

Psychosocial Antecedents and Outcomes of Morality in Adolescents



By

AASMA MUNIR

NATIONAL INSTITUTE OF PSYCHOLOGY

Centre of Excellence

QUAID-I-AZAM UNIVERSITY

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AASMA MUNIR

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QUAID-I-AZAMUNIVERSITY

ISLAMABAD

**In partial fulfillment of the requirement for the degree of DOCTOR
OF PHILOSOPHY
IN
PSYCHOLOGY**

2021

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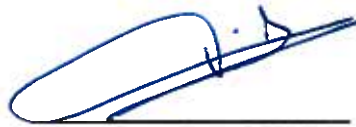
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**PSYCHOSOCIAL ANTECEDENTS AND OUTCOMES OF
MORALITY IN ADOLESCENTS**

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List of Contents

List of Tables	i
List of Figures	v
List of Appendices	vii
Acknowledgement	ix
Abstract	xi
Chapter 1: Introduction	
Kohlberg's Concept of Morality	3
Criticism on Kohlberg stages of moral development	4
Theory of Four Components of Morality	6
Moral Sensitivity	6
Moral Judgment	9
Moral Motivation	10
Moral Character	10
Interaction among four components	11
Assessment of Morality	11
Antecedents of Morality	14
Religious Orientation	15
Locus of Control	19
Parent and peer attachment	21
Social Support	23
Outcomes related to Morality	25
Delinquency	26
Life satisfaction	27
Mediating Role of Morality	28
Effect of Gender	30
Proposed Conceptual of the study	32
Rational of the Study	33
Chapter 2: Method	
Research Design	36
Study I: Pilot Study	37
Study II (Main Study)	38
Phase-I: Development of CIMM (Comprehensive Instrument Of Measuring Morality)	38
Step I: Generation of Item Pool	39
Step II: Items Evaluation by Experts and Establishing Face Validity	44
Phase-II: Translation and validation of Scales	45
Objectives and Instruments	46

Step I: Formal Permission	46
Step II: Forward Translation	47
Step II: Expert panel or committee approach	47
Step III: Back Translation	47
Discussion	48
Try-out	48
Chapter 3: Pilot Study	49
Objectives	49
Instruments	50
Sample	52
Procedure	53
Results of Pilot study	53
Discussion	69
Chapter 4: Main Study	
Objectives	70
Conceptual and Operational Definitions of Variables	71
Hypotheses	73
Sample	76
Procedure	78
Results of the Main Study	80
Measurement Models	80
Descriptive of the Study Variables	104
Mediation Analyses	111
Moderation Results	254
Model Testing (MES)	262
Chapter 5: Discussion	282
Conclusion of the Study	313
Recommendations for Future Research	315
Implication of the Study	316
REFERENCES	317
APPENDICES	345

List of Tables

Table 1	Factor Structure of Moral Sensitivity Scale (N = 212)	55
Table 2	Alpha Coefficients of three Subscales of Moral Sensitivity Scale (N = 212)	56
Table 3	Factor Structure of Moral Judgment Scale (N = 212)	57
Table 4	Alpha Coefficients of Five Subscales of Moral Judgment Scale (N = 212).	58
Table 5	Factor Structure of Moral Motivation Scale (N = 212)	59
Table 6	Alpha Coefficients of Five Subscales of Moral Motivation Scale (N = 212)	61
Table 7	Factor Structure of Moral Character Scale (N = 212)	62
Table 8	Alpha Coefficients of Five Subscales of Moral Character Scale (N = 212).	63
Table 9	Descriptive Statistics and Cronbach's Alphas Coefficients of Scales/Subscales used in the Present Study (N = 212).	64
Table 10	Correlation Matrix Among the Study Variables (N = 212)	66
Table 11	Demographic Characteristics of Participants of Main Study (N = 706)	78
Table 12	Stepwise Model Fit Indices for CFA of Moral Sensitivity Scale (N = 706)	81
Table 13	Item loadings from the Confirmatory Factor Analysis of Moral Sensitivity Scale (N = 706)	82
Table 14	Stepwise Model Fit Indices for CFA of Moral Judgment Scale (N = 706)	83
Table 15	Item loadings from the Confirmatory Factor Analysis of Moral Judgment Scale (N = 706)	84
Table 16	Stepwise Model Fit Indices for CFA of Moral Motivation Scale (N = 706)	85
Table 17	Item Loadings from the Confirmatory Factor Analysis of Moral Motivation Scale (N = 706)	86
Table 18	Stepwise Model Fit Indices for CFA of Moral Character Scale (N = 706)	88
Table 19	Item Loadings from the Confirmatory Factor Analysis of Moral Character Scale (N = 706)	89
Table 20	Stepwise Model Fit Indices for CFA of Religious Orientation Scale (N = 706)	90
Table 21	Item Loadings from the Confirmatory Factor Analysis of Religious Orientation Scale (N = 706)	91
Table 22	Stepwise Model Fit Indices for CFA of Locus of Control Scale (N = 706)	92
Table 23	Item Loadings from the Confirmatory Factor Analysis of Locus of Control Scale (N = 706)	91
Table 24	Stepwise Model Fit Indices for CFA of Satisfaction with Life Scale (N = 706)	94
Table 25	Item Loadings from the Confirmatory Factor Analysis of Satisfaction with life Scale (N = 706)	95
Table 26	Stepwise Model Fit Indices for CFA of Social Support Scale (N = 706)	95
Table 27	Item Loading from the Confirmatory Factor Analysis of Social Support Scale (N = 706)	96
Table 28	Stepwise Model Fit Indices for CFA of Self Report Delinquency Scale (N = 706)	97
Table 29	Item Loading from the Confirmatory Factor Analysis of Self-Report Delinquency Scale (N = 706)	98
Table 30	Stepwise Model Fit Indices for CFA of Parent and Peer forms of IPPA-R	100

	(N = 706)	
Table 31	Item Loading from the Confirmatory Factor Analysis of IPPA-R (Parent Form) (N = 706)	101
Table 32	Item Loading Confirmatory Factor Analysis of IPPA-R (Peer Form) (N = 706)	102
Table 33	Descriptive of Study Variables (N = 706)	103
Table 34	Correlation among Study Variables (N = 706)	105
Table 35	Mean Differences in Study Variables across Gender (N = 706)	107
Table 36	Mean Differences in Study Variables across Nuclear and Joint Family System (N = 706)	109
Table 37	Mean Differences in Study Variables across Ruler and Urban Residential Areas (N = 706)	109
Table 38	Mediation of Moral Sensitivity between Religious Orientation and Satisfaction with Life (N = 706)	112
Table 39	Mediation of Moral Sensitivity between Parent Attachment and Life satisfaction (N= 706)	116
Table 40	Mediation of Moral Sensitivity between Peer Attachment and Life satisfaction (N = 706)	120
Table 41	Mediation of Moral Sensitivity between Locus of Control and Life satisfaction (N = 706)	125
Table 42	Moral Judgment as a Mediator between Religious Orientation and Satisfaction with Life (N = 706)	129
Table 43	Mediation of Moral Judgment between Parent Attachment and Satisfaction with Life (N = 706)	133
Table 44	Moral Judgment as a Mediator between peer attachment and Satisfaction v Life (N = 706)	138
Table 45	Moral Judgment as a Mediator between Locus of Control and Satisfaction with Life (N = 706)	143
Table 46	Mediation of Moral Motivation between religious orientation and Satisfaction with Life (N = 706)	148
Table 47	Moral Motivation as a Mediator between Parent attachment and Satisfaction with Life (N = 706)	152
Table 48	Moral Motivation as a Mediator between Peer attachment and Satisfaction with Life (N = 706)	157
Table 49	Moral Motivation as a Mediator between Locus of Control and Satisfaction with Life (N = 706)	162
Table 50	Moral Character as a Mediator between Religious orientation and Satisfaction with Life (N = 706)	167
Table 51	Moral Character as a Mediator between Parents Attachment and Satisfaction with Life (N = 706)	171
Table 52	Moral Character as a Mediator between peer Attachment and Satisfaction with Life (N = 706)	176
Table 53	Moral Character as a Mediator between Locus of Control and Satisfaction with Life (N = 706)	181
Table 54	Moral Sensitivity as a Mediator between Religious Orientation and Delinquency (N = 706)	186

