

URDU CONSCIENCE SCALE: DEVELOPMENT AND VALIDATION OF A CULTURALLY GROUNDED MEASURE OF CONSCIENCE

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Abstract

The present study aimed to develop and validate a culturally grounded Urdu-language measure of conscience for use in Pakistani populations. Existing instruments for assessing conscience have predominantly been developed within Western cultural frameworks and lack relevance to the moral, religious, and collectivistic values central to Pakistani society. A pool of 40 items was initially generated based on theoretical foundations and expert review, and administered to a sample of 325 participants (131 males, 194 females; age range 18–30 years, $M = 22.41$, $SD = 2.35$). Reliability analysis of the initial pool yielded a Cronbach's alpha of .624. Item-total correlations were examined using a cut-off of .30, resulting in the retention of 13 items. Exploratory factor analysis via Principal Component Analysis confirmed a unidimensional structure, with one component explaining 29.46% of the total variance (Eigenvalue = 3.83). The Kaiser–Meyer–Olkin measure of sampling adequacy was .82, and Bartlett's test of sphericity was statistically significant ($\chi^2(78) = 828.57$, $p < .001$). The final 13-item Conscience Urdu Scale demonstrated good internal consistency ($\alpha = .794$, $M = 49.44$, possible range = 13–65), with item-total correlations ranging from .764 to .790. These findings provide initial psychometric support for the Conscience Urdu Scale as a reliable and culturally sensitive tool for assessing moral awareness, reasoning, emotional response, and behavioral self-regulation among Urdu-speaking individuals. Future research should examine its validity and test-retest reliability across larger and more diverse samples.

INTRODUCTION

Conscience is one of the most important ideas in psychology. It plays a key role in how people grow morally, manage their feelings, and behave in society. Conscience works like an inner guide that

helps a person know right from wrong and act according to their own values (Haidt, 2003; Thoma et al., 2015). Through conscience, people judge their own actions and feel emotions such as guilt, shame, regret, pride, or satisfaction. These

feelings push people toward behaviour that society approves of and away from actions that could hurt others or break moral rules. A strong, healthy conscience supports honesty, responsibility, empathy, and self-control, while a weak or impaired conscience may be linked to moral confusion, emotional distress, or antisocial behaviour (Tangney & Dearing, 2018).

Conscience is not only a moral or religious idea; it is also a psychological strength that supports emotional well-being and social harmony. People who act according to their conscience usually feel calm and stable inside, while going against one's own conscience again and again can lead to guilt, anxiety, or inner conflict. Research shows that conscience protects mental health by helping people control their impulses and deal with moral challenges in daily life (Thoma et al., 2015). Conscience is also important for good relationships and a smoothly running society, because it builds trust, cooperation, and respect for social rules.

Psychologists have long been interested in understanding conscience as a developmental and psychological process. Conscience grows step by step through parental guidance, social learning, religious teaching, and cultural norms (Bandura, 1991). Over time, rules that were once taught by others become part of a person's own thinking and act like an inner guide that directs behaviour even when no one is watching. Conscience is also shaped by culture and society, so it can look different from one community to another. For this reason, measuring conscience needs close attention to cultural values, moral expectations, and the emotional meaning people attach to moral behaviour.

Conscience can be defined as an internal psychological system that enables individuals to judge the moral quality of their thoughts and actions and motivates them to act in accordance with internalized moral standards (Hechter & Opp, 2001). It involves both cognitive evaluation of behavior and emotional responses to moral or immoral actions. In this study, conscience is conceptualized as a multidimensional construct

reflecting moral awareness, moral reasoning, moral emotions, and moral self-regulation.

Operationally, conscience in the present study refers to an individual's ability to recognize moral values, evaluate personal behavior, experience moral emotions such as guilt or empathy, and regulate actions according to internal moral standards. This construct will be measured through scores obtained on the Conscience Urdu Scale developed in this research.

