

**MECHANISMS BY WHICH FAMILY AND RELIGIOUS
FACTORS INFLUENCE PROSOCIAL BEHAVIOR
AMONG THAI YOUTH**

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Thesis
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AMONG THAI YOUTH**

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**MECHANISMS BY WHICH FAMILY AND RELIGIOUS FACTORS INFLUENCE
PROSOCIAL BEHAVIOR AMONG THAI YOUTH**

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ABSTRACT

A number of studies have indicated that Thai youth have experienced dramatic changes in behavior. Youths' behavior has been primarily shaped by their surrounding context. Family is the major agent of socialization that is involved in youth's outcomes. The main goal of this study is to test the structural models of the predictive relationships of living arrangements and youth's prosocial behavior, mediating with family relations and religiosity. The data used in the current study are from the 2008 Survey on Conditions of Society, Culture, and Mental Health conducted by The National Statistical Office.

Findings support the theoretical notion that family relations and religiosity of youths fully mediated the relationship between living with parents only and youth's behavior. Nevertheless, the result showed that living with grandparents only did not influence levels of youth's prosocial behavior. The paper concludes by offering implications for policy to launch religious education and awareness in school or media as well as promoting the program that helps family members to improve their family relationships, with special attention given to youths in no parent families.

**KEY WORDS: PROSOCIAL BEHAVIOR / LIVING ARRANGEMENT / FAMILY
RELATIONS / RELIGIOSITY / YOUTH**

150 pages

กลไกของปัจจัยทางครอบครัวและศาสนาที่มีอิทธิพลต่อพฤติกรรมเพื่อสังคมของวัยรุ่นไทย

MECHANISMS BY WHICH FAMILY AND RELIGIOUS FACTORS INFLUENCE
PROSOCIAL BEHAVIOR AMONG THAI YOUTH

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บทคัดย่อ

งานวิจัยหลายชิ้นระบุว่าพฤติกรรมของวัยรุ่นไทยมีการเปลี่ยนแปลงอย่างมาก พฤติกรรมของวัยรุ่นจะถูกหล่อหลอมจากบริบททางสังคมรอบข้างเป็นหลัก โดยครอบครัวถือเป็นหน่วยของการขัดเกลาทางสังคมหลักที่ส่งผลกระทบต่อวัยรุ่น วัตถุประสงค์ของการศึกษาในครั้งนี้คือการทดสอบโมเดลเชิงโครงสร้างความสัมพันธ์ของลักษณะการอยู่อาศัยและพฤติกรรมเพื่อสังคมของวัยรุ่น โดยส่งผ่านความสัมพันธ์ในครอบครัวและความเคร่งศาสนาของวัยรุ่น โดยใช้ข้อมูลจากโครงการสำรวจสถานะทางสังคม วัฒนธรรม และสุขภาพจิตคนไทย พ.ศ. 2551 ของสำนักงานสถิติแห่งชาติ

ข้อค้นพบของงานวิจัยในครั้งนี้สอดคล้องกับแนวคิดทฤษฎีที่อ้างถึงความสัมพันธ์ในครอบครัวและความเคร่งศาสนาของวัยรุ่นเป็นตัวแปรแทรกกลางของความสัมพันธ์ระหว่างการอยู่อาศัยกับบิดามารดาและพฤติกรรมเพื่อสังคมของวัยรุ่น ในขณะที่การอยู่อาศัยกับปู่ย่าตายายกลับไม่ส่งผลกระทบต่อพฤติกรรมเพื่อสังคมของวัยรุ่น ทั้งนี้งานวิจัยได้ให้ข้อเสนอแนะเชิงนโยบายต่อการส่งเสริมการศึกษาเกี่ยวกับศาสนาและความตระหนักถึงศาสนาผ่านทางสถาบันการศึกษาหรือสื่อ รวมทั้งการสนับสนุนโครงการที่ช่วยส่งเสริมความสัมพันธ์ในสถาบันครอบครัว โดยคำนึงถึงวัยรุ่นที่ไม่ได้อาศัยอยู่กับบิดามารดาเป็นสำคัญ

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CHAPTER I

INTRODUCTION

This chapter presents the background of the study including rationale and justification of the study. The chapter discusses research questions, objectives of the study, definitions, expected benefits, as well as limitation of the study. Finally, it presents the organization of the dissertation.

1.1 Rationale and justification for the study

Having critical and significant transitions marked by biological change and psychosocial development, youth has been identified as one the most vulnerable groups. This period is looked upon as a very crucial and vital stage in the human development. As they attain and unite the competencies, attitudes, values, and social capital to build a smooth transition into emerging adulthood, can be looked upon as more turmoil and effort than childhood (Gerard & Buehler, 2004; Rathi & Rastogi, 2007; Zarrett & Eccles, 2006). Rapid development and heightened autonomy lead adolescence to maladaptive developmental outcomes (Haugaard, 2001). The developmental crossroads between life paths direct toward the educational attainment, well-being, and productive participation; contrarily, toward educational failure, stress and distress, and marginalization in adulthood (Roeser et al., 2008). As several studies point out that behavior during youth might foreshadow adult functioning, including behavior, and social relationships in adulthood (Capaldi & Stoolmiller, 1999). Promoting healthy practices, responding to problems, and protecting from any risks in this age, will ensure a healthy start in life and longer, smooth, productive lives in adulthood and old age.

In the beginning of the 21st century, as a result of globalization, the cultural transformation has disseminated the materialism and consumerism through pervasive and persuasive advertising and mass media (NESDB, 2007). Thai youths also face the

impact of globalization in several ways, both positive and negative. Nowadays, there are numerous negative behaviors that can be easily seen from daily media in Thailand. Prior studies indicated that Thai youth have dramatically changed in behavior and well-being. A lot of problems related to Thai youth's behavior have been increasing; problems such as fighting, smoking, drinking, gambling, game addiction, internet addiction, luxurious lifestyle, school drop-out, rape, induced abortion, and suicide (Kittisuksathit, Mahaarcha, Gray, & Rakumnuaykit, 2006). Also, an increasing number of juvenile delinquency and deviant behavior among Thai youth are often blamed for the moral crisis. Since the morals and ethics in Thai youth have weakened, major institutions (e.g. family and religious institutions) were expected to nurture and retain the role extensively (NESDB, 2007).

In Thailand, youths have enduringly contributed to economic and political development. They have long been identified as a crucial human resource in society. In 2006, the Tenth National Economic and Social Development Plan for the years 2007-2011 was launched by the National Economic and Social Development Board which emphasizes the principle of people-centered development. One of the vision and mission falls in fortifies the social capital. This strategy calls for strengthening family bonds and linking the socialization process of all major institutions for direction towards the main goal – “Green and Happiness Society” (NESDB, 2007). National Youth Policies, the first issued in 1973, have been initiated as a consequence of National Economic and Social Development Plans emergence. The fifth national youth policy and National Child and Youth Development Plan in the years 2002-2011 concentrated on promoting family institution as an important role of socialization in order to boost young people potential by participation with other institutions (such as educational, religion, political, as well as media). This 10-year action plan also focused on encouraging teenagers to happily adapt for social change based on moral and ethical values (National Youth Bureau, 2002).

While young people have often been described as egocentric and selfish, their acts of altruism are, however, plentiful (Santrock, 1996). Most of the studies have paid attention to problem behaviors extensively; contrary to prosocial and moral behaviors of youth, which have been much less studied. Prior researches are almost relevant to at least a considerable presence of youth problems and risky behavior, such

as smoking, drinking habit, and drug abuse (e.g., Joronen, 2005; Fabes, Carlo, Kupinoff, & Laible, 1999). The majority of work has been done in the area of behavior among youth in which probably excludes the humanitarian functions of religion, such as altruism, empathy, and volunteerism (Erickson, 1992), although researches linking religiosity and youth behavior have typically emphasized the strong impact of religious involvement on negative behaviours (Johnson, 2009; Hardy & Carlo, 2005). Scholars, nonetheless, have become recently interested in studying the positive aspects of human nature rather than the negative aspects (Rich, 2003). It has recently turned the attention to explore another side of youth. This study also attempts to understand the relationships between humanitarian functions associated with youths' behavior.

Youth, in particular, is a product of familial environment. Family is the major context that involves well-being and behaviors of youth. Under the cooperation of The Associated Press and MTV, an extensive survey of the nature of happiness among American youth was conducted by asking youth with age ranging from 13 to 24 year old. From more than 100 open-ended questions, the findings remarkably revealed spending time with family members is one of the top answers from the question what factors make them happy (GMA Network Inc., 2007). According to a survey of Thai youth done by Sethaput, Varangratana, and Boonchaivatana (1998), it is found that young people have strong relationships with their families. Still having small family conflicts, most of teenagers expect better understanding and forgiveness from their parents.

Unlike the overwhelming majority of research on the role of religious importance among senior populations, the literatures have been seldom observed but to a lesser but growing extent to tie youth to the religion areas (Boyatzis, 2005; Erickson, 1992). Since religion might not be seen as an essential variable influencing youth development, almost young people rarely participate in church-related activities (Erickson, 1992). Contrary to some popular images, religion plays a significant role in youths' lives and development (Erickson, 1992; Regnerus, Smith, & Fritsch, 2003). Empirically, the US survey of happiness among youth found that having faith and spirituality are meaningful in pursuit of happiness (GMA Network Inc., 2007). Concerned about religion issue in Thailand, youth still believe in doctrine rather high; however, in practice, they have less likely to make a merit (Sethaput, Varangratana, &

Boonchaivatana, 1998). Several scholars mentioned religion is principally about social control. Research gradually suggests the importance of providing youth with opportunities to enhance prosocial behaviors that guide them to become responsible, caring, and civic-minded adults (Wilson, 2001).

Basically, religious identity of youth develops within the family context. Thus, it is unsurprising that religious practice and family processes are often related to each other (Wilcox, 2001). Without a doubt, family has the strongest impact on religious involvement in youth (Regnerus, Smith, & Fritsch, 2003). Nonetheless, the bulk of published research studies on family and religious concerns and youth's behavior within general youth have merely originated in the Western countries. Most available researches are drawn from white and Christian societies. In Thailand, researchers have typically highlighted family relationship and delinquency, such as tobacco use (e.g., Suriakusumah, 2001).

To our knowledge, researches which investigated the relationship between family factors, religion and outcomes of youth, remain unexplored or under-explored in Thai context. This study suggests that complex models are indispensable to account for the interplay among these factors and comprehend the elaborate and dynamic models. Based on these previous findings, further investigation of the mechanisms of criterion variables and behavior is needed. The main goal of the current study, therefore, examines the structural models of the predictive relationships of living behavior and youth's prosocial behaviors, the potential mediating role of family relations and religiosity in occurrences of prosocial behavior.

1.2 Research questions

1. What are the characteristics of the sample?
2. How do family and religious factors influence prosocial behavior of Thai youth?
3. How do family and religious factors have the structural relationship with prosocial behavior?

1.3 Research objectives

1. To describe the characteristics of the Thai youth.
2. To investigate the relationship between family factors, religious factors, and prosocial behavior among Thai youth.
3. To examine the structural models of the predictive relationships between family factors, religious factors, and prosocial behavior among Thai youth.

1.4 Definitions

1. **Mechanism** expresses the structural relationships among the exogenous, mediated, and outcome variables.

2. **Family factors** defined as the determinants which consist of living arrangement and family relations.

2.1 **Living arrangement** refers to a list the people with whom they currently live in the household as well as their relationships to them.

2.2 **Family Relations** denotes the time spent with family members or anybody that youth define as family warmth.

2.2.1 **Spend time with family** describes the amount of time youth spend doing various activities with their family members.

2.2.2 **Family warmth** stands for the feeling of security, taking care, attachment and love among family members.

3. **Religious factors** express the level of religiosity

3.1 **Religiosity** refers to the degree of religious beliefs and religious practices.

3.1.1 **Religious practice** refers to participation in religious activities (i.e., chanting, offering food to monks, offering gifts to monks, maintaining five precepts, and meditating).

3.1.2 **Religious belief** symbolizes a strong belief in a necessity of Bhuddism, level of religiosity, applying and following the doctrine.

4. **Prosocial behavior** represents a broad category of acts (i.e., helping others, showing gratitude, giving a chance to others first, forgiving, and donating) that are defined as benefits to other people.

5. **Youth** defines as persons between the ages of 15 to 24.

1.5 Expected benefits

The findings are expected to provide useful guidance to policy makers for strengthening quality youth programs in Thailand. Particularly the policies and practices of youth programs should be directed towards family relations and religious concern, which is crucial in enhancing youth's prosocial behavior.

1.6 Limitations of the study

There are some limitations to the present study. Some religious young people may behave prosocially with no truly internalizing prosocial values. On the other hand, they have other motives for being altruistic, such as gaining positive reinforcement, approval for action prosocially, or fear of negative consequences for not having prosocial actions (Ritzema, 1979). Thus, the present study is merely one step forward in understanding the roles of religiosity on teen prosocial behavior. The present results should be interpreted with caution.

Primary limitations of the current study include the relative timing of each item. The difference duration for each items in the survey are different between frequency of the actions in one-year and one-month periods before the survey. To cite an example, the questions of religious practice items were asked to evaluate during the previous year, whilst the family warmth questions were asked during the previous month. In addition, observing at a single point in time may perhaps cause an underestimate of the influence of continuous family experiences and child's outcome.

It is noteworthy that there is a lack of migration and telecommunication concerns in this study. Given the samples who do not live with parents, perhaps youths keep in touch with the parents even though they do not live under same roof. Also, we use the activities with family and feelings toward their family as a proxy for family relations to some extent, however, the parenting styles are not known.

CHAPTER II

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

This chapter presents an integrative review of the theoretical and empirical literatures relevant to the current study. The review is started with a theoretical overview on the nature of youth and moral development. Then, conceptualization, theoretical perspective, and empirical evidence with regards to living arrangement, family and religious factors pertaining to youth behavior are addressed. Lastly, conceptual framework and research hypotheses drawn from the theoretical framework and previous findings are presented.

2.1 Nature of youth

2.1.1 Definitions and conceptualization of youth

The teenage years can be a very difficult time. Starting around aged 13 and usually until aged 22; however, the end of adolescence and the beginning of adulthood varies by country, function, and the definition of adolescence in which differ between youth, young population, and teenager. World Health Organization (WHO) defines “adolescents” as a person between 10-19 years of age and “youth” as a person between the ages of 15 and 24. Youth is the time of transition between childhood and adulthood.

The United Nations General Assembly defines youth as those persons in the 15 to 24 year age group. However, the definitions of the youth often vary among each country which depend on the particular socio-cultural, institutional, economic and political factors. Still, due to the reasons of law, many countries also draw a line on youth at the age of 18 (United Nations, 2000). Regarding the Thailand National Youth Policy (National Youth Bureau, 2002), it refers those aged below 25 years as a

youth to which conform the definition of the United Nations. In this sense, youth are limited to those aged 15 – 24 years.

2.1.2 Development of youth

Youth is definitely the turmoil period. Youth, the phase of emerging adulthood, have been regarded as particularly major for setting the stage for continued development through the life span in terms of mentality, physicality, and psychology. Since initiating to make decisions and engage in various activities, one's challenge developmental crossroads between life paths leading toward educational success, well-being, and productive participation in adulthood on the one hand, or toward diminished educational attainments, stress and distress, and marginalization on the other (Roeser et al., 2008).

There are three features of adolescence change; namely biological change of puberty (biological transition), emergence of advanced thinking abilities (cognitive transition), and the transition of the individual into new roles in society (social transition). (1) Biological transition or puberty refers to the rapid biological or physical appearance shift and the attainment of reproductive capability and is known as the easiest to measure objectively. (2) Cognitive transition which refers to the process of how people think about things, such as memory and problem solving. The emergence of more sophisticated thinking abilities is one of the most striking alterations to happen during adolescence, for example hypothetical situations and abstract concept. (3) Social transition in which young people have been reconsidered the capabilities and competencies. Due to changing social status, teenagers are permitted to have new roles and engage in new activities, in which shifts their self-image and relationships with others (Steinberg, 1996).

There are various theoretical perspectives to explain the development and nature of youth. Some theories regard adolescence as a biologically defined period, whereas others view it as contextually determined. Also, others may fall somewhere in-between two continuums. Erikson's Eight Stages of Psychosocial Development has been profoundly influential. Adolescence, from about thirteen to about twenty years old, is the fifth psychosocial crisis which learns how to answer the question "Who am I?" In case of healthy resolution of earlier life, young people are prepared to establish

their own identity that may serve as a foundation of developing sense of trust or sense of industry to believe in themselves. Young people acquire self-certainty and constructive roles. They probably adopt some role identity confusion which they experiment with delinquency and so on (Erikson, 1968). Learning theories define how the specific environment in which youth lives can shape one's behavior by stressing the process of reinforcement and punishment and the modeling and observational learning as the main influence on young people behavior. Instead of emphasizing an individual difference experience the world, sociological theory describe the factors that all adolescents or young people groups because of their sharing demographic characteristic, i.e. age, ethnicity, gender, etc. (Steinberg, 1996). Understanding the nature and process in youth, thus, requires various disciplines.

The psychological impact of fundamental transition of youth is shaped by the environment or context. Psychological development is a product of interaction between a set of three general and universal shifts and the circumstances in which youth experience. The social context varied from individual to individual and across space and time. The main contexts dramatically affect the development and behavior of teenagers, namely families, peer groups, schools, including work and leisure settings. Adolescence is a period of renegotiation in family relationships due to rising power and assertiveness of youth. The biological, cognitive, social maturation change lead to shifts in family relationships, then affect the quality of life of youth (Steinberg, 1996). Besides, peer groups, the group of people of the same age who spend most of their time together, play a more essential role in the socialization and development of youth. Yet, they may have a positive or negative influence on young people's developments. School is a setting to occupy, socialize, and educate youth (Entwistle, 1990). Moreover, work, part-time jobs, and leisure pursuits affect youth's developments and quality of life as well. It is important to note that families, peer groups, school, work and leisure setting to differentiate among phases of adolescence. For instance, during early adolescence, peer groups usually comprise of young people of the same sex; whereas in middle adolescence, peer groups become a context that involve the interaction of both sexes. Throughout late adolescence, large peer groups of previous phases begin to disintegrate (Steinberg, 1996). The context surrounding youth may strengthen on one hand or weaken the healthy development on the other.

Eccles and Gootman (2002) elaborated a number of specific challenges during adolescence: (1) changes in parent-child relationships from dependency and subordination to one reflects the rising maturity and responsibilities of adolescence (2) the exploration of new roles (both social and sexual), (3) the experience of intimate partnerships, (4) identity formation on both social and personal levels, (5) planning the future and taking the steps to pursue those goals, and (6) obtaining a variety of skills and values needed to make a flourishing transition into adulthood. In the last stage of adolescence, by emerging adulthood, youth are more independent, obtain higher responsibility, and take on active roles so that they experience some specific challenges: (1) the management of demanding roles, (2) identifying personal strengths and weaknesses and refining skills to coordinate and succeed in these roles, (3) finding meaning and purpose in these roles, and (4) assessing and making some changes in their life and coping with it. Psychosocial, physical, and cognitive assets of one; the social supports available; and the developmental settings are all the main keys to successful management for young people to explore and interact with these challenges. According to the rapid of essential transition of struggle to fit in and find their way, and to make that shift from child to adult. Adolescence can be a struggle but there are teens that have a healthy transition from kid to adult, from total dependence to autonomy. That is, the various factors as above contribute to having apparently unique and complex conditions vary from other age groups.

2.2 Moral development

In the basis of moral development during a whole lifetime, it can be divided by age range (Table 1). Adolescents experience the moral intentionality, through the individual's sense of obligation to situations and to community, is transcended by their intentions to act altruistically for a purpose. "Intentionality" denotes the relationship between a person and their goals. It implies that every action has a purpose and meaning. Every action has a meaning which relates the past to the future.

Table 2.1 A model of moral development

Appropriate Age Range	Aspects of Moral Experience Which Emerge at Various Stages of Development	Contents of Morality at Various Stages of Development	Complementary Behavior by Significance Adults Necessary for Emergence of Contents of Morality
Infancy and Early Childhood (0 to 4 or 5 years)	Moral Perception	-subjective moral feelings acquired through identification with significant adults - conditioning of behavior through security and love exchanges (verbal and nonverbal), i.e., child is conditioned to feel what is right and wrong or good and bad to reasoning why	-loving care, including predictable behavior - trustworthy behavior
School age (5 to 14 or 15 yrs.)	Moral Obligation	- recognition of community norms and standards - rational understanding of consequences of behavior - ability to judge value of required behavior, i.e. child learns to understand reasons for behavior	- rational explanations for required behavior - conveying of a sense of justice and application of rules of fair play - protection from unreasonable limitations and demands
Adolescence (15 or 16 yrs. To psycho-social maturity)	Moral Intentionality	- transcendence of group conformity by a sense of individual purpose - exploration of ideological alternatives in line with emerging identity, i.e., youth searches for a value system with which to identify himself	- responsiveness to adolescent search for identity - responsible care of the world, held in trust for the next generation
Adulthood	Moral Commitment	- sense of larger meaning and significance - conviction of moral action as worthwhile, i.e., responsible action by mature self	- shared community of faith i.e., existential conviction that life is meaningful - relationships of concern

Note. Reprinted from “Morality and individual development: A basis for value education,” by J. W. Maddock, 1972, *The Family Coordinator*, 21, p.297.

Lawrence Kohlberg proposed the stages of moral development describing the development of moral reasoning which is the basis for ethical behavior. The six

constructive developmental stages of moral reasoning can be more generally grouped into three main levels with two stages in each level: pre-conventional, conventional and post-conventional. An individual goes through the stages sequentially, while stages also cannot be skipped. Each provides a new and essential perspective, more inclusive and differentiated than its predecessors. The individual acknowledges their family as the first source of values and moral development.

Table 2.2 Kohlberg's stages of moral development

Level of Moral Development	Stage of Reasoning	Approximate Ages
Pre- Conventional	<p>1. Obedience and punishment orientation</p> <ul style="list-style-type: none"> - Egocentric deference to superior power or prestige, or a trouble-avoiding set. - Objective responsibility. <p>2. Self-interest orientation</p> <ul style="list-style-type: none"> - Right action is that which is instrumental in satisfying the self's needs and occasionally others'. - Relativism of values to each actor's needs and perspectives. - Egalitarianism, orientation to exchange and reciprocity. 	< 11
Conventional	<p>3. Interpersonal accord and conformity</p> <ul style="list-style-type: none"> - Orientation to approval, to pleasing and helping others. - Conformity to stereotypical images of majority or natural role behavior. - Action is evaluated in terms of intentions. <p>4. Authority and social-order maintaining orientation</p> <ul style="list-style-type: none"> - Orientation to "doing duty" and to showing respect for authority and maintaining the given social order or its own sake. - Regard for earned expectations of others. - Differentiates actions out of a sense of obligation to rules from actions for generally "nice" or natural motives. 	Adolescence and adulthood

Table 2.2 Kohlberg’s stages of moral development (continued)

Level of Moral Development	Stage of Reasoning	Approximate Ages
Post-Conventional	<p>5. Social contract orientation</p> <ul style="list-style-type: none"> - Norms of right and wrong are defined in terms of laws or institutionalized rules which seem to have a rational basis. - When conflict arises between individual needs and law or contract, though sympathetic to the former, the individual believes the latter must prevail because of its greater functional rationality for society, the majority will and welfare. <p>6. Universal ethical principles</p> <ul style="list-style-type: none"> - Orientation not only toward existing social rules, but also toward the conscience as a directing agent, mutual trust and respect, and principles of moral choice involving logical universalities and consistency. - Action is controlled by internalized ideals that exert a pressure to act accordingly regardless of the reactions of others in the immediate environment. - If one acts otherwise, self-condemnation and guilt result. 	After 20

Note. Adapted from “Kohlberg’s Moral stages,” by D. Davis, 1998. Copyright 1994-2000 by Douglas Davis.

According to another theory proposed by Duangduen Bhanthumnavin (1995), the Moral Tree Theory, insights into the underpinnings of moral development for Thai people are offered. The important 8 psychological traits following the Buddhist principle are the source of behavior for becoming a good and skillful person, represented as a tree as shown in Figure 2.1. Different levels of each trait are represented so that they had different levels of desirable behavior as well. Psychological traits consist of 3 parts as described below.

- 1) The leaves define desirable behavior (i.e. moral behavior, democratic behavior, environmental and public benefit behavior, health mental health and consumer behavior, family behavior, working behavior, and good citizen behavior).

- 2) The stem comprises of attitude, value, and virtue, and, achievement motive, future-orientation, locus of control, moral reasoning.
- 3) The roots consist of mental, social experience, and intelligence.

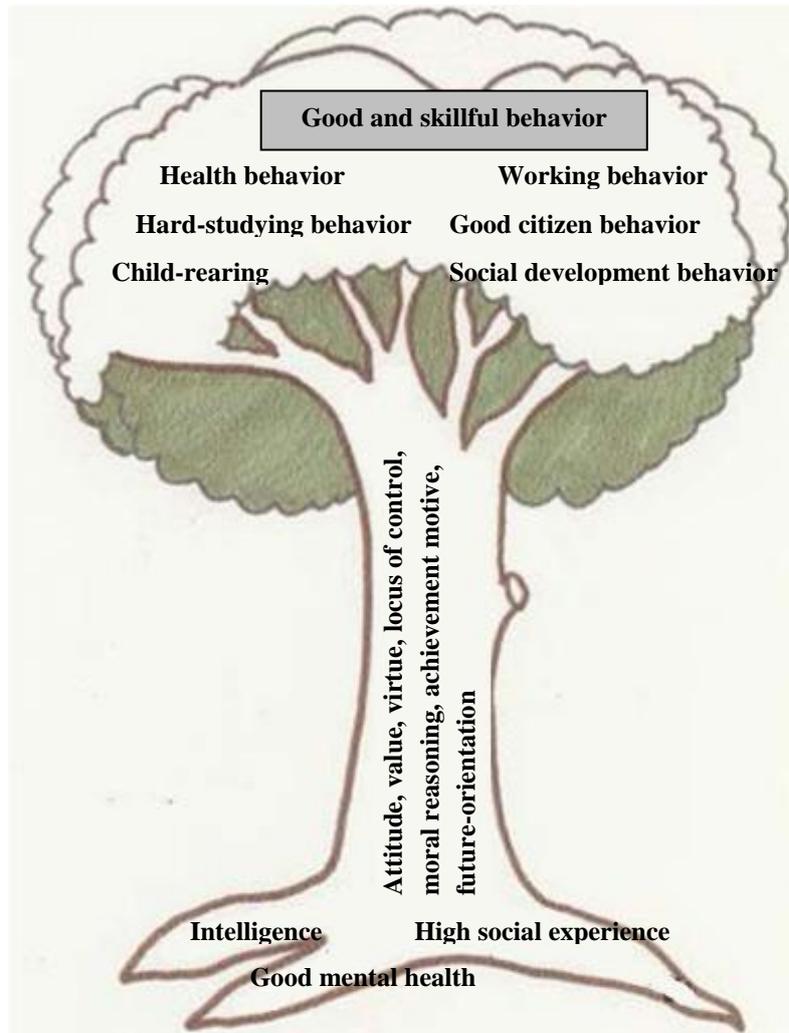


Figure 2.1 Moral Tree theory (Bhanthumnavin, 1995).