Table 55	Mediation of Moral Sensitivity between Parent Attachment and Delinquen (N = 706)	190
Table 56	Mediation of Moral Sensitivity between Peer Attachment and Delinquency (N = 706)	194
Table 57	Mediation of Moral Sensitivity between Locus of Control and Delinquen; (N = 706)	198
Table 58	Moral Judgment as a Mediator between Religious Orientation and Delinquency (N = 706)	203
Table 59	Moral Judgment as a Mediator between Parent Attachment and Delinquen (N = 706)	207
Table 60	Moral Judgment as a Mediator between peer attachment and Delinquency = 706)	211
Table 61	Moral Judgment as a Mediator between Locus of Control and Locus of Control (N = 706)	215
Table 62	Moral Motivation as a Mediator between religious orientation and Delinquency (N = 706)	220
Table 63	Moral Motivation as a Mediator between Parent attachment and Delinquer (N = 706)	224
Table 64	Moral Motivation as a Mediator between Peer attachment and Delinquency (N = 706)	229
Table 65	Moral Motivation as a Mediator between Locus of Control and Delinquency (N = 706)	234
Table 66	Moral Character as a Mediator between Religious orientation and Delinquency (N = 706)	239
Table 67	Moral Character as a Mediator between Parent attachment and Delinquency (N = 706)	243
Table 68	Moral Character as a Mediator between peer Attachment and Delinquency = 706)	247
Table 69	Moral Character as a Mediator between Locus of Control and Delinquency (N = 706)	251
Table 70	Moderating Role of Social support on Relationship between Locus of Control (Powerful Others) and Moral Sensitivity (Caring and Connecting) = 706).	254
Table 71	Moderating Role of Social Support on the Relationship between Locus of Control (Powerful Others) and Moral Sensitivity (Interpreting Situations) (N = 706).	256
Table 72	Moderating Role of Social Support on the Relationship between Locus of Control (Powerful Others) and Moral Sensitivity (N = 706).	258
Table 73	Moderation of Social Support between Locus of Control (Powerful Others and Moral Motivation (Acting Responsibility) (N = 706).	260
Table 74	Stepwise Model Fit Indices for Model Addressing Moral Sensitivity as Latent Mediator (N = 706)	263
Table 75	Direct, Indirect and Total effects of Moral Sensitivity (N = 706)	265
Table 76	Stepwise Model Fit Indices for Model Addressing Moral Judgment as Latent Mediator (N = 706)	267
Table 77	Direct, Indirect and Total effects of Moral Judgment (N = 706)	269

Table 78	Stepwise Model Fit Indices for Model Addressing Moral Motivation as Latent Mediator (N = 706)	271
Table 79	Direct, Indirect and Total Effects of Moral Motivation (N = 706)	273
Table 80	Stepwise Model Fit Indices for Model Addressing Moral Character as Latent Mediator (N = 706)	275
Table 81	Direct, Indirect and Total Effects of Moral Character (N = 706)	277
Table 82	Stepwise Model Fit Indices for Model Addressing Morality as Latent Mediator (N = 706)	279
Table 83	Direct, Indirect and Total Effects of Morality (N = 706)	281

List of Figures

Figure 1	Conceptual Model of the Study	32
Figure 2	Conceptual Representation of Narvaez's (2006) Integrative Ethical Education (IEE)	41
Figure 3	Mediating Role of Moral Sensitivity for the Relationship between Religious Orientation and Life Satisfaction	112
Figure 4	Mediating Role of Moral Sensitivity for the Relationship between Parent Attachment and Life Satisfaction	116
Figure 5	Mediating Role of Moral Sensitivity for the Relationship between Peer Attachment and Life Satisfaction	120
Figure 6	Mediating Role of Moral Sensitivity for the Relationship between Locus of Control and Life Satisfaction	124
Figure 7	Mediating Role of Moral Judgment for the Relationship between Religious Orientation and Life Satisfaction	128
Figure 8	Mediating Role of Moral Judgment for the Relationship between Parent Attachment and Life Satisfaction	132
Figure 9	Mediating Role of Moral Judgment for the Relationship between Peer Attachment and Life Satisfaction	137
Figure 10	Mediating Role of Moral Judgment for the Relationship between Locus of Control and Life Satisfaction	142
Figure 11	Mediating Role of Moral Motivation for the Relationship between Religious Orientation and Life Satisfaction	147
Figure 12	Mediating Role of Moral Motivation for the Relationship between Parent Attachment and Life Satisfaction	151
Figure 13	Mediating Role of Moral Motivation for the Relationship between Peer Attachment and Life Satisfaction	156
Figure 14	Mediating Role of Moral Motivation for the Relationship between Locus of Control and Life Satisfaction	161
Figure 15	Mediating Role of Moral Character for the Relationship between Religious Orientation and Life Satisfaction	166
Figure 16	Mediating Role of Moral Character for the Relationship between Parent Attachment and Life Satisfaction	170
Figure 17	Mediating Role of Moral Character for the Relationship between Peer Attachment and Life Satisfaction	175
Figure 18	Mediating Role of Moral Character for the Relationship between Locus of Control and Life Satisfaction	180
Figure 19	Mediating Role of Moral Sensitivity for the Relationship between Religious Orientation and Delinquency	185
Figure 20	Mediating Role of Moral Sensitivity for the Relationship between Parent Attachment and Delinquency	189
Figure 21	Mediating Role of Moral Sensitivity for the Relationship between Peer Attachment and Delinquency	193
Figure 22	Mediating Role of Moral Sensitivity for the Relationship between Locus of Control and Delinquency	197

Figure 23	Mediating Role of Moral Judgment for the Relationship between Religious Orientation and Delinquency	202
Figure 24	Mediating Role of Moral Judgment for the Relationship between Parent Attachment and Delinquency	206
Figure 25	Mediating Role of Moral Judgment for the Relationship between Peer Attachment and Delinquency	210
Figure 26	Mediating Role of Moral Judgment for the Relationship between Locus of Control and Delinquency	214
Figure 27	Mediating Role of Moral Motivation for the Relationship between Religious Orientation and Delinquency	219
Figure 28	Mediating Role of Moral Motivation for the Relationship between Parent Attachment and Delinquency	223
Figure 29	Mediating Role of Moral Motivation for the Relationship between Peer Attachment and Delinquency	228
Figure 30	Mediating Role of Moral Motivation for the Relationship between Locus of Control and Delinquency	233
Figure 31	Mediating Role of Moral Character for the Relationship between Religious Orientation and Delinquency	238
Figure 32	Mediating Role of Moral Character for the Relationship between Parent Attachment and Delinquency	242
Figure 33	Mediating Role of Moral Character for the Relationship between Peer Attachment and Delinquency	246
Figure 34	Mediating Role of Moral Character for the Relationship between Locus of Control and Delinquency	250
Figure 35	Moderating Role of Social Support for the Relationship between Powerful Others Locus of Control and Caring and Connecting.	255
Figure 36	Moderating Role of Social Support for the Relationship between Powerful Others Locus of Control and Interpreting Situations.	257
Figure 37	Moderating Role of Social support for the Relationship between Powerful Others Locus of Control and Moral Sensitivity	259
Figure 38	Moderating Role of Social Support for the Relationship between Powerful Others Locus of Control and Moral Motivation (Acting Responsibility).	261
Figure 39	Model of Moral Sensitivity as Latent Variable	264
Figure 40	Model of Moral Judgment as Latent Variable	268
Figure 41	Model of Moral Motivation as Latent Variable	272
Figure 42	Model of Moral Character as Latent Variable	276
Figure 43	Model of Morality as Latent Variable	280

List of Appendices

Appendix A	Demographic Information Sheet
Appendix B	Informed Consent Sheet
Appendix C	
C-I	Item Pool of the Comprehensive Instrument Measuring Morality (CIMM) (Urdu)
C-II	Moral Sensitivity Scale (Urdu)
C-III	Moral Judgment Scale (Urdu)
C-IV	Moral Motivation Scale (Urdu)
C-V	Moral Character Scale (Urdu)
C-VI	Moral Sensitivity Scale (English)
C-VII	Moral Judgment Scale (English)
C-VIII	Moral Motivation Scale (English)
C-VIII	Moral Character Scale (English)
Appendix D	
D-I	The Inventory for Parent and peer Revised (Original)
D-II	The Inventory for Parent and peer Revised (Translated in Urdu)
Appendix E	
E-I	The Social Support Scale (CAS-9) (Original)
E-II	The Social Support Scale (CAS-9) (Translated in Urdu)
Appendix F	Locus of Control Scale (Urdu)
Appendix I	Life Satisfaction Scale (Urdu)
Appendix J	Self-report Delinquency Scale (Urdu)

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Abstract

The study was designed to explore the effect of psychosocial antecedents of morality including religious orientation, parent and peer attachment, and locus of control on the life satisfaction and delinquency among adolescents. Morality is defined and measured using the four component theory of morality by Rest (1999). Rest identified four inner psychological processes (i.e., moral sensitivity, moral judgment, moral motivation and moral character) that together give rise to outwardly observable behavior. Based on a thorough review of the literature on morality, it was hypothesized that religious orientation, parent and peer attachment, and internal locus of control are positive predictors of morality, and a boost in morality may result in greater life satisfaction and a decline in delinquent behavior among adolescent. Hence, the study aimed to address the mediating role of morality for positive outcome i.e., life satisfaction negative outcome i.e., delinquency. Moreover, it was also assumed that social support moderates the relationship between antecedents and outcomes of morality. Adolescents with age ranging from 15 years to 19 years from different provinces of Pakistan participated in the study. The research consisted of study 1 (pilot study) and study 2 (main study). Study 1 was designed to develop and validate a comprehensive instrument of morality based on the Rest (1999) four component theory of morality. Further, study 1 also aimed at translating and validating the English language instruments into Urdu language including the Social Support Scale (CAS-9) and the Inventory for Parent and Peer Attachment Revised (IPPA-R). For development of the comprehensive instrument of morality, initially 180 items were generated based on extensive review of relevant literature. Subject matter experts screened the items for content relevance (content validity) and language comprehension. At this stage the CAS-9 and IPPA-R were also translated into Urdu using the backward translation method by Brislin (1970). After finalization of the instruments, pilot study was conducted on a sample of $n = 212$ (male = 143, female = 66). Construct validity of the newly developed instrument was determined using parallel analyses and exploratory factor analyses. Factorial validity of the all other instrument including the translated instruments was estimated using confirmatory factor analyses. Study 1 was concluded with

validation and psychometric evaluation of the instruments. Further, study 1 also supported the effectiveness of the instruments by showing pattern of relationships among variables in expected directions.

