[ORIGINAL ARTICLE]

Translation, cross-cultural adaptation and reliability of Edward's Social Desirability Scale in Marathi version.

Jinsiwale Sakshi[1], Kulkarni Shweta[2]

[1]Interns, [2]Associate Professor, Dept. of Physiotherapy, Tilak Maharashtra Vidyapeeth , Pune

ABSTRACT :

Background : Social Desirability is 'propensity to give answers that will make respondent look good' with regard to current social norms including values, beliefs, attitudes, and behaviors shared by group of people. It was derived more than 50 years ago; interviewers observed that when certain question is asked the respondent might not be true. It was developed by Edwards in year 1957; consists of 39 questions to which respondent has to answer as 'True' /'False'. Aim- Translation, Cross cultural adaptation and reliability for use in Marathi, to assess social desirability.

Methods : conducted in two phases.Phase 1- translating into Marathi- forward translation, then backward translation to check difference.Phase 2- Testing reliability.

Result : Chronbach's alpha – 0.94 Internal consistency – 0.81 ICC – 0.8Correlation on day 1 and 15 was highly significant.

Conclusion : Marathi version had acceptable value for reliability.

Introduction :

Social Desirability is known as 'The propensity to give answers that will make the respondent look good' with regard to current social norms which include values, beliefs, attitudes, and behaviors shared by a group of people [1]. The concept of Social Desirability derives its origin, for about more than 50 years ago, from observation by the interviewers that when a certain question is asked the respondent might not be completely true [2]. For example, when respondents take surveys which consist of sensitive topics or which are considered to be taboo topics which include racism, sexual activity and illegal behavior, respondent may underreport socially undesirable topics. Therefore, social desirability scales are useful in determining the content by evaluation and in a self-report measure [1].

The answer given by an individual is assumed to show a distortion in reality which is consistent; it proves that the respondents portray themselves too positively. Research has also provided important extensions, some questions are more prone to get socially desirable behavior answers than others, and also some of the respondents are more likely to show socially desirable behavior [2]. There are many existent definitions of social desirability offered by various scientists. The Edwards social desirability scale developed by Edwards in the year 1957 which defined the entire concept as the tendency of individuals to advocate personality self-statements with socially desirable scale values and to reject self-statements with the help of socially undesirable scale [3].

Depending on the psychological wellbeing – the studies which include topics related to anxiety, mental health, and life satisfaction are more likely to involve self-report measures which are usually influenced by individual differences which explain the existence of social desirability [3].Under certain circumstances when the respondents are asked about a certain condition they tend to fake to come off as a bad person for some unknown reason and they themselves claim to have socially undesirable

*Corresponding author
Jinsiwale Sakshi
Email : sakshee1j@gmail.com
Tilak Maharashtra Vidyapeeth , Pune

traits[4].

Materials and Methods :

The study was designed to determine the validity and reliability of Marathi version of Edwards Social Desirability Scale. We have translated English version of the scale in Marathi to use this in population of Maharashtra for easy understanding. India is a land which witnesses vastness and continuity. The people of India display high amount of diversity in their languages and dialects. Marathi is the language which is widely spoken and understood in Maharashtra. English as a language is not understood by every person therefore the Edwards social desirability scale needs to be translated into Marathi for effective and empathetic communication. This scale is available in languages such as German, Spanish, Chinese, Swedish and English. There is no such scale in Marathi which can be used in Marathi speaking population.

Questionnaire translation

So the study was conducted in two phases.

PHASE 1 involved translating the original Edwards Social Desirability Scale into Marathi using forward and backward translation process.

- **Stage 1:** Initial translation – The first stage in adaptation is the forward translation. Two forward translations were made from the original language (English) to the target language (Marathi). In this way, the translation was compared to check out the differences.

- **Stage 2:** Backward translation – The professional translator translated the Edwards Social Desirability Scale from Marathi to back in English language. That is translating it into back to its original version. This was the process of validity checking to assure that the translated version is the same as that of the parent version.

- **Stage 3:** Expert Committee Review – The composition of this committee was important to achieve uniformity.

- **Stage 4:** Pilot Testing – A group of 10 people were selected for obtaining the pre final version. The one who can understand and speak both the languages which is English and Marathi were chosen. Each of them were given the newly translated both the English and Marathi version.