2.3 Conceptualization of prosocial behavior

Theoretically, prosocial behavior represents a broad category of acts generally made with the intention of benefiting others being hallmarks of social competence in childhood and youth. It is manifested by so-called “self-sacrifice,” minimal concern for personal desires, or devotion to others pertained positively to

altruistic moral reasoning (Wentzel, Filisetti, & Looney, 2007). These voluntary behaviors include a broad range of activities in terms of both instrumental and emotional support, such as helping others in both an emergency and a non-emergency; sharing, comforting, rescuing, donating time, effort, or money; volunteering; and cooperative form of behavior rather than competing (Eisenberg & Fabes, 1998; Penny, Dovidio, Piliavin, & Schroeder, 2005; Magen; Williams, 2007).

There are reasons to why an individual may behave prosocially or pursue these prosocial goals reflecting types of behavioral regulation (Ryan & Connell, 1989); (1) external reasons reflecting fear of punishment or a desire to comply, (2) interjected reasons reflecting desires to maintain a positive sense of self either through gaining social approval (other focused) or avoiding negative feelings of guilt or shame (self-focused), and (3) internalized concern for others reflecting personal valuing of prosocial behavior. It is noted that all types of behavioral regulation correspond strongly to moral reasoning levels. External reasons reflect the simplest level; conversely, an internal reason reflects the most complex and sophisticated level.

There are some partial overlaps between prosocial behavior and other relevant terms (e.g., altruistic behavior, public minds, morality, etc.). Altruistic behavior, in general, refers to the actions benefiting another at one's own expense, promoting others' welfares, risking or losing one's life to save another, and selfless helping without expectation of recognition, even regardless of harm to self and martyrdom risking death in support of a cause. Altruism requires awareness of one's own needs, empathetic understanding of others' emotions, and action in accordance with personal moral standards (Blechman, n.d.; Santrock, 1996; Staub, 1978; Williams, 2007). Unlike altruistic behavior, prosocial behavior does not necessarily require a series of judgments for attributes the actions of intention or degree of benefit or sacrifice to the helper or recipient, together with balancing own and others' needs so that altruism is much more restrictive (see review by Staub, 1978). Being an ambiguous term, principally, morality has two meanings; (1) in its "descriptive" sense, morality represents personal or cultural values, codes of conduct or social mores that distinguish between right and wrong by an individual or some group of people (2) in its "normative" sense, morality refers directly to the code of conduct that, given

specified conditions, would be put forward by all rational persons, regardless of what specific ones think (Gert, 2008).

Prosocial behaviors were normally measured using an item subscale by a self-reported rating scale using the following types of measures: self-report measures of everyday prosocial behavior; self-report measures of volunteerism, involvement in relief efforts, or charitable behaviors; or behavioral measures of prosocial behavior either in emergency situations or not (Hardy & Carlo, 2005); or other personnel ratings scale (such as peer nominations, teacher, or mother) for indicating youth behavior (e.g., Hay & Pawlby, 2003; Onyskiw & Hayduk, 2001; Wentzel, Filisetti, & Looney, 2007).

2.3.1 Prosocial behavior pertaining to socio-demographic of youth

Regarding prosocial behavior regarding sex of youth, some studies have revealed that youth girls score significantly higher in prosocial behaviors than boys. Intercultural differences, nevertheless, have been noted. Most scholars working in this area have concluded that girls have significantly greater levels of prosociability than boys (e.g., Beutel & Johnson, 2004; Pakaslahti, Karjalainen, & Keltikangas, 2002), while they found no gender differences in prosocial behavior in China.

Besides, some investigators found that prosocial and moral behavior increase with age, meaning that adolescents would show more prosocial behavior than they did when they were children. This phenomenon is attributed to a developmental boost in cognitive abilities related to detecting others' needs and determining ways to help, in empathy-related responding, as well as in the moral understanding of the importance of helping others (Eisenberg et al., 2006). A study in prosocial development from childhood to adolescence found that developmental trajectories identified were characterized by stable or declining levels of prosocial behaviors (Nantel-Vivier et al., 2009). However, the interpretation of age difference has to be noted, since age differences were greater when the index of prosocial behavior was sharing or donating than when it was comforting or providing instrumental help, but not in helping or providing emotional support (Eisenberg & Fabes, 1998; Fabes, Carlo, Kupinoff, & Laible, 1999).

The preliminary research of a relationship between socio-cultural-religious values and prosocial behavior done by Yablo and Field (2007) found that Thai-Buddhist-affiliative-collectivistic society appears rather more altruistically-oriented than the American relatively more areligious achievement or individualistic-based society. Thai-Buddhist culture has traditionally taught the importance of prosocial behaviors. Thai samples appealed to religion as a reason for helping significantly more than American samples, whereas American samples specifically mentioned religion was not a reason significantly more than the other. Another cross-cultural study, as a result of cultural meaning in the specific experimental situation and general culture-specific characteristics, found that South-East Asian cultures (Indonesia and Malaysia) displayed less prosocial behavior compared to children from two Western cultures (Germany and Israel) (Trommsdorff, Friedlmeier, & Mayer, 2007).

To date, many research studies in Thailand had been done (e.g., Suawannachort, 2005; Tohkani, 2011; Yodrabum, 2005) and found that male students are less likely to have caring behavior, protecting friends from risk behavior, supporting friends, calling phone for helping others, and responsible for family affairs. With regard to the unrest in the three southern border provinces of Thailand, youth who lived in the red zone and received the impact of insurgency directly reported lower of prosocial behavior (Tohkani, 2011). Results of gratitude in University students in Japan and Thailand indicated that positive feelings of gratitude can be regarded as a moral affect that can cause moral behavior in both Japanese and Thai students (Naito, Wangwan, & Tani, 2005). Furthermore, psychological immunity had an influence on youths' quality in terms of prosocial behavior and well-being (Choochom, Tanachanan, & Thongpukdee, 2011).

2.4 Family factors related to youth behavior

As being one of the most vital institutions related to youth development along with school and peers, family grant monetary, emotional, achievement, social capital, including act as role models for youth, family is mainly associated with behavior of youth (Zarrett & Eccles, 2006). With the rising influence of peers, adolescence has been regarded as the duration of growing autonomy from the family;

in consequence of engaging in intergenerational distance and conflict over fundamental values, norms, and behaviors.

2.4.1 Theoretical perspective on family and youth behavior

At least four major theories propose the mechanism or pathway through which family factors may have an impact on youth's behaviors as shown in Table 3. The social learning theory (Bandura, 1977) holds what children learn are based on day-to-day observation of attitudes and regular behavior of the social factors in their environment, particularly association and interaction repeatedly performed by significant others who serve as role models. The Parental Model was identified to be central to the development of children's personalities. If children observe positive and desired outcomes in this behavior, then they tend to model, imitate, and adopt the behavior themselves.

Moreover, the Attachment Theory describes the form of attachment that develops during the childhood and years of life which have an important influence on emotional development and provides a template for the child when they become adults. Attachment is regarded as close emotional relationships characterized by mutual affection and an intention to maintain proximity, in other words, by being emotionally and physically close (Bowlby, 1969). This theory can predict a pathway of parental and children behavior by developing internal representations of parental behavior and afterwards imitating themselves (Bryant & Elder, 2002).

Furthermore, according to the Social Control Theory, family is the main source of both internal and external control by defining norms for conventional behavior and providing social control. The lack of family roles and relationships implies an absence of social control. When social control is ineffective or absent, it is natural for youth to be free to engage in risk-taking behavior due to attractive and exciting norms violation (Sokol-Katz, Dunham, & Zimmerman, 1997). Consistent with Hirschi (1969), the main concept for this theory is parental attachment. The role of family ties contributes to the internalization of norms for conventional behavior. The essence of internalization of norms, conscience, or superego thus lies in parental attachment. Youth who are involved in family relationships tend to conform to the

social norms due to deviations threatening the relationship. This phenomenon is a type of socialization-control where self-control develops with the internalization of social constraints (Wells, 1978). In other words, acting as controls and teaching their children socially acceptable behavior, the family environment is the main source of attachment. Obviously, the parental attachment has a strong negative relationship with problem behavior. The weak commitment to conventional institution (e.g., family) in terms of the lack of family cohesion, family instability, and lower quality of parent-child relationship determines the likelihood of teen deviant behavior (Sokol-Katz, Dunham, & Zimmerman, 1997). Again, the structure of family life and the quality of parental attachment could lead young people to behave prosocially as a consequence of yield to social norms.

Lastly, regarding the Theory of Planned Behavior (Ajzen, 1985; Collins & Ellickson, 2004), underlines the role of cognition in behavior by explaining a close link between intention and behavior. Behavior is determined by behavioral intentions (the willingness and desire to behave altruistic), perceived behavioral control (assessment of their own ability to act on intentions), subjective norms (perception that significant others such as family desire youth to act prosocially), together with attitudes (evaluative beliefs about positive and negative consequences).

Table 2.3 Four prominent theoretical perspectives on youth prosocial behavior

Theory	Approach	Key predictors	Other predictors
Social learning	Social learning	Family and peer behavior	Family and peer approval
Social attachment	Attachment	Bonds with family, school, religious organization	Family behavior Family approval
Social control	Internal and external control	Parental attachment	Family relation and cohesion
Planned behavior	Cognitive	Behavioral intentions	Perceived control Family and peer approval Attitudes

Note. Adapted from “Integrating Four Theories of Adolescent Smoking,” by R. L. Collins and P. L. Ellickson, 2004, *Substance Use and Misuse*, 39, p.182. Copyright 2004 by Marcel Dekker, Inc.

Role Theory concerns the propensity for behavior patterns of an individual that may be predicted by the settings. It proposed that sociological role systems and psychological self-systems are mediated through socialization process. Individuals act out of their own socially defined categories (for example, father, boss, and son) based on the specific context, social position and other factors. Social roles present a set of expectations, duties, rights, norms, and behavior which individuals have to face and accomplish (Burnette, 1999; Heiss, 1981).

2.4.2 Living arrangement related to youth behavior

A number of factors impact how and to what extent family-related factors, such as living arrangement, parent-child conflict, and authoritative parenting affect the behaviors of young people. Normally, living arrangement (i.e. nuclear, multi-generational, single parent family), family size and family resource have measured family influence (Soonthornhdada et al., 2005). The increasing variety of living arrangement has prompted the study of familial factor on child outcomes (Demo, Acquilino, & Fine, 2005).

Kathleen Mullan Harris (Institute for Youth Development, 2000) has stated an interesting point of the nature of living arrangement and family relations influence on child behavior as the following:

In order to understand how family relations and parents influence adolescent health risk behavior, researcher first must understand how family processes and parenting behaviors vary according to the living arrangement in which adolescents live. So, any analysis of parenting effects must begin with living arrangement. (p. 2)

Previous research revealed that children living in married and continuously single parent (never married or divorced) families have better well-being than those from divorced or stepfamilies (Demo & Acock, 1996). Also, youth in single parent families tend to have a high risk of less schooling, unhealthy risk behavior, early sexual intercourse and marriage (Soonthornhdada et al.). The influence of living arrangement is mainly on account of parental control and involvement provided by two-parent families. Because two-parent families have more resources, spend more time with their children, and tend to encourage involvement in prosocial activities (McNeak, 1995). Compared to young adult college students in stepfamilies, individuals from intact, biological families were found to have more secure attachment to their parents in terms of paternal and maternal care (Amato & Keith, 1991). Also, living arrangement in which a child's life has an influence on their avoidance or adoption of unhealthy risk behaviors (Institute for Youth Development, 2000).

Researches of parental socialization revealed that mothers contribute more strongly than fathers to both daughters' and sons' prosocial developments (Hastings, Parker, & Ladha, 2007). In longitudinal study, parents' positive expressivity was

positively related to prosocial behavior, but in youth, this was likely due primarily to consistency over time. Early observed parental negative expressivity was negatively related to youths' prosocial behaviors (Michalik et al., 2007).

Regarding the research on family disruption and delinquency (Institute for Youth Development, 2000), youths living in single parent families or disrupted families tend to display a range of behavioral problems, including delinquency. The effect of these family transitions can set into motion changes in various aspects of youths' lives; residence, financial conditions, family roles, and relationships together with growing stress and conflict in the family. All these factors have main implications for youths' adjustment.

The previous study shows the importance that grandparents play in the lives of youths. They do matter in the development of positive outcomes in youth and have significance roles for children regardless of any kind of living arrangement. The researchers summarized that grandparents value their relationships with their grandchildren, and maintain the pattern and degree of involvement in spite of some occurrence within the family (such as divorce). Greater grandparent involvement was robustly related to more prosocial behavior of youth (Attar-Schwartz et al., 2009). Research done by Jackson and colleagues (2009) has shown that emotional closeness to a grandparent has a stronger association with prosocial behavior for children in single parent families. Additionally, a close adult-child relationship is one form of family-based social capital that enhances the production of human capital. With greater and more varied adult-child relationships, adult-child bonds in extended families could be between parents and children, or between grandparents and grandchildren. An intergenerational closure within extended families could provide a child more monitoring and supervision (Coleman, 1988; Pong & Chen, 2007). One can imagine an idealized version of an extended family where grandparents provide support and connections between the grandchild and his/her parents. If wisdom comes with age, the help provided by grandparents may be even more useful than the help given by parents. The previous research found age, gender, and marital status of grandparent can predict child outcomes within custodial grandparent households significantly, whereas education and economic condition of grandparent were not (Solomon & Marx, 1995).

Since grandparents could take grandparenting roles, this kind of caregiving will make a difference to the children. In case of philosophies, values, and ways of thinking providing to what extent of parenting, there is a much better chance for success with the children. Maintaining strong communication ties across caregivers and dealing with issues that arise as providing capable and positive role models to support the children's growth. Current researches state how caregivers will help to provide the children with the following (Miles, n.d.):

(1) Understanding: takes into consideration how the children view, effect, and respond to the world around them.

(2) Guidance: modeled by the caregivers' behaviors; establishing and maintaining reasonable limits, direction, as well as activities.

(3) Nurturing: foster with kindness and attentive by listening to children's feeling and ideas.

(4) Affection and compassion.

(5) Motivation: models and stimulates the children's curiosity and imagination in learning about the world.

(6) Advocacy: creates a support system in children's environment; their family, neighborhood, and community.

Grandparents can reassure their grandchildren by talking about their fears, anger, and hurt that helps to keep these feelings from turning into negative behavior (Miles, n.d.). In addition, grandparents can give their grandchildren positive attention beginning with thinking in positive ways about your grandchildren (Smith, n.d.).

2.4.3 Family relations related to youth behavior

Studies of the youth review that a common explanation for discrepancy in behavior is family relations. Several psychological theories have conventionally assumed that values, standards and behavioral patterns are conveyed via parent-child relationships (Bandura, 1991). Family relation is regarded as the significant force in the youths' lives and development. In fact, family can be considered as both a source of nurturing and conflict for youths. Much of the work found that family relation is mandatory when associated with a youth's behavior. Again, by maintaining strong family ties, it appears to be crucial for emerging adulthood years. The parent-child

relationship experiences some perturbations during adolescence which may raise questions about parental influences on youth behavior. Regardless, parents still continue to play an important role in youth behavior, even if the impact of peers increase during this time.

Different from the between-group comparisons of living arrangement, preliminary researches have noted that there is diversity in child outcomes within each living arrangement (Demo, Aquilino, & Fine, 2005), suggesting potential mediating effects associated with positive (or the lack of negative) child outcomes. One possible mechanism of the link between living arrangement and positive child outcomes could be closeness and support shared in families or family relations. This aspect can probably be conceptualized best in the intergenerational family solidarity framework developed by Bengtson and colleagues (1995). This theoretical framework emphasizes intergenerational cohesion in many facets, namely, given to interaction between family members (associational solidarity); reciprocity of positive sentiments between family members (affectual solidarity); agreement on values, attitudes, and beliefs (consensual solidarity); helping and resource exchange (functional solidarity), commitment to family roles and obligations (normative solidarity); and the number, type, and geographic proximity of family members (structural solidarity). All of these facets of intergenerational family cohesion can be applied to various living arrangements.

Many investigators have remarked that without exception, parent-child connection is the single most significant factor contributing to youth behaviors and well-being. The importance of family relations or parent-child relationships was demonstrated in its significant relationship with youth behavior (Love & Murdock, 2004; Institute for Youth Development, 2000). Regardless of living arrangement, parent-child relations can reduce substances used, transition to first sex, and delinquent acts. Another finding is that regardless of living arrangement, youths in families who shared more than five dinner meals a week are less likely to substances used (Institute for Youth Development, 2000). In addition, parenting behaviors (e.g. spending enough time with their children) have positive affect on youth development. Limited parental involvement is related to higher problem behavior (Bingham & Crockett, 1996). Furthermore, previous research found that Thai adolescent students

who reported sufficient time spent with family and those living with two-parent family report were happiest (Gray et al., 2011).

There is evidence that disrupted parenting creates and sustains youth's antisocial behavior. A lack of parenting control is positively associated with youth problem behavior when controlling for deviant peers. Besides, controlling for prior behavior problems, intensity of parent-adolescent conflict was related to higher levels of youth externalizing problems (Lansford, Criss, Pettit, Dodge, & Bates, 2003). Child-parent conflict probably comes as inadequate communication with parents and the generation gap in a social relationship. A loveless parental relationship, therefore, is more detrimental to a youth's well-being rather than divorce (Grossman & Rowat, 1995). Again, Demo and Acock (1996) also found that mother-youth disagreement appears to be the strongest predictors of youth global well-being greater than impact of living arrangement or parental relations. Alternatively, father-child conflict had a little stronger impact when including paternal relationship in the assessments (Shek & Ma, 1997). Parental involvement, thus, works as a social control and socialization mechanism in the family. Though, parental involvement levels are likely to vary by living arrangement (Taylor, 1996).

To sum up, the role of the family on prosocial and moral development of a teenager is unclear and remains an almost unexplored area. To cite the example, it is vague whether particular parenting techniques promote prosocial behavior or whether adolescents who have high levels in prosocial behavior are easier to discipline and consequently lead to more inductive and less power-assertive discipline strategies for parenting style. The impact of the family in the youth's socialization seems to be bi-directional (Wentzel, Filisetti, & Looney, 2007). Mutual effect of parent and adolescents on each other has redefined traditional conceptualizations of teen's socialization model (e.g., Kuczynski, Marshall, & Schell, 1997).

A significant contextual factor of prosocial orientation is family social environment which identified three broad dimensions, i.e. relationship dimension, the personal growth dimension, and the system maintenance dimension (Moos & Moos, 1986). The relationship dimension refers to the nature and intensity of personal relationships within the family. The personal growth dimension refers to the directions along which family members may wish to develop. The system maintenance

dimension refers to the orderliness and degree of control in the family. Some researches of prosocial behavior identified the above-mentioned variables correspond to the different dimensions of the family social environment (Shek & Ma, 1997). To illustrate, parental warmth and empathic preaching are related to the relationship dimension; modeling of positive behaviors are linked to the personal growth dimension, and inductive discipline and assignment of responsibility are associated with the system maintenance dimension. Several existing literature of prosocial behavior consistently found family relationship is the vital predictor of prosocial behavior. Ma and Shek (2007) found merely the relationship dimension was a significant predictor of general prosocial orientation, meaning that a positive family social environment, particularly a cohesive and warm relationship among family members, is fundamental for the prosocial orientation development of youth.

Moreover youth, in particular, is a product of familial surroundings, the primary source of socialization. Some family systems can importantly foster the development of attitudes concerning social and moral issues (White, 1996). There are various mechanisms of parental influence on children, such as the quality of parent-child relationship, the parental autonomy, parenting style (e.g., authoritarian, authoritative, democratic parenting style) (Regnerus, Smith, & Fritsch, 2003). Empirically, research studies family relations as a predictor of prosocial behavior. The quality of social interactions with parents has been associated with displays of youth prosocial behavior (Eisenberg & Fabes, 1998; Wentzel, Filisetti, & Looney, 2007). Scholars have speculated that parents influence a child's moral and prosocial development in several ways. Parental influence is manifested directly through the socialization process in terms of modeling behaviors to commanding children, providing information about desirable ways to behave, direct modeling of prosocial behavior, also encouraging and directing appropriate behavior, punishing improper behavior (Eisenberg & Fabes, 1998).

Wise (2003) describes the causal structure that account for the linkage between living arrangement and different mediators (i.e., contextual and intra-familial processes) that determine child outcomes rather than a direct effect on a child's outcomes is demonstrated in Figure 1. Under this model, the roles of structural differences between households are associated with different contextual characteristics

(such as, social support, financial strain, neighborhood characteristics) and intra-familial relations (e.g., parent–child relationships, sibling relationships), that in turn contribute to a child’s outcomes.

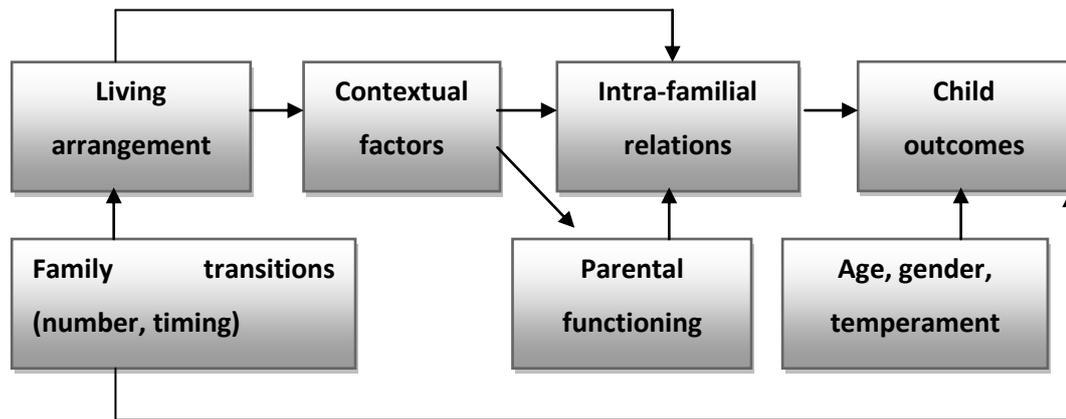


Figure 2.2 Mediation and moderation model of the relationship between living arrangement and child outcomes

Note. Reprinted from “Living arrangement, child outcomes and environmental mediators: An overview of the Development in Diverse Families study,” by S. Wise, 2003, *Research Paper no. 30*, p.22. Copyright 2003 by Australian Institute of Family Studies.

Social psychologists in Thailand agreed that family and parent role models were extremely important to the mental health and behavior of children so that the emphasis of proceeding researches in Thailand were on child rearing practice and family relations related to a child’s moral reasoning. Many research studies done in Thailand found that children who had higher levels of love-oriented rearing and reasoning rearing practice report higher in desirable psychological traits in many aspects (Center for the Promotion of National Strength on Moral Ethics and Values, 2008). Caring behavior is predicted by situational characteristics rather than psychological characteristics. Psychological antecedent characteristics such as good attitude toward behavior, moral reasoning, and achieve ego identity. Situational antecedent characteristics consist of surrounding people support, perceived norms, role model from significance others, Buddhist practice, as well as associated with proper friends. (e.g. Suwannachort, 2005; Watcharatanin, 2003; Yodrabum, 2005). In a

sense, the findings showed that the context played a more important role in youths' outcome.

2.5 Conceptualization of religiosity

The definition of religiosity can refer to various factors, including religious belief and religious practice. Many researchers have identified religiosity in terms of different aspects of religious commitment or religious identity (Schneider, Rice, & Hoogstra, 2004). The components of religious commitment mainly comprises of personal faith, participation in organized religious activities, and identification with a particular religious denomination. Correspondingly, dimensions of religious identity refer to the subjective assessment of spirituality in one's life, religious practice, and communal affiliation. The overlap among these two conceptions recommend that the differentiation among ritual practice, religious affiliation, and a personal sense of one's religious belief in defining religious commitment or identity is needed. Only investigating participation or affiliation probably underestimate the importance that religious identity has in one's life. For the measurement, various studies typically measure religiosity by range from not at all to very religious by using survey items with response categories (Schneider, Rice, & Hoogstra, 2004).

Religiosity and spirituality can be considered as closely related constructs. Religiosity identified as commitment to, identification with and involvement in a religion or system of religious belief or an individual's relationship with a particular faith tradition or doctrine about a divine other or supernatural power. Also, it is associated with institutional organization and affiliation, adherence to moral beliefs, dogma, or creed, and ritualistic participation in organized or individual worship or sacred practices (Hardy & Carlo, 2005). On the other hand, spirituality is identified as the intrinsic human capacity for self-transcendence, which the self is embedded in something greater than the self, including the sacred and which motivates the search for connectedness, meaning, purpose, and contribution (Benson, Roehlkepartain, & Rude, 2003). Regarding measurement of religiosity in previous work, Barry and colleagues (Barry, Nelson, Davarya, & Urry, 2010) utilized religiosity in terms of

religious beliefs and practices which is best represented by individual beliefs and practices.

2.5.1 Buddhism roots of prosocial behavior

For centuries, philosophers have mentioned the basis of prosocial and moral behaviors. Generally, philosophical concepts of prosocial behavior and sympathy have their roots in religious doctrine. The most fundamental Buddhist code of ethics is the Five Precepts that define what kind of conduct should be avoided; (1) kill no living being, (2) never take that which is not freely given, (3) avoid sexual misconduct, (4) no lying, and (5) refrain from taking intoxicants. The “*via positive*” of Buddhism outlines the virtues essential to reach ultimate happiness (Nirvana), including giving (Pāli: *dana*), kindness (Pāli: *Metta*), sympathetic joy (Pāli: *Mudita*), as well as compassion (Pāli: *karuna*). In addition, there are dharma principles of the four sublime states, called the Four Brahma Viharas, which is a series of four Buddhist virtues and meditation practices; (1) Loving kindness or benevolence (Pāli: *Metta*) is the wish that all sentient beings be happy without exception, (2) compassion (Pāli: *karuna*) is mercy or special kindness shown to those who are suffer, (3) sympathetic joy (Pāli: *Mudita*) is being happy for others without a trace of envy, and (4) Equanimity (Pāli: *Upekkha*) is the ability to accept others as they are.