Conscience is a complex idea that can be understood through several parts. Moral awareness means noticing right and wrong in everyday situations. Moral reasoning means thinking clearly and making judgments based on moral principles. Moral emotions are feelings such as guilt, shame, regret, empathy, and moral pride that come up after judging one's own actions. Moral self-regulation means being able to control one's behaviour according to moral values, even in difficult situations. Together, these parts show that conscience is not just one single trait but a process that involves feelings, thinking, and behaviour.

Conscience can be measured in different ways, such as self-report questionnaires, moral judgment tasks, and assessments of moral emotions. Most existing tools ask people to report how they think, feel, or behave in morally relevant situations. These methods help researchers understand a person's inner moral process, but how accurate they are depends heavily on cultural relevance and how clear the language is.

Over the years, several researchers have developed scales that measure conscience or closely related constructs. One of the earlier tools is the Moral Identity Questionnaire developed by Aquino and Reed (2002), which assesses the importance of moral traits in an individual's self-concept. While this scale has been widely used, it mainly focuses on moral identity rather than the broader functioning of conscience. It does not fully assess moral emotions or behavioral self-regulation, and its items are rooted in Western individualistic values, which may limit its applicability in collectivistic cultures.

Another commonly used instrument is the Moral Foundations Questionnaire developed by Graham and colleagues (2011). This scale measures moral values across different domains such as care, fairness, loyalty, authority, and purity. Although it provides insight into moral belief systems, it focuses more on ideological values than on the internal emotional and regulatory aspects of conscience. Additionally, its abstract language and culturally specific moral assumptions may not resonate with individuals from non-Western backgrounds.

The Guilt and Shame Proneness Scale developed by Cohen et al. (2011) assesses moral emotions that are central to conscience functioning. This scale has strong psychometric properties and is useful for understanding emotional responses to wrongdoing. However, it measures only emotional tendencies and does not address moral reasoning, value internalization, or moral behavior. As a result, it captures only a limited aspect of the conscience construct.

Another related measure is the Defining Issues Test, developed by Rest (1986), which assesses moral reasoning based on moral dilemmas. While this tool has contributed significantly to research on moral judgment, it emphasizes cognitive reasoning and neglects emotional and behavioral components of conscience. Moreover, its hypothetical scenarios and complex language may not be suitable for populations with different cultural and educational backgrounds.

In Pakistan, researchers have also started building indigenous tools for related moral ideas. For instance, the Moral Disengagement Scale for Adults (Saif & Riaz, 2021) looks at how people justify wrongdoing, the Forman Moral Development Scale (Muzammil & Majeed, 2024) studies moral growth in young adults, and the Moral Personality Inventory (Burki & Shah, 2025) taps moral character through culturally familiar examples. Even a carefully translated Western tool, such as the Urdu version of the Moral Judgment Test (Liaquat, 2011), shows how hard it is to keep the full emotional and cultural meaning of moral ideas when they are moved from one

language to another. These efforts are valuable, but none of them measure conscience on its own as a construct that brings together moral awareness, reasoning, emotion, and self-regulation.

Most of these instruments were developed in Western cultural contexts and reflect Western moral philosophies and social structures. When applied directly in societies such as Pakistan, they may fail to capture culturally embedded moral values, religious influences, and collective responsibilities that shape conscience. Cultural norms related to family honor, obedience, spiritual accountability, and community harmony are often central to conscience in Pakistani society but are rarely included in existing measures.

The necessity of culturally grounded methods for measuring moral notions has been highlighted by recent research. Studies suggest that moral emotions, value priorities, and behavioral expectations vary across cultures, highlighting the limitations of using imported scales without cultural adaptation. Therefore, there is a growing recognition of the need to develop indigenous tools that reflect local moral experiences and cultural meanings.

Rationale

Conscience matters a great deal for moral behaviour, emotional regulation, and social harmony, yet no validated Urdu-language tool exists to measure it in Pakistan. For this reason, the present study aims to develop and validate a 40-item Conscience Urdu Scale. Existing English-language scales have real limits here, because of language barriers, cultural differences, and mismatches between their concepts and local moral values.