PHASE 2- Testing the reliability of the Edwards Social Desirability Scale .A study population of 30 participants, had participated in the study. Patients who are not willing to participate were not included in this study. To assess the test-retest reliability of Edwards Social Desirability Scale was administered twice.

- **Inclusion criteria:** (Phase-2) 1) male and female population.

- **Exclusion criteria:** (Phase-2)

1) People who cannot read and understand Marathi language.

2) Patient who don't want to participate.

Internal Consistency

Test retest reliability was performed for internal consistency.

Outcome measures

Edwards Social Desirability scale in Marathi and English version

Statistical analysis

The test-retest reliability was tested in test-retest design and was evaluated using the interclass correlation coefficient (ICC). The ICC was interpreted as follows <0.40 poor reliability, 0.40-0.75 moderate reliability, 0.75-0.90 substantial reliability, and 0.90 excellent reliability. The internal consistency was evaluated by Cronbach's alpha which has interpretation as follow: $>$ or 0.9 is excellent, < 0.7 and < 0.9 is good, <0.6 and < 0.7 is acceptable, < 0.5 and < 0.6 is poor, < 0.5 is unacceptable.

Result

This study included 30 participants in total. The translation of Edwards Social Desirability Scale was successfully done in Marathi version using forward-backward translation. It overall took 50 days for completing the culturally adapted version of the questionnaire. During the pilot study it showed that patients understood the meaning of all questions properly. The reliability was tested by measuring the internal consistency and test retest method. The Cronbach's alpha for Edwards Social Desirability Scale is 0.94. The correlation done on day 1 and day 15 were highly significant. A good internal consistency (0.81) was found for Edwards Social Desirability Scale M which is consistent with the other reports. Edwards Social Desirability Scale-M demonstrated good test-retest reliability when the instrument was administered to the participants 2 weeks apart. The ICC score fell within the substantial

reliability range of 0.75-0.90. Test-retest reliability was found to be (r = 0.8) that indicates it has high significant correlation between result of Edwards Social Desirability Scale-M obtained on day 1 and day 15.The interclass coefficient was 0.81.

Discussion

Edwards's social desirability scale is commonly used in many studies. This scale is available in languages such as German, Spanish, Chinese, Swedish and English. There is no such scale in Marathi which can be used in Marathi speaking population.

Research has also provided important extensions, some questions are more prone to get socially desirable behaviour answers than others, and also some of the respondents are more likely to show socially desirable behaviour.

The Edwards social desirability scale is the questionnaire which can be used to determine social desirability. India is a land of vastness and continuity. The people of India display high degree of diversity in their languages and dialects. Marathi is the language which is widely spoken and understood in Maharashtra. English as a language is not understood by every person therefore the Edwards social desirability scale needs to be translated into Marathi for effective and empathetic communication.

The process consisted of translation and cross cultural adaptation which was done by forward and backward translation. Pilot study was done which proved that all the questions which are translated were correctly understood without any difficulties. Further the respondents were asked to fill the scale in a gap of 15 days , no difficulties were faced by the respondents. The Edwards Social Desirability Scale was administered on 30 participants. Interpretation for the reliability of the Edwards social desirability scale in Marathi is done using Cronbach's alpha value. Alpha value more than 0.9 is considered as excellent and Alpha value less than 0.5 is considered as unacceptable. So according Cronbach's result the reliability value of existing questionnaire is 0.94 which means that the questionnaire is excellent to use for data collection.

A good internal consistency (0.81) was found for Edwards's social desirability scale which is consistent with other reports. Edwards's social desirability scale demonstrated good test-retest reliability was administered to participants 2 weeks apart. The internal consistency is .0.81 which indicates it is highly significant correlation between

एडवर्डस सोशल डिझारिबिलिटी स्केल

दिशानिर्देश

या चाचणीवर आम्ही प्रत्येक प्रश्नाच्या आधीच्या रिकाम्याजागेत सत्यासाठी 'T' किंवा असत्यसाठी 'F' ठेवून आपण प्रत्येकप्रश्नाचे उत्तर सत्य किंवा असत्य देऊ शकतो.

१.   _____ माझे हात आणि पाय सहसा पुरेसे उबदार असतात.

२.   _____ मलाकुचितचबद्धकोष्ठतेचात्रासहोतो.

३.   _____ एखादे काम किंवा नोकरीत मन गुंतवणे कठीण जाते.