2.5.2 Religiosity associated with youth behavior

Many reasons explain why religiosity has an influence on youth prosocial behavior. The increasing abstract thought and searching for an identity of young people draw them to religion and spiritual matters (Santrock, 1996). Religion is a form of social capital (King & Furrow, 2004), acts as a source of social control (Batson et al., 1989), provide reinforcement for prosocial behavior (Ellison, 1992), and punishment in case of lack of altruism (Hardy & Carlo, 2005). Religiosity provides youth with moral directives to lead their decisions and behaviors (Smith, 2003). The study revealed religiosity was a significant predictor of youth behavior. Religious adolescents were related to more frequent volunteer work, and spent more time on extracurricular activities, as well as less likely to engage in risky behaviors (e.g.,

smoking, drugs, and alcohol use (Schneider, Rice, & Hoogstra, 2004; Trusty & Watts 1999).

Regarding the type of the religious orientation individual, the link between religiosity and prosocial behavior may differ. There are three types of religious orientations: persons with an extrinsic religious orientation regard religion as a means to other ends (e.g. social status); people with intrinsic religious orientation view religion as an intrinsically motivating end in itself; and those with quest religious orientation see religion as process involving questioning and re-examining values and beliefs (Batson & Grey, 1981). Previous studies of adolescences have found religious practice correspond to different levels of youths' happiness (Francis, et al., 2004; Mahaarcha, 2010).

Even these conceptual linkages have merely been minimally explored, religiosity has been related to humanitarian functions (e.g., altruism, sympathy, helping, prosocial behaviors, etc.). Given most religious doctrine have teachings that stress care and compassion with others, religiosity has a strong positive impact on youth prosocial behavior (Hardy & Carlo, 2005). In general, religious individuals are higher in prosocial behavior, as most religious institutions stress the significance of performing altruistic acts. Most studies, which have examined links between religiosity and prosocial behavior identically, found higher religiosity to be associated with higher rates of prosocial behavior (Hardy & Carlo). Previous studies examining prosocial behavior both self-reported volunteering and actual volunteering show that intrinsic religiosity may better predict helping behavior than extrinsic religiosity. It can be explained that extrinsic religiosity refers to gaining more social and personal rewards than on following individual's religious commitment, whereas intrinsic religiosity is based on a religious system that internally guides an individual's behavior (Hansen, Vandenberg, & Patterson, 1995).

Theoretically, religion is about motivation to refrain from participating in risk behaviors. Chamrathirong et al. (2010) found positive & indirect associations of spirituality of parents & teens within a family & the prevention of adolescent risk behaviors. Wallace and Williams (1997) proposed that for youth, religion is a secondary socialization influence together with school and peers, whereas family is regarded as the sole primary factor. Religion can shape youths' behavior by affecting

youths' beliefs, attitudes and behaviors through the mechanisms of social control, social support and values or identity. Besides, he also remarked that the family which is the primary socialization is shaped by religion as well. Another perspective is focused on religion motivate youth behavior directly. Smith (2003) argued that religious belief and experience are the stuff that prompts youth to act, meaning that religion motivates youth behavior directly. One research on religion and youth found that religion is the social control that pushes youths promptly towards conformity with social and legal norms influencing youths to associate with significant others (e.g., family and friends) who hold such conformity standards (Bahr, Hawks, & Wang, 1993). In other words, religion is the mechanism that stimulates youth to follow or hold the social and legal norms of the family and peers. In sum, all of these perspectives depict religion that works through to shape youth behavior by the mechanism of social control and social learning.

A study of the impact of integrated house, school, and psychological traits in Thai students marked that students who have Buddhist lifestyles, following religious teachings in daily life, report higher responsibilities for themselves and their families (Yodrabum, 2005).

2.6 Family and religion associated with youth behavior

The sources behind the development of religious involvement in youths are several, though parents and their own religious practices without doubt constitute the strongest impact (Regnerus, Smith, & Fritsch, 2003). Religious socialization tends to occur in families characterized by considerable warmth, closeness and a sense of connection (Mark, 2006). Recent researches have demonstrated associations between the characteristics of family relations and levels of religiosity of young people, found characteristics of supportive and challenging families that have positive relationships with higher levels of religiosity of adolescents. Compared to non-religious youths, youths who reported high levels of religiosity perceive their families as more supportive and challenging. Support alludes to family interactions that can be characterized as warm and caring, while challenge relevant to interactions where

children are encouraged to do the best. Thus, being good parents contribute to not only providing a supportive, nurturing, and goal-directed environment, but also children who are influenced by beliefs deeply rooted within a particular religious tradition (Schmidt, 2003). A long-term study of Pearce and Axinn (1998) revealed the quality of relationships with parents focused on mothers is the one of the greater amount of variance in religiosity among children. Additionally, mother-child similarity in the importance they accorded religion was related to better quality of mother-child relationships. Better parent-child relationships tend to transmit their religious beliefs (Mark, 2006). Furthermore, religious practice also has continuing impact on children's perceptions of the quality of the parent-child relationship (Pearce & Axinn's, 1998). Religious practices within the family can help parents guide child behavior.

2.7 Conceptual frameworks

Based on the literature review, the conceptual frameworks are given below to reflect the study on youth's prosocial behavior of regression model. Living arrangement, family relations, and religiosity are the predictors affecting youths' prosocial behavior, while controlling with socio-economic characteristics of youth by using Multiple Linear Regression as shown in Figure 2.3.

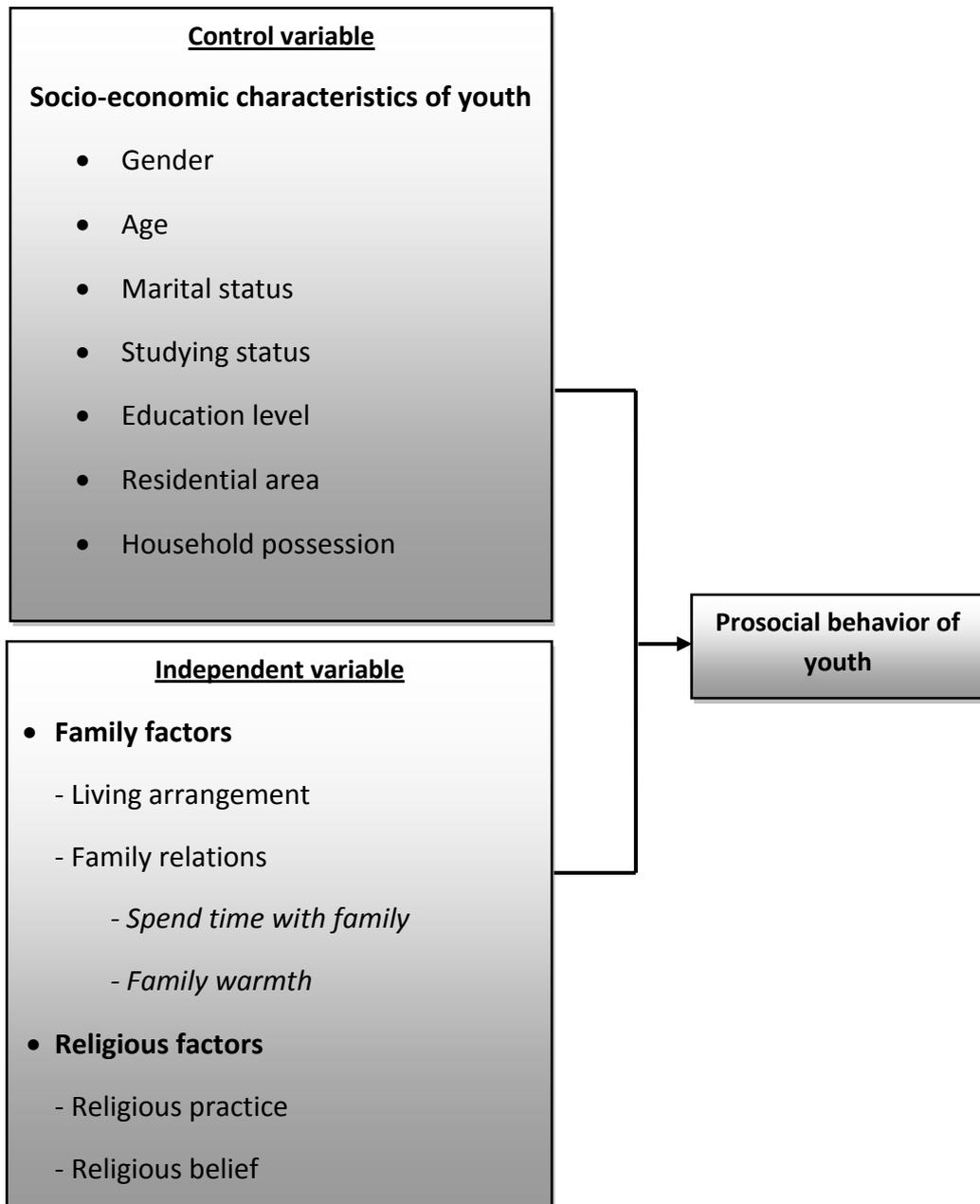


Figure 2.3 A conceptual framework for the impact of living arrangement, family relations, and religiosity on youths' prosocial behavior, controlling for socio-demographic characteristics of youth

From the theoretical considerations, the researcher can draw the causal model in relation to the variables of this study. In Figure 2.4, these models provide a theoretical basis for being tested the mechanism of living arrangement associated with

youth prosocial behavior, mediating with family relations and religiosity by using Structural Equation Modeling.

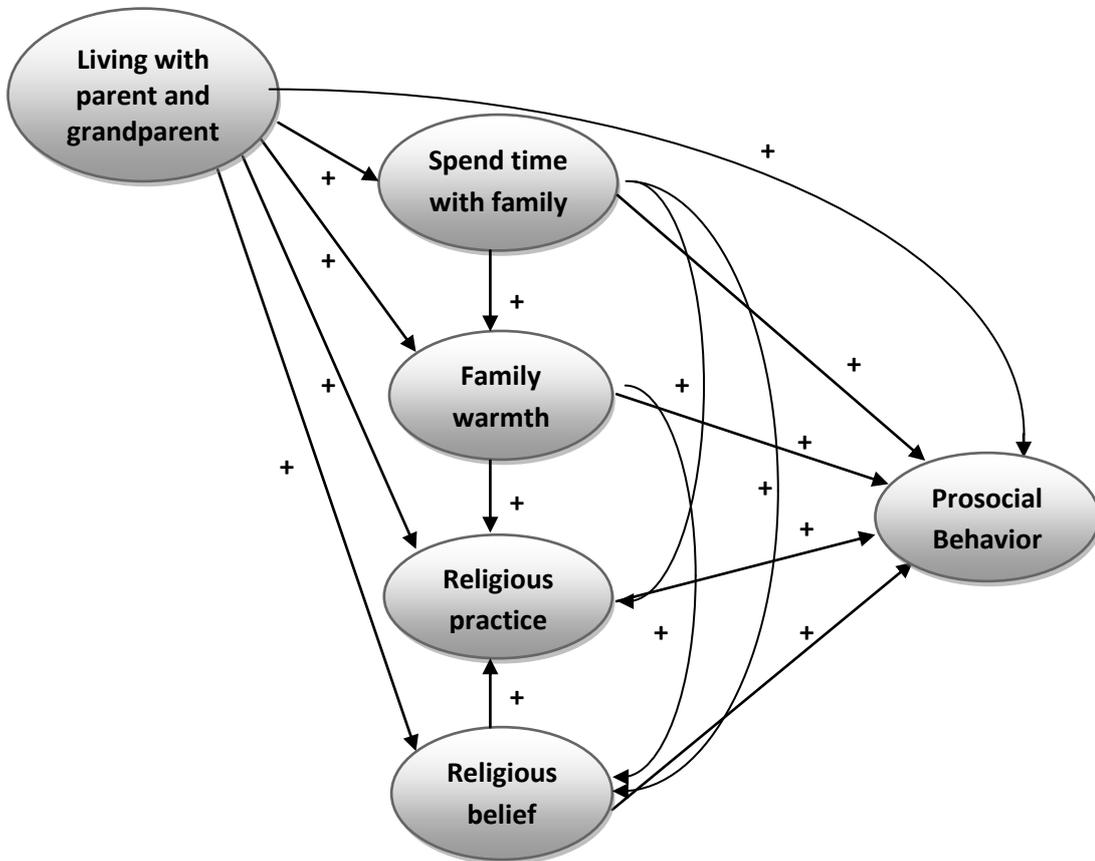


Figure 2.4 A causal model of prosocial behavior of youth

2.8 Research hypotheses

The influence of living with parents and grandparents, greater level of family relations, and higher level of religiosity are expected to increase prosocial behavior of youth. Models will be tested to examine whether living arrangement will sequentially have an impact on family relations, religiosity, and prosocial behavior of youth. In view of the theoretical perspective leads to the hypotheses as the following:]

2.8.1 Hypothesis of Regression analysis

Hypothesis 1: Those who live with parent and grandparent spend more time with family, greater family warmth, more religious practice, higher levels of

religious beliefs, have greater prosocial behavior, while controlling with socio-economic characteristics of youth.

2.8.2 Hypotheses of Structural Equation Modeling

Hypothesis 2: Living with parent and grandparent has the greatest positive direct effect on spending time with family, and that has a positive direct and indirect effect on family warmth, religious practice, religious beliefs, and youth's prosocial behavior.

Hypothesis 3: Spending time with family can impact family warmth directly, and that can both directly and indirectly influence religious practice, religious beliefs, and youth's prosocial behavior.

Hypothesis 4: Family warmth can impact religious practice and religious beliefs directly, and that can both directly and indirectly influence youth's prosocial behavior.

Hypothesis 5: Religious practice has a positive direct influence on prosocial behavior.

Hypothesis 6: Religious belief can directly impact religious practice, and that can both directly and indirectly effect prosocial behavior.

CHAPTER III

RESEARCH METHODOLOGY

This chapter covers sources of data, sample, selected questions, and variables of the study. It also presents methods of analysis and procedures of identifying the components that were used in this study. Finally, ethical considerations of this study is addressed.

3.1 Data

The data was the 2008 Survey on Conditions of Society, Culture, and Mental Health conducted by National Statistical Office. In this survey, the population in the survey covered all aged 13 years and over who resided in the sample households. Total population in the survey is 74,229 cases; 35,263 males (47.5%), 38,966 female (52.5%).

A series of questions in this survey consists of 110 questions in 8 parts; (1) general characteristics of household member, (2) Religion, (3) Acceptance of social behavior, (4) Moral and ethics, (5) Physical and mental health, (6) Value of Thai teenagers, (7) Mental health of Thai people, and (8) Household questions (see Appendix for the questionnaire in Thai).

3.2 Sample

In this study, the sample was limited to the youths aged 15 to 24 years due to some part of questionnaire asking above 15 years, and being Buddhist.

The researcher measures religious practice by counting participation in several religious activities. With the different questions of religious practice separated by each religion, the measurement of religious practice may be incomparable between each religion. Besides, the vast majority of the youths in the present samples were

Buddhist (91 %). Because the proportion of other religions (Muslims, Christian, agnostic) under the study was far smaller than Buddhists. Therefore, merely all Buddhist cases were selected as a sample of this study.

3.3 Selected questions

The selected questions were drawn from 6 parts in the survey as follows:

- 1) General characteristics of household members (selected questions were gender, age, marital status, studying status, education level, and residential area).
- 2) Religion (selected questions were religious practice and religious belief).
- 3) Moral and ethics (selected question was prosocial behavior).
- 4) Physical and mental health (selected questions was spend time with family).
- 5) Mental health of Thai people (selected questions was family warmth).
- 6) Household questions (selected questions were spend time with family and household possession).

3.4 Variables

3.3.1 Dependent variable

Prosocial behavior. It was measured as a continuous variable and assessed using youth reports about frequency of the actions in a one-year period before the survey, measuring the extent to which they did in such behavior as (1) helping others even not your relatives, (2) showing gratitude to the ones who help you, (3) giving a chance to others first, (4) forgiving sincerely to others who feel remorse. Items are measured on a 5-point scale ranging from 0 (*never*) to 4 (*always*). (5) donating financial/ material/ food support, this item is measured on a 3-point scale ranging from 0 (*never*) to 2 (*always*). In addition, frequency of the actions in a one-month period before the survey includes; (6) helping other when you have a chance, this item is measured on a 4-point scale ranging from 0 (*not at all*) to 3 (*a lot*).

Researcher created a prosocial behavior score by using the 6 items which having totally 21 point-scale.

3.3.2 Independent variable

Living arrangement. Household roster which indicates respondents living with parents and/or grandparents in the household was utilized as living arrangement.

In Regression Analysis, four dummy variables were created; (1) Living with parents only, (2) Living with parents and grandparents, (3) Living with grandparents only, and (4) Not living with parents and grandparents. Each category may or may not include the others (i.e. relatives, non-relatives).

In Structural Equation Modeling Analysis, researcher classified into two groups for living with parents model ('living with both parents' and 'not living with both parents') and for living with grandparents model ('living with grandparents' and 'not living with grandparents').

3.3.3 Mediating variable

The mediating variable refers to family relations and religiosity of youth.

Spend time with family. Youths reported the time spent with their families by asking (1) 'do your family get enough time together' which was coded 0 (*not enough*) and 1 (*enough*). Researcher also measured frequency the activities in the household, namely (2) having meal together, (3) watching television together, as well as (4) traveling outside together. The possible range of the household activities was 0 (*never*) to 3 (*always*). Then, the researcher created the total score by summing the responses.

Family warmth. The researcher measured family warmth by using 3 items that assessed youth's perception of family warmth during the previous month. The respondents were asked (1) 'do you feel secure while you are staying with your family' (2) 'in case of your serious sickness, do you believe your family will take care of' (3) 'do your family members attach to and love each other.' And the possible answer include 0 (*not at all*), 1 (*little or not quite*), 2 (*somewhat*), 3 (*a lot*).

Religious practice. The researcher measured frequency of youth practice in several of the activities during the previous year (i.e., chanting, offering food to monk, offering gift to monks, maintaining the five precepts, and meditating). The 10-point response format for individual items ranges from 0 (*never*) to 10 (*everyday/ almost everyday*). Then, the total scores were created by summing the responses. Scores for these 5 items were summed so that higher values reflect greater level of religiosity of youth.

Religious belief. As subjective measure of religiosity, the researcher used 5 indicators to measure level of religiosity of youth. Youths were asked whether religion is necessary to your living: 0 (*necessary*), 1 (*not sure*), and 2 (*unnecessary*), ‘in case of facing life or work problem, do you apply doctrine to overcome’ and coded 0 (*never*) to 4 (*always*), and assessed the levels of religious of youth and whether youth follow the doctrine which were coded 0 (*not at all*) to 10 (*totally*).

3.3.4 Control variable

Socio-economic characteristics of youth were treated as control variables, namely, gender, age, marital status, studying status, educational levels, residential area, and household possession. For marital status of youth, those youth who were single were coded as one. All others (i.e., married, divorced, and separated) were coded as zero. Studying status can be classified by in or out of school (0 = not studying, 1 = studying). Education levels of youth were categorized into no education, primary education, lower secondary education, upper secondary education, and higher education. Areas of residence where youths lived are coded between rural (0) and urban (1). Household possession was defined to the ownership of four particular household items, namely computer with internet access, washing machine, air conditioner, and car/ pickup/ van. As they are not highly common assets of the household, these items were selected to be the criterion.

Each indicator is categorized (Table 3.1), summarizing all of the variables used that were available and scoring of each variable as follows.

Table 3.1 Description of variables and measurement scale

Variables	Description	Measurement scale	Level of measurement
Dependent variable			
Prosocial behavior	1. Helping others even not your relatives	0 = Never 1 = Rarely	Interval
	2. Showing gratitude to the one who help you	2 = Sometimes 3 = Often	
	3. Giving a chance to others first	4 = Always	
	4. Forgiving sincerely to others who feel remorse		
	5. Donating financial/ material/ food support	0 = Never 1 = Sometimes 2 = Always	
	6. Helping other when you have a chance	0 = Not at all 1 = Little or not quite 2 = Some what 3 = A lot	
Independent variable			
Living arrangement	Respondent's living with parent and/or grandparent in the household	1= Living with parent only 2= Living with parent and grandparent 3= Living with grandparent only 4= Not living with parent and grandparent	Nominal

Table 3.1 Description of variables and measurement scale (continued)

Variables	Description	Measurement scale	Level of measurement
Meditating variable			
Spend time with family	1. Do your family get enough time together	0 = Not enough 1 = Enough	Interval
	2. Having meal together	0 = Never	
	3. Watching television together	1 = Rarely	
	4. Traveling outside together	2 = Sometimes 3 = Always	
Family warmth	1. Do you feel secure while you are staying with your family	0 = Not at all 1 = Little or not quite	Interval
	2. In case of your serious sickness, do you believe your family will take care of	2 = Some what 3 = A lot	
	3. Do your family members attach to and love each other		
Religious practice	1. Chanting	0 = Never	Interval
	2. Offering food to monk	1 = Rarely	
	3. Offering gift to monk	2 = Only holy day	
	4. Maintaining the five precepts	3 = Often	
	5. Meditating	4 = Always	
Religious belief	1. Is religion necessary to your living	0 = Unnecessary 1 = Not sure 2 = Necessary	Interval
	2. During the previous year, in case of facing life or work problem, do you apply doctrine to overcome	0 = Never 1 = Rarely 2 = Sometimes 3 = Very often 4 = Always	

Table 3.1 Description of variables and measurement scale (continued)

Variables	Description	Measurement scale	Level of measurement
Religious belief (cont.)	3. Which levels of religious are you	0 – 10 (0 = Not at all, 10 = Totally)	Interval
	4. During the previous year, do you follow the doctrine		
Control variable			
Gender	Gender of youth	0 = Female 1 = Male	Nominal
Age	Age of youth	15 – 24	Interval
Marital status	Marital status of youth	0 = Single 1 = Ever married	Nominal
Studying status	Studying status of youth	0 = Studying 1 = Not studying	Nominal
Education level	Education level of youth	0 = No education 1 = Primary education 2 = Lower secondary education 3 = Upper secondary education 4 = Higher education	Ordinal

Table 3.1 Description of variables and measurement scale (continued)

Variables	Description	Measurement scale	Level of measurement
Residential area	Area of residence where youth live	0 = Rural 1 = Urban	Nominal
Household possession	The ownership of four particular household items 1. Computer with internet access 2. Washing machine 3. Air conditioner 4. Car/ pickup/ van	0 = Do not have any item 1 = 1 item 2 = 2 items 3 = 3 items 4 = 4 items	Interval

3.5 Method of analysis

Analysis strategies in this study comprise of three methods; (1) descriptive analysis, (2) Multiple Linear Regression, and (3) Structural Equation Modeling as follows.

3.5.1 Descriptive analysis

In this study, at first, Univariate Analysis and Bivariate Analysis are used to indicate the general characteristics of samples. Descriptive statistics such as frequency distribution, percentages, means, standard deviation, and cross-tabulation describe the socio-economic characteristics and family and religious factors.

3.5.2 Multiple Linear Regression analysis

Secondly, Multivariate Analysis was obtained to analyze predictive factors to youth's behavior, while controlling the set of control variables. A practical approach to analysis the influence of control variables was more commonly and properly used in regression analysis than in SEM (Fletcher, 2006), so that Multiple Linear Regression is more proper to use when the control variables included.

3.5.3 Structural Equation Modeling

Regarding the generality of Multiple Linear Regression Analysis, the notable limitations are that simultaneous analysis of relationships between a set of independent and multiple mediated variables cannot be conducted. To analyze the hypothetical direct and indirect impacts between predicting factors through mediated variables on prosocial behavior of youths, Structural Equation Modeling is applied. In order to establish and test the hypothetical direct and indirect effects between predicting factors through mediated variables on Thai youth's prosocial behavior, Structural Equation Modeling (SEM) techniques using LISREL 8.80 were explored in the specified model. Based on the theoretical concept, with Structural Equation Modeling, a model could clearly delineate predictive associates among the predictor and criterion variables (Erickson, 1992). Due to the foremost advantage of SEM (Bergman & Scott, 2001), the current study can investigate (1) the appropriateness of our model by assessing its fit; (2) the complex relationships between living arrangement, family relations, religiosity and youths' behavior simultaneously; also (3) test our theoretical predictions about the nature of the interrelations among latent constructs, for example family relations and religiosity.

Normality according to an estimator for hypothesis tests involving latent variable is a major assumption in covariance structural analysis, such as LISREL, Amos, EQS, etc., for maximum likelihood estimation (Jöreskog & Sörbom, 1996; Ping, 2011). The truly categorical variables (e.g. marital status), however, are not normally distributed and commonly used as dummy variables for estimation (Ping). By using standardized coefficients for comparing the size of effects of variables, it is not suitable for having dummy variables which are categorized in more than two groups (Crow, 2011). According to this study attempts to explore the predictive of three kinds of living arrangement and inappropriate analysis to having more than two groups of dummy variables for the truly categorical variable in covariance structural analysis as mentioned above..

Besides, in order to specifically identify the influence of genders for each type of living arrangement, the analysis techniques were categorized into 6 groups of model; (1) living with parents only for male, (2) living with parents only for female, (3) living with grandparents only for male, (4) living with grandparents only for

female, (5) living with parents and grandparents for male, and (6) living with parents and grandparents for female.

3.6 Ethical Issues

This study employs the secondary data from the 2008 Survey on Conditions of Society, Culture, and Mental Health conducted by the National Statistical Office. There are 2 steps for the ethical issues approval processes. Firstly, the author had already got the approval from the National Statistical Office for using the data. Finally, the research protocol was submitted and approved by the Institutional Review Board (IRB) of Faculty of Social Sciences and Humanities, Mahidol University.

CHAPTER IV

RESULTS

This chapter is divided into five analytical sections. The first section of the chapter describes the characteristics of the sample. The second part of this chapter investigates the relationships between family and religious factors and prosocial behavior among Thai youths. The third part examines the structural models of the predictive relationships between family and religious factors, relative to prosocial behavior. The fourth part summarizes the direct effect of causal variable to affected variable. The fifth part discusses the result of hypotheses testing of Regression and Structural Equation Modeling.

4.1 Descriptive analysis of sample's characteristics

4.1.1 Socio-economic characteristics

This study had total sample 2,227 and had greater percentage of youth aged 15-19 (51.23%). Female youth were the majority of this study (61.40%). Most of them were single (70.00%), while 29% of them were married and only 1.2% were widow/ divorced/ separated. Forty four percent of youth finished lower secondary school. Only 10% graduated the higher education, and only 1.2% had no education. More than half had not studying (54.40%). About one-third of youth lived in urban. One-third of youth lived in household that having no computer with internet access, washing machine, air-conditioner, car/pick-up/van.