One major limit of the available tools is that they are written in English and built within Western cultural frameworks. Many people in Pakistan may not fully grasp the subtle meaning of the moral terms used in these scales. Even after translation, some concepts lose their emotional and cultural depth. As a result, the responses collected may not

truly reflect how conscience works among Urdu-speaking people.

Conscience in Pakistani society is also shaped strongly by collectivistic values, close family structures, religious teaching, and social expectations. Moral responsibility here is often linked to ideas such as respect for elders, social honour, accountability before God, patience, and community harmony. Western-built instruments rarely capture these culturally rooted meanings. Using those tools directly, then, may miss important parts of how conscience actually works in this setting.

Another problem is that many existing scales measure only a small part of conscience, such as moral identity, moral reasoning, or guilt proneness. Conscience, however, is a broad idea that covers moral awareness, reasoning, emotional response, and behavioural self-regulation together. Capturing all of this properly calls for a more complete measure.

The present study therefore proposes the development of a 40-item Conscience Urdu Scale designed to assess multiple dimensions of conscience in a culturally sensitive manner. The relatively larger number of items allows broader coverage of the construct, ensures balanced representation of cognitive, emotional, and behavioral aspects, and increases the reliability and internal consistency of the scale. Items are developed in simple, everyday Urdu language and are based on moral situations familiar to Pakistani individuals.

By following rigorous psychometric procedures, including item generation, expert evaluation, pilot testing, reliability estimation, and validity assessment, this study aims to produce a psychometrically sound and culturally grounded instrument. Once validated, the 40-item Conscience Urdu Scale will serve as a valuable tool for research, clinical practice, educational settings, and future studies examining moral development and psychological well-being among Urdu-speaking populations.

Objectives

1. To develop a reliable and clear Urdu scale to measure conscience so that it can be easily understood and used by people in Pakistan.
2. To examine the reliability and validity of the Conscience Scale to make sure it accurately measures the concept of conscience.
3. To develop the factor structure of the scale through Exploratory Factor Analysis (EFA).

Method

Phase 1: Item Generation and Qualitative Review

The first phase of the study focused on developing items for the Conscience Scale. An initial pool of items was created after reviewing different theoretical concepts and research related to conscience and moral behavior. While developing the items, special attention was given to making them understandable and relevant to the cultural context of Pakistani society.

The drafted items were then reviewed by a small group of experts from the field of psychology to ensure that the statements were clear, meaningful, and appropriate for measuring the concept of conscience. Based on their suggestions, some items were slightly revised to improve wording and clarity. After this process, a total of 40 items were retained for pilot testing and empirical evaluation.

Phase 2: Experimental Try-Out and Exploratory Factor Analysis

In the second phase, the 40-item Conscience Scale was administered to the study sample for empirical testing. An exploratory factor analysis (EFA) was conducted to identify the factor structure of the scale and to determine whether the items represented a unidimensional construct of conscience. Factor loadings were examined to evaluate the contribution of each item, and items with weak or problematic loadings were reviewed. Reliability analysis was also performed to ensure internal consistency of the retained items.

Sample

The sample consisted of 325 participants (131 males, 40.3%; 194 females, 59.7%). The age of participants ranged from 18 to 30 years ($M = 22.41$, $SD = 2.35$). They came from different educational backgrounds, including matriculation (10th grade) pass, undergraduates, graduates, and employed individuals, ensuring diversity in educational levels.

Instruments**Demographic Sheet**

A brief demographic information sheet was used to collect basic information from participants, including age, gender, education level, and language proficiency. Personal identification information was not collected to ensure participant anonymity.

Conscience Urdu Scale

The Conscience Urdu Scale was developed to assess conscience in the Pakistani cultural context. Initially, 40 items were generated based on theoretical foundations and expert input. All items were rated on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). Negatively worded items were reverse scored to control for response bias. Higher scores on the scale indicated a higher level of conscience.

After statistical analysis, items demonstrating weak psychometric properties were evaluated, and the final structure was determined based on factor loadings and internal consistency. The scale

demonstrated satisfactory reliability, indicating its suitability for assessing conscience among Urdu-speaking individuals.