४.   _____ बहुतेकवेळा मी इतर काहीही करण्यापेक्षा नुसते बसून दिवास्वप्न पाहणे पसंत करतो.

५.   _____ माझ्या कुटुंबाला मी निवडलेले काम (किंवा मी निवडूइच्छिलेल काम) आवडत नाही.

६.   _____ माझी झोप अनिश्चित आणि अस्वस्थ आहे.

७.   _____ मला ओळखणाऱ्या बहुतेक लोकांना मी आवडतो.

८.   _____ मी बहुतेक वेळा आनंदी असतो.

९.   _____ टीका किंवा टोमणे मला खूप दुखवतात.

१०.   _____ मी एखाद्या महत्त्वाच्या कामावर काम करत असताना लोकांनी माझा सल्ला विचारणे किंवा माझ्या कामात व्यत्यय आणणे हे मला अधीर बनवते.

११.   _____ माझ्या आयुष्यात असे काही कालावधी आले आहेत ज्यात मी काय करत होतो हे नकळताच मी ते काम करत होतो.

१२.   _____ मी सहज रडतो.

१३.   _____ मी लवकर थकत नाही.

१४.   _____ मी पैसे हाताळण्यास घाबरतनाही.

१५.   _____ एखाद्या पार्टीत इतर लोक एखादी धाडसी गोष्ट करत असताना देखील पार्टीत अशा प्रकारे धाडस करणे मला अस्वस्थ करते.

१६.   _____ जेव्हा मी काहीतरी करण्याचा प्रयत्न करतो तेव्हा मला वारंवार हात थरथरत असल्याचे लक्षात येते.

१७.   _____ प्राण्यांना त्रास होत असल्याचे पाहून मला विशेष त्रास होत नाही.

१८.   _____ मी स्वतःसाठी सर्वोत्तम ठेवलेल्या गोष्टीबद्दल वारंवार स्वप्न पाहतो.

१९.   _____ माझ्या आई-वडिलांना आणि कुटुंबाला माझ्या मध्ये जरुरीपेक्षा जास्त दोष दिसतात.

२०.   _____ माझ्या कुटुंबातील एक किंवा अधिक सदस्यांचा हेवा वाटण्याचे मला कारण आहे.

२१.   _____ तुमच्यासोबत काय घडते याची कोणी फारशी पर्वा करत नाही.

२२.   _____ मी करत असलेल्या गोष्टीं मध्ये मी सहसा यशस्वी होण्याचीअ पेक्षा करतो.

२३.   _____ मला अगदी थंडीच्या दिवसातही सहज घाम येतो.

२४.   _____ जेव्हा मी लोकांच्या समूहात असतो तेव्हा मला बोलण्यासाठी योग्य गोष्टीचा विचार करण्यात त्रास होतो.

२५.   _____ मी सहजपणे इतर लोकांना माझ्याबद्दल घाबरवू शकतो आणि काहीवेळा मजा करण्यासाठी करतो.

२६.   _____ मी एकटा असताना जास्त आनंदी असतो.

२७.	_____ आयुष्य हे माझ्यासाठी बऱ्याच वेळी तणावपुर्ण आहे.

२८.	_____ मला सहज लाज वाटते.

२९.	_____ मी माझे मन एका गोष्टीवर ठेवू शकत नाही.

३०.	_____ मला जवळजवळ नेहमीच एखाद्या गोष्टीबद्दल किंवा एखाद्या व्यक्तीबद्दल चिंता वाटत राहते.

३१.	_____ मला अशा गोष्टींची किंवा लोकांची भीती वाटते जे माझ्या माहितीप्रमाणे मला कधीही दुखवू शकणार नाहीत.

३२.	_____ मी जास्त आत्म–जागरूक नाही.

३३.	_____ लोकांचे वागणे मला अनेकदा निराश करतात.

३४.	_____ मला जवळ जवळ नेहमीच भूक लागलेली असते.

३५.	_____ मला संभाव्य आपत्तीबद्दल सतत काळजी वाटत राहते.

३६.	_____ मला वाट बघावी लागेल म्हणून चिंताग्रस्त करते.

३७.	_____ मी इतरांपेक्षा जास्त वेळा लाली करत नाही.

३८.	_____ मी संकट किंवा अडचणीला तोंड देणे टाळतो.

३९.	_____ मला कधी–कधी असे वाटते की मी पूर्णपणे विखुरणार आहे.