Table 4.1 Percentages distribution of socio-economic characteristics of the sample (N=2,227)

Socio-economic characteristics	N (2,227)	Percent (%)
Gender		
Male	859	38.6
Female	1,368	61.4
Age		
15 - 19 years	1,141	51.2
20 - 24 years	1,086	48.8
Mean=19.41, SD=2.91		
Marital Status		
Single	1,558	70.0
Married	642	28.8
Widowed/ Divorced/ Separated	27	1.2
Study status		
Studying	1,015	45.6
Not studying	1,212	54.4
Education level		
No education	27	1.2
Primary education	352	15.8
Lower secondary education	979	44.0
Upper secondary education	634	28.5
Higher education	235	10.6
Residential area		
Urban	1,443	64.8
Rural	784	35.2

Table 4.1 Percentages distribution of socio-economic characteristics of the sample (N=2,227) (continued)

Socio-economic characteristics	N (2,227)	Percent (%)
Number of household possession		
None	722	32.4
1 item	697	31.3
2 items	358	16.1
3 items	215	9.7
4 items	235	10.6

4.1.2 Family factors

Almost half of youth had parents living with them and about 17% had grandparents only. About 28% of youth had no parents and grandparents living with them, while only 10% of youth have both parents and grandparents. Nearly 80% of youth lived in family that having high levels of spending time with family, while only 4% of youth lived in family that having low level of spending time with family. About 58% of youth lived in family that having high level of family warmth and only 2% lived in family that having low level of family warmth as shown in table 4.2 below.

Table 4.2 Percentages distribution of family factors (N=2,227)

Family factors	N (2,227)	Percent (%)
Living arrangement		
Living with parent only	996	44.7
Living with grandparent only	386	17.4
Living with parent and grandparent	232	10.4
Not living with parent and grandparent	613	27.5

Table 4.2 Percentages distribution of family factors (N=2,227) (continued)

Family factors	N (2,227)	Percent (%)
Spend time with family		
Low (0-3)	89	4.0
Medium (4-6)	400	18.0
High (7-10)	1,738	78.0
Family warmth		
Low (0-3)	52	2.3
Medium (4-6)	893	40.1
High (7-9)	1,282	57.6

4.1.3 Religious factors

About 66% of youth had low level of religious practice, while only 2% of youth had high level of religious practice. Considering the religious beliefs, about 24% of youth had high level of religious beliefs, while only 8% of youth had low level of religious beliefs (as shown in Table 4.3).

Table 4.3 Percentages distribution of religious factors (N=2,227)

Religious factors	N (2,227)	Percent (%)
Religious practice		
Low (0-6)	1,466	65.8
Medium (7-13)	716	32.2
High (14-20)	45	2.0
Religious beliefs		
Low (0-8)	192	8.6
Medium (9-17)	1,493	67.0
High (18-26)	542	24.3

4.2 An investigation of the relationships between family factors, religious factors, and prosocial behavior among Thai youth

A first model, a set of control variables (namely, gender, studying status, and household possessions) had statistical relationships with prosocial behavior scores. Males had lower prosocial behavior score than females, who had a 0.730 score. Youths who are out-of-school had lower prosocial behavior than who were still in-school 0.676 score. The number of household possessions increased 1 unit, the score of prosocial behavior increased 0.202 score.

The second model, when family factors (living arrangement and family relations) were added in this model, the result found that some socio-economic characteristics and only family relations had statistical relationship with prosocial behavior score of youth. Male had lower score of prosocial behavior than female 0.669 score. Youths who are not studying had lower prosocial behavior than who are still studying 0.490 score. The number of household possessions increased 1 unit, prosocial behavior score increased 0.127 score. Controlling for socio-economic status, those who lived with parent and grandparent had lower level of prosocial behavior than those who had no parent and grandparent about 0.731 score. Spending time with family members score increased 1 unit, prosocial behavior score increased 0.163 score. Score of family warmth increased 1 unit, prosocial behavior score increased 0.312 score. However, living arrangement was insignificant.

Furthermore, the third model, some of control variables (namely, gender, studying status, and household possessions) and religious factors also had statistical relationship with prosocial behavior score. Male had lower score of prosocial behavior than female 0.399 score. Youths who are not studying had lower prosocial behavior than who are still studying 0.462 score. The number of household possessions increased 1 unit, prosocial behavior score increased 0.164 score. Controlling for socio-economic status, religious practice score increased 1 unit, prosocial behavior score increased 0.133 score. Score of religious beliefs increased 1 unit, prosocial behavior score increased 0.129 score.

Lastly, the fourth model, gender, household possessions, living arrangement, family relations and religiosity had statistical relationship with score of youth's prosocial behavior. Male had lower score of prosocial behavior than female

0.383 score. The number of household possessions increased 1 unit, prosocial behavior score increased 0.108 score. Controlling for socio-economic status, those who lived with parent and grandparent had lower level of prosocial behavior than those who had no parent and grandparent about 0.630 score. Score of spending time with family members score increased 1 unit, prosocial behavior score increased 0.126 score. Score of family warmth increased 1 unit, prosocial behavior score increased 0.255 score. Religious practice score increased 1 unit, score of prosocial behavior increased 0.113 score. Religious beliefs score increased 1 unit, prosocial behavior score increased 0.122 score (as shown in Table 4.4).

Table 4.4 Regression model of relationship between socio-economic characteristics of youth, family factors, religious factors, and youth’s prosocial behavior (N=2,227)

Variables	Model 1	Model 2	Model 3	Model 4
Constant	11.691***	8.014***	9.317***	6.684***
Male	-0.730***	-0.669***	-0.399**	-0.383**
Age	0.050	0.065	0.027	0.040
Never married	-0.243	-0.400	-0.156	-0.293
Not studying	-0.676***	-0.490*	-0.462*	-0.339
Education level (No education: ref.)				
Primary education	0.498	0.375	0.535	0.424
Lower secondary education	0.857	0.681	0.878	0.725
Upper secondary education	0.865	0.686	0.881	0.724
Higher education	1.088	0.715	1.052	0.743
Urban area	0.038	0.052	0.003	0.014
Household possession	0.202**	0.127*	0.164**	0.108*

Table 4.4 Regression model of relationship between socio-economic characteristics of youth, family factors, religious factors, and youth's prosocial behavior (N=2,227) (continued)

Variables	Model 1	Model 2	Model 3	Model 4
<u>Family factors</u>				
Living arrangement (No parent and grandparent: ref.)				
Parent only	-	0.019	-	0.021
Grandparent only	-	0.271	-	0.157
Parent and grandparent		-0.731*		-0.630*
Family relations				
Spend time with family	-	0.163***	-	0.126**
Family warmth	-	0.312***	-	0.255***
<u>Religious factors</u>				
Religious practice	-	-	0.133***	0.113***
Religious beliefs	-	-	0.129***	0.122***
R2	0.038	0.070	0.095	0.117
Adjusted R2	0.034	0.064	0.091	0.110

Note: *** $p < .001$, ** $p < .01$, * $p < .05$.

4.3 An examination the structural models of the predictive relationships between family factors, religious factors, and prosocial behavior among Thai youth.

This section is an analysis of factors affecting prosocial behavior in youth. Figures 4.1 to 4.6 show a causal relationship of prosocial behavior of youth for male and female. The exogenous variables are living with parent only, living with grandparent only, and living with parents and grandparents. The mediating endogenous variable consists of spending time with family, family warmth, religious practice, and religious beliefs. Dependent endogenous variable is prosocial behavior of youth.

Regarding from previous studies and regression analysis found that there are differences in prosocial behavior between male and female, this study separate the structural model into male model and female model.

4.3.1 Structural Equation Models of living with parent only for male

Examining the goodness of fit of a causal relationship of model to the empirical data, these indices thus indicate how well the empirical data 'fit' the proposed theoretical model. The results of the model testing for living with parent only for male model, displayed in the table 4.5. In conclusion, all the goodness of fit indices of the prosocial behavior of youth model improved and was considered acceptable. Considering the square multiple correlation (R^2) for each observed variable, most of the R^2 values were acceptable, indicated that they served as a reliable indicator of their latent variables. The model of living with parent only accounted for 37% to 20%, of variance.

Table 4.5 Goodness of fit measures of estimated Lisrel model for living with parent only for male model

Goodness of fit indices	
Chi-square (χ^2)	2.747
Degree of freedom (df)	2
P-value	0.253
Goodness of fit index (GFI)	0.999
Adjusted Goodness of fit index (AGFI)	0.987
Root Mean Square Error of Approximation (RMSEA)	0.021
Root Mean Square Residual (RMR)	0.018

Table 4.5 Goodness of fit measures of estimated Lisrel model for living with parent only for male model (continued)

Goodness of fit indices	
R² for variables	
Living with parent only	1.000
Spend time with family	0.805
Family warmth	0.755
Religious practice (mind practice)	0.485
Religious practice (make merit)	0.332
Religious beliefs	0.967
Prosocial behavior	0.940
R² for structural equation model	
Spend time with family	0.208
Family warmth	0.368
Religious practice	0.317
Religious beliefs	0.322
Prosocial Behavior	0.262

Note: R² = Squared Multiple Correlations.

The mechanism of living with parent only influences youth's prosocial behavior for male model can be considered in the model. The causal relationships among latent variables are seen both directly and indirectly influencing the outcome variable of prosocial behavior among male youths. Living with parent only is associated with greater prosocial behavior of male youths by indirectly influencing family relations, and increasing religiosity on the youths. In the analysis of this study, five non-significant paths were found in the hypothesized model. Nonetheless, these parameters are essential in the theoretical framework, so that they were maintained in the model. The details of these causal relationships are separately described by their affected variables in the table 4.6 and 4.7 as follows.

Spending Time with Family

Living with parent only increased a level of spend time with family ($\beta = 0.090$, $p < .001$).

Family Warmth

Living with parent only either directly or indirectly increased a level of family warmth ($\beta = 0.197$, $p < .001$). The results indicated that spending time with family mediated the relationships between living with parent only and family warmth ($\beta = 0.014$, $p < .05$). Family warmth was directly affected by time spent with family as well ($\beta = 0.155$, $p < .001$).

Religious Practice

For total effect, religious beliefs was strongest predictive of greater religious practice ($\beta = 0.462$, $p < .001$). Time spent with family, family warmth, and living with parent only also had a total positive influence on religious practice ($\beta = 0.254$, $p < .001$ and $\beta = 0.182$, $p < .05$; $\beta = 0.118$, $p < .01$).

Besides, for direct effect, religious beliefs was the highest direct effect on higher level of religious practice ($\beta = 0.462$, $p < .001$). Religious beliefs and spending time with family were direct predictive of greater religious practice ($\beta = 0.462$, $p < .001$; $\beta = 0.197$, $p < .001$). However, whether youth living with parent only or not and religious warmth had no direct effect on religious practice ($\beta = 0.060$, $p > .05$; $\beta = 0.124$, $p > .05$).

Additionally, for indirect effect, the results indicated that spending time with family and family warmth mediated the relationships between religious practice and living with parent only ($\beta = 0.058$, $p < .01$).

Religious beliefs

Considering the effect in terms of standardized score of religious beliefs, the highest total effect on religious beliefs was family warmth ($\beta = 0.126$, $p < .01$). The second total effect was spending time with family member ($\beta = 0.081$, $p < .05$). Conversely, living with parent only was not related to religious beliefs ($\beta = 0.029$, $p > .05$).

For direct effect, while living with parent only and spending time with family had no direct influence on religious beliefs ($\beta = -0.003, p > .05$; $\beta = 0.061, p > .05$), only family warmth had the positive direct impact on religious beliefs ($\beta = 0.126, p < .01$).

Moreover, for indirect effect, the relationship between spending time with family and religious beliefs had an indirect effect via family warmth ($\beta = 0.019, p < .05$). Living with parent, yet, was linked to religious beliefs indirectly by impacting on time spent with family and family warmth ($\beta = 0.032, p > .01$).

Prosocial Behavior

The structural equation model revealed that the highest total effect on prosocial behavior was religious beliefs ($\beta = 0.224, p < .001$). The magnitude of total effect on prosocial behavior were family warmth, religious practice and spending time with family consecutively ($\beta = 0.212, p < .001$; $\beta = 0.204, p < .001$; and $\beta = 0.200, p < .001$). However, living with parent only was not related to prosocial behavior ($\beta = -0.055, p > .05$).

In addition, for direct effect, the highest direct effect on prosocial behavior was religious practice ($\beta = 0.204, p < .001$). Youth's prosocial behavior was directly affected by family warmth, religious beliefs, and spending time with family ($\beta = 0.159, p < .001$ and $\beta = 0.130, p < .001$; $\beta = 0.114, p < .01$), in contrast, living with parent only had no direct influence on prosocial behavior of youth ($\beta = 0.055, p > .05$).

Furthermore, regarding indirect effect, religious beliefs was the highest indirect effect on youth's prosocial behavior by impacting on religious practice ($\beta = 0.094, p < .01$). The relationship between living with parent only and prosocial behavior was mediated by family relations and religiosity ($\beta = 0.072, p < .001$). This implies that living with parent only can indirectly influence prosocial behavior through the mechanisms of family relations and religiosity rather than direct effect. Finally, spending time with family members and family warmth had positive indirect impact on prosocial behavior ($\beta = 0.087, p < .001$; $\beta = 0.053, p < .01$).

Table 4.6 Path coefficients of parameter estimates of prosocial behavior of youth for living with parent only for male model

Causal variable → Affected variable	Path coefficient	SE	t
<u>Measurement Model</u>			
Matrix LX (Exogenous observed variable)			
Living with parent only	1.000***	(0.012)	41.425
Matrix LY (Endogenous observed variable)			
Spend time with family	0.897	<--->	<--->
Family warmth	0.869	<--->	<--->
Religious practice (mind practice)	0.696***	(0.156)	12.580
Religious practice (make merit)	0.576***	(0.083)	11.703
Religious beliefs	0.983	<--->	<--->
Prosocial Behavior	0.969	<--->	<--->
<u>Structural Equation Model</u>			
Matrix GA (Gamma)			
Living with parent only → Spend time with family	0.090*	(0.038)	2.380
Living with parent only → Family warmth	0.197***	(0.039)	5.084
Living with parent only → Religious practice	0.060	(0.037)	1.379
Living with parent only → Religious beliefs	-0.003	(0.036)	-0.072
Living with parent only → Prosocial behavior	-0.017	(0.034)	-0.493

Table 4.6 Path coefficients of parameter estimates of prosocial behavior of youth for living with parent only for male model (continued)

Causal variable → Affected variable	Path coefficient	SE	t
Matrix BE (Beta)			
Spend time with family → Family warmth	0.155***	(0.043)	3.595
Spend time with family → Religious practice	0.197**	(0.058)	2.894
Spend time with family → Religious beliefs	0.061	(0.039)	1.556
Spend time with family → Prosocial behavior	0.114**	(0.041)	2.742
Family warmth → Religious practice	0.124	(0.060)	1.777
Family warmth → Religious beliefs	0.126**	(0.042)	3.022
Family warmth → Prosocial behavior	0.159***	(0.042)	3.746
Religious practice → Prosocial behavior	0.204***	(0.070)	3.400
Religious beliefs → Religious practice	0.462***	(0.043)	9.088
Religious beliefs → Prosocial behavior	0.130**	(0.044)	2.914

Note: SE = Standard Error, t = t-value, *** $p < .001$, ** $p < .01$, * $p < .05$. <---> = not showing the value as it is a constrained parameter.

In conclusion, the findings showed that among all of these causal variables of living with parent only for male model, religious beliefs was the strongest total effect and indirect effect of the predictor of prosocial behavior. Religious practice was the highest direct predictive of greater prosocial behavior.

Table 4.7 Direct, indirect, and total effect of causal variables on affected variable in the model of prosocial behavior of youth for living with parent only for male model (n = 859)

Causal Variables	Affected Variables														
	Spend time with family			Family warmth			Religious practice			Religious belief			Prosocial behavior		
	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE
Living with parent only	0.090*	-	0.090*	0.211***	0.014*	0.197***	0.118**	0.058*	0.060	0.029	0.032**	-0.003	0.055	0.072***	-0.017
Spend time with family	-	-	-	0.155***	-	0.155***	0.254***	0.056**	0.197***	0.081*	0.019*	0.061	0.200***	0.087***	0.114**
Family warmth	-	-	-	-	-	-	0.182*	0.058**	0.124	0.126**	-	0.126**	0.212***	0.053**	0.159***
Religious practice	-	-	-	-	-	-	-	-	-	-	-	-	0.204***	-	0.204***
Religious belief	-	-	-	-	-	-	0.462***	-	0.462***	-	-	-	0.224***	0.094**	0.130**

Note: TE = Total Effect, IE = Indirect Effect, DE = Direct Effect. Standardized Error are in parentheses. *** $p < 0.001$, ** $p < 0.01$, * $p < 0.05$.

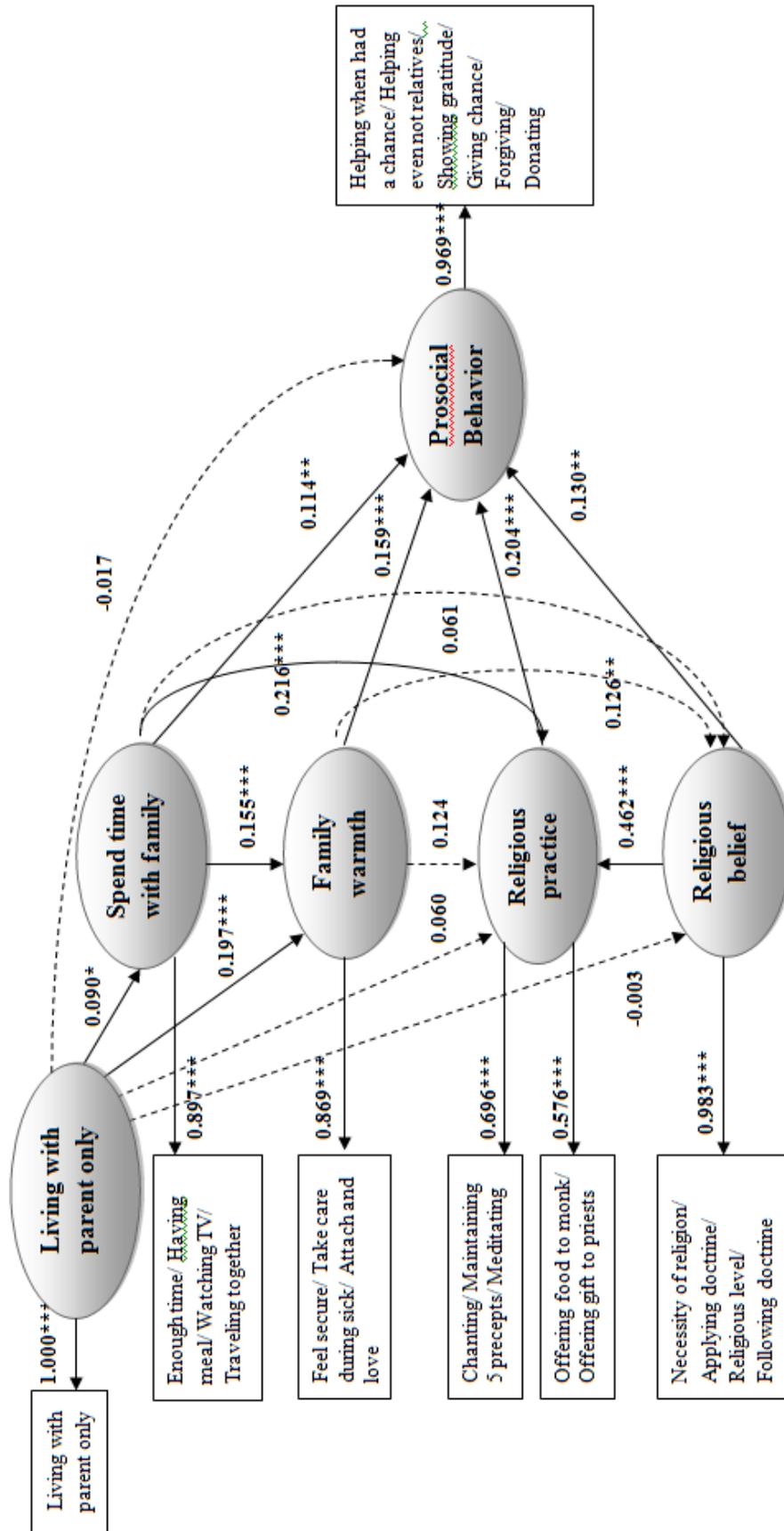


Figure 4.1 Structural model of living with parent only, family relations, and religiosity of youth influences on youth prosocial behavior for male. Maximum Likelihood (ML) coefficients are shown.

Note: *** $p < .001$, ** $p < .01$, * $p < .05$. insignificant paths are indicated by dotted lines.

4.3.2 Structural equation models of living with parent only for female

Examining the goodness of fit of a causal relationship of model to the empirical data, these indices thus indicated how well the empirical data 'fit' the proposed theoretical model. The results of the model testing for living with parent only for female model, displayed in the table 4.8. In conclusion, all the goodness of fit indices of the prosocial behavior of youth model improved and was considered acceptable. Considering the square multiple correlation (R^2) for each observed variable, most of the R^2 values were acceptable, indicated that they served as a reliable indicator of their latent variables. The model of living with parent only accounted for 37% to 20%, of variance.

Table 4.8 Goodness of fit measures of estimated Lisrel model for living with parent only for female model

Goodness of fit indices	
Chi-square (χ^2)	3.941
Degree of freedom (df)	2
P-value	0.139
Goodness of fit index (GFI)	0.999
Adjusted Goodness of fit index (AGFI)	0.993
Root Mean Square Error of Approximation (RMSEA)	0.021
Root Mean Square Residual (RMR)	0.031
R^2 for variables	
Living with parent only	1.000
Spend time with family	0.789
Family warmth	0.718
Religious practice (mind practice)	0.510
Religious practice (make merit)	0.348
Religious beliefs	0.962
Prosocial behavior	0.936

Table 4.8 Goodness of fit measures of estimated Lisrel model for living with parent only for female model (continued)

Goodness of fit indices	
R ² for structural equation model	
Spend time with family	0.200
Family warmth	0.364
Religious practice	0.374
Religious beliefs	0.328
Prosocial Behavior	0.210

Note: R² = Squared Multiple Correlations.

The mechanism of living with parent only influences youth's prosocial behavior for female model can be considered in the model. The causal relationships among latent variables are seen both directly and indirectly influencing the outcome variable of prosocial behavior among female youths. Living with parent only is associated with greater prosocial behavior of female youth by indirectly influencing family relations, and increasing religiosity on the youths. In the analysis of this study, four non-significant paths were found in the hypothesized model. Nonetheless, these parameters are essential in the theoretical framework, so that they were maintained in the model. The details of these causal relationships are separately described by their affected variables in the table 4.9 and 4.10 as follows.

Spending Time with Family

Living with parent only had no influence on spending time with family ($\beta = 0.012$, $p > .05$).

Family Warmth

Living with parent only and spending time with family members directly increased a level of family warmth ($\beta = 0.188$, $p < .001$; $\beta = 0.167$, $p < .001$).

Religious Practice

For total effect, religious beliefs was the strongest predictive of greater religious practice ($\beta = 0.387, p < .001$). Family warmth, time spent with family, and living with parent only also had a total positive influence on religious practice ($\beta = 0.370, p < .001$ and $\beta = 0.307, p < .001$; $\beta = 0.078, p < .01$).

Regarding the direct effect, on the one hand, higher levels of religious beliefs and spending time with family had a direct effect on higher level of religious practice ($\beta = 0.387, p < .001$; $\beta = 0.232, p < .01$). On the other hand, family warmth and whether youth living with parent only or not had no direct effect on religious practice ($\beta = 0.308, p > .05$; $\beta = 0.022, p > .05$).

Finally regarding the indirect effect, the results indicated that spending time with family and family warmth mediated the relationships between religious practice and living with parent only ($\beta = 0.055, p < .01$). Also, time spent with family and family warmth were related to prosocial behavior indirectly ($\beta = 0.075, p < .001$; $\beta = 0.062, p < .001$).

Religious beliefs

Considering the effects in terms of standardized score of religious beliefs, the highest total effect on religious beliefs was family warmth ($\beta = 0.161, p < .001$). The second total effect was spending time with family member ($\beta = 0.062, p < .05$). Conversely, living with parent only was not related to religious beliefs ($\beta = -0.015, p > .05$).

For direct effect, while living with parent only and spending time with family had no direct influence on religious beliefs ($\beta = -0.046, p > .05$; $\beta = 0.027, p > .05$), only family warmth had the positive direct impact on religious beliefs ($\beta = 0.161, p < .01$).

Moreover, for indirect effect, the relationship between spending time with family and religious beliefs had an indirect effect via family warmth ($\beta = 0.027, p < .001$). Living with parent, yet, was linked to religious beliefs indirectly by impacting on time spent with family and family warmth ($\beta = 0.031, p > .001$).

Prosocial Behavior

The structural equation model revealed that the highest total effect on prosocial behavior was family warmth and religious beliefs ($\beta = 0.198$, $p < .001$; $\beta = 0.198$, $p < .001$). The magnitude of the total effect on prosocial behavior were religious practice, living with parent only, and spending time with family consecutively ($\beta = 0.137$, $p < .01$; $\beta = 0.085$, $p < .001$; and $\beta = 0.083$, $p < .001$).

In addition, for direct effect, the highest direct effect on prosocial behavior was religious beliefs ($\beta = 0.145$, $p < .01$). Youth's prosocial behavior was directly affected by religious practice, family warmth, and spend time with family ($\beta = 0.137$, $p < .001$ and $\beta = 0.124$, $p < .001$; $\beta = 0.012$, $p < .01$), in contrast, living with parent only had no direct influence on prosocial behavior of youth ($\beta = 0.053$, $p > .05$).

Finally, regarding indirect effects, family warmth was the highest indirect effect on youth's prosocial behavior by impacting on religious practice ($\beta = 0.074$, $p < .001$). The relationship between living with parent only and prosocial behavior was mediated by family relations and religiosity ($\beta = 0.032$, $p < .001$). This implies that living with parent only can indirectly influence prosocial behavior through the mechanisms of family relations and religiosity rather than direct effect. Also, spending time with family members and religious beliefs had positive indirect impact on prosocial behavior ($\beta = 0.072$, $p < .001$; $\beta = 0.053$, $p < .01$).