Procedure

Participants were approached in educational settings and were informed that the study was part of an academic research project. They were assured that no personal identifying information would be collected and that their responses would remain confidential. To minimize social desirability bias, participants were encouraged to respond honestly, and the exact hypotheses of the study were not disclosed.

Questionnaires were administered in paper form, and participants were instructed to carefully read each item before responding. The researcher remained available to provide clarification if needed. Only fully completed questionnaires were included in the final analysis. Data were entered and analyzed using statistical software for further psychometric evaluation. Ethical principles were strictly followed throughout the research process. Participants were informed about the purpose of the study and were assured that their participation was voluntary. Confidentiality and anonymity were maintained, and participants were informed that they could withdraw from the study at any time without any consequences. Informed consent was obtained prior to data collection, and all procedures were conducted in accordance with ethical standards for psychological research.

Results**Table 1 Reliability Statistics for the Initial 40-Item Pool**

Scale	No. of Items	Mean	SD	Range	Alpha (α)
Conscience Urdu Scale	40	137.22	13.66	101-184	.624

Note. α = Cronbach's alpha. Mean = sum of the 40 items' means. Min/Max = possible range of the total score (40 items $\times$ 1–5 response scale).

Table 1 shows the reliability and descriptive statistics for the initial 40-item pool, which yielded

Cronbach's alpha of .624 ($M = 137.22$, possible range = 40–200, actual range=101-184).

Table 2 Item-Total Correlations for the Initial 40-Item Pool

Item No.	<i>r</i>	Item No.	<i>r</i>
1	.09	21	.68
2	-.22	22	-.05
3	-.32	23	.09
4	.17	24	.46
5	.22	25	.42
6	.21	26	-.26
7	.16	27	.14
8	-.05	28	.38
9	.36	29	.30
10	.08	30	-.23
11	.40	31	.25
12	.31	32	.29
13	.39	33	.24
14	.48	34	.13
15	.30	35	.12
16	.26	36	-.21
17	.19	37	.11
18	.08	38	.15
19	.21	39	.36
20	.43	40	.32

Note. *r* = corrected item-total correlation, Conscience Urdu Scale.

According to the results, items 1, 2, 3, 4, 5, 6, 7, 8, 10, 14, 15, 16, 18, 19, 20, 23, 24, 27, 28, 29, 30, 31, 32, and 33 did not meet the cut-off point of .30 and were therefore discarded. The remaining 13 items met the cut-off point and were retained in the scale.

Factor analysis was then run on the remaining 13 items. Initial analysis showed a three-factor

solution according to the total variance explained table, but when the factor loadings were examined, all factors were found to load on a single dimension. Consequently, a fixed one-factor solution was computed, and the final scale was determined to be a unidimensional scale comprising 13 items.

Table 3 Kaiser–Meyer–Olkin Measure and Bartlett's Test of Sphericity

KMO	Bartlett's χ^2	df	p
.82	828.57	78	< .001

The results indicated that the Kaiser–Meyer–Olkin (KMO) measure of sampling adequacy was .82, demonstrating that the sample was adequate for factor analysis. Furthermore, Bartlett's test of

sphericity was statistically significant, $\chi^2(78) = 828.57$, $p < .001$, demonstrating that the correlation matrix was suitable for factor analysis.

Table 4 Total Variance Explained by Principal Component Analysis

Component	Eigenvalue	% of Variance	Cumulative %
1	3.83	29.46	29.46

Note. Extraction method: Principal Component Analysis.

The results showed that one component had an eigenvalue greater than 1 (Eigenvalue = 3.83). This component explained 29.46% of the total variance in the data. Therefore, the findings indicate that

the scale demonstrates a single underlying factor, supporting the unidimensional structure of the construct.