Study 2 was mainly carried out to test the hypothesized relationship and the conceptual model of the study. The sample consisted $n = 706$ (male = 303, female = 396). Before testing the hypotheses, confirmatory factor analysis were conducted for the newly developed instrument of morality. Findings of the main study showed that religious orientation (intrinsic/extrinsic), parent and peer attachment, and locus of control are positively predicted morality and life satisfaction, and negatively predicted delinquency. All the four components of morality (moral sensitivity, moral judgment, moral motivation, and moral character) significantly mediated the relationship between antecedents of morality including religious orientation, parent and peer attachment, and locus of control and the outcomes of morality including life satisfaction, and delinquency. Further, analyses showed that moral judgment, and moral character components are the stronger mediator for life satisfaction in comparison to moral sensitivity, and moral motivation. On the other hand, the mediating role of moral sensitivity, moral judgment, and moral character emerged as important to reduce delinquency in adolescents in comparison to moral motivation. Social support significantly moderated the effect of powerful other components of the locus of control on moral sensitivity and moral motivation. In terms of demographic variables, findings depicted that males are higher as compared to females in terms of religious orientation, parent and peer attachment, internal locus of control, morality, life satisfaction, and delinquency as well. In the end, findings are discussed with reference to preceding literature and its possible implications in Pakistani society. Future recommendations and limitations of the present research are also reported.

INTRODUCTION

Chapter 1

Introduction

Moral development has been a topic of interest in psychology for more than six decades, based on moral concepts engrossed by philosophy of Aristotle (Bornstein & Lamb, 1999). During the early 1930s, the psychological study of morality was under three set of domains including a) Freud theory of personality, b) social learning approach to moral development, c) Piaget theories of moral development (Gielen, 1996). Freud argued that through the process of identification and internalization, the child learns to control innate sexual and aggressive urges and impulses on the bases of guilt, shame, and inferiority. In Freud's understanding ethics is not so much as a matter of socially decided embarrassment but more as an issue of internalized primitive guilt (Thomas, 2000). The social learning theories as proposed by Hartshorne and May (1930) identify morality with a set of learned habits and attitudes related to self-control, pro-social behaviors and underlying feeling of empathy (Gielen, 1996).

Human beings are blessed with inborn sense of morality, which work as shared moral standards for admiring certain skills and abilities and disapproving others, these inherent abilities may differ across individuals. Humans as conscious beings have constantly developed various ethical standards and qualities to be perceived as noble and worthy to others. Similarly, judging the standard of moral and immoral in communal behavior from a social setting holistically, the cultures are taken as persistent and have obsessed the quality of discipline, union, kindness, and organization. These cultures have also established a social order depending on parity, integrity, and autonomy (Niebuhr, 2013). All these traits require some system to unite, a system that could explain moral behavior of one-self as well as others. The present work takes into consideration the developmental paradigm of moral development which is quite distinct from other approaches to morality. This work is mainly grounded from the theory of Rest (1999) who has identified four components of morality which describes that four components of morality comprehend the full domain of moral psychology. These four component model of morality can be

measured as various psychological procedures that in combination offer ascent to moral conduct. Rest's conception of morality derives many ideas from earlier works of Lawrence Kohlberg and he tries to overcome the shortcomings of Kohlberg's developmental stages which depicts a very weak relationship to actual moral behavior.

In developmental psychology, morality has been generally characterized as judgments, actions and emotions associated with issues of justice, integrity, and decisive harm (Spinrad et al., 2006). The very well-known developmental psychologist Piaget (1932) considered as pioneers to start an experiential research in the domain of cognitive moral psychology, which for the most part put together his work with respect to his hypothesis of the development of general cognitive capacities and considered moral perceptions developing parallel with general psychological capacities (Lind & Wakenhut, 1985). He discriminated between two types of moral judgments in children's one is autonomous and the other one is heteronomous. As indicated by Piaget, these two kinds of moral directions demonstrated diverse socio-moral points of view. Heteronomous stage of moral judgment exposed a one-sided and uncritical regard for standards and laws recommended by parents. It was commonly a direction portrayed by oppression to the principles set by some outsider, more dominant authority members. On the other side the autonomous type of moral judgment was progressively identified with shared regard among friends and equivalents and essentially portrayed by sensibleness, honesty and fairness in relationships (Rest, 1994).

The present study is designed to explore the antecedents and outcomes of morality in adolescents. For this purpose, students from different public and private institutions of Pakistan were selected as a sample of the study. Morality studies are not a new topic to discuss in the field of psychology. A lot of research has explored this phenomenon. The past literature has shown an important relationship between type of religiosity and moral behaviors that people make, moreover researchers have also considered the contributing role of interpersonal relationships in shaping the moral behaviors. In prior literature several positive or negative psychological and behavioral outcomes were also related to morality. The detail of important constructs

used in this work is described in the subsequent pages with important theoretical and research considerations.

Kohlberg's Moral Developmental Stages

Kohlberg started to reassess and refine the Piaget's work on moral development. Rather than this simple and direct splitting, Kohlberg saw better categorization in ethical thinking of children's that required more investigation and elaboration and that eventually prompted his multistage idea of moral growth (Colby & Kohlberg, 1981). Kohlberg presented a stage theory of moral growth, and classified six stages under the umbrella of three broader levels of moral development (Colby & Kohlberg, 1981). In each level two subjectively various stages were incorporated.

According to Kohlberg stage theory, the first level is categorized as a pre-conventional level which is further divided into two moral stages. The first stage exemplifies heteronomous morality in which people are not aware about the purpose of certain actions. At this stage, people believe certain activities to be naturally good or bad, for instance seeing the demonstration of lying as intrinsically wrong without thinking about intentions. At this stage, typically acts are evaluated based on quick results. In the event that results are satisfying, then the behavior is morally good and if the moral behavior hints to penalty then the action is thought to be unethical. The next stage is considered as developing relativism; this is as consideration for fairness and an increase in sense of gratitude and accepted other's point in any situation. Hence, any action is viewed as ethically right if it gives an advantage to oneself.

The next level described by the Kohlberg's moral developmental stages is conventional level which refers to switch from egoistic perspective to societal viewpoint. The third stage under level two is categorized by the acknowledgment of the presence of social standards which is other person's objective perception about the moral or immoral behaviors. Therefore in a way, an individual is moral agent if he acts according to set standards of the society. The next stage is the development of more independent socio-moral thought. In this stage of moral development, social structure is revealed into a general set of laws that should be implemented to persons and their actions. Generally, conventions and norms are attributed with complete

value and deviation from these conventions is considered unfair and threatening for the social strength (Colby et al., 1987). Kohlberg described the post-conventional as ultimate growth of moral cognitions is which is known as to develop a society founded on universal moral values.

The fifth stage of post conventional moral development states about the autonomous approach in which individual creates an understanding about social values, laws and traditions that these laws and rules are developed by human beings with purpose to ensure human rights. The sixth stage which is described as the pinnacle of moral cognitive development. This type of reasoning is the inclination to depend more on theoretical general standards of equity, unprejudiced nature, decency, and individual heart rather than some defined law is given more significance as unquestionably the standard of morality.

Kohlberg's theory included both a cognitive and a developmental based contention (Kohlberg, 1958; Kohlberg & Candee, 1984). The cognitive contention suggests that morality stalks fundamentally from the structures of moral judgment, which is the reason people produce to propel their shameless activities. The developmental contention suggest that the structures of moral reasoning that offer ascent to these method of logical progress in an invariant and irreversible stage-like sequence, with the higher stages "empirically more desirable over or more satisfactory than a previous phase of judgment as per certain ethical criteria" (Kohlberg & Hersh, 1977). In other words, people who are at the advanced stages of moral development are furnished with more refined methods for managing moral dilemmas.

Criticism on Kohlberg's Stages of Moral Development

Criticism is certainly important for Kohlberg's work on moral development. His viewpoints are increasingly considered political in nature due to the fact that they are focused on rights, obligations, and equality instead of ethics and goodness. Graham, Haidt, and Nosek (2009) also proposed that Kohlberg's theory faced two main critiques. First one is Giligans (1982) blamed that the Kohlberg's theory is unfair in favor of females, and secondly Turiel (1983) opinion "that Kohlberg was in fact describing two equivalent developmental paths, one reasoning about conventional

matters (native norms, and civilizations) and the other reasoning about moral or ethical issues (equality, rights, and harm).”

The justification for the relationship of moral judgment to behavior suggests that there is a constant measurable relationship, yet the intensity of this relationship is at the modest level. These facts lead to the view that moral action is a combination of numerous psychological processes executing together and one of them is moral judgment. If we focus to measure only one determinant of moral behavior, then it should be strongly associated with behavior. Since, the other predictors are permitted to vary randomly consequently, in order to build strong prediction to behavior; all determinants must be estimated at the same time.