Table 4.9 Path coefficients of parameter estimates of prosocial behavior of youth for living with parent only for female model

Causal variable → Affected variable	Path coefficient	SE	t
<u>Measurement Model</u>			
Matrix LX (Exogenous observed variable)			
Living with parent only	1.000***	(0.007)	66.723
Matrix LY (Endogenous observed variable)			
Spend time with family	0.888	<--->	<--->
Family warmth	0.847	<--->	<--->
Religious practice (mind practice)	0.714***	(0.153)	12.621
Religious practice (make merit)	0.385***	(0.058)	10.147
Religious beliefs	0.981	<--->	<--->
Prosocial Behavior	0.967	<--->	<--->
<u>Structural Equation Model</u>			
Matrix GA (Gamma)			
Living with parent only → Spend time with family	0.012	(0.024)	0.494
Living with parent only → Family warmth	0.188***	(0.025)	7.642
Living with parent only → Religious practice	0.022	(0.027)	0.727
Living with parent only → Religious beliefs	-0.046*	(0.022)	-2.103
Living with parent only → Prosocial behavior	0.053*	(0.022)	2.423
Matrix BE (Beta)			
Spend time with family → Family warmth	0.167***	(0.028)	6.041
Spend time with family → Religious practice	0.232***	(0.062)	3.373
Spend time with family → Religious beliefs	0.035	(0.025)	1.411
Spend time with family → Prosocial behavior	0.012	(0.028)	0.413

Table 4.9 Path coefficients of parameter estimates of prosocial behavior of youth for living with parent only for female model

Causal variable → Affected variable	Path coefficient	SE	t
Family warmth → Religious practice	0.308***	(0.071)	3.858
Family warmth → Religious beliefs	0.161***	(0.027)	6.069
Family warmth → Prosocial behavior	0.124***	(0.033)	3.815
Religious practice → Prosocial behavior	0.137**	(0.053)	2.908
Religious beliefs → Religious practice	0.387***	(0.035)	9.801
Religious beliefs → Prosocial behavior	0.145***	(0.029)	5.007

Note: SE = Standard Error, t = t-value, *** $p < .001$, ** $p < .01$, * $p < .05$. <---> = not showing the value as it is a constrained parameter.

To sum up, the findings showed that among all of these causal variables of living with parent only for female model, family warmth and religious beliefs were the strongest total effects of the predictor of prosocial behavior. Besides, religious beliefs were the greatest direct predictive of greater prosocial behavior. Family warmth had an indirect influence on prosocial behavior greater than did time spent with family members, religious beliefs, and living with parent only.

Table 4.10 Direct, indirect, and total effect of causal variables on affected variable in the model of prosocial behavior of youth for living with parent only for female model (n = 1,368)

Causal Variables	Affected Variables														
	Spend time with family			Family warmth			Religious practice			Religious belief			Prosocial behavior		
	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE
Living with parent only	0.012	-	0.012	0.190***	0.002	0.188***	0.078**	0.055**	0.022	-0.015	0.031***	-0.046	0.085***	0.032***	0.053
Spend time with family	-	-	-	0.167***	-	0.167***	0.307***	0.075***	0.232**	0.062*	0.027***	0.035	0.083***	0.072***	0.012**
Family warmth	-	-	-	-	-	-	0.370***	0.062***	0.308	0.161***	-	0.161**	0.198***	0.074***	0.124***
Religious practice	-	-	-	-	-	-	-	-	-	-	-	-	0.137**	-	0.137***
Religious belief	-	-	-	-	-	-	0.387***	-	0.387***	-	-	-	0.198***	0.053**	0.145**

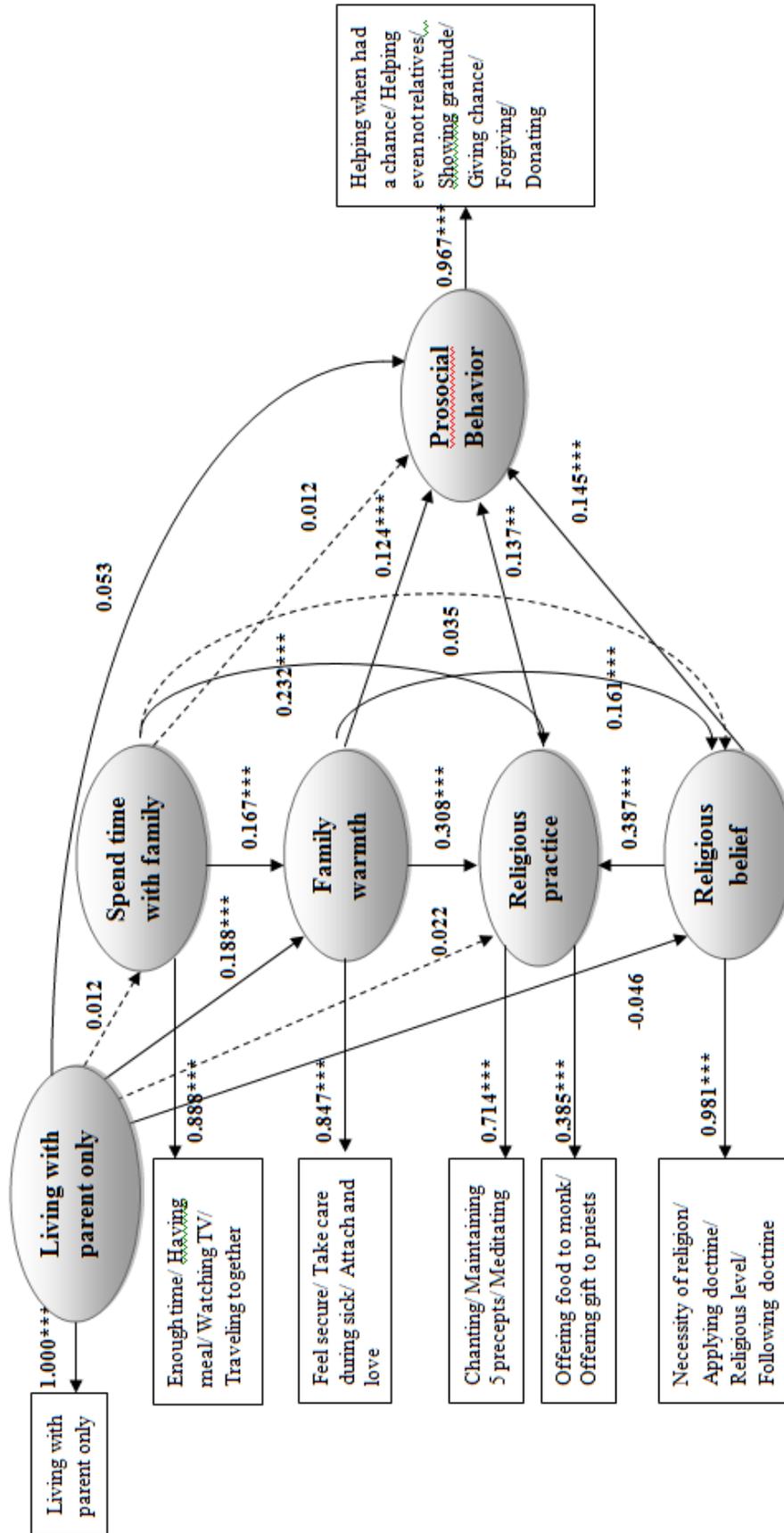


Figure 4.2 Structural model of living with parent only, family relations, and religiosity of youth influences on youth prosocial behavior for female. Maximum Likelihood (ML) coefficients are shown.

Note: *** $p < .001$, ** $p < .01$, * $p < .05$. insignificant paths are indicated by dotted lines.

4.3.3 Structural equation models of living with grandparent only for male

Examining the goodness of fit of a causal relationship of the model to the empirical data, these indices thus indicate how well the empirical data 'fit' the proposed theoretical model. The results of the model testing for living with grandparent only for male model, displayed in the table 4.11. In conclusion, all the goodness of fit indices of the prosocial behavior of male youth model improved and were considered acceptable. Considering the square multiple correlation (R^2) for each observed variable, most of the R^2 values were acceptable, indicated that they served as a reliable indicator of their latent variables. The model of living with grandparent only accounted for 36% to 20%, of variance.

Table 4.11 Goodness of fit measures of estimated Lisrel model for living with grandparent only for male model

Goodness of fit indices	
Chi-square (χ^2)	0.581
Degree of freedom (df)	2
P-value	0.748
Goodness of fit index (GFI)	1.000
Adjusted Goodness of fit index (AGFI)	0.999
Root Mean Square Error of Approximation (RMSEA)	0.000
Root Mean Square Residual (RMR)	0.014
R^2 for variables	
Living with grandparent only	1.000
Spend time with family	0.805
Family warmth	0.754
Religious practice (mind practice)	0.470
Religious practice (make merit)	0.342
Religious beliefs	0.967
Prosocial behavior	0.940

Table 4.11 Goodness of fit measures of estimated Lisrel model for living with grandparent only for male model (continued)

Goodness of fit indices	
R ² for structural equation model	
Spend time with family	0.203
Family warmth	0.360
Religious practice	0.311
Religious beliefs	0.323
Prosocial Behavior	0.265

Note: R² = Squared Multiple Correlations.

The mechanism of living with grandparent only influences youth's prosocial behavior for male model can be considered in the model. The causal relationships among latent variables are seen both directly and indirectly influencing the outcome variable of prosocial behavior among male youths. Living with grandparent only is associated with greater prosocial behavior of male youth by indirectly influencing family relations, and increasing religiosity on the youths. In the analysis of this study, four non-significant paths were found in the hypothesized model. Nonetheless, these parameters are essential in the theoretical framework, so that they were maintained in the model. The details of these causal relationships are separately described by their affected variables in the table 4.12 and 4.13 as follows.

Spending Time with Family

Surprisingly, living with grandparent only had negative direct influence on spending time with family ($\beta = -0.057$, $p < .05$).

Family Warmth

Living with grandparent only was negatively linked to family warmth indirectly by impacting on spending time with family ($\beta = -0.010$, $p < .05$). In addition, spending time with family members directly increased a level of family warmth ($\beta = 0.173$, $< .001$).

Religious Practice

Regarding total effect, religious beliefs was the strongest predictive of greater religious practice ($\beta = 0.467$, $p < .001$). Time spent with family and family warmth also had a total positive influence on religious practice ($\beta = 0.254$, $p < .001$ and $\beta = 0.182$, $p < .001$). In contrast, living with grandparent only had no impact on religious practice ($\beta = -0.032$, $p > .05$).

Regarding the direct effect, on the one hand, higher level of religious beliefs increase a level of religious practice ($\beta = 0.467$, $p < .001$). Time spent with family and family warmth had a direct impact on religious practice ($\beta = 0.193$, $p < .001$; $\beta = 0.124$, $p < .01$). On the other hand, whether youth living with grandparent only or not had no direct effect on religious practice ($\beta = -0.038$, $p > .05$).

Finally, the indirect effect, the results indicated that only spending time with family had an indirect influence on religious practice ($\beta = 0.061$, $p < .001$).

Religious beliefs

Considering the effect in terms of standardized scores of religious beliefs, the highest total effect on religious beliefs was family warmth ($\beta = 0.125$, $p < .001$). The second total effect was spending time with family member ($\beta = 0.085$, $p < .001$). Conversely, living with grandparent only was not related to religious beliefs ($\beta = 0.034$, $p > .05$).

For direct effect, while living with parent only had no direct influence on religious beliefs ($\beta = 0.036$, $p > .05$), family warmth and spending time with family had the positive direct impact on religious beliefs ($\beta = 0.125$, $p < .001$; $\beta = 0.064$, $p < .001$).

Moreover, for indirect effect, the relationship between spending time with family had an indirect effect via family warmth ($\beta = 0.022$, $p < .001$). Living with parent, yet, was no linked to religious beliefs indirectly ($\beta = -0.002$, $p > .05$).

Prosocial Behavior

The structural equation model revealed that the highest total effect on prosocial behavior was family warmth ($\beta = 0.225$, $p < .001$). The magnitude of total effect on prosocial behavior were family warmth, religious practice, and spending time

with family consecutively ($\beta = 0.212, p < .001$; $\beta = 0.207, p < .001$; and $\beta = 0.203, p < .001$). However, living with grandparent only had no total effect on prosocial behavior ($\beta = -0.036, p > .05$).

In addition, for direct effect, the highest direct effect on prosocial behavior was religious practice ($\beta = 0.207, p < .001$). Youth's prosocial behavior was directly affected by family warmth, religious beliefs, and spending time with family ($\beta = 0.159, p < .001$ and $\beta = 0.128, p < .001$; $\beta = 0.112, p < .001$), in contrast, living with grandparent only had no direct influence on prosocial behavior of male youth ($\beta = -0.029, p > .05$).

Finally, regarding indirect effect, religious beliefs and spending time with family had indirect effects on youth's prosocial behavior ($\beta = 0.097, p < .001$; $\beta = 0.091, p < .001$), while living with grandparent only and family warmth had no indirect impact on prosocial behavior ($\beta = -0.007, p > .05$; $\beta = 0.054, p > .05$).

Table 4.12 Path coefficients of parameter estimates of prosocial behavior of youth for living with grandparent only for male model

Causal variable → Affected variable	Path coefficient	SE	t
<u>Measurement Model</u>			
Matrix LX (Exogenous observed variable)			
Living with grandparent only	1.000***	(0.006)	66.723
Matrix LY (Endogenous observed variable)			
Spend time with family	0.897	<--->	<--->
Family warmth	0.869	<--->	<--->
Religious practice (mind practice)	0.686***	(0.095)	20.348
Religious practice (make merit)	0.585***	(0.052)	18.951
Religious beliefs	0.983	<--->	<--->
Prosocial Behavior	0.969	<--->	<--->
<u>Structural Equation Model</u>			
Matrix GA (Gamma)			
Living with grandparent only → Spend time with family	-0.057*	(0.024)	-2.418

Table 4.12 Path coefficients of parameter estimates of prosocial behavior of youth for living with grandparent only for male model (continued)

Causal variable → Affected variable	Path coefficient	SE	t
Living with grandparent only → Family warmth	0.020	(0.024)	0.830
Living with grandparent only → Religious practice	-0.038	(0.022)	-1.469
Living with grandparent only → Religious beliefs	0.036	(0.021)	1.676
Living with grandparent only → Prosocial behavior	-0.029	(0.021)	-1.411
Matrix BE (Beta)			
Spend time with family → Family warmth	0.173***	(0.027)	6.397
Spend time with family → Religious practice	0.193***	(0.035)	4.644
Spend time with family → Religious beliefs	0.064**	(0.024)	2.612
Spend time with family → Prosocial behavior	0.112***	(0.026)	4.367
Family warmth → Religious practice	0.124**	(0.035)	2.975
Family warmth → Religious beliefs	0.125***	(0.025)	4.960
Family warmth → Prosocial behavior	0.159***	(0.026)	6.202
Religious practice → Prosocial behavior	0.207***	(0.043)	5.597
Religious beliefs → Religious practice	0.467***	(0.027)	14.769
Religious beliefs → Prosocial behavior	0.128***	(0.028)	4.637

Note: SE = Standard Error, t = t-value, *** $p < .001$, ** $p < .01$, * $p < .05$. <---> = not showing the value as it is a constrained parameter.

To summarize, the findings showed that among all of these causal variables of living with grandparent only for male model, religious beliefs was the

strongest total effect of the predictor of prosocial behavior. Besides, religious beliefs was the greatest direct predictive of greater prosocial behavior. Religious practice had an indirect influence on prosocial behavior greater than did time spent with family members, family warmth, religious beliefs, and living with parent only.

Table 4.13 Direct, indirect, and total effect of causal variables on affected variable in the model of prosocial behavior of youth for living with grandparent only for male model (n = 859)

Causal Variables	Affected Variables														
	Spend time with family			Family warmth			Religious practice			Religious belief			Prosocial behavior		
	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE
Living with grandparent only	-0.057*	-	-0.057*	0.010	-0.010*	0.020	-0.032	0.006	-0.038	0.034	-0.002	0.036	-0.036	-0.007	-0.029
Spend time with family	-	-	0.173***	-	-	0.173***	0.254***	0.061***	0.193***	0.085***	0.022***	0.064**	0.203***	0.091***	0.112***
Family warmth	-	-	-	-	-	-	0.182***	0.058	0.124**	0.125***	-	0.125***	0.212***	0.054	0.159***
Religious practice	-	-	-	-	-	-	-	-	-	-	-	-	0.207***	-	0.207***
Religious belief	-	-	-	-	-	-	0.467***	-	0.467***	-	-	-	0.225***	0.097***	0.128***

Note: TE = Total Effect, IE = Indirect Effect, DE = Direct Effect. Standardized Error are in parentheses. ***p < .001, **p < .01, *p < .05

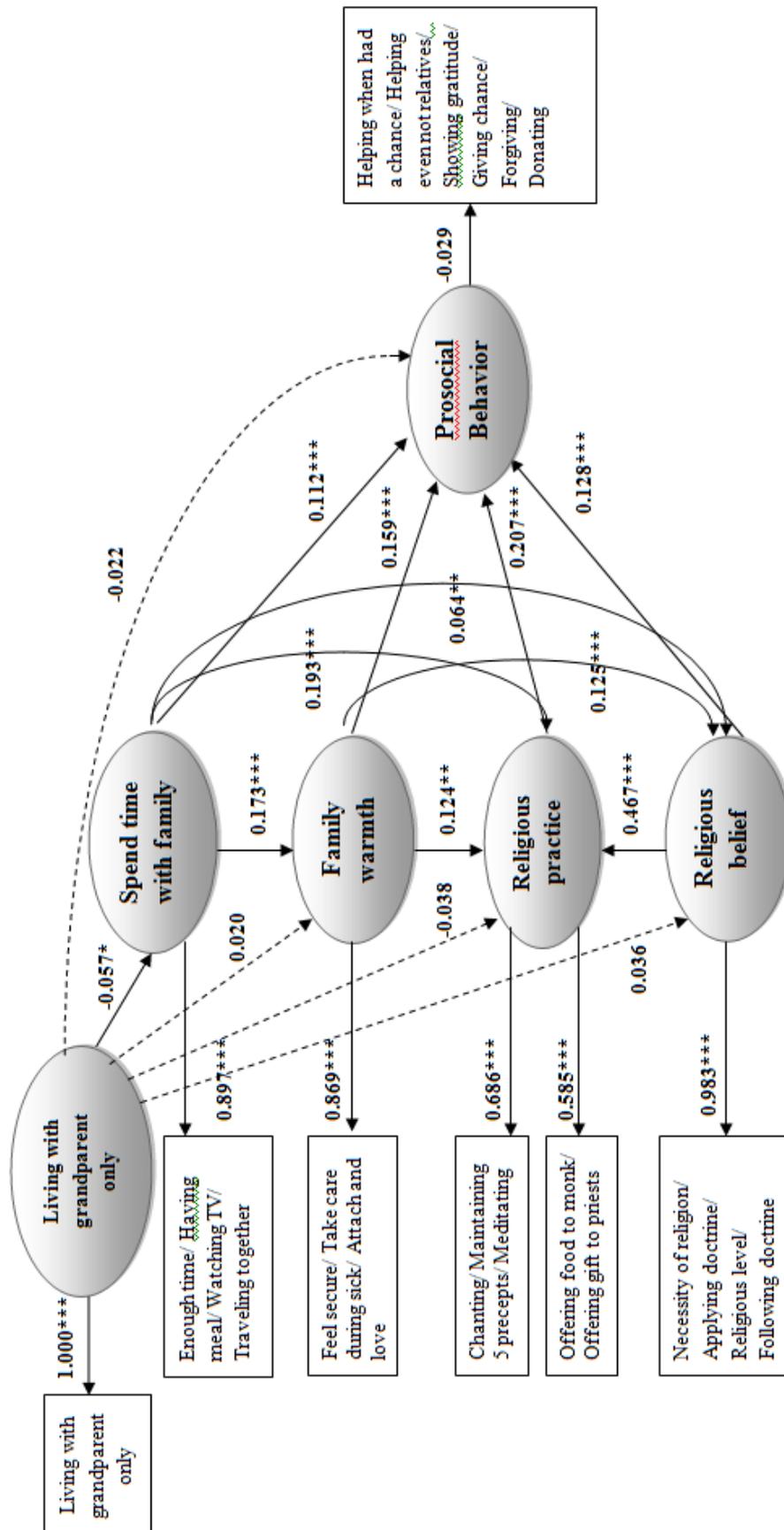


Figure 4.3 Structural model of living with grandparent only, family relations, and religiosity influences on youth prosocial behavior for male. Maximum Likelihood (ML) coefficients are shown.

Note: *** $p < .001$, ** $p < .01$, * $p < .05$. insignificant paths are indicated by dotted lines.

4.3.4 Structural equation models of living with grandparent only for female

Examining the goodness of fit of a causal relationship of the model to the empirical data, these indices thus indicate how well the empirical data 'fit' the proposed theoretical model. The results of the model testing for living with grandparent only for female models, displayed in the table 4.14. In conclusion, all the goodness of fit indices of the prosocial behavior of youth model improved and was considered acceptable. Considering the square multiple correlation (R^2) for each observed variable, most of the R^2 values were acceptable, indicated that they served as a reliable indicator of their latent variables. The model of living with parent only accounted for 38% to 20%, of variance.

Table 4.14 Goodness of fit measures of estimated Lisrel model for living with grandparent only for female model

Goodness of fit indices	
Chi-square (χ^2)	3.430
Degree of freedom (df)	2
P-value	0.180
Goodness of fit index (GFI)	1.000
Adjusted Goodness of fit index (AGFI)	0.994
Root Mean Square Error of Approximation (RMSEA)	0.018
Root Mean Square Residual (RMR)	0.031
R^2 for variables	
Living with grandparent only	1.000
Spend time with family	0.789
Family warmth	0.718
Religious practice (mind practice)	0.520
Religious practice (make merit)	0.345
Religious beliefs	0.962
Prosocial behavior	0.936

Table 4.14 Goodness of fit measures of estimated Lisrel model for living with grandparent only for female model (continued)

Goodness of fit indices	
R ² for structural equation model	
Spend time with family	0.230
Family warmth	0.331
Religious practice	0.381
Religious beliefs	0.327
Prosocial Behavior	0.297

Note: R² = Squared Multiple Correlations.

The mechanism of living with grandparent only influences youth's prosocial behavior for female model can be considered in the model. The causal relationships among latent variables are seen both directly and indirectly influencing the outcome variable of prosocial behavior among female youths. Living with grandparent only is associated with greater prosocial behavior of female youth by indirectly influencing family relations, and increasing religiosity on the youths. In the analysis of this study, seven non-significant paths were found in the hypothesized model. Nonetheless, these parameters are essential in the theoretical framework, so that they were maintained in the model. The details of these causal relationships are separately described by their affected variables in the table 4.15 and 4.16 as follows.

Spending Time with Family

Living with grandparent only had no influence on spend time with family ($\beta = -0.008$, $p < .05$).

Family Warmth

Living with grandparent only was linked directly to family warmth ($\beta = 0.051$, $p < .05$). In addition, spend time with family member directly increased a level of family warmth ($\beta = 0.169$, $< .001$).

Religious Practice

For total effect, religious beliefs was the strongest predictive of greater religious practice ($\beta = 0.380, p < .001$). Time spent with family, family warmth, and living with grandparent only also had total positive influence on religious practice ($\beta = 0.377, p < .001$ and $\beta = 0.311, p < .001$; $\beta = 0.073, p < .05$).

Regarding the direct effect, on the one hand, higher level of religious beliefs, family warmth, and spending time with family increase a level of religious practice ($\beta = 0.380, p < .001$; $\beta = 0.320, p < .001$; $\beta = 0.234, p < .001$). On the other hand, whether youth living with grandparent only or not had no direct effect on religious practice ($\beta = 0.045, p > .05$).

Finally, the indirect effect, the results indicated that spending time with family and family warmth had an indirect influence on religious practice ($\beta = 0.078, p < .001$; $\beta = 0.057, p < .001$).

Religious beliefs

Considering the effect in terms of standardized score of religious beliefs, the highest total effect on religious beliefs was family warmth ($\beta = 0.150, p < .001$). The second total effect was spending time with family member ($\beta = 0.062, p < .05$). Conversely, living with grandparent only was not related to religious beliefs ($\beta = 0.035, p > .05$).

For direct effect, while living with grandparent only and spending time with family had no direct influence on religious beliefs ($\beta = 0.027, p > .05$; $\beta = 0.036, p > .05$), family warmth had the positive direct impact on religious beliefs ($\beta = 0.150, p < .001$).

Moreover, for indirect effect, the relationship between spending time with family had an indirect effect via family warmth ($\beta = 0.025, p < .001$).

Prosocial Behavior

The structural equation model revealed that the highest total effect on prosocial behavior was family warmth ($\beta = 0.207, p < .001$). The magnitude of total effect on prosocial behavior were religious beliefs, religious practice, and spending time with family consecutively ($\beta = 0.195, p < .001$; $\beta = 0.136, p < .001$; and $\beta =$

0.084, $p < .001$). However, living with grandparent only had no total effect on prosocial behavior ($\beta = 0.011$, $p > .05$).

In addition, for direct effect, the highest direct effect on prosocial behavior was religious beliefs ($\beta = 0.143$, $p < .001$). Youth's prosocial behavior was directly affected by religious practice and family warmth ($\beta = 0.136$, $p < .01$ and $\beta = 0.134$, $p < .001$), in contrast, living with grandparent only and spending time with family had no direct influence on prosocial behavior of female youth ($\beta = -0.010$, $p > .05$; $\beta = 0.010$, $p > .05$).

Finally, regarding indirect effect, spending time with family, family warmth, religious beliefs and living with grandparent only had indirect effects on female youth's prosocial behavior ($\beta = 0.074$, $p < .001$; $\beta = 0.073$, $p < .001$; $\beta = 0.052$, $p < .01$; $\beta = 0.021$, $p < .01$).

Table 4.15 Path coefficients of parameter estimates of prosocial behavior of youth for living with grandparent only for female model

Causal variable → Affected variable	Path coefficient	SE	t
<u>Measurement Model</u>			
Matrix LX (Exogenous observed variable)			
Living with grandparent only	1.000***	(0.006)	66.723
Matrix LY (Endogenous observed variable)			
Spend time with family	0.888	<--->	<--->
Family warmth	0.847	<--->	<--->
Religious practice (mind practice)	0.721***	(0.155)	12.470
Religious practice (make merit)	0.381***	(0.059)	9.859
Religious beliefs	0.981	<--->	<--->
Prosocial Behavior	0.967	<--->	<--->
<u>Structural Equation Model</u>			
Matrix GA (Gamma)			
Living with grandparent only → Spend time with family	-0.008	(0.024)	-0.317

Table 4.15 Path coefficients of parameter estimates of prosocial behavior of youth for living with grandparent only for female model (continued)

Causal variable → Affected variable	Path coefficient	SE	t
Living with grandparent only → Family warmth	0.051*	(0.025)	2.078
Living with grandparent only → Religious practice	0.045	(0.025)	1.631
Living with grandparent only → Religious beliefs	0.027	(0.021)	1.277
Living with grandparent only → Prosocial behavior	-0.010	(0.021)	-0.477
Matrix BE (Beta)			
Spend time with family → Family warmth	0.169***	(0.028)	6.064
Spend time with family → Religious practice	0.234***	(0.063)	3.348
Spend time with family → Religious beliefs	0.036	(0.025)	1.465
Spend time with family → Prosocial behavior	0.010	(0.028)	0.366
Family warmth → Religious practice	0.320***	(0.072)	3.993
Family warmth → Religious beliefs	0.150***	(0.026)	5.791
Family warmth → Prosocial behavior	0.134***	(0.032)	4.129
Religious practice → Prosocial behavior	0.136**	(0.053)	2.835
Religious beliefs → Religious practice	0.380***	(0.035)	9.665
Religious beliefs → Prosocial behavior	0.143***	(0.029)	4.953

Note: SE = Standard Error, t = t-value, *** $p < .001$, ** $p < .01$, * $p < .05$. <---> = not showing the value as it is a constrained parameter.