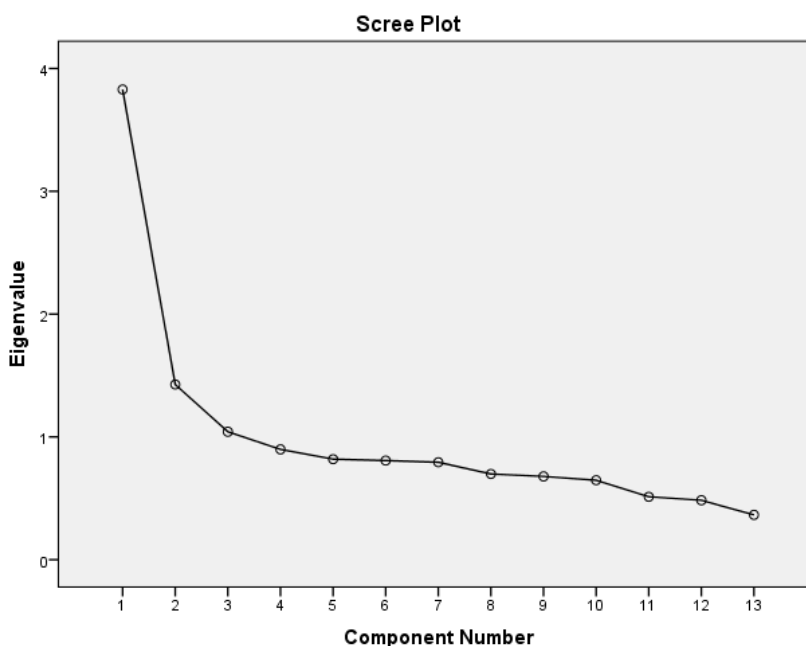


Figure 1. Scree plot of eigenvalues for the 13-item Conscience Urdu Scale.

Table 5 Component Matrix for the Conscience Urdu Scale (Principal Component Analysis)

Item No	Item Content	Component 1
9	Mai apni khamiyon aur khubiyon par zaroor nazar sani karta/karti hoon.	.51
11*	Agar mujhe mauqa mile to main chupke se kisi ki cheezen (baghair ijazat) zaroor istemal karun ga/gi.	.61
12*	Main chupke chupke kisi ki baat sunoon to mujhe bohat maza aata hai.	.43
13*	Mere khayal se paisa kamanay ke maamlay mein halaal aur haraam ke chakr mein nahi parhna chahiye.	.54
14*	Kabhi kabhaar rishwat lenay aur denay mein koi muzaeqa nahi hota.	.70
15	Main asaatta ke khilaaf hone wali koi baat nahi sun sakta/sakti.	.44
20	Main apne ghussay par qaboo panay ki koshish karta/karti hoon.	.49
24*	Main maaf karne ki bajaye badla lene par yaqeen rakhta/rakhti hoon.	.56
25	Mushkil soorat-e-haal se nimatne ke liye jazbati honay ki bajaye sabr karna chahiye.	.50
28	Jab mere dost koi ghalat kaam karein to main unhein zaroor mana karta/karti hoon.	.65
29	Usool pasandi kamyab zindagi ka raaz hai.	.57
39	“Maut” ki haqiqat ko samajhte hue humein apni islaah karni chahiye.	.52
40	Mere khayal se aaj ke insaan ka zameer so chuka hai.	.46

Note. Extraction method: Principal Component Analysis. One component was extracted. Item numbers correspond to the final 13-item

Conscience Urdu Scale; asterisked items are reverse-scored.

Table 6 Reliability and Descriptive Statistics for the Final Conscience Urdu Scale

Scale	No. of Items	Mean	SD	Min	Max	Alpha (α)
Conscience Urdu Scale	13	49.44	8.44	13	65	.794

Note. α = Cronbach's alpha. Mean = sum of the 13 retained items' means. Min/Max = possible range of the total score (13 items $\times$ 1–5 response scale); the original analysis output did not report the empirical (observed) total-score minimum, maximum, or standard deviation.

The results in Table 6 indicate that the 13-item scale demonstrated acceptable internal consistency reliability, with a Cronbach's alpha coefficient of .79 ($M = 49.44$, possible range = 13–65). This suggests that the items are reasonably consistent in measuring the same underlying construct. Overall,

the reliability level is adequate for research purposes.

