-35 : Malevolence is dominant, and moral blindness has become normal.
  - 36-70 : Awareness has been built-up in malevolence, but you are below the average.
  - 71-105 : You have entered the positive path; behavior reinforcement is needed.
  - 106-140 : You are using your benevolent powers above the average, you have achieved peace, do not forget that every event is a new test for you.