Many researchers who studied Kohlberg’s moral stages argued that there is something interesting in his work, but six stages are not everything in the field of moral psychology. Many individuals may be shocked to know that Kohlberg also agreed. He also acknowledged that moral judgment is only one component of moral psychology. Therefore, there are wide arguments that there are more predictors to moral behavior than only moral judgment. In the literature regarding moral psychology (Bergan, 2002), a lot of debate has taken place about how moral functioning is affected by developmental processes. Moral development is effected by several factors but still the assignment of effectively unfolding other potential factors seems overwhelming. However, researchers (Bergman, 2002; Kurtines & Gewirtz, 1995) have constantly considered this issue, and numerous concerns have been presented.

A consensus has developed regarding the field of moral development as it is an accumulation of socio-emotional, behavioral and psychological powers which have assisted to reflect the existing standards of human development appropriately, which focuses on the significance of seeing several factors affecting developmental change (Wachs, 2000). Four-component model by Rest's appeared as a consequence of his struggles to upgrade Kohlberg's moral development theory (Colby et al., 1987). In keeping fundamental Kohlbergian principles beside with certain important modifications letting for a more elastic consideration of stage theory, Rest promoted a

deliberation of the development of moral reasoning that distinguished itself from Kohlberg's paradigm (Rest, Narvaez, Thoma, & Bebeau, 1999). Therefore, Rest's largely focused on the moral judgment besides with its contribution to several moral behaviors (Rest et al., 1999). Simultaneously, Rest assumed that modified concept of moral judgment did not satisfactorily comprehend the whole domain of moral development.

Theory of Four Components of Morality

Rest et al. (1999) presented that moral development is not restricted to moral reasoning/judgment only. There are several other elements, factors, and paradigms that can significantly contribute to comprehend a more general framework. Rest (1984) presented four components of morality that fully grasp the full realm of moral psychology. Moral judgment is described as one component among them.

Rest (1984) highlighted the point that the four components characterize processes essential for the production of a moral action. For example, a situation that is highly sensitive for one person might be comparatively insensitive for another person. Hence, the four component model of morality is situation-specific in a way that different situations endorse different types of understandings and moral actions. One of the objectives Rest and his colleagues (1999) had in enlightening the four component model was to have a theory and methodology for exploring morality of daily life, not only reasoning on hypothetical dilemmas. Although Kohlberg's theory still has its significance, the four components model widened the scope of moral psychology by considering other approaches to moral behavior.

Moral sensitivity. Moral sensitivity is described as the first component of morality by Rest (1984). It could be asserted that generally a moral issue emerges when the objectives, plans, and desires for individuals are in strife. Rest (1984) defined moral sensitivity as realization of one's actions and behaviors influence other individuals. It comprises being responsive about who the contributors in the situation are, what action can be taken, and how these actions influence others.

Moral sensitivity is a basic component of moral behavior. Moral sensitivity was first presented by Rest (1984) as a key component of his four components. In general, moral sensitivity is the recognition of significant features of a situation that contains the “good” and the “bad” of others. Explained moral sensitivity is explained by Weaver, Morse, and Mitcham (2008) as "the ability to choose with knowledge and empathy, given vulnerability in a consideration circumstance, with extra capacity to predict results and to act “the capacity to decide with intelligence and compassion, given uncertainty in a care situation, with additional ability to anticipate consequences and courage to act.” According to Tirri and Nokelainen (2012), "to react to a circumstance in an ethical manner, an individual must see and translate situations such that prompt moral action". The important element of moral sensitivity is the ability to understand a situation carefully in order to respond with a moral action. Consequently, the basic element to define moral sensitivity is our actions can affect other individuals (Sirin, Brabeck, Satiani, & Rogers-Serin, 2003).

In recent times substantial amounts of research have put conceptual understanding into the moral sensitivity (Ameen, Guffey, & McMillan, 1996; Weaver et al., 2008). Weaver et al. (2008) noted that there are five fundamental concepts of ethical sensitivity in various fields and professions. First element is attribution, which states the basic features of the concept containing moral awareness, affectivity, and sharing devotions. Moral awareness involves specifying, which permits professionals to observe client’s situational requirements. Affectivity is an interactive component that allows professionals to put themselves in the place of others, recognizing comparable responses and elasticity to handle contradicted moral perception”. Second aspect of ethical sensitivity is definition. Researches show that there are a number of domain specific definitions of ethical sensitivity but decision-making has been reflected as an essential feature to define moral sensitivity. As an additional characteristic of ethical sensitivity, Boundaries defines what is moral, in the light of preceding aspects of moral sensitivity. Additionally, several outcomes are also associated with moral sensitivity as respectability, comfort, life satisfaction, personal grooming, proficient self-amazing quality, and concrete wisdom for consumers (Weaver et al., 2008).

These theoretical understandings into the area fortified researchers in a number of fields to conduct empirical research on moral sensitivity. A study conducted by Roeser (2006) claims that emotions are compulsory in order to make a logical decision. But a neurobiological study indicates that regardless of the abundance of the correlational statistics between emotion and morality, facts are inadequate to validate that emotions are essential for making moral decisions (Huebner, Dwyer, & Hauser, 2009). More recently, Szabó, Németh, and Kéri (2013) examined the role of moral sensitivity in obsessive compulsive disorder and generalized anxiety disorder. Eisenberg et al. (2002) conveyed results from a longitudinal research and showed evidence for the presence of prosocial personality characters which were stable across time and positions. As a comparatively new area, moral sensitivity does not have vast research practice.

Moreover, studies conducted by Rest and his fellows at Minnesota University, moral sensitivity from Rest's model has been investigated for example among college students (McNeel, 1994), in the field of accounting (Karcher, 1996), and science (Clarkeburn, 2002). In 2012 a study conducted by Comrie to analyze the nurses' moral sensitivity concluded that further assessment tools are required to measure moral sensitivity based on students' perception and understanding of moral issues (Comrie, 2012). The relationship between work environment and moral sensitivity is also explored by Borhani, Abbaszadeh, Mohamadi, Ghasemi, and Hoseinabad-Farahani (2017). They found a significant positive relation between both variables. Specific factors such as relation to colleagues, stress, physical and mental problems have an influence on the moral sensitivity. Recently researchers moved their interest to study moral sensitivity. One of the reasons Jordan (2007) explained could be that there are currently numerous measures to assess this construct, i.e., dental ethical sensitivity test (Bebeau et al., 1985), ethical sensitivity in television viewing, moral sensitivity in counseling supervision (Volker, 1984), and the racial ethical sensitivity test (Brabeck et al., 2000), some other tests and measures. Consuming these tests, research on moral sensitivity has been progressed in various fields including nursing and medicine (Lützén, Johansson, & Nordström, 2000; Maier, 2000; Schluter, Winch, Holzhauser, & Henderson, 2008), accounting and business (Lysonski & Gaidis,

1991), and news (Maier, 2000). These researches also highlighted the issues related to gender, ethnic differences, and culture.

Moral judgment. The second component in Rest's (1984) model is known as moral judgment. It is the furthestmost explored component of morality. It states what couple of responses from the potential alternatives should be preferred in the specific situation. In this stage, the issue is already understood and the benefits and wellbeing of other participants ought to be considered (Rest, 1984).

Kohlberg's moral judgment theory is providing background to the second component. From the most leading paradigm in psychology "behaviorism" anticipated that training children moral values and norms of their culture makes them moral. In his first published study on moral judgment, Lawrence Kohlberg argues that even children have their own morality and they make moral judgments which are internalized from parents, teachers, or peers and it was more extensively accepted as justification (Kohlberg, 1958). Clipa and Iorga (2013) confirmed this fact by their study suggesting that the role of school family partnership has a strong influence when school becomes involved in developing morality by actions involved with students' families (Clipa & Iorga, 2013). Another study showed that positive association in teachers moral beliefs are reproduced in the pupil teacher relationship (Pantić & Wubbels, 2012).

Gilligan (1982) conserved that Kohlberg's moral judgment theory was unfair against females. She argued that females are better in care-oriented judgment that's why they gain lower scores in moral judgment tests. Care-oriented judgments are categorized at lower stages than justice-oriented judgments which are more frequently used by males. Nevertheless, this argument has not been established empirically. For example, Walker, Rowland, and Boyes (1991) reported no evidence for gender differences in moral judgment supporting males. Though, White (1999) determined that research findings on the gender differences are significant but confusing. He additionally examined the research query that "is women more moral?" The findings state statistically significant results that women recorded 4.5 points higher than males. Another study conducted by Zadanbeh and Zakerian (2011) with the aim to compare

moral competence between male and female students showed significant differences in moral competences.