To conclude, the findings show that among all of these causal variables of living with grandparent only for female model, family warmth was the strongest total

effect of the predictor of prosocial behavior. Religious belief was the greatest direct predictive of greater prosocial behavior. In addition, time spent with family had an indirect influence on prosocial behavior greater than did family warmth, religious beliefs, and living with grandparent only.

Table 4.16 Direct, indirect, and total effect of causal variables on affected variable in the model of prosocial behavior of youth for living with grandparent only for female model (n = 1,368)

Causal Variables	Affected Variables														
	Spend time with family			Family warmth			Religious practice			Religious belief			Prosocial behavior		
	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE
Living with grandparent only	-0.008	-	-0.008	0.050*	-0.001	0.051*	0.073*	0.027	0.045	0.035	0.007	0.027	0.011	0.021**	-0.010
Spend time with family	-	-	-	0.169***	-	0.169***	0.311***	0.078***	0.234***	0.062*	0.025***	0.036	0.084***	0.074***	0.010
Family warmth	-	-	-	-	-	-	0.377***	0.057***	0.320***	0.150***	-	0.150***	0.207***	0.073***	0.134***
Religious practice	-	-	-	-	-	-	-	-	-	-	-	-	0.136**	-	0.136**
Religious belief	-	-	-	-	-	-	0.380***	-	0.380***	-	-	-	0.195***	0.052**	0.143***

Note: TE = Total Effect, IE = Indirect Effect, DE = Direct Effect. Standardized Error are in parentheses. ***p<.001, **p<.01, *p<.05.

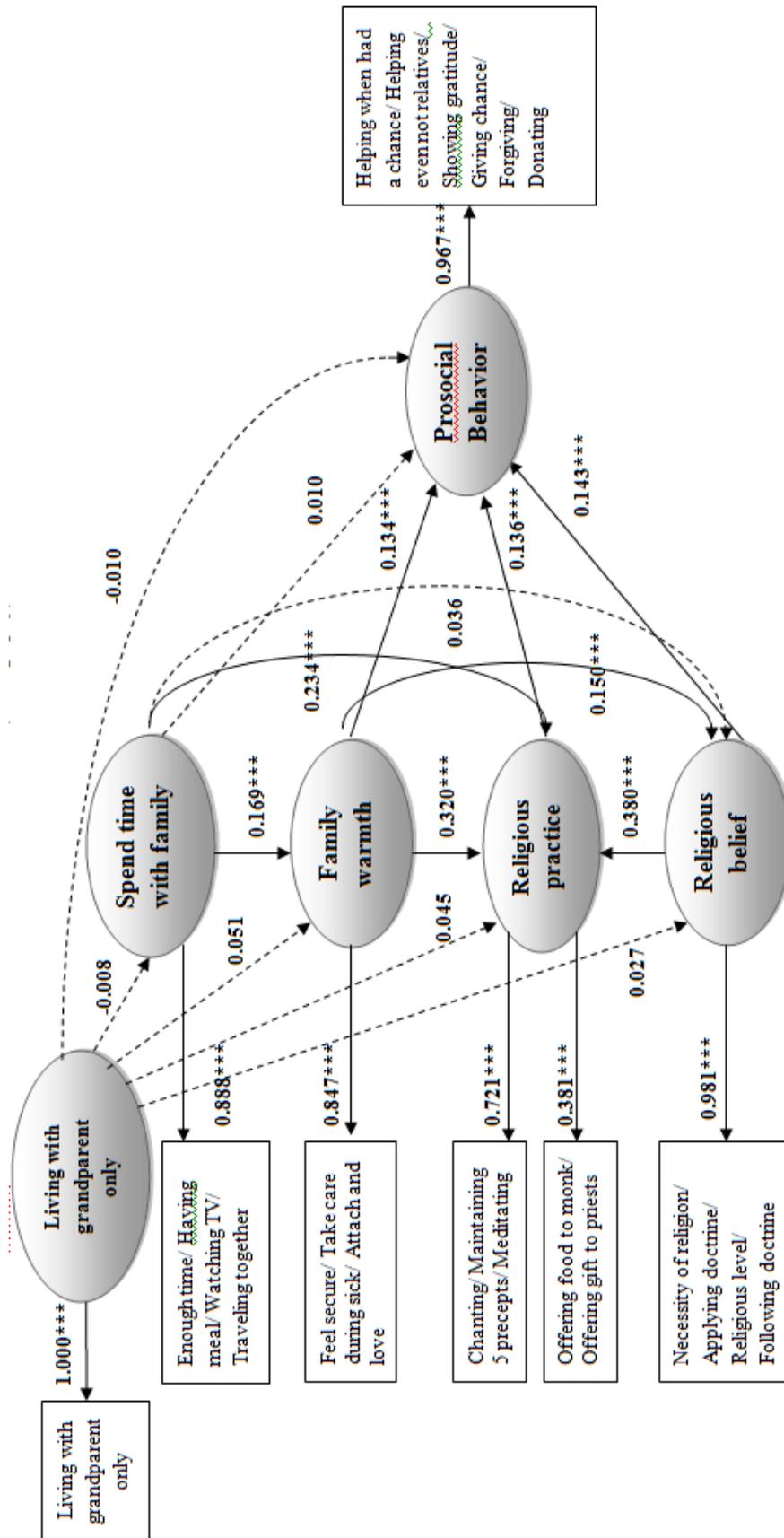


Figure 4.4 Structural model of living with grandparent only, family relations, and religiosity influences on youth prosocial behavior for female. Maximum Likelihood (ML) coefficients are shown.

Note: *** $p < .001$, ** $p < .01$, * $p < .05$. insignificant paths are indicated by dotted lines.

4.3.5 Structural equation models of living with parent and grandparent for male

Examining the goodness of fit of a causal relationship of the model to the empirical data, these indices thus indicate how well the empirical data 'fit' the proposed theoretical model. The results of the model testing for living with parent and grandparent for male models, displayed in the table 4.17. In conclusion, all the goodness of fit indices of the prosocial behavior of youth model improved and was considered acceptable. Considering the square multiple correlation (R^2) for each observed variable, most of the R^2 values were acceptable, indicated that they served as a reliable indicator of their latent variables. The model of living with parent only accounted for 38% to 20%, of variance.

Table 4.17 Goodness of fit measures of estimated Lisrel model for living with parent and grandparent for male model

Goodness of fit indices	
Chi-square (χ^2)	5.419
Degree of freedom (df)	2
P-value	0.067
Goodness of fit index (GFI)	0.999
Adjusted Goodness of fit index (AGFI)	0.990
Root Mean Square Error of Approximation (RMSEA)	0.028
Root Mean Square Residual (RMR)	0.016
R^2 for variables	
Living with parent and grandparent	1.000
Spend time with family	0.804
Family warmth	0.754
Religious practice (mind practice)	0.480
Religious practice (make merit)	0.335
Religious beliefs	0.967
Prosocial behavior	0.940

Table 4.17 Goodness of fit measures of estimated Lisrel model for living with parent and grandparent for male model (continued)

Goodness of fit indices	
R ² for structural equation model	
Spend time with family	0.200
Family warmth	0.336
Religious practice	0.316
Religious beliefs	0.324
Prosocial Behavior	0.264

Note: R² = Squared Multiple Correlations.

The mechanism of living with parent and grandparent influences youth's prosocial behavior for male model can be considered in the model. The causal relationships among latent variables are seen both directly and indirectly influencing the outcome variable of prosocial behavior among male youths. Living with parent and grandparent in the household is associated with greater prosocial behavior of male youth by indirectly influencing family relations, and increasing religiosity on the youths. In the analysis of this study, three non-significant paths were found in the hypothesized model. Nonetheless, these parameters are essential in the theoretical framework, so that they were maintained in the model. The details of these causal relationships are separately described by their affected variables in the table 4.18 and 4.19 as follows.

Spending Time with Family

Living with grandparent only had no influence on spending time with family ($\beta = 0.000$, $p < .05$).

Family Warmth

Living with parent and grandparent was linked directly to family warmth ($\beta = 0.083$, $p < .001$). In addition, spending time with family member directly increased a level of family warmth ($\beta = 0.172$, $< .001$).

Religious Practice

For total effect, time spent with family was strongest predictive of greater religious practice ($\beta = 0.203$, $p < .001$). Religious beliefs, family warmth, also had total positive influence on religious practice ($\beta = 0.203$, $p < .001$ and $\beta = 0.184$, $p < .001$). Interestingly, living with parent and grandparent was related to religious practice ($\beta = -0.057$, $p < .05$).

Regarding the direct effect, on the one hand, higher level of religious beliefs, spending time with family, and family warmth increase a level of religious practice ($\beta = 0.469$, $p < .001$; $\beta = 0.196$, $p < .001$; $\beta = 0.127$, $p < .01$). Conversely, living with parent and grandparent had negative direct effect on religious practice ($\beta = -0.092$, $p < .001$).

Finally, the indirect effect, the results indicated that family warmth, spending time with family, and living with parent and grandparent had indirectly influenced on religious practice ($\beta = 0.061$, $p < .001$; $\beta = 0.057$, $p < .001$; $\beta = 0.035$, $p < .01$).

Religious beliefs

Considering the effects in terms of standardized score of religious beliefs, the highest total effect on religious beliefs was family warmth ($\beta = 0.122$, $p < .001$). The second total effect was spending time with family members ($\beta = 0.083$, $p < .001$). Also, living with parent and grandparent had total effect on religious beliefs ($\beta = 0.052$, $p > .05$).

For direct effect, while living with parent and grandparent had no direct influence on religious beliefs ($\beta = 0.042$, $p > .05$, family warmth and spending time with family had the positive direct impact on religious beliefs ($\beta = 0.122$, $p < .01$; $\beta = 0.062$, $p < .05$).

For indirect effect, the relationship between spending time with family had an indirect effect via family warmth ($\beta = 0.021$, $p < .001$). Also, living with parent and grandparent had an indirect effect on religious beliefs via family warmth ($\beta = 0.010$, $p < .05$).

Prosocial Behavior

The structural equation model revealed that the highest total effect on prosocial behavior was religious beliefs ($\beta = 0.225, p < .001$). The magnitude of total effect on prosocial behavior were family warmth, spending time with family, and religious practice consecutively ($\beta = 0.215, p < .001$; $\beta = 0.204, p < .001$; and $\beta = 0.203, p < .001$). However, living with parent and grandparent had no total effect on prosocial behavior ($\beta = -0.019, p > .05$).

In addition, for direct effect, the highest direct effect on prosocial behavior was religious practice ($\beta = 0.203, p < .001$). Youth's prosocial behavior was directly affected by family warmth, religious beliefs, and spending time with family ($\beta = 0.162, p < .001$; $\beta = 0.130, p < .001$; $\beta = 0.113, p < .001$), in contrast, living with parent and grandparent had no direct influence on prosocial behavior of male youth ($\beta = -0.027, p > .05$).

Lastly, regarding indirect effect, religious beliefs, spending time with family, and family warmth had indirect effect on male youth's prosocial behavior ($\beta = 0.095, p < .001$; $\beta = 0.091, p < .001$; $\beta = 0.053, p < .01$). However, living with parent and grandparent had no indirect effect on prosocial behavior ($\beta = 0.009, p > .05$).

Table 4.18 Path coefficients of parameter estimates of prosocial behavior of youth for living with parent and grandparent for male model

Causal variable → Affected variable	Path coefficient	SE	t
<u>Measurement Model</u>			
Matrix LX (Exogenous observed variable)			
Living with parent and grandparent	1.000***	(0.005)	66.723
Matrix LY (Endogenous observed variable)			
Spend time with family	0.897	<--->	<--->
Family warmth	0.869	<--->	<--->
Religious practice (mind practice)	0.693***	(0.096)	20.315
Religious practice (make merit)	0.579***	(0.052)	18.860
Religious beliefs	0.983	<--->	<--->
Prosocial Behavior	0.969	<--->	<--->

Table 4.18 Path coefficients of parameter estimates of prosocial behavior of youth for living with parent and grandparent for male model (continued)

Causal variable → Affected variable	Path coefficient	SE	t
<u>Structural Equation Model</u>			
Matrix GA (Gamma)			
Living with parent and grandparent → Spend time with family	0.000	(0.024)	-0.020
Living with parent and grandparent → Family warmth	0.083***	(0.024)	3.451
Living with parent and grandparent → Religious practice	-0.092***	(0.022)	-3.523
Living with parent and grandparent → Religious beliefs	0.042	(0.021)	1.944
Living with parent and grandparent → Prosocial behavior	-0.027	(0.021)	-1.298
Matrix BE (Beta)			
Spend time with family → Family warmth	0.172***	(0.027)	6.373
Spend time with family → Religious practice	0.196***	(0.036)	4.667
Spend time with family → Religious beliefs	0.062*	(0.024)	2.544
Spend time with family → Prosocial behavior	0.113***	(0.026)	4.419
Family warmth → Religious practice	0.127**	(0.036)	3.008
Family warmth → Religious beliefs	0.122***	(0.025)	4.821
Family warmth → Prosocial behavior	0.162***	(0.026)	6.286
Religious practice → Prosocial behavior	0.203***	90.043)	5.470
Religious beliefs → Religious practice	0.469***	(0.027)	14.794
Religious beliefs → Prosocial behavior	0.130***	(0.028)	4.684

Note: *SE* = Standard Error, *t* = t-value, *** $p < .001$, ** $p < .01$, * $p < .05$. <---> = not showing the value as it is a constrained parameter.

To conclude, the findings show that among all of these causal variables of living with parent and grandparent for male model, religious beliefs was the strongest total effect of the predictor of prosocial behavior. Religious practice was the greatest direct predictive of greater prosocial behavior. In addition, religious beliefs had an indirect influence on prosocial behavior greater than did spending time with family, family warmth, and living with grandparent only.

Table 4.19 Direct, indirect, and total effect of causal variables on affected variable in the model of prosocial behavior of youth for living with parent and grandparent for male model (n = 859)

Causal Variables	Affected Variables														
	Spend time with family			Family warmth			Religious practice			Religious belief			Prosocial behavior		
	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE
Living with parent & grandparent	0.000	-	0.000	0.083***	0.000	0.083***	-0.057*	0.035**	-0.092***	0.052*	0.010*	0.042	-0.019	0.009	-0.027
Spend time with family	-	-	-	0.172***	-	0.172***	0.256***	0.061***	0.196***	0.083***	0.021***	0.062*	0.204***	0.091***	0.113***
Family warmth	-	-	-	-	-	-	0.184***	0.057***	0.127**	0.122***	-	0.122**	0.215***	0.053***	0.162***
Religious practice	-	-	-	-	-	-	-	-	-	-	-	-	0.203***	-	0.203***
Religious belief	-	-	-	-	-	-	0.203***	-	0.469***	-	-	-	0.225***	0.095***	0.130***

Note: TE = Total Effect, IE = Indirect Effect, DE = Direct Effect. Standardized Error are in parentheses. ***p < 0.001, **p < 0.01, *p < 0.05.

4.3.6 Structural equation models of living with parent and grandparent for female

Examining the goodness of fit of a causal relationship of the model to the empirical data, these indices thus indicate how well the empirical data 'fit' the proposed theoretical model. The results of the model testing for living with parent and grandparent for female models, displayed in the table 4.20. In conclusion, all the goodness of fit indices of the prosocial behavior of youth model improved and was considered acceptable. Considering the square multiple correlation (R^2) for each observed variable, most of the R^2 values were acceptable, indicated that they served as a reliable indicator of their latent variables. The model of living with parent only accounted for 38% to 20%, of variance.

Table 4.20 Goodness of fit measures of estimated Lisrel model for living with parent and grandparent for female model

Goodness of fit indices	
Chi-square (χ^2)	3.327
Degree of freedom (df)	2
P-value	0.189
Goodness of fit index (GFI)	1.000
Adjusted Goodness of fit index (AGFI)	0.994
Root Mean Square Error of Approximation (RMSEA)	0.017
Root Mean Square Residual (RMR)	0.031
R^2 for variables	
Living with parent and grandparent	1.000
Spend time with family	0.789
Family warmth	0.718
Religious practice (mind practice)	0.517
Religious practice (make merit)	0.346
Religious beliefs	0.962
Prosocial behavior	0.936

Table 4.20 Goodness of fit measures of estimated Lisrel model for living with parent and grandparent for female model (continued)

Goodness of fit indices	
R ² for structural equation model	
Spend time with family	0.232
Family warmth	0.343
Religious practice	0.378
Religious beliefs	0.326
Prosocial Behavior	0.299

Note: R² = Squared Multiple Correlations.

The mechanism of living with parent and grandparent influences youth's prosocial behavior for female model can be considered in the model. The causal relationships among latent variables are seen both directly and indirectly influencing the outcome variable of prosocial behavior among female youths. Living with parent and grandparent in household is associated with greater prosocial behavior of female youth by indirectly influencing family relations, and increasing religiosity on the youths. In the analysis of this study, five non-significant paths were found in the hypothesized model. Nonetheless, these parameters are essential in the theoretical framework, so that they were maintained in the model. The details of these causal relationships are separately described by their affected variables in the table 4.21 and 4.22 as follows.

Spending Time with Family

Living with grandparent only had no influence on spending time with family ($\beta = 0.039$, $p < .05$).

Family Warmth

Living with parent and grandparent was linked directly to family warmth ($\beta = 0.164$, $p < .001$). In addition, spend time with family member directly increased a level of family warmth ($\beta = 0.122$, $< .001$).

Religious Practice

For total effect, religious beliefs was the strongest predictive of greater religious practice ($\beta = 0.382$, $p < .001$). Family warmth, spending time with family also had total positive influence on religious practice ($\beta = 0.381$, $p < .001$ and $\beta = 0.309$, $p < .001$). Living with parent and grandparent was not related to religious practice ($\beta = 0.041$, $p > .05$).

Regarding the direct effect, on the one hand, higher level of religious beliefs, family warmth, and spend time with family increase a level of religious practice ($\beta = 0.382$, $p < .001$; $\beta = 0.323$, $p < .001$; $\beta = 0.233$, $p < .001$). Living with parent and grandparent, nonetheless, had no direct effect on religious practice ($\beta = -0.018$, $p > .05$).

Finally, the indirect effect, the results indicated that spending time with family, living with parent and grandparent, and family warmth had indirectly influenced on religious practice ($\beta = 0.076$, $p < .001$; $\beta = 0.060$, $p < .001$; $\beta = 0.058$, $p < .001$).

Religious beliefs

Considering the effect in terms of standardized score of religious beliefs, the highest total effect on religious beliefs was family warmth ($\beta = 0.151$, $p < .001$). The second total effect was spending time with family members ($\beta = 0.061$, $p < .05$). However, living with parent and grandparent had no total effect on religious beliefs ($\beta = 0.023$, $p > .05$).

For direct effect, while living with parent and grandparent and spending time with family had no direct influence on religious beliefs ($\beta = 0.003$, $p > .05$; $\beta = 0.036$, $p > .05$), only family warmth had the positive direct impact on religious beliefs ($\beta = 0.151$, $p < .001$).

For indirect effect, the relationship between spending time with family had an indirect effect via family warmth ($\beta = 0.025$, $p < .001$). Also, living with parent and grandparent had an indirect effect on religious beliefs via family warmth ($\beta = 0.021$, $p < .05$).

Prosocial Behavior

The structural equation model revealed that the highest total effect on prosocial behavior was family warmth ($\beta = 0.212$, $p < .001$). The magnitude of total effect on prosocial behavior were religious beliefs, religious practice, and spending time with family consecutively ($\beta = 0.195$, $p < .001$; $\beta = 0.135$, $p < .05$; and $\beta = 0.085$, $p < .001$). However, living with parent and grandparent had no total effect on prosocial behavior ($\beta = -0.014$, $p > .05$).

In addition, for direct effect, the highest direct effect on prosocial behavior was religious beliefs ($\beta = 0.144$, $p < .001$). Youth's prosocial behavior was directly affected by family warmth and religious practice ($\beta = 0.139$, $p < .001$; $\beta = 0.135$, $p < .001$). Interestingly, in contrast, living with parent and grandparent had negative direct influence on prosocial behavior of female youth ($\beta = -0.042$, $p > .05$). However, spending time with family had no direct effect on prosocial behavior ($\beta = 0.012$, $p > .05$).

Lastly, regarding indirect effect, spending time with family, family warmth, religious beliefs, and living with parent and grandparent had indirect effect on male youth's prosocial behavior ($\beta = 0.073$, $p < .001$; $\beta = 0.073$, $p < .001$; $\beta = 0.052$, $p < .01$; $\beta = 0.027$, $p < .001$).

Table 4.21 Path coefficients of parameter estimates of prosocial behavior of youth for living with parent and grandparent for female model

Causal variable → Affected variable	Path coefficient	SE	t
<u>Measurement Model</u>			
Matrix LX (Exogenous observed variable)			
Living with parent and grandparent	1.000***	(0.005)	66.723
Matrix LY (Endogenous observed variable)			
Spend time with family	0.888	<--->	<--->
Family warmth	0.847	<--->	<--->
Religious practice (mind practice)	0.719***	(0.155)	12.487
Religious practice (make merit)	0.382***	(0.059)	9.887
Religious beliefs	0.981	<--->	<--->

Table 4.21 Path coefficients of parameter estimates of prosocial behavior of youth for living with parent and grandparent for female model (continued)

Causal variable → Affected variable	Path coefficient	SE	t
Prosocial Behavior	0.967	<--->	<--->
<u>Structural Equation Model</u>			
Matrix GA (Gamma)			
Living with parent and grandparent → Spend time with family	0.039	(0.024)	1.648
Living with parent and grandparent → Family warmth	0.122***	(0.025)	4.932
Living with parent and grandparent → Religious practice	-0.018	(0.026)	-0.631
Living with parent and grandparent → Religious beliefs	0.003	(0.022)	0.121
Living with parent and grandparent → Prosocial behavior	-0.042*	(0.021)	-1.956
Matrix BE (Beta)			
Spend time with family → Family warmth	0.164***	(0.028)	5.901
Spend time with family → Religious practice	0.233***	(0.062)	3.348
Spend time with family → Religious beliefs	0.036	(0.025)	1.445
Spend time with family → Prosocial behavior	0.012	(0.028)	0.412
Family warmth → Religious practice	0.323***	(0.072)	4.004
Family warmth → Religious beliefs	0.151***	(0.026)	5.789
Family warmth → Prosocial behavior	0.139***	(0.033)	4.271
Religious practice → Prosocial behavior	0.135**	(0.054)	2.809
Religious beliefs → Religious practice	0.382***	(0.035)	9.706
Religious beliefs → Prosocial behavior	0.144***	(0.029)	4.946

Note: SE = Standard Error, t = t-value, $***p < .001$, $**p < .01$, $*p < .05$. <---> = not showing the value as it is a constrained parameter.

To sum up, the findings showed that among all of these causal variables of living with parent and grandparent for female model, family warmth was the strongest total and indirect effect of the predictor of prosocial behavior. Additionally, time spent with family and family warmth had an indirect influence on prosocial behavior greater than did religiosity and living with parent and grandparent.

Table 4.22 Direct, indirect, and total effect of causal variables on affected variable in the model of prosocial behavior of youth for living with parent and grandparent for female model (n = 1,368)

Causal Variables	Affected Variables														
	Spend time with family			Family warmth			Religious practice			Religious belief			Prosocial behavior		
	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE	TE	IE	DE
Living with parent & grandparent	0.039	-	0.039	0.128***	0.006	0.122***	0.041	0.060***	-0.018	0.023	0.021***	0.003	-0.014	0.027***	-0.042*
Spend time with family	-	-	-	0.164***	-	0.164***	0.309***	0.076***	0.233***	0.061*	0.025***	0.036	0.085***	0.073***	0.012
Family warmth	-	-	-	-	-	-	0.381***	0.058***	0.323***	0.151***	-	0.151***	0.212***	0.073***	0.139***
Religious practice	-	-	-	-	-	-	-	-	-	-	-	-	0.135*	-	0.135**
Religious belief	-	-	-	-	-	-	0.382***	-	0.382***	-	-	-	0.195***	0.052**	0.144***

Note: TE = Total Effect, IE = Indirect Effect, DE = Direct Effect. Standardized Error are in parentheses. ***p < 0.001, **p < 0.01, *p < 0.05

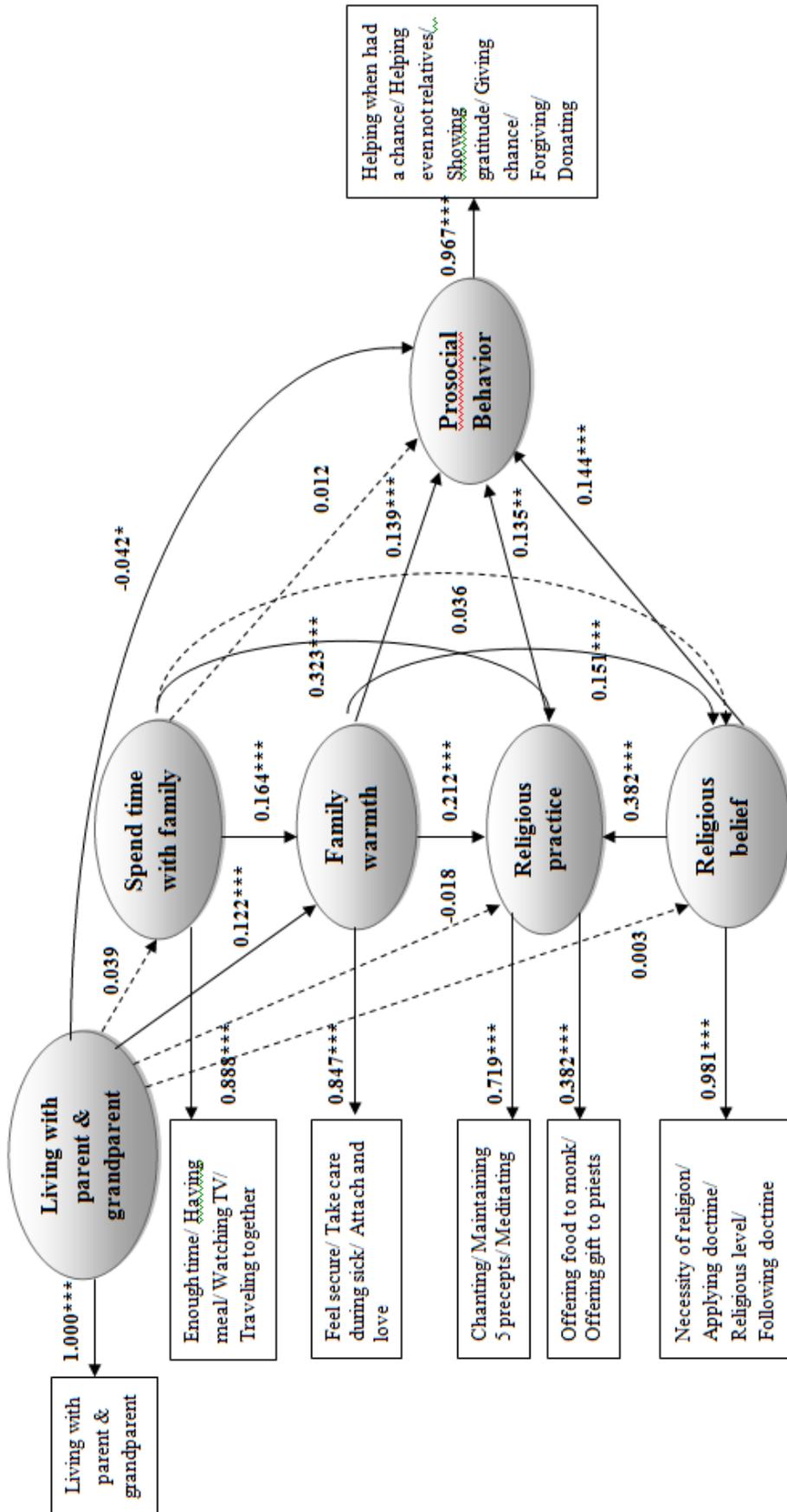


Figure 4.6 Structural model of living with parent and grandparent, family relations, and religiosity influences on youth prosocial behavior for female. Maximum Likelihood (ML) coefficients are shown.