Table 7 Item-Total Correlations for the Retained 13 Items

Item No.	r	Item No.	r
9	.784	24	.777
11	.774	25	.784
12	.790	28	.773
13	.779	29	.779
14	.764	39	.783
15	.788	40	.786
20	.784		

Note. r = corrected item-total correlation, Conscience Urdu Scale.

Table 7 shows the item-total correlations of the retained items in the Conscience Urdu Scale. The remaining 13 items met the cut-off point and were therefore retained in the final scale.

Discussion

The present study aimed to develop and examine the psychometric properties of the Conscience Urdu Scale in a Pakistani context. Numerous statistical analyses were carried out to assess the reliability and factor structure of the scale. Initially, the scale consisted of 40 items, and reliability analysis showed a Cronbach's alpha of .624, which indicated moderate internal consistency for the preliminary item pool.

To further examine the quality of the items, item-total correlations were analyzed. A cut-off value of .30 was used to determine which items had a sufficient relationship to the overall construct. Based on this criterion, several items that did not meet the required threshold were removed. After this refinement process, 13 items were retained, which showed acceptable correlations with the total score and were considered appropriate for measuring the construct of conscience.

After item selection, factor analysis was performed on the remaining 13 items to explore the underlying structure of the scale. Before

conducting factor extraction, the suitability of the data for factor analysis was assessed. The sampling adequacy measure by Kaiser-Meyer-Olkin (KMO) was .82, which indicates a strong level of sampling adequacy. In addition, Bartlett's test of sphericity was statistically significant, $\chi^2(78) = 828.57$, $p < .001$, suggesting that the correlation matrix was appropriate for factor analysis.

Principal Component Analysis (PCA) was then conducted. The total variance explained table initially suggested a three-factor solution. However, when the factor loadings were examined, it was observed that the items mainly loaded on a single component. Because of this pattern, a fixed one-factor solution was computed. The results showed that only one component had an eigenvalue greater than 1 (Eigenvalue = 3.83), which explained 29.46% of the total variance. This finding indicates that the Conscience Urdu Scale represents a unidimensional construct, meaning that all retained items measure a single underlying concept related to conscience.

The component matrix further showed that all 13 retained items loaded reasonably on the single factor, with factor loadings ranging approximately from .43 to .70. These items reflect different aspects of moral awareness, ethical judgment, and

personal responsibility, which are important elements of the concept of conscience.

Reliability analysis was again conducted for the final 13-item scale, and the results showed an improved Cronbach's alpha of .794. This value indicates good internal consistency, suggesting that the retained items are relatively consistent in measuring the same psychological construct. The item-total correlations of the retained items were also strong, ranging from .764 to .790, which further supports the reliability of the scale.

Overall, the findings of the study provide initial support for the reliability and structure of the Conscience Urdu Scale. The results suggest that the scale measures conscience as a single underlying construct, with acceptable internal consistency and meaningful item loadings. The scale therefore appears to be a useful preliminary tool for assessing conscience-related attitudes and behaviors in Urdu-speaking populations. However, future studies may further examine the scale utilizing a bigger, more varied sample and might also explore additional validity evidence to strengthen the psychometric properties of the instrument.

Limitations and Suggestions

Although the findings of the present study are encouraging, a few limitations should be considered. First, the total variance explained by the extracted factor was 29.46%, which is acceptable for an exploratory study but still indicates that some aspects of the construct may not have been fully captured by the current items. Future research may include additional items to represent other possible aspects of conscience.

Second, the initial reliability of the 40-item pool was .624, which suggests that some items were not strongly related to the overall construct. After removing weak items, the final 13-item scale showed improved reliability ($\alpha = .794$). However, further refinement and testing may help improve the scale even more.

Third, the study used convenience sampling, which may limit the generalization of the findings to the wider population. Participants were selected

based on accessibility, and therefore the results may not represent all demographic groups within the Pakistani population.

Another limitation is that the study relied mainly on self-report responses. Participants may sometimes respond according to social expectations rather than their actual thoughts or behaviors, which can introduce response bias.