Moral motivation. Rest (1984) defined moral motivation (the third component) as concerning people's value priorities, and more precisely, the significance they provide to moral values in comparison to other values. Rest (1984) identified the key element of moral motivation is to choose challenging value outcomes. Moral motivation defines the responsibility of a moral action and individual's liability for moral results (Rest et al., 1999). Motivations to act ethically ought to be moral also, for example the reasons must be identified with what is ethically acceptable or unacceptable in the client's understanding. Typically individuals wish to see themselves as moral and just people; hence, moral identity might be a significant piece of self-concept. However, Nucci (2002) appealed that from this idea morality is bound to moral egoism, for example individual acts morally just to maintain their self-concept. As indicated by Nucci (2002), this methodology ignores the possibility of ethical value being worried for one's commitments to other people.

Later, Youniss and Reinders (2010) define moral motivation as evaluating the particular part of a social or moral condition and its purposefulness, for example, to be only, not to lie, and to help the poor and so on. Third component contains control and proficiency, but also includes operational approaches to action planning. If we acknowledge that moral judgments, in the Kohlbergian sagacity, are prescriptive and that the commitment to act is certainly given, then the moral motivation is something like an internal expression, a mechanism describing whether to behave or not to behave morally. If the situation is perceived as morally compulsory and if the courses of actions are oblique as valuable versus not valuable, then moral motivation is the compelling force that decides what has to be viewed as moral, useful and suitable with determination. To handle conflict and hindering issues are elements of the motivational force (Bebeau & Monson, 2008).

Moral character. The fourth and last component of moral character is the power of personality, courage to start a moral act, and showing determination by

handling hindrances coming in the way of suitable actions. Rest (1984) also describes this component as the character features of “ego strength, strength, hardiness, perseverance, strength of faith, and courage” (p. 24). Whereas Bebeau (2002) states it as “character and competency” and as “execution,” in order to highlight executive control of circumstances. To date moral character is the most neglected component of morality. A very few researches conducted to explore this construct (Cohen, Panter, Turan, Morse, & Kim, 2014; DeWolfe, Jackson, & Winterberger, 1988).

Interaction among four components. Every component of Rest’s model is supposed to be part of actual moral behavior. As stated before, all components of Rest’s model of morality are theoretically comprehended as diverse processes (Rest, 1984), and furthermore the analyses did by Rest (1994) inferred that individuals who are for example profoundly sensitive to moral side of any situation may make moderately insufficient moral judgments. Though, the key idea behind this model of morality is that some inner psychological processes composed apparently observable moral behavior. It is also assumed that these components have complex associations or interactions and subsequently influence one another and thus affect each other. Rest and his colleagues proposed that by collecting information from all four components the prediction of behavior turns out to be progressively reliable (Rest et al. 1999), and that moral development includes development in each component of morality (Rest, 1983). Although theories support that moral development is a natural process in human beings and it goes through sequential stages and at the final stage an individual is capable of higher levels of moral reasoning (i.e., stage 6). It is also supported by research that by post conventional stage people's moral behavior is not according to their moral judgments. These facts show that moral development is essential at every component of this model to fully predict a moral action or behavior.

Rest (1984) explains his theory that when these components are stimulated and working then moral development is at a more advanced level, and if any component is lacking then moral development is at less progressive and moral positive outcomes possibly will fail to come out.

Assessment of Morality

For a long time, assessment of morality was dependent on the assessment tools developed on the theory and methodology of Kohlberg which typically include moral dilemmas (Gibbs, Widaman, & Colby, 1982). Perception and interpretation of these dilemmas supposed actual moral decision-making. These measurements were widely criticized for their validity (Abdellaoui, Lourel, Blatier, & Beauvois, 2015). Later, neo-Kohlbergians, Rest, Narvaez, Thoma, and Bebeau (1999) presented an extensively used test of moral judgment entitled Defining Issues Test (DIT). A disadvantage of this test was that it only measures post-conventional level of moral judgment. Afterward, another test called Moral Judgment Test (MJT) based on moral dilemmas was developed by Lind (2008). All these tools of morality assessment consisted of audio videotaped dilemmas, written scenarios, and printed dilemmas (Clarkeburn, 2002; Brabeck et al., 2000). These instruments have many weaknesses as they are difficult to score, connected to responses of emotions (Cohen, Wolf, Panter, & Insko, 2011), and have poor psychometric qualities.

Evaluating judgments and attitudes in common (Ajzen, 1991), as well as moral judgments in specific (Bebeau, 2002), has produced comparatively weak relationships in predicting moral behavior. Regardless of this point, Reynolds (2006) states that research on morality ought to be focused primarily on moral judgment and moral behavior models (O'Fallon & Butterfield, 2005; Treviño, Weaver, & Reynolds, 2006; Warren & Smith-Crowe, 2008).

Four component model of morality worked as a substantial consolidating basis and beginning point for research on moral development. Yet, it is essential to focus on several variations between Rest as well as others' techniques to understand moral processes. Rest et al. (1999) specified that the moral sensitivity involve steps, such as interpretation of moral situation, role-taking, understanding that how several actions would affect other people involved in situation, analyzing situations, and awareness of moral problem. Research has shown that persons differ in their level of proficiency about all of these four processes (Bebeau, 2002). Secondly, preceding theories have concentrated mostly on aspects of moral judgment but not sufficiently explaining the

capabilities needed to transfer those judgments by the way to intentions and actions. For instance, although Kohlberg (1984) concentrated exclusively on clarifying the fundamental aspects of moral judgment, Rests' model recommends that moral judgments must also be led by moral sensation and followed by the intentions formation and then, eventually, act itself. Rest et al. (1999) concluded, though, besides ratio into studying components three and four, little research has been done to define moral motivation and moral action and it is considered that the overall development in the larger enterprise of moral psychology can be regarded in terms of how well research goes through in all four inner psychological components.

A comparatively fewer studies were conducted to explore the components of moral motivation and moral character (Armstrong, Ketz, & Owsen, 2003; Cohen et al., 2014), possibly because unavailability of measurement tools (Bebeau, 2002). Jordan (2007) indicated that for assessment of moral sensitivity numerous measures have been developed, feasibly this might be one of the reasons of accessibility of surplus of empirical research on moral sensitivity of morality. The problem with these tools/scales is that most of them are domain specific and could not be applicable in a different context. Therefore, it is needed of the time to develop a comprehensive yet precise measure of morality grasping all the four components of morality.

Therefore, one of the major objectives of the present study is to enrich preceding literature by developing and validating a comprehensive inventory of morality based on four components of morality in a general perspective which might be applicable in various professional domains. The newly developed scale may also be used as a self-evaluation instrument. More specifically, the resulting measure of morality will be able to assess morality of everyday life and moral issues experienced in face to face relationships.

The four-component theory of morality offers a general outline for determining what ought to be taught. Therefore, Rest ignored these components as skills important to persons. It appears sensible that the skills within all moral components may be studied to determine moral development. Basically, Rest built a

fundamental conceptual structure of his four component theory but he was unable to disclose inner mechanisms or characteristics of each component.

The gap in Rest's (1984) theory was later explained by Narvaez (2006). She suggested an empirically developed set of abilities/skills with additionally defined sub-skills for each component of morality. These abilities/skills are a combination of the classic and modern qualities as well.

These skills contain classic virtues, e.g., courage, and modern virtues, for instance resiliency. They also take in virtues recognized by positive psychology (Peterson & Seligman, 2004), those that endorse flourishing of one's self and other, along with those linked to support general human rights and universal citizenship.

In the moral psychology literature (Bergman, 2002; Blasi, 1980; Kurtines & Gewirtz, 1995), a lot of arguments have been built to understand the way moral developmental processes play a role in moral functioning. Considering the several factors that can affect moral development, still the role of others factors that may affect moral development remained unexplored. However, studies have constantly focused on this issue, and numerous concerns have been given (Bergman, 2002). Consensus was built on the agreement that there are several cognitive, societal, emotional, motivational, and behavioral factors that may affect moral development process. This agreement has permitted this field to appropriately reflect present human developmental standards (Bronfenbrenner, 1992; Wachs, 2000), which admits the importance of considering multiple factors in understanding developmental paradigm. A lot of researches have evidenced the role of multiple factors in moral development. Some other constructs have also emerged to affect moral behavior, for example displaying moral exemplars (Bandura, 1977), gratitude (McCullough, Kilpatrick, Emmons, & Larson, 2001), guiltiness (Dearing & Tangney, 2011), and empathy (Hoffman, 2008).

Antecedents of Morality

Psycho-social factors are characteristics or factors that influence an individual physically or socially. Such factors can describe individuals in relation to their social environment and how these affect physical and mental health. Despite the potential importance for explaining the role of certain factors that may affect moral actions, our understanding about these factors remains at an early

stage. Researches highlighted the positive outcomes related to morality i.e., wellbeing (Armsden & Greenberg, 1987), happiness and resilience (Cohn, Fredrickson, Brown, Mikels, & Conway, 2009). Most importantly, little research has focused to figure out the antecedents of morality. Existing research has evidenced multiple factors as antecedents of morality such as emotions (Roeser, 2006), empathy (Hoffman, 2008), moral identity (Hardy, Walker, Rackham, & Olsen, 2012), self-efficacy (Afifah, Sari, Anugerah, & Sanusi, 2015), and gender (Ameen et al., 1996). There are several other psychosocial indicators playing a very significant role in the development of morality. Following is the review of some psychosocial indicators of morality as evidenced in the literature. Although these factors are studied in the field of moral psychology, the role of these factors was explained in terms of moral judgment models only. Therefore, the aim of present research is to examine the potential role of below mentioned variables in the development of moral behavior.