Note: *** $p < .001$, ** $p < .01$, * $p < .05$. insignificant paths are indicated by dotted lines.

Table 4.23 Correlations, means, and standard deviations for all observed variables

Variable	1	2	3	4	5	6	7	8	9
1. Spend time with family	1.000								
2. Family warmth	.134**	1.000							
3. Religious practice (mind practice)	.094**	.083*	1.000						
4. Religious practice (make merit)	.135**	.113**	.401**	1.000					
5. Religious belief	.073*	.116**	.339**	.283**	1.000				
6. Prosocial behavior	.178**	.203**	.217**	.198**	.249**	1.000			
7. Living with parent only	.078*	.181**	.104**	0.033	0.029	0.053	1.000		
8. Living with grandparent only	-0.051	0.009	-0.023	-0.017	0.033	-0.035	-	1.000	
9. Living with parent and grandparent	0.002	.074*	-0.059	-0.003	0.051	-0.018	-	-	1.000
Mean	7.412	7.205	2.414	2.509	13.619	12.644	.494	.180	.104
SD	1.893	1.688	2.406	1.447	4.622	3.406	.500	.385	.305
Living with parent only for male model:	Barlett's Test of Sphericity = 486.470 df=21 p = .000 KMO = .689								
Living with parent only for female model:	Barlett's Test of Sphericity = 513.344 df=21 p = .000 KMO = .654								
Living with grandparent only for male model:	Barlett's Test of Sphericity = 453.306 df=21 p = .000 KMO = .697								
Living with grandparent only for female model:	Barlett's Test of Sphericity = 473.191 df=21 p = .000 KMO = .665								
Living with parent and grandparent for male model:	Barlett's Test of Sphericity = 461.049 df=21 p = .000 KMO = .690								
Living with parent and grandparent for female model:	Barlett's Test of Sphericity = 485.871 df=21 p = .000 KMO = .658								

Note: KMO = Kaiser-Mayer-Olkin measure of sampling adequacy, *** $p < .001$, ** $p < .01$, * $p < .05$.

4.4 Summary of the Structural Equation Models result

As previous results mentioned above, this study can summarize the direct effect of causal variable to affected variable as shown in the table 4.24 below.

Table 4.24 Summary of the Structural Equation Models result for direct effect

Causal variable →Affected variable	Direct effect					
	Living with parent only		Living with grandparent only		Living with parent and grandparent	
	Male	Female	Male	Female	Male	Female
Living arrangement						
→ Spend time with family	+	0	-	0	0	0
→ Family warmth	+++	+++	0	+	+++	+++
→ Religious practice	0	0	0	0	---	0
→ Religious beliefs	0	-	0	0	0	0
→ Prosocial behavior	0	+	0	0	0	-
Spend time with family						
→ Family warmth	+++	+++	++	+++	+++	+++
→ Religious practice	++	+++	+++	+++	+++	+++
→ Religious beliefs	0	0	++	0	+	0
→ Prosocial behavior	++	0	+++	0	+++	0
Family warmth						
→ Religious practice	0	+++	++	+++	++	+++
→ Religious beliefs	++	+++	+++	+++	+++	+++
→ Prosocial behavior	+++	+++	+++	+++	+++	+++
Religious practice						
→ Prosocial behavior	+++	++	+++	++	+++	++
Religious beliefs						
→ Religious practice	+++	+++	+++	+++	+++	+++
→ Prosocial behavior	++	+++	+++	+++	+++	+++

Note: +++ = positive with $p < .001$, ++ = positive with $p < .01$, + = positive with $p < .05$.

--- = negative with $p < .001$, -- = negative with $p < .01$, - = negative with $p < .05$.

0 = no relationship and not significant

In addition, there are indirect effects of causal variables on prosocial behavior as shown in table 4.24 below.

Table 4.25 Summary of the Structural Equation Models result for indirect effect of causal variable on prosocial behavior

Causal variable → Affected variable	Indirect effect					
	Living with parent only		Living with grandparent only		Living with parent and grandparent	
	Male	Female	Male	Female	Male	Female
Living arrangement						
→ Family warmth	+	0	+	+	0	0
→ Religious practice	+	++	0	0	++	+++
→ Religious beliefs	++	+++	0	0	+	+++
→ Prosocial behavior	+++	+++	0	0	0	+++
Spend time with family						
→ Religious practice	++	+++	+++	+++	+++	+++
→ Religious beliefs	+	+++	+++	+++	+++	+++
→ Prosocial behavior	+++	+++	+++	+++	+++	+++
Family warmth						
→ Religious practice	++	+++	0	0	+++	+++
→ Prosocial behavior	++	+++	0	0	+++	+++
Religious beliefs						
→ Prosocial behavior	++	++	+++	+++	+++	+++

Note: +++ = positive with $p < .001$, ++ = positive with $p < .01$, + = positive with $p < .05$.

--- = negative with $p < .001$, -- = negative with $p < .01$, - = negative with $p < .05$.

0 = no relationship and not significant

4.5 Hypotheses testing

In order to test the hypotheses, the effects were examined for regression and structural equation model. The effects of causal variables on the affected variables are detailed in Table 4.25. Given this, the hypotheses are as follows.

4.5.2 Hypothesis of Regression analysis

Hypothesis 1: Those who lived with parent and grandparent, spent more time with family, had greater family warmth, had more religious practice, higher levels of religious beliefs have greater prosocial behavior, while controlling with socio-economic characteristics of youth.

This hypothesis was evidently partially confirmed. The result accepted the hypothesis that youths who spend more time with family, had greater family warmth, higher levels of religious practice, as well as higher levels of religious beliefs had greater prosocial behavior. Living with parent and grandparent, however, had a statistically significant negative impact on prosocial behavior.

4.5.2 Hypotheses of Structural Equation Modeling

Hypothesis 2: Living with parent and grandparent had the greatest positive direct effect on spending time with family, and, in turn, also had positive direct and indirect effects on family warmth, religious practice, religious beliefs, and youth's prosocial behavior.

This hypothesis was not confirmed in that living with parent and grandparent had the greatest statistically significant positive direct effect on spending time with family, family warmth, religious practice, and religious beliefs. Living with parent, however, had a significant negative direct effect on religious practice among male youths and prosocial behavior among female youths.

Hypothesis 3: Spending time with family can impact family warmth directly, and that can have both direct and indirect influence on religious practice, religious beliefs, and youth's prosocial behavior.

This hypothesis was partially confirmed in that spending time with family had a statistically significant positive direct effect on family warmth and religious practice. However, that had a non-significant positive direct effect on religious beliefs and prosocial behavior in some type of living arrangement.

Hypothesis 4: Family warmth can impact religious practice and religious beliefs directly, and that can have both direct and indirect influence on youth's prosocial behavior.

This hypothesis was partially confirmed in that family warmth had a statistically significant positive direct effect on religious practice, religious beliefs, and prosocial behavior. Nevertheless, family warmth had a statistically non-significant indirect effect on religious practice through religious beliefs for living with grandparent only model.

Hypothesis 5: Religious practice has a positive direct influence on prosocial behavior.

This hypothesis was confirmed in that religious practice had a statistically significant positive direct effect on prosocial behavior of youth.

Hypothesis 6: Religious beliefs can directly impact religious practice, and can have both direct and indirect effects on prosocial behavior.

The results accepted the hypothesis that religious beliefs had a statistically significant positive direct effect on religious practice and prosocial behavior. Religious beliefs had a statistically significant indirect effect on prosocial behavior through religious practice.

Table 4.26 Hypotheses Testing

Hypothesis	Support
Regression Model	
(1) Those who live with parent and grandparent, spend more time with family, greater family warmth, more religious practice, higher levels of religious beliefs have greater prosocial behavior, while controlling with socio-economic characteristics of youth.	Partially confirmed
Structural Equation Model	
(2) Living with parent and grandparent has the greatest positive direct effect on spend time with family, and that have a positive direct and indirect effect on family warmth, religious practice, religious beliefs, and youth's prosocial behavior.	Not confirmed
(3) Spending time with family can impact family warmth directly, and that can have both direct and indirect influence on religious practice, religious beliefs, and youth's prosocial behavior.	Partially confirmed
(4) Family warmth can impact religious practice and religious beliefs directly, and that can have both direct and indirect influence on youth's prosocial behavior.	Partially confirmed
(5) Religious practice has a positive direct influence on prosocial behavior.	Confirmed
(6) Religious beliefs can directly impact religious practice, and that can have both direct and indirect effects on prosocial behavior.	Confirmed

CHAPTER V

DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

This chapter summarizes and discusses findings from the analyses reflecting upon the model of prosocial behavior of youth. Firstly, it presents the conclusion of this study. Finally, the implications for policy and practice of the current study and recommendations for further study are addressed.

5.1 Descriptive analysis of characteristics of samples

The total sample of this study was 2,227 and most of them are females aged 15-19 years. Almost half of youth live in nuclear family and about 17% live in skipped generation family, while only 10% of youth live in extended family. Majority of youth live in family that having high level of spending time with family and about half of youth report having high level of family warmth. Considering religious concern, more than half of youth are less likely to do religious practice, while very few of them report high level of religious practice. About one-fourth report high level of religious belief, while only 8% of youth have low level of religious belief.

5.2 An investigation of the relationship between family factors, religious factors, and prosocial behavior among Thai youth

Following the linear regression results, it corroborates the previous findings that male has relatively lower prosocial behavior than female (e.g., Beutel & Johnson, 2004; Pakaslahti, Karjalainen, & Keltikangas, 2002; Suawannachort, 2005; Yodrabum, 2005). This phenomenon is attributed to the differential socialization base of gender role for social behavior. Gender may be functionally linked to socialization practices that determine prosocial behavior. Parents' disciplinary practice in child

rearing can differ noticeably between daughters and sons (Eisenberg & Mussen, 1989). Girls are prone to more co-operative and more willing to share things with others than boys (Ma, Cheung, & Shek, 1996).

By contrast to the hypothesis, surprisingly, living with parent and grandparent in the same household has negative effect on prosocial behavior. It is likely that intergenerational conflict role between parent and grandparent of socialized the grandchild often happen in the connection. As differences in attitudes, opinions, and way of thinking between two generations, these perplexity and pressure may probably lessen the desirable prosocial behavior among youth.

Regardless of family relations influence, youths who is out-of-school has lower prosocial behavior than who is still in-school. Based on primary socialization theory (Oetting & Donnermeyer, 1991), school is seen as one of three primary socialization agents—family, school, and peers for youths. School is capable of transmitting prosocial norms in consequence of the assigned duty from society to transmit certain cultural and behavioral norms.

The data also indicate that there is a high correlation between the number of household possession and prosocial behavior of youth. A possibility of explanation is that household wealth is associated with donation which is one of prosocial behavior items. For this standpoint, youths who come from relatively wealthier families do have more extra money for living and have more capacity to donate.

5.3 An examination the structural models of the predictive relationships between family factors, religious factors, and prosocial behavior among Thai youth

5.3.1 Effect of living arrangement

Results from tests of the structural path model revealed that living with parent increase a level of family relations, religiosity, and prosocial behavior of youth. Not surprisingly its importance is also found in this study. Even so, the influence of living with parent have only an indirect effect on family relations, religiosity, and

prosocial behavior. Family relations and religiosity are regarded as the mediator between living with parent and child's prosocial behavior. Living arrangement is a proxy for crucial developmental processes of the child. It is not only a single input into the production of child outcomes, but also represents a variance of the whole production process of the child (Foster & Kalil, 2007). These findings should be interpreted with reference to several reasons below.

5.3.1.1 Effect of living arrangement on family relations

In male model, there is a positive relationship between living with parent only and spend time with family, while there is a negative relationship between living with grandparent and spend time with family. Normally, male youth are less likely to spend time with family compared to female youth. Different from male youth, whether female youth live in any kinds of living arrangement, they have no difference in terms of time spent with family because Thai culture expect that girls have to do the household shore and take care of their family. Also, parent is the strongest and most powerful socialization agent in the family member to control and shape their children's behavior. Thus, those male youth who live with parent only tend to closer with their parent than those who live with grandparent. Parent seems to have more activities with their children than the grandparent have.

This research also shows the importance of parental existence increases family cohesion. The results confirm that parental presence in the household makes greater family warmth. Previous research revealed that comparing to young adult college students in stepfamilies, individuals from intact, biological families were found to have more secure attachment to their parents in terms of paternal and maternal care (Amato & Keith, 1991). The influence of living arrangement is mainly on account of the parental control and involvement provided by two-parent families. Because two-parent families have more resources, spend more time with their children, and tend to encourage involvement in prosocial activities (McNeak, 1995).

5.3.1.2 Effect of living arrangement on religious practice

The results show that, surprisingly, male youths who have parent and grandparent living in the same roof have less religious practice. In general,

grandparent is the one who has higher religiosity level and tend to more participate in religious activities, such as offering food and gift to monk. In case of extended families, parent and grandparent can be the representative of the family to participate in the religious activities, leading to lessen the role of children and youth to participate in such activities above.

5.3.1.3 Effect of living arrangement on prosocial behavior

Consistent with expectations that living arrangement plays the role in youth's behavior only in terms of indirect effect. With regard to theoretical considerations, causal structure of the linkage between living arrangement and various mediators, intra-familial processes determine child outcomes rather than a direct effect on child outcomes (Institute for Youth Development, 2000; Wise, 2003). Particularly, intra-familial relations act as mediators of the living arrangement and child's behavior.

Considering the indirect relationship between living arrangement and prosocial behavior, having parent could be important as children are thought, motivated, socialized, and cared to the extent that such prosocial behavior have shown that are less easily borne by without parent. Particularly female, youth who live with parent only tend to have higher prosocial behavior. This result is supported by many previous researches that living with parent can create more prosocial behavior among youth. In Thai context, parents have the crucial role to cultivate the moral and values among youth. Parents can support and encourage youth to make a good moral and values. Thai parents normally expect their girls having a great moral, values, and behaviors in order to make the girl can take care of themselves as well as their family in the future.

Grandparents' actions within the family systems have wide-ranging influence grandchildren's outcomes in several patterns, i.e. social, emotional, cognitive, and identity development, behavior, and family relations. Grandparent can indirectly impact grandchildren by intervening in grandchildren-parent relationships, for example, providing role models and acting as a source of support in terms of advice and information of child-rearing skills given to parents (Tomlin, 1998). All of these factors may generate both positive and negative effects to children. The hypothesis that living with grandparent has a significant positive influence on their

grandchildren's prosocial behavior, family relations, and religiosity would not be supported. Surprisingly, living with grandparent was unrelated to religiosity and prosocial behavior. Even if some have posits that grandparents do matter in the development of positive outcomes in children (e.g. Jackson, Yorgason, & Walker, 2009; Stolba & Amato, 1993).

Contrary to living with parent, living with grandparent had very little influence on the causal relationship. Living with grandparent was associated neither directly nor indirectly with youths' prosocial behavior and religiosity. Comparing with parent, grandparent has less influence on their children's subjective well-being. Previous study in Thailand found that grandparent cannot be substitute for parent in terms of socialization and that this effect holds true across all level of socioeconomic status (Mahaarcha & Kittisuksathit, 2009). Nevertheless, the results surprisingly show the negative relationship between living with parent and grandparent and prosocial behavior among female youth. The reason might be that the conflict role between parent and grandparent. Previous research about Thai extended family show that extended family tends to have higher conflict among family members (Na Manorom, 1991). Generally, parent and grandparent have different attitudes, opinions, and behaviors that can make the different role and style on taking care and socializing children and youth in the household. Different role and style of taking care and socializing might create the stress and confusion among youth, leading to make lower prosocial behavior among youth, especially female youth who are highly expected by their adults in Thai families.

5.3.2 Effect of spend time with family

Previous study in 1998, parents' report of youths' helpfulness is greater for youths who share more time and activities with the parents (Eberly & Montemayor, 1998). Noticeably, given the direct effect in this study, time spent with family is related to prosocial behavior among male youths only. In a sense, male youth generally going out and spend more time with their peers rather than with parent, so that the one who stay with family in the household prone to close with their family member and then reported higher level in prosocial behavior.

Note, however, that sufficient time with family is related to behavior indirectly mediated by family warmth for both gender. On the one side, family warmth is confirmed as more strength determinants of desirable behavior. On the other side, sufficient time staying with family alone may not matter much comparing to family warmth. Not dealing only with physical connectedness, but what is more crucial is emotional and psychological connectedness. The value of spending quality time interacting personally with their children and fully engaged in an activity together is the key to develop a stronger bond. Youth particularly need a chance to voice their thoughts and feelings.

Obviously, spend time with family is strongly associated with religious practice and belief. The sources behind the development of religious involvement in youth are several, though parents and their own religious practices without doubt constitute the strongest impact (Regnerus, Smith, & Fritsch, 2003). Religious socialization tends to occur in families characterized by considerable warmth, closeness and a sense of connection (Mark, 2006).

5.3.3 Effect of family warmth

Another major finding in this study emphasizes the influences of family cohesion on prosocial behavior. Naturally, support for the assumption that warm and supportive socializers would bring up prosocial children is mixed. It has sometimes proved no or weak relation between parental warmth and youth's prosocial responding, empathy, or sympathy. Some investigators found the evidence that a positive relationship between an index of parental warmth support and youth's prosociality (Eisenberg, Fabes, & Spinrad, 2006).

A youth's family relations is more crucial than living arrangement, in spite of living arrangement does have some influence on prosocial behavior. These results imply that not just living arrangement that should be treated as a main concern of family values. What should be a priority is family relations quality. Several psychological theories have conventionally assumed that values, standards and behavioral patterns are conveyed via parent-child relationships (Bandura, 1991). The role of family ties contributes to the internalization of norms for conventional behavior. The essence of internalization of norms, conscience, or superego thus lies in

parental attachment. Youth who involved in family relationship tend to conform to the social norms due to deviation threatens the relationship (Hirschi, 1969).

As the main concept of attachment theory describes the form of attachment that develops during the childhood and years of life which have an important influence on emotional development and provides a template for the child when they become an adult. Attachment is regarded as a close emotional relationship characterized by mutual affection and an intention to maintain proximity, in other word by emotionally and physically close (Bowlby, 1969). This theory can predict a pathway of parent and child behaviors by develop internal representations of parent behavior and afterwards imitate themselves (Bryant & Elder, 2002).

Family socialization plays a powerful functional role through the strength of the family bond and uses those bonds to convey prosocial norms. Just as notable is this family bond of concern, however, is not only related to love and support, but also still up to each individual's willingness to accept and adopt values and norms from the family, and therefore to perform consequently (Oetting & Donnermeyer, 1991). Recent researches has demonstrated associations between the characteristics of family relations and level of religiosity of young people, found characteristic of supportive and challenging families have positive relationship with higher levels of religiosity of adolescents.

Furthermore, religious belief is affected by family warmth. Prior studies found that being good parent contributes to not only providing supportive, nurturing, and goal-directed environment, but also children are influenced by beliefs deeply rooted within a particular religious tradition and better parent-child relationship tends to transmit their religious beliefs (Mark, 2006; Schmidt, 2003).

5.3.4 Effect of religious practice

One of the crucial findings refers to the determinant of religiosity on prosocial behavior. Contrary to some popular images about no religious affiliation among youth, religion plays a significant role in youths' lives and development (Erickson, 1992; Regnerus, Smith, & Fritsch, 2003). The present study highlights the direct magnitude of religious practice along with both direct and indirect magnitude of religious belief on child's prosocial behavior. Religion works as a form of social

capital (King & Furrow, 2004), acts as a source of social control (Batson et al., 1989), encourages positive reinforcement for prosocial behavior (Ellison, 1992), and punishment in the event of lack of altruism (Hardy & Carlo, 2005). As a result of religious function, religiosity provides youth with moral directives to lead their decisions and behaviors (Smith, 2003). Given most religious doctrine have teaching that stress care and compassion with others and the significance of performing altruistic acts, religiosity is a strong positive related to youth prosocial behavior (Hardy & Carlo, 2005).

Similarly to previous researches in western contexts, religiosity is a significant predictor of altruism, sympathy, helping, and other prosocial behaviors (e.g., Markstrom, Huey, Stiles, & Krause, 2010; Hardy & Carlo, 2005). Religious youths are related to more frequent volunteer work, and spent more time on extracurricular activities (Trusty & Watts 1999). Religious youth are less likely to engage in risky behaviors, e.g., smoking, drugs, and alcohol use (Schneider, Rice, & Hoogstra, 2004). In addition to previous studies in Thailand (e.g. Center for the Promotion of National Strength on Moral Ethics and Values, 2008; Yodrabum, 2005), suggest a general link between Buddhist life style (following the religious teaching in daily life) and responsibility behavior for themselves and family among students.

5.3.5 Effect of religious belief

However, the present study show that not all factors were of equal essential in predicting prosocial behavior; when all predictors are considered simultaneously, religious belief emerges as the strongest total pathway through which each predictors influence prosocial behavior. Due to following individual's religious commitment that internally guides individual's behavior rather than gaining more social and personal rewards, intrinsic religiosity may better predict helping behavior than extrinsic religiosity (Johnson, 2009). Religious belief system stimulates youth to act by motivating youth behavior directly or push promptly toward conformity with social and legal norms or significance others (e.g., family and friends) who hold such conformity standards (Bahr, Hawks, & Wang, 1993; Smith, 2003).

Similarly to prior research of religious concern among youth, religious people have positive attitudes toward moral issues and prosocial value, together with

involving in moral and socially desirable activities (e.g. service, volunteerism, and helping behavior) as well (e.g., Shah, 2004; Youniss, McLellen, & Yates, 1999). It also appears from the results in the literature that self-religiosity was the only predictor of moral behavior of youth. Youths' religious orientation was the best contributor to their moral behavior (Shah, 2004).

Philosophical notion of prosocial behavior mostly based on religious doctrine (Eisenberg, Fabes, & Spinrad, 2006). For Buddhists, dharmic principle of the Four Immeasurables, called the Four Brahma Viharas, is a series of four Buddhist virtues and meditation practices are taught a form of meditation that cultivate wholesome attitude toward all sentient beings. Two of them; loving-kindness or benevolence (Pāli: *metta*) and compassion (Pāli: *karuna*) signify to the attitude toward all sentient beings have happiness and be free of suffering. Metta is a term of tender, affection, and care for others and yourself, but not in terms of passionate or romantic love. Karuna symbolizes for the empathy and being able to see others' position and caring for it (Buddha Dharma Education Association Inc., 2012). This dharmic principle is the one of Buddhism's core beliefs that nurture altruism thought for Buddhists that influences on their religious practice and prosocial involvement.

In this study, religion belief works through to shape youth behavior by the mechanism of religious activities. Religious practice is considered as the mediator of religious belief and prosocial behavior. The proven fact that religious practice plays an important role in youth's prosocial behavior confirms in this study. Obviously, the highest degree of prosocial behavior of children is due to their religious practice. Buddhist practice, specifically offering, is highly associated and overlapped with prosocial activities. Giving (Pāli: *dāna*) is the practice of cultivating generosity by developed through the notion that giving so as to reborn in happy states and the availability of material wealth and vice versa. Buddhists believe that giving without in quest of anything in return brings about greater spiritual wealth. Ultimately, "the via positive" outlines the virtues essential to reach ultimate happiness (*Nirvana*), including giving (Pāli: *dāna*), loving kindness (Pāli: *metta*), sympathetic joy (Pāli: *mudita*), and compassion (Pāli: *karuna*) (Eisenberg, Fabes, & Spinrad).

5.3.6 Combined effect of family and religious factors

More surprisingly, in contrast with direct effect, the results of this study show solely indirect influence of living arrangement on religious practice and religious belief through family relations, especially living with parent only. This finding shows influential family relations influence on religious practice and belief. Parent served as role model not only through direct interactions with their children, but also through the mindset and behavior. Children feel strong emotional connectedness to their parent which may turn to trust and conformable. Being the one of significant others, parent who holds standards and lifestyle pattern may guide and stimulate child to follow the religious activities and affiliation in which family members engage in together.

Youths' spirituality is mostly determined by parents' spirituality. Parent's spiritual beliefs are related to the teen's spiritual practices (Chamratrithirong et al., 2010). Children will absorb parents' mindset and practice. As a matter of fact, children whose parent is warm and committed may do greater religious belief and practice, no matter whom children stay with. Living arrangement per se does not significantly predict child's level of religiosity. It should be noted, however, that nuclear families may result in more family togetherness as a parental presence, relative to skipped generation families. In such a case, living with parent acts as a key of better family relations, in turn, thereby religiosity of children is vigorously promoted by family relations.

There have been claim about the linkage between attachment to others and moral belief. Living arrangement had no direct influenced on belief in law. The findings of this study appears to be consistent with Hirschi (1969) and Sokol-Katz, Dunham, and Zimmerman (1997) conclusion that the nature of the family relationship that is key to socialization of the child rather than only living arrangement.

Structural Equation Models indicate that the family relations and religiosity could predict the prosocial behavior mutually. Previous research findings of spirituality and health risk behavior among Thai youths has revealed that the influence of spirituality on teen behaviors seems to be complex in terms of direct and indirect way and related to intergenerational relations as well (Chamratrithirong et al., 2010). Normally, religious identity of youth develops within the family context. Thus, it is unsurprising that religious practice and family processes are often related to each other

(Wilcox, 2001). Without a doubt, family has the strongest impact on religious involvement in youth (Regnerus, Smith, & Fritsch, 2003). The researches of child rearing practice in Thailand revealed that caring behavior is predicted by situational antecedent characteristics (e.g., surrounding people support, perceived norms, role model from significance others, Buddhist practice) rather than psychological antecedent characteristics (e.g., Suawannachort, 2005; Watcharatanin, 2003; Yodrabum, 2005).