Furthermore, the study used exploratory statistical procedures, particularly Principal Component Analysis, to examine the factor structure of the scale. Confirmatory Factor Analysis (CFA) was not conducted in the present study. Future studies should apply CFA to verify the stability of the one-factor structure of the

Conscience Urdu Scale.

For future research, it is recommended that the scale be tested with larger and more diverse samples, including participants from different age groups, educational backgrounds, and regions. Researchers may also examine different forms of validity, such as convergent and discriminant validity, by comparing the Conscience Urdu Scale with other related psychological constructs such as morality, ethical decision-making, or prosocial behavior. In addition, test-retest reliability may be assessed to determine the stability of the scale over time.

Conclusion

This study set out to build and test the Conscience Urdu Scale as a culturally relevant measure of conscience for the Pakistani context. Through careful item analysis and reliability testing, a final 13-item scale was reached. The retained items showed good item-total correlations and acceptable internal consistency, with a Cronbach's alpha of .79.

The descriptive findings indicated that participants generally endorsed conscience-related attitudes at a moderate to high level. The statistical indicators also showed that the data were normally distributed and suitable for psychological measurement.

In short, the Conscience Urdu Scale looks like a reliable and promising tool for assessing moral attitudes and conscience-related behaviour in Urdu-speaking populations. It may prove useful for future research in psychology, education, personality studies, and moral development. With further validation and refinement, it could make a real contribution to indigenous psychological assessment and research in Pakistan.

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Urdu Conscience Scale

ہدایت برائے سوالنامہ

درج ذیل سوالات کے ذریعے ہم آپ کی شخصیت کے مختلف پہلوؤں کے بارے میں آپ کا نقطہ نظر معلوم کریں گے۔ آپ کے جوابات سے معلوم کیا جا سکے گا کہ معاشرے میں روزمرہ کے واقعات کو آپ کس طرح محسوس کرتے ہیں۔

اس ٹیسٹ میں صحیح اور غلط کا کوئی تصور نہیں، ایمانداری سے ممکن حد تک جواب دیں۔ ہر سوال کا جواب بد اور درستگی کا نہ کریں بلکہ جو آپ کے لئے صحیح ہو، اسے منتخب کریں۔

	بالکل صحیح	صحیح	غلط	بالکل غلط
1				میں اپنی خامیوں اور خوبیوں پر ضرور نظر ثانی کرتا/کرتی ہوں
*2				اگر مجھے موقع ملے تو میں چپکے سے کسی کی چیزیں (بغیر اجازت) ضرور استعمال کروں گا/گی۔
*3				میں چپکے چپکے کسی کی بات سنوں تو مجھے بہت مزہ آتا ہے۔
*4				میرے خیال سے پیسہ کمائے کے معاملے میں حلال اور حرام کے چکر میں نہیں پڑنا چاہیے۔
*5				کبھی کبھار رشوت لینے اور دینے میں کوئی مضائقہ نہیں ہوتا۔
6				میں اساتذہ کے خلاف ہونے والی کوئی بات نہیں سن سکتا/سکتی
7				میں اپنے غصے پر قابو پانے کی کوشش کرتا/کرتی ہوں۔
*8				میں معاف کرنے کی بجائے بدلہ لینے پر یقین رکھتا/رکھتی ہوں۔
9				مشکل صورتِ حال سے نمٹنے کے لیے جذباتی ہونے کی بجائے صبر کرنا چاہیے
10				جب میرے دوست کوئی غلط کام کریں تو میں انہیں ضرور منع کرتا/کرتی ہوں۔
11				اصول پسندی کامیاب زندگی کا راز ہے۔
12				موت "کی حقیقت کو سمجھتے ہوئے ہمیں اپنی اصلاح کرنی چاہیے۔
13				میرے خیال سے آج کے انسان کا ضمیر سو چکا ہے

Author's Note: Reverse coded items are 2,3,4,5, 8. It is a Uni-dimensional scale. The scale has been developed for research purposes. We are happy to allow the research fellows to use this scale for their own academic and research work. If you wish to use it, please make sure to give proper credit by citing this work appropriately. For any queries or further information regarding the scale, feel free to contact bukharinida187@gmail.com