Religious Orientation

Morality and religion are very important parts of every one's life. As every religion mainly focuses on humans and their relationship with god(s), so religion and human morality are considered the same. Moral teachings have remained as a main feature of every religion on the earth. Usually, the association between morality and religion has categorized in three distinguished ways. First concept might assume morality to be divorced from religion. A number of studies showed that people with strong religious beliefs are more intolerant, biased and narrow-minded than less religious ones (Keljo & Christenson, 2003). Second opinion is more closed to the concept of secularization. This might assume morality to be separated from religion. The supporters of this concept argue that in such a selfish world we live in, religious people should have insignificant effects on actions and behaviors (Morgan, 1983). A third concept speaks that religion is married to morality. Definitely, religious people share moral beliefs (which can be divorced from morality) and these moral attitudes and beliefs originated from religion. Further, Allport (1996) described this relationship as biasness and other negative qualities connected with an extrinsic religious orientation. In contrast, an intrinsic orientation, characterized by the universal influence of religious values, is not related to such negative qualities.

Empirical studies reported mix findings about the relationship between religion and morality. A research by Ahmadi, Davoudi, Mardani, Ghazaei, and ZareZadegan (2013) described significant correlation but in negative direction among religious tendency, affection, and obligation to religious duties and moral development. It means that an individual progress in morality developments will reduce his obligation to religious duties and affection. Somewhat same results were reported by Kohlberg (1981) that religious people lost the cognitive ability for principle reasoning that's why they showed limited moral developments. A study by Ahmadi et al. (2013) also proposed reduction in principle reasoning at stage 5 and 6 of Kohlberg's moral development stages.

There is another trend existing about the relationship between religion and morality which reported opposite findings. A research by Bataglia et al. (2002) examined the relationship between religion and moral judgment. They conducted this study in Brazil. The objective of their study was to observe the differences on level of moral judgment among religious and non-religious group of people. The results were non-significant. Both groups showed good moral judgment on workers' dilemma than euthanasia dilemma. Same finding had been reported by Saeidi-Parvaneh (2011). They also observed no significant differences in religiously, non-dogmatic, dogmatic, and highly dogmatic students in university of Iran. These findings were also consistent with research findings of Ahmadi et al. (2013). Their research was designed to examine the relationships between religious orientation and the level of moral development in students. The results showed that there is a significantly negative relationship between the level of moral development and religious obligations, attitudes, and emotions.

Different studies reported different findings for the relationship between religion and morality as described above. Hence, one of the objectives of present study is to reexamine this relation on current population of study. Further, in present study, we can assume on the basis of the above discussed literature that different dimensions of religion may be differently linked with moral aspects.

Intrinsic and extrinsic religious orientation approach was presented by Allport (1950). This approach is based upon the mature and immature religious view. The instrumental nature of external religiousness viewed religiousness as immature from a utilitarian perspective in which an individual utilizes his religious orientation for additional social and psychological rewards. While for individuals possessing religiousness as internal are autonomously motivated. Thus, extrinsically motivated people use their religious identities to gain rewards and desired consequences whereas intrinsic religious motivation enables individuals to live with/ as per their religion (Allport & Ross, 1967).

Further, while measuring motivation certain people unexpectedly rate high on internal and external motivation indicators. To understand the distinction between mature and immature religiousness, Allport and Rose (1967) suggested four types of religious orientations the first one is the pro-religiousness reflects the blind affirmation of faith. Highly self-reported intrinsic type is the second type more thoughtful and highly matures type of religious commitment. On the other hand, highly ranked on extrinsic indicators is a type of utility/ consequences-based type of religious orientation. While the fourth type is the anti-religious on which lower level of ratings are made and people reject all religions in general. These four types of religious commitments of people are persistent in the perspectives of religious psychology both from Muslim and western and societies. This view is persistent with the verse of Quran (57; 7-10) and various Islamic mystics. Moreover, mental health is negatively related with extrinsic religious orientation and positively with intrinsic religious orientation (Ghorbani, Watson, Chen, & Norballa, 2012). Substantially research evidences have suggested that intrinsic and extrinsic measure of religious orientation are associated and impact adjustment and maladjustment (Ghorbani, Watson, Zarehi, & Shamohammadi, 2010), depression was negatively related with intrinsic religious orientation and positively with extrinsic religious orientation (Ghorbani et al., 2010). Implication for mental health was drawn from the sample of people practicing Islam as their religion from Iran and Pakistan (Ghorbani et al., 2010; Ghorbani et al., 2012). Therefore, intrinsic and extrinsic religious orientation may have differential influence on delinquency.

Regardless of the ample of the literature describing this relationship still the nature of this relationship remains uncertain (Simons, Simons, & Conger, 2004). However numerous studies retain their finding that religious orientation affects the number of delinquent behaviors (Desmond, Soper, Purpura, & Smith, 2008; Simons et al., 2004), while other examiners have proposed that religion has insignificant or minimal impact on delinquency (Lee, Yim, Curry, & Rodriguez, 2012). But interestingly, studies that have determined the negative or inverse relationship between these constructs (Desmond et al., 2008; Simons, Simons, & Conger, 2004) describe conflicting findings on whether there is a direct relationship between religiosity and delinquency or this relationship is indirect or unauthentic. In support of a direct relationship, investigation showed that even after controlling confounding variables, the direct relationship between religion and delinquency remained significant (Adamczyk, 2012; Desmond, Soper, & Kraus, 2011). However, it is unclear whether the direct relationship is mediated by other factors as well (Desmond et al., 2008; Simons et al., 2004).

Religiosity is also known as the significant positive predictor of life satisfaction. A lot of research has shown that religion has a positive effect on behavior (Desmond et al., 2008; Simons et al., 2004), and also contributes to healthy adolescent development. Till to date, literature documented about the relationship between religiosity and happiness. Cohen et al. (2005) presented a comprehensive review of religiosity and its relationship with wellbeing and life satisfaction. They choose 100 studies to review on the relationship between religion and life satisfaction. Among them 80 % of studies described positive correlation, only one research reported negative correlation (Cohen et al., 2005).

Religious orientation is also found as a negative predictor of delinquency. Johnson, Jang, Larson, and De Li (2001) reviewed over 300 studies measuring the relationship between religious orientation and delinquency specified that religion proved as a significant protecting factor that directly or indirectly involved in reduction of delinquent behaviors. Same results were reported in the review of 60 studies by Baier and Wright (2001).

Locus of Control

Another individual factor that is directly linked to moral conduct is locus of control. It is defined as a degree to which people believe that they are the controllers of their own fate (Rotter, 1966). Rotter mentioned that those people who believe that they can control their fate are considered as internal, whereas those individuals who believe that outside forces are controllers of their fate are referred to as externals (Rotter, 1966). In general, literature has constantly revealed that individuals with internal locus of control have high job satisfaction, have lower absenteeism rates, and are more organized than are high externals (Blau, 1987). Trevino reported that externals may have a higher chance to act unethically, as they depend on fate and luck (Trevino, 1986).

Since internals have the ability to control, justify, and regulator their behavior, they will display a higher tendency to resume responsibility for making their decisions and choices as right and wrong and behave in an ethical way than the externals. A number of researches have also directed the role of locus of control in person's morality. A study by Forte (2005) examined the role of locus of control in determining the moral reasoning of managers. His research findings support the assumption that an individual's internal-external locus of control affects their moral behavior in any organization. When employees of any organization identify that they possess internal locus of control, then they themselves choose what appropriate behavior is, but with an external locus of control, employees will look at others to select suitable behavior. Same results are reported by Latif (2000) while finding out the relationship between pharmacy students' locus of control and moral reasoning. He described that internal scores on Rotter's scale were significantly correlated with morality.

Locus of control is defined by Rotter as one's opinion about whether rewards are depending on their own behavior (Rotter, 1966). Individuals having internal locus of control are capable to obtain positions which need to be innovative and initiative behaviors like planner, managers, and researchers. Such individuals perceive environmental control in order to make variations as per their desires. Further,

Valentine, Hanson, and Fleischman (2019) explain that individuals with internal locus of control are more likely to behave in ethical manner due to the fact that they are hardworking, problem solver, have rational thinking, and are effortful to gain success. Contrariwise, individuals with external locus of control possess the tendency to behave morally (Detert, Treviño, & Sweitzer, 2008). Many researchers have established the association of religious orientation and locus of control. Internal locus of control is positively linked with internal religious orientation and inverse association external religious orientation (Hood, Spilka, & Gorsuch, 1985; Pargament, Steele, & Tyler, 1979). Another study (Kahoe, 1974) established a negative association for the relationship between extrinsic religious orientation and internal locus of control. Several other researchers have identified positive relationships between external locus of control and extrinsic religious orientation (Strickland & Shaffer, 1971; Sturgeon & Hamley, 1979). This relationship has also been discussed in literature in a way that religion is also a source of increasing external control. Moreover, dependence on God can also improve the internal control that ultimately enhances the psychological flourishing (Fiori, Hays, & Meador, 2004).