According to “Thai family matters project: Youth alcohol use and risky behavior in Bangkok” noted that:

If parents are religious persons, child will absorb those things. If child watches their parents behave good, child will follow them. Likewise, if child stays in trouble home, or a home surrounded by risky context or all vices, those may cause a problem child. (Srichart, 2012, p.12)

A troubled home life may cause youth to struggle with a crisis state that needs care and understanding. Given all this, sufficient time for family member, the warmth of family, religious practice, and religious beliefs might be better at producing well-behaved child.

5.4 Conclusion

The purpose of this research is to explore the influence of living arrangement, family and religion factors on prosocial behavior of youth. The particular focus is to explain the role of family relations and religiosity as a mediating psychosocial factor between living arrangement and prosocial behavior.

Whatever type of living arrangement, the relationship among latent variables (i.e., family relations and religiosity) showed an identical or same pattern. In other word, the causal relationships of family relations and religiosity on prosocial behavior responding of youths repeat to the living with parent model. To sum up, living with parent only, living with grandparent only, and living with parent and grandparent illustrate the similar pattern and magnitude of the causal relationship within the latent predictors. The finding has obviously proved living arrangement plays a little part in the relationship.

As noted above, this finding recognize that living arrangement per se plays some role as a main effect, but it serves as a crucial context for everything that occurs in youths' lives as well. The association between living with parent and prosocial behavior was mediated by family relations and religiosity. The indirect path reflects the idea that having parent contributes to not only providing supportive, nurturing, and cohesion, but also children are influenced by beliefs deeply rooted within a particular religious tradition led to better child outcomes. It can be said that nuclear families is the best living arrangement which can provide the best youth's outcome.

As expected, family relations had a strong direct influence on religiosity and prosocial behavior. Also, family relations had positive indirect influence on prosocial behavior via religiosity. This meant that better family relations led to greater prosocial behavior via religiosity. Several recent studies of youth behavior suggest that family relations is crucial to understanding child outcomes in the household. The arguments that parental or grandparental existence increase family relations and religiosity, and thus lead to greater prosocial behaviors are partially confirmed. The results in the model do suggest that no matter who children live with, the most importance is that sense of religiosity will be enhanced by better cohesion in the family which lead to greater level of prosocial behavior.

There is no direct effect of living arrangement upon religiosity of youth. Interestingly, religiosity was the most robust direct predictive of greater prosocial behavior. The influence of religiosity was twice as strong as direct influence on prosocial behavior than was family relations. One interpretation of these findings is that living arrangement does not impact the effect of religiosity in youth. A final possibility is that living arrangements just do not matter much for the youth's religiosity in this study, while religious per se do matter for youth. In that sense, religiosity has a positive impact upon the prosocial behavior of an individual.

5.5 Implications for policy and practice

Many directions for policy implementation are proposed. The findings of the current study have pinpointed living with parents that relate to youth's prosocial behavior. Since single-parent families or no parents families may possibly result in

leaving the youths feeling isolated and lonely. Consequently, designers of family support program should concern about youth who do not live with parent.

To alleviate social crisis in Thailand, a lack of moral concern should be drawn. In psychology, national development and social change have to be a result of behavioral characteristics of new generations. Family is the first and most vital starting point. Several previous studies in Thailand found love oriented and reasoning oriented child rearing practices as well as good models of desirable behaviors are significant antecedents of moral behavior (Bhanthumnavin, 2010). A series of prior researches, correspond to empirical finding in this study, support our proposition about intensify relations within family will enhance prosocial behavior of youths.

In terms of policy implications, it points to the significance of maintaining family ties between parent and child. Nowadays, it is probably hard to promote the parental care as they may not have enough time with their children. A long-term practical implementation for family relations should promote in the early stage of children. The possible strategy for promoting substitute parental care is that family-friendly child care program in the workplace should be more emphasized in modern working families. A family-friendly program is family-centric program which emphasis on parent involvement and participation in the care center, and performs by the premise that families are the center of children's lives (American Business Collaboration, 2004). With the true collaboration between families and related agencies (e.g., organization, workplace, school, community), the child well-being is regarded as the main focus. Practically, government may encourage by using tax reduction strategies for the employers that launch the child care nursery scheme.

In a sense, religiosity of youth were developed from various domains, i.e., childhood training, religious schooling, cognitive ability, psychodynamic need, parenting style, role models, family life cycle, and background demographics (Gunnose & Moore, 2002). As regards the underlying relations of religiosity and prosocial behavior of youth, this study does suggest religious-oriented socialization can benefit the child outcomes. This paper draws attention to the need for practitioner to reaffirm the awareness of religion. Repeatedly encouraging young people to take part in religious activities and launching the program related to religion to ensure that at least they recognize and aware of it.

School may hold Buddhist activities such as dharma talks or offering Buddhist courses on dharma every Friday afternoon classes. Many possible sources of socialization agents in Thai contexts, e.g. Sunday Buddhist school, Buddhism-oriented school, or even Buddhist website. Buddhism-oriented school is a normal school system which applies the Buddhist teachings to administer the school and develop the learners by integrating the concept of three studies; (1) morality (good behavior/discipline of living toward ourselves and others) (2) concentration (mental development, vigorous and tranquil mind) (3) wisdom (correct knowledge, thinking capacity, and solving problems wisely) (Suusandsuk & Rattanaphan, 2003). Engaged local people (e.g. parents, teachers, school boards, religious leaders, administrators) can lend a hand in responding to the program. These key leaders take action within the communities in supporting and to monitor the programs. The wide range of activities can be recreation programs mixed with religious content in order to attract youths. Additionally, due to the easily accessible and available 24 hours, Buddhist web pages may contain doctrine and storytelling in terms of eLibrary, audio visual media, and webboard. Thus, ministry of education may collaborate with department of religious affair launch and promote these currently ongoing programs.

5.6 Recommendations for further study

In accordance with social learning theory derived from the work of Albert Bandura (1977), one's behavior both impacted and is impacted by the environment, person's behavior, and personal qualities, or called reciprocally determinism in short. In addition, observing at a single point in time may perhaps cause an underestimate of the influence of continuous family experiences and child's outcome. The future researches may collect the additional information about timing or duration of living how long do parent and/or grandparent raise the children. Also, researchers should add the information about parenting style, so that it may reflect the influence of socialization for individual. Furthermore, longitudinal studies are suggested to study the causal relation of family social environment and young people's behavior.

In future studies, researchers should add predictors involving other social influences, such as peers and school discipline influence on prosocial involvement.

Given the fact that peers are one of the most factors that impact the youth's development, peer pressure is able to encourage ones to change their attitude, value, together with behaviors in order to conform to group norms. It would be useful to study in cross-cultural studies and other religions. A comparative research from different setting can help us better understand the nature of causal relationship of family, religion, and prosociality across cultures. Religion is significance domains in all cultures and their potential impact on behavior, particularly among youth, is seldom explored. This study recommends considering religion as one of an essential component in a wide range of young people's behaviors. Researcher probably may use different research methods, for example, naturalistic observation, peer rating, etc.

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APPENDIX



สสว.
(แบบแจงนับ)

ชุดที่.....ในจำนวน.....ชุดของครัวเรือนนี้

การสำรวจสถานะทางสังคมและวัฒนธรรม พ.ศ. 2551

1. ภาค.....จังหวัด.....

2. อำเภอ/เขต.....ตำบล/แขวง.....

3. บ้านเลขที่.....ถนน.....ตรอก/ซอย.....

4. ในเขตเทศบาล ED.....BLK.....
นอกเขตเทศบาล ED.....หมู่ที่.....ชื่อหมู่บ้าน.....

5. ลำดับที่ชุมชนอาคาร/หมู่บ้านตัวอย่าง.....

6. เดือน..... พ.ศ. 2551

7. ลำดับที่ครัวเรือนตัวอย่าง.....ประเภทส่วนบุคคล

8. จำนวนสมาชิกในครัวเรือน **ชั้นแจงนับ**.....คน

9. ผลการแจงนับครัวเรือนตัวอย่างนี้ (บันทึกรหัส)

REG	CWT					1-3
AMP	TMB					4-7
AREA	ED					8-11
	BLK_VIL					12-13
	PSU_NO					14-17
	MONTH_YR			5	1	18-21
	HH_NO			1	1	22-24
	MEMBERS					25-26
	ENUM					27-28

ได้ข้อมูล		รหัส	ไม่ได้ข้อมูล		รหัส
ชั้นนับจด	ชั้นแจงนับ		ชั้นนับจด	ชั้นแจงนับ	
1. เป็นครัวเรือนตัวอย่าง 1.1 มีครัวเรือนอาศัยอยู่	แจงนับได้	11	1. เป็นครัวเรือนตัวอย่าง	ไปสามครั้งไม่พบ	21
	รื้อถอน ไฟไหม้	12		ผู้ตอบสัมภาษณ์	22
	เป็นบ้านว่าง	13		ไม่ให้ความร่วมมือ	23
	เป็นบ้านว่าง	14		หาบ้านไม่พบ	23
	มีครัวเรือน (แจงนับได้)	15			
2. ไม่เป็นครัวเรือนตัวอย่าง (ครัวเรือนใหม่อยู่แทน ครัวเรือนเดิมที่เป็นตัวอย่าง)	แจงนับได้	16	2. อื่น ๆ (ระบุ)		24

แจงนับวันที่.....เดือน..... พ.ศ. 2551

บรรณาธิการและลงรหัสวันที่.....เดือน..... พ.ศ. 2551

ชื่อตัว - ชื่อสกุล.....

ชื่อตัว - ชื่อสกุล.....

พนักงานแจงนับ

พนักงานบรรณาธิการและลงรหัส

ลายมือชื่อ.....ผู้ตรวจ

(.....)

ตำแหน่ง.....

ประโยชน์ที่ประชาชนจะได้รับ

- หน่วยงานภาครัฐนำข้อมูลที่แสดงสถานะทางสังคมไทย เช่น การเข้าร่วมกิจกรรมทางศาสนา คุณธรรม จริยธรรม และพฤติกรรมทางสังคม เป็นต้น ไปใช้กำหนดนโยบายและวางแผนการปฏิบัติงาน เพื่อให้คนในสังคมมีความสุข เช่น
 - ส่งเสริมค่านิยมของการประพฤติตนเป็นคนดี และยกย่องผู้ประพฤติให้เป็นแบบอย่างแก่คนในสังคม
 - ส่งเสริมและระดมทุนให้ประชาชนมีคุณธรรม จริยธรรมการเข้าร่วมกิจกรรมทางศาสนาของประชาชน
 - จัดกิจกรรมที่กระตุ้นให้คนในสังคมมีส่วนร่วมในการจรรโลงวัฒนธรรมไทย

2 1 REC_NO 31 ตัวอย่างการเขียนตัวเลข 1 2 3 4 5 6 7 8 9 0

ตอนที่ 1 ลักษณะทั่วไปของสมาชิกในครัวเรือน (ถามทุกคน)							
ลำดับที่	ชื่อ-นามสกุล	ความเกี่ยวพันกับหัวหน้าครัวเรือน	เพศ	อายุ	บันทึกลำดับที่ของบิดา/มารดา/คู่สมรส ของ...(ชื่อ)...จากสดมภ์ F1		
		บันทึกรหัส หัวหน้าครัวเรือน..... 1 ภรรยาหรือสามี..... 2 บุตรที่ยังไม่สมรส..... 3 บุตรที่สมรสแล้ว..... 4 บุตรชาย บุตรสะใภ้..... 5 บุตรของบุตร..... 6 พ่อ แม่ พ่อแม่ของคู่สมรส..... 7 ญาติอื่น ๆ..... 8 ผู้อาศัยและคนรับใช้..... 9	บันทึกรหัส ชาย..... 1 หญิง..... 2	บันทึก อายุเต็มปี (ถ้าต่ำกว่า 1 ปี บันทึก '0' ถ้ามากกว่า 99 ปี บันทึก '99')	บิดา	มารดา	คู่สมรส
F1	F2	F3	F4	F5	F6	F7	F8
		<input type="checkbox"/>	<input type="checkbox"/>				
		<input type="checkbox"/>	<input type="checkbox"/>				
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		<input type="checkbox"/>	<input type="checkbox"/>				
		<input type="checkbox"/>	<input type="checkbox"/>				

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ตอนที่ 1 ลักษณะทั่วไปของสมาชิกในครัวเรือน (ต่อ)			
(ตามเฉพาะผู้ที่มีอายุตั้งแต่ 13 ปีขึ้นไป)			
การศึกษา		สถานภาพสมรส	ภาวะการทำงาน
"...(ชื่อ)...กำลังเรียนอยู่หรือไม่"		"...(ชื่อ)...จบการศึกษาสูงสุดระดับใด"	
บ้านที่กรหัส	บ้านที่กรหัส	บ้านที่กรหัส	บ้านที่กรหัส
กำลังเรียน..... 1	ไม่เคยเรียน..... 1	โสด..... 1	ข้าราชการ/พนักงานรัฐวิสาหกิจ..... 1
ไม่เรียน..... 2	ก่อนประถมศึกษา..... 2	สมรส..... 2	พนักงานลูกจ้างเอกชน..... 2
	ประถมศึกษา..... 3	ม้าย..... 3	ค้าขายประกอบธุรกิจส่วนตัว..... 3
	มัธยมศึกษาตอนต้น..... 4	หย่า..... 4	เกษตรกร..... 4
	มัธยมศึกษาตอนปลาย	แยกกันอยู่..... 5	รับจ้างทั่วไป/กรรมกร..... 5
	สายสามัญ..... 5	เคยสมรสแต่ไม่ทราบสถานภาพ..... 6	นักเรียนนักศึกษา..... 6
	สายอาชีพ..... 6		แม่บ้าน/ไม่ได้ประกอบอาชีพ..... 7
	ปวส. ปวท. อนุปริญญา..... 7		อื่น ๆ (ระบุ)..... 8
	ปริญญาตรี..... 8		
	สูงกว่าปริญญาตรี..... 9		
	อื่น ๆ (ระบุ)..... 10		
F9	F10	F11	F12
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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42	43	45	46

ตอนที่ 3 การยอมรับพฤติกรรมทางสังคม (ตอบด้วยตนเอง)
 (ถามเฉพาะผู้ที่มีอายุตั้งแต่ 13 ปีขึ้นไป)

"...(ชื่อ)...ยอมรับพฤติกรรมเหล่านี้ได้มากน้อยเพียงใด"

บันทึกรหัส

- รับได้..... 1
- รับไม่ค่อยได้..... 2
- รับไม่ได้เลย..... 3
- เลย ๆ ไม่มีความเห็น..... 4

พูดภาษา ไทยคำฝรั่งคำ	ใส่เสื้อสายเดี่ยว เกาะอก เปิดหน้าท้อง นุ่งกางเกงเวดตัว	แสดงพฤติกรรม ไม่สุภาพในที่สาธารณะ เช่น ส่งเสียงดัง ใช้วาจาไม่สุภาพ	แสดงออก ทางเพศ อย่างเปิดเผย	ชายมี เพศสัมพันธ์ ก่อนแต่งงาน	หญิงมี เพศสัมพันธ์ ก่อนแต่งงาน	ชายหญิง อยู่ด้วยกัน โดยไม่ แต่งงาน	ผู้ชาย ทำตัว เป็นผู้หญิง	ผู้หญิง ทำตัว เป็นผู้ชาย	ชาย รักร่วมเพศ	หญิง รักร่วมเพศ	ชายหญิงมี เพศสัมพันธ์ ก่อนอายุ 15 ปี
F29	F30	F31	F32	F33	F34	F35	F36	F37	F38	F39	F40
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
70	71	72	73	74	75	76	77	78	79	80	81

ตอนที่ 4 คุณธรรม - จริยธรรม (ตอบด้วยตนเอง)
(ตามเฉพาะผู้ที่มีอายุตั้งแต่ 13 ปีขึ้นไป)

"ในรอบปีที่ผ่านมา..(ชื่อ).. ได้ทำสิ่งต่อไปนี้บ่อยครั้งเพียงใด"

บันทึกรหัส

ทำ

ทุกครั้งที่มีโอกาส..... 1

ส่วนใหญ่..... 2

บางครั้ง..... 3

น้อยครั้ง..... 4

ไม่ทำ..... 5

ไม่มีโอกาสที่จะทำ..... 6

ให้ความช่วยเหลือ คนที่ต้องการความช่วยเหลือ แม้ไม่ใช่ญาติ	ตอบแทน ผู้มีพระคุณ หรือช่วยเหลือเรา	ยอมรับผิด และขอโทษในความผิดที่ทำ หรือมีส่วนรับผิดชอบ	ให้โอกาสผู้อื่น ก่อนตัวคุณเอง	ยกโทษ และให้อภัยอย่างจริงใจ ต่อผู้ที่สำนึกผิด	แฉงคิว	ทิ้งขยะ ในที่สาธารณะ	หาความรู้ เพิ่มเติม
F41	F42	F43	F44	F45	F46	F47	F48
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

82 83 84 85 86 87 88 89

8

ตอนที่ 4 คุณธรรม - จริยธรรม (ต่อ) (ตอบด้วยตนเอง) (ตามเฉพาะผู้ที่มีอายุตั้งแต่ 13 ปีขึ้นไป)								
"ในการดำรงชีวิตทุกวันนี้...(ชื่อ)...มีพฤติกรรมเหล่านี้บ่อยครั้งเพียงใด"					ในรอบปีที่แล้ว			
ทำ บันทึกหัส					บันทึกหัส			
ทุกครั้งที่มีโอกาส..... 1					"... (ชื่อ)... ได้เข้าร่วมกิจกรรม ที่เป็นประโยชน์ต่อชุมชน/หมู่บ้าน เช่น ปลูกป่า ช่วยคนเดือดร้อน กิจกรรมรณรงค์ต่อต้านยาเสพติด บ้างหรือไม่"		"... (ชื่อ)... ได้บริจาคทรัพย์/ วัสดุอุปกรณ์/อาหาร เพื่อช่วยเหลือเดือดร้อน บ้างหรือไม่"	
ส่วนใหญ่..... 2					บันทึกหัส		บันทึกหัส	
บางครั้ง..... 3					เข้าร่วม		ทำ	
น้อยครั้ง..... 4					ประจำ..... 1		ประจำ..... 1	
ไม่ทำ..... 5					บางครั้ง..... 2		บางครั้ง..... 2	
ไม่มีโอกาสที่จะทำ..... 6					ไม่ได้เข้าร่วม..... 3		ไม่ได้ทำ..... 3	
ไม่มีกิจกรรมในชุมชน..... 4					ไม่มีทำกิจกรรมในชุมชน..... 4		ไม่ได้ทำ..... 3	
ไม่ทราบว่ามีกิจกรรมในชุมชน..... 5					ไม่ทราบว่ามีกิจกรรมในชุมชน..... 5		ไม่ได้ทำ..... 3	
ใช้จ่ายในการ รับประทานอาหาร ร้านที่มีราคาแพง	ใช้จ่ายในการ ตัด/ซื้อเสื้อผ้าใหม่	ใช้จ่ายในการซื้อของใช้ (กระเป๋ารองเท้า นาฬิกา ฯลฯ) ที่มียี่ห้อดัง	ใช้จ่ายเงิน ฟุ่มเฟือย	เก็บออมเงิน	F54	F55		
F49	F50	F51	F52	F53	F54	F55		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		
90.	91	92	93	94	95	96		

ตอนที่ 5 สุขภาพกาย/ใจ (ตอบด้วยตนเอง) (ถามเฉพาะผู้ที่มีอายุตั้งแต่ 13 ปีขึ้นไป)			ตอนที่ 6 ค่านิยมของวัยรุ่นไทย (ถามเฉพาะผู้ที่มีอายุตั้งแต่ 13 - 24 ปี)					
"ปัจจุบัน...(ชื่อ)... มีสุขภาพกาย อยู่ในระดับใด" (สเกล 0-10)	"ปัจจุบัน...(ชื่อ)... มีความสุข อยู่ในระดับใด" (สเกล 0-10)	"ปัจจุบัน...(ชื่อ)... คิดว่าคนในครอบครัว ใช้เวลาแก่กัน มากเพียงพอหรือไม่"	"โดยปกติ...(ชื่อ)...ได้มีพฤติกรรมต่อไปนี้หรือไม่"					
			เห็นด้วย	นอนดึก ตื่นสาย	เล่นการพนัน สูบบุหรี่ ห่วย บอล	เที่ยวผับ/ สถานเริงรมย์	เที่ยวกลางคืน	เล่นเกมส์ คอมพิวเตอร์
บันทึกผล	บันทึกผล	บันทึกผล	บันทึกผล	บันทึกผล	บันทึกผล	บันทึกผล	บันทึกผล	บันทึกผล
สุขภาพแย่มาก..... 0	ไม่มีความสุขเลย..... 0	เพียงพอ..... 1	มี					
1	1	ไม่เพียงพอ..... 2	ทำประจำ..... 1					
2	2	อยู่คนเดียว..... 3	ทำบางครั้ง..... 2					
3	3		ไม่มี..... 3					
4	4							
5	5							
6	6							
7	7							
8	8							
9	9							
สุขภาพดีมาก..... 10	สุขมากที่สุด..... 10							
F56	F57	F58	F59	F60	F61	F62	F63	F64
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
97	99	101	102	103	104	105	106	107

10	<div style="border: 1px solid black; display: inline-block; padding: 2px;">2</div> REC_NO 31									
ตอนที่ 6 ค่านิยมของวัยรุ่นไทย (ต่อ) (ถามเฉพาะผู้ที่มีอายุตั้งแต่ 13 - 24 ปี)					ตอนที่ 7 สุขภาพจิตคนไทย (ตอบด้วยตนเอง) (ถามเฉพาะผู้ที่มีอายุตั้งแต่ 15 ปีขึ้นไป)					
"โดยปกติ...(ชื่อ)... ได้มีพฤติกรรมต่อไปนี้หรือไม่" บันทึกรหัส มี ทำประจำ..... 1 ทำบางครั้ง..... 2 ไม่มี..... 3					"ในช่วง 1 เดือนที่ผ่านมาจนถึงปัจจุบัน...(ชื่อ)...ได้สำรวจตัวเอง และประเมินเหตุการณ์ อารมณ์ ความคิดเห็น และความรู้สึกของท่านว่าอยู่ในระดับใด" บันทึกรหัส ไม่มีเลย..... 0 เล็กน้อย..... 1 มาก..... 2 มากที่สุด..... 3					
อ่านหนังสือ	ทำงานบ้าน	เล่นกีฬา	เล่นดนตรี/ ร้องเพลง	เข้าร่วมกิจกรรม เสริมสร้างความรู้	รู้สึก พึงพอใจ ในชีวิต	รู้สึก สบายใจ	รู้สึกเมื่อนายท้อแท้ กับการดำเนินชีวิต ประจำวัน	รู้สึก ผิดหวัง ในตัวเอง	รู้สึกว่า ชีวิตมีแต่ ความทุกข์	สามารถทำใจยอมรับได้ สำหรับปัญหาที่ยากจะแก้ไข (เมื่อมีปัญหา)
F65	F66	F67	F68	F69	F70	F71	F72	F73	F74	F75
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
108	109	110	111	112	32	33	34	35	36	37

ตอนที่ 7 สุขภาพจิตคนไทย (ต่อ) (ตอบด้วยตนเอง) (ถามเฉพาะผู้ที่มีอายุตั้งแต่ 15 ปีขึ้นไป)									ผู้ตอบสัมภาษณ์
"ในช่วง 1 เดือนที่ผ่านมาจนถึงปัจจุบัน...(ชื่อ)...ได้สำรวจตัวเอง และประเมินเหตุการณ์ อารมณ์ ความคิดเห็น และความรู้สึกของท่านว่าอยู่ในระดับใด"									บันทึกรหัส ตอบเอง..... 1 ผู้อื่นตอบแทน..... 2
บันทึกรหัส ไม่เลย..... 0 เล็กน้อย..... 1 มาก..... 2 มากที่สุด..... 3									
มั่นใจว่าจะสามารถควบคุมอารมณ์ได้ เมื่อมีเหตุการณ์คับขันหรือร้ายแรงเกิดขึ้น	มั่นใจที่จะเผชิญเหตุการณ์ร้ายแรงที่เกิดขึ้นในชีวิต	รู้สึกเห็นอกเห็นใจเมื่อผู้อื่นมีทุกข์	รู้สึกเป็นสุขในการช่วยเหลือผู้อื่นที่มีปัญหา	ให้ความช่วยเหลือแก่ผู้อื่นเมื่อมีโอกาส	รู้สึกภูมิใจในตนเอง	รู้สึกมั่นคงปลอดภัยเมื่ออยู่ในครอบครัว	เมื่อป่วยหนักเชื่อว่าครอบครัวจะดูแลเป็นอย่างดี	สมาชิกในครอบครัวมีความรักและผูกพันต่อกัน	
F76	F77	F78	F79	F80	F81	F82	F83	F84	F85
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38	39	40	41	42	43	44	45	46	47

ตอนที่ 8 ข้อถามครัวเรือน

ความสัมพันธ์ในครัวเรือน และความสัมพันธ์กับเพื่อนบ้าน

ให้บันทึกรหัสลงใน

- เป็นประจำ..... 1
- บางครั้ง..... 2
- นาน ๆ ครั้ง..... 3
- ไม่ทำเลย..... 4

1. โดยปกติ สมาชิกในครัวเรือนได้ทำกิจกรรมเหล่านี้พร้อมหน้ากันบ่อยแค่ไหน

- รับประทานอาหารมื้อใดมื้อหนึ่ง..... H1 (col.32)
- ดูโทรทัศน์..... H2 (col.33)
- ไปเที่ยวพักผ่อนหย่อนใจนอกบ้าน..... H3 (col.34)

2. โดยปกติ ครัวเรือนของท่านและเพื่อนบ้านได้ทำกิจกรรมเหล่านี้ระหว่างกันบ้างหรือไม่

- ให้ยืมของใช้..... H4 (col.35)
- ให้ยืมของเครื่องใช้..... H5 (col.36)
- ช่วยดูแลบ้านทรัพย์สินและคนในบ้าน..... H6 (col.37)

การเป็นเจ้าของทรัพย์สิน

ให้บันทึกรหัสลงใน

- เป็นเจ้าของ..... 1
- ไม่เป็นเจ้าของ..... 2

3. ครัวเรือนเป็นเจ้าของเครื่องใช้เหล่านี้หรือไม่

- โทรทัศน์..... H7 (col.38)
- วิทยุวิทยุเทป..... H8 (col.39)
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