Locus of control is also related to positive psychological outcomes as high internal and low external locus of control orientations have both been correlated with the elevated levels of life satisfaction. Klonowicz (2001), in his study discussed this relationship and identified that locus of control is the most influential factor in life satisfaction, instead of reactivity. Further findings revealed positive correlation between people having powerful locus of control of resources and life satisfaction. Ross and Mirowsky (2013) stated that people feel distressed when they feel that they do not have any control on their lives and this lack of control leads to lower levels of satisfaction with life. Furthermore, the uncontrollable factor on one's life is also demoralizing and lowering down the level of motivation towards solving life problems. On the other hand people who are more confident that they have personal control on their lives are generally having higher life satisfaction and also generate more hope and self-assurance (Ross & Mirowsky, 2013). Moderating the role of health locus of control between level of impairment (ADL) and life satisfaction levels (SWLS) was also explored by Prasad (2003) and reported non-significant results.

Internal locus of control enables individuals to assess, direct, and accept responsibility in an ethically appreciated way Cherry (2006). As this is also explained by Egan, Hughes, and Palmer (2015) explain that dishonesty, external locus of control, cynical personality and moral disengagement is related positively. In another study Nurdin and Damayanti (2020) indicated that external locus of control is impactful for unethical behavior for improvement when internal locus of control is not responsible for ethical behavior of individuals. A study of managers having internal locus of control are considered to be more persistent for evaluation and moral behavior than having external locus of control (Chiu, 2003).

Parent and Peer Attachment

For committing an ethical/ moral behavior, a moral actor heavily depends on his/her referent group. People perceive referent group as a source of moral models or feedback. This group could comprise of oneself or the entire society. Kohlberg (1977) argues that as human beings develop they proceed through a predictable series of referent groups. Parents and family considered as first referent group, then peers and teachers and then society. These sources are known as contextual factors of morality.

The definition of attachment is the emotional relationship with some body which last across time and space (Ainsworth & Wittig, 1969). It is the inborn quality of humans that they attached with their primary caregivers (Ainsworth, Blehar, Waters, & Wall, 2015). Although later on attachment shifts from parents to peer groups (Hoeve et al., 2012). The attachment with peers is integral part of attachment because care, support, attention, encouragement from peers assist to cope challenging life experiences effectively as many scholars have explained the peers and parents contributions for socialization and moral development (Killen & Smetana, 2015; Mitchell, Petrovici, Schlegelmilch, & Szócs, 2015; Sengsavang & Krettenauer, 2015).

According to the social developmentalists the major impacts on children's moral character is through the parental relationship. Brazelton (2018) specified that formation of moral identity is the product of early attachment between mother and child. This highlighting on parents as agents of moral socialization can be found in Freud writings who claimed that the major aspects of one's personality develop

during the first 4-6 years. During these days parents played a very important role and children remained under the supervision of their parents. Freud argued that to develop and maintain a good society, it mainly depends upon successful transmission of children's irrational, hedonistic desires into socially desirable outlets (Deigh, 1996). Therefore, during the child rearing period of life, the most difficult task for parents is child moralization. The child-rearing practices are mainly disciplinary techniques which are used by parents for two purposes: (1) courage morally acceptable feelings, thoughts, and actions (2) teaching the child moral values and standards that became the cause to learn about self-controlled behavior. Malti, Gasser, and Gutzwiller-Helfenfinger (2010) revealed that parents encourage children's moral understanding by providing them suitable and delicate reasoning methods. This may help them to find an explanation about their social world and stimulate moral development. Peers and parents as important socialization agents for children. However, the literature on child rearing practices is focused on the parental role enactment in which parents are the important moral character for conduct and moral reasoning is influenced by the role models (Bandura & McDonald, 1963; Brody & Henderson, 1977; Cowan, 1969) as children also get influenced by the more sophisticated moral reasoning exposure (Rothman, 1976; Turiel, 1983).

Abundant amounts of literature is available on attachment and delinquency among adolescents (Davies & Davis, 2013; Elgar, Knight, Worrall, & Sherman, 2003; Ingram, Patchin, Huebner, McCluskey, & Bynum, 2007). These evidence have indicated that insecure family and peers attachment is an important factor for causing juvenile delinquency among adolescents (Choon, Hasbullah, Ahmad, & Ling, 2013; Hoeve et al., 2012; Immele, 2000). Researches showed that this pattern of relationship is negative in nature and attachment is displayed protective and defensive factor enables to lower the criminal tendencies also (Pearce & Haynie, 2004; Regnerus, 2003).

Pro-social behavior is the intended actions for helping others and it may play a role against the relationship for deviants and antisocial behavior of delinquents. Good and Willoughby (2008), described adolescence as a critical period of life for developing interpersonal and social relationships and religious identity separate from

their parent's identities. In this period of life, adolescents tried to explore their religion and involved in the obligation of religious duties (Good & Willoughby, 2008). Though in adolescence, various things influence the parent-child relationship such as peers, neighbors, relatives, media, and communities but still parents' role is more influential than any other. Consequently, adolescents develop their religious views and moral beliefs and values under the supervision of their parents. Parents as socialization agents transform and pass on moral values, norms, and sections into the next generation (Baier & Wright, 2001). Gradually, adolescents incline to adopt these moral values and norms which in return may decrease the probability of getting involved into antisocial and criminal behaviors (Landor, Simons, Simons, Brody, & Gibbons, 2011). Preceding literature also supports that intrinsic religious motivation is negatively associated with engagement in delinquent behavior (Chitwood, Weiss, & Leukefeld, 2008; Johnson et al., 2001).

Adolescents frequently get rebellious against norms and values enforced by parents which might be due to the configuration of individual identity (Sabatelli & Mazor, 1985). The adolescents may display compliance for religious norms and responsibility as a result of parental, peer, and societal pressures and influence than personal duty (Elifson, Petersen, & Hadaway, 1983). This logic may entails that parental attachment may enable the internal religious orientation as an intrinsic value which may enhance the children commitment for their values and belief system regarding religion to suppress delinquent inclinations (Simons et al., 2004).

Obviously, parents are the effective source of inspiration for younger children. However, in later life, a child exposed to peer society provides a "point of reference" against which the child again evaluates the ideas and values obtained from parents. In some cases, parental and peer norms overlapped. If it is not the case, then the child's reaction to a situation will possibly be a product of both parental and peer influences.

Social Support

Social support is defined as care, comfort, and help a person receives from another person or group. It is considered as an essential form of support to cope with stressors and stress in life (Reber & Reber, 2001). In the human kingdom social

support is a source of exchanging all the instrumental, socio-emotional, and recreational resources (Li, Ji, & Chen, 2014). For intimate relationships and social networking it can be operationalized as an active and communicative source provided by the society or community (Bacigalupe, Camara, & Buffardi, 2014).

Role of social support in the interaction of human behavior is examined quite frequently and these examinations have suggested that the role of social support is moderating especially in the mental health domain because it acts as a protective source of physical and psychological health of individuals (Kwok, Yeung, & Chung, 2011). Moreover, stress, psychological well-being, and social support are related (Chao, 2011) and absences of social support can be a source of lacking mental health such as depression and stress (Gottlieb, 1985; Slavich & Irwin, 2014). In another study social support emerged as a source to decrease the problems related to the psychological adjustment (Frison & Eggermont, 2015; Zimet, Dahlem, Zimet, & Farley, 1988).

Studies have also explained that social support is important for transitions in relations among individuals (Chuang & Tamis-LeMonda, 2013; Zimet et al., 1988). Social support can be classified into various types such as receiving, giving, availability, content, and utilization (Thomas, 2009). There are different levels of social support (Corrigan, Kwasky, & Groh, 2015). On the other hand, few types of social support are more stable across time like friends and relatives' problems and support from friends, relatives, amigos, and social interactions (Guralnick, Hammond, Neville, & Connor, 2008). Nevertheless, the perceived nature of social support appears to be the most important for the individual receiving the support (McDowell & Serovich, 2007; Sarason, Sarason, & Shearin, 1986).

The significance of social support is also reported in the critical time frame of adolescents (Camara, Bacigalupe, & Padilla, 2017). Interpersonal relations are important to cope with adolescents' issues and stressors because of social support received from these relationships which impact psychological issues. Socialization agents are the major source including family, peers, staff, institutions, social networks, and support from parents is significant for depression symptoms (Stice,

Ragan, & Randall, 2004). Adolescents are more comfortable to share their issues with peers than parents and social support acts as a buffer for wellbeing of individuals (Aisenson et al., 2007).

Pro-social behaviors of individual are perceived highly positive and attractive in nature (Berkowitz, 1972), and it indicated as a two directional relationship among these variables (Moore, Underwood, & Rosenhan, 1973). An individual's current emotional state impacts the way his expression of pro-social actions and behaviors. According to Spinrad et al. (2006) the moral agents for social approval help to determine which values they will emulate. Although there is a scarcity literature exploring the moderating effect of social support in the field of morality. the moderating role of social support can be assumed by supporting literature which showed that prosocially behavior in others, makes us more supportive towards them (Singh, Mak, Ko, Choo, & Suárez, 2012). In addition, they have examined the mediating role of likeliness and positive effect for the relationship of social support and social judgment as morality versus competence.

A number of studies reported positive correlation between religious orientation and social support. Conversely, the lack of social support has been found to increase vulnerability to illness or result in disruptive behaviors (Turner-Musa & Wilson, 2006). Mattis and Jagers (2001) proposed a relational framework to better understand the role of religion and spirituality in social relationships. For example, it seems rational to conclude that support received from individuals in one's network also may influence other behaviors. Studies have suggested that religious factors such as involvement in religious communities are associated with improved life satisfaction (Taylor, Chatters, Hardison, & Riley, 2001). From these studies one can infer that involvement in or support provided from family and communities may influence positive outcomes or buffer negative practices. In a study of interpersonal relationships among college students, Vogel and Wei (2005) found that more the perceived social support lesser the psychological distress and this social support act as a buffer for the negative impact of conflict in social situations.

Outcomes Related to Morality

An indicator leads to an outcome. As morality is thought to be related with good behaviors and disengagement of morality or immorality can be associated with several bad outcomes. A growing body of research shows that immoral actors are judged to be more causal and more blameworthy for bad outcomes. Immorality is typically correlated with abnormality, anti-social behaviors (Gilbert & Spellman, 2013). Researches described several positive and negative outcomes related to moral or immoral behaviors respectively such as morality is linked with wellbeing (Besser-Jones, 2008), happiness (Haybron, 2007; Melnick, 2014), and quality of life (Kumar & Tiwari, 2016). Whereas negative outcomes such as delinquency (Bao, Zhang, Lai, Sun, & Wang, 2015; Desmond et al., 2008; Munir & Malik, 2020), antisocial behaviors (Carlo et al., 2014), and aggression (Hardy et al., 2012; Marte, 2008).

Delinquency

Literature strongly supports that one of the antisocial behaviors which have association with morality is delinquency. Literature on delinquency and family system indicated that quality family involvement in which guidance, control, monitoring, and adolescent relationship with parents impact significantly on the adolescent adjustment, emotional development, behavior, and to get involved in delinquent acts and behaviors (Marte, 2008). To examine morality of individuals in relation to self-control, utility, and crime probability, Tittle, Antonaccio, Botchkovar, and Kranidioti (2010) studied the interaction of these variables and findings indicated important and independent impact for predicting criminal possibility and impact of morality was higher than other two variables. Thornberry (2018) presented another argument that countries having some value systems view delinquency from the notion of serious criminal behaviors and acts and probability to develop antisocial behaviors. Whereas, Kohlberg (1984) explained that delinquent behaviors are due to inadequate cognitive development and socialization. Various cognitive theories may not describe the presence of morality in delinquents as cognitively challenged individuals than normal people.

Delinquent behavior among children may also develop due to lack of discipline which is related to the formation of the condition process for developing conscience. This may be due to personality structures and negative impact of socialization practices and exposure (Jevtić, 2014; Laursen, 1995; Watkins & Wagner, 2000). The inability of over simplification and empathizing for the needs and motivations of others is another challenge of juveniles for developing morality. For them the social environment is their ground to manipulate individuals to attain personal advantages and gains. In middle adulthood they may lack the process of internalization necessary for socialization to learn moral values and norms which may lead towards aggression and antisocial behaviors. Another important aspect of delinquency is the social control theory (Hirschi & Stark, 1969) explained criminal behavior in the light of less strong bonds criminals may have with social conventions and institutions in general. Delinquent behavior can be anticipated when people do not have strong contentions with the social systems, engagements in conventional activities, commitment with conventional ways of doing, lack of beliefs restraining crime, peer, parental, and school attachment. This attachment has an effective association to foster the internationalization of custom (Hirschi & Stark, 1969).

Life Satisfaction

Subjective evaluation of our whole life is called life satisfaction (Veenhoven, 2012). It argued by James (2011) human being happy if he is fair and justice oriented and a person who is unfair is miserable and the fair character is the satisfaction. Same with the notion presented by Aristotle (1987) virtues are central to attain satisfaction and to develop ethical behaviors and manners which also help to gain satisfaction in life (Curzer, 2012). In examining the association of life satisfaction and ethical behaviors of individuals it is very important to have data which is reliable and valid. Through direct observation and self-reporting of ethical and unethical behaviors concerns for validity and reliability are vital to consider.

Literature regarding the subjective life satisfaction is quite frequently available (Dolan, Peasgood, & White, 2008; Frey & Stutzer, 2002). Whereas the researches highlighted the link between life satisfaction and pro-social behavior are less

frequently available. Researches constantly linked the life satisfaction with generosity, volunteerism, internal motivation, participation in occupations related to masses servers, altruistic behaviors (Halbesleben & Wheeler, 2015; Konow & Earley, 2008; Meier & Stutzer, 2008; Thoits & Hewitt, 2001).

Personal and socially attained attributes of individuals affect life satisfaction. Helliwell (2003) showed respondents who believed unjustified tax cheating behavior and attitudes had better life satisfaction than those who believe in tax cheating occasionally in the cross cultural compassion of people. Verdejo-Garcia et al. (2007) indicated that respondents being honest, fair, helpful, and respectful were happier than those who do not consider these values as important. In another research Meier and Stutzer (2008) explained that life satisfaction and volunteerism is positively associated among individuals and this relationship is bi-directional in nature people who are involved in volunteering behaviors are higher on satisfaction as compared to the non-volunteer people.

Intrinsic motivation and internal value systems are also related with higher life satisfaction (Frey & Stutzer, 2002). Public policies are aimed to enhance life satisfaction and an increased life satisfaction would help to decrease the biasedness, moral behavior, and social wellbeing (Easterlin, 2005). First increase in moral conduct will lower down the financial cost and secondly it will increase the general life satisfaction of people (Melnick, 2014) as explained happiness is related with morality. Suldo and Huebner (2004) indicated various social and psychological problems like depression, antisocial, violent and aggressive behaviors, lack of harmony in relations and low self-esteem of adolescents are related with life satisfaction. Lower level of tolerance and life satisfaction was also found related (James, 2012). Participants showed specific scenarios based on unethical situations were unacceptable inclined higher satisfaction which manifested the positive relationship of happiness and ethical standards.

Mediating Role of Morality

In the past few years, researchers put more emphasis on the mediating role of morality among a number of variables. Previous literature directs that religious

religion can decrease participation in delinquent behaviors through the socialization of strong moral norms and beliefs. The link between religion and morality has long been proposed by philosophers and sociologists. A century ago, Durkheim (1912) claimed that religion assists to endure morality. Smith (2003) also stated that moral directives are guided by religion. It is known as the duty of religious institutions to persuade awareness into adolescents that it is unethical or immoral to take part in delinquent activities, such as alcohol consumption, using drugs, theft and having sex. In turn, when adolescents internalize that a specific behavior is erroneous then they exert their efforts to step back to engage into delinquent behaviors.

Religiosity may be a factor that can decrease engrossment in delinquent behaviors through moral beliefs. So, religion could be expected as a directive of morality but it is not the only one (Thornberry, Lizotte, Krohn, Smith, & Porter, 2003). Constant evidence has indicated religiosity is positively related to moral belief (Burkett & Ward, 1993; Stylianou, 2004). Morality and delinquency has strong association (Hannon, DeFronzo, & Prochnow, 2001; Kosterman, Haggerty, Spoth, & Redmond, 2004). Moral judgment for preventing delinquency and the association of morality, delinquency, and religiosity was established by Mears, Ploeger, and Warr (1998).

Researchers have also studied the mediating role of morality for the association of delinquency and religion (Burkett & Ward, 1993; Johnson et al., 2001; Simons et al., 2004). Parental and child religiosity impact on delinquency was examined by Simons et al. (2004). Adolescents with religious orientations can effectively understand the aspect of morality as compared to the non-religious people. Their belief fills the gap to participate in the anti-social and delinquent acts (Simons et al., 2004). The findings of this study explained that strong belief in morality is less related to delinquency among religious adolescents. Consequently, moral beliefs mediated several paths from religiosity to delinquency.

Another study also supported the links among religiosity, morality, and delinquent behaviors (Merrill, Salazar, & Gardner, 2001). Results of their study showed that within the sample of religious adolescents, morality appears to display a

stronger role in dropping drugs than any other. For example, Stylianou (2004) through semi-structured interviews, tried to explore the factors that influence the attitudes of people to use drugs. Not unexpectedly, some of the participants conferred how religion was connected to their moral beliefs about drug use, but the link between religion and morality was not always vibrant.

As, it is expected that secure attachment with parents and peers, forbids adolescents to indulge into delinquent behaviors. Religious orientation and moral judgment might play a fundamental role in linking adolescent attachment to their parents and peers with lower levels of delinquency. As several theoretical paradigms constantly linking the role of attachment with parents and peers to religion (Granqvist, 2002), which in turn is associated with lower possibility to involve in deviant behaviors (Baier & Wright, 2001; Chitwood et al., 2008; Johnson et al., 2001). Religious orientation may be a factor that can decrease engrossment in delinquent behaviors through morality. However, studies continually showed that religious orientation is significantly related to morality (Burkett & Ward, 1993; Stylianou, 2004). Researches also suggested the significant relationship between morality and delinquency (Hannon et al., 2001; Kosterman et al., 2004).

Effect of Gender

Individual behavior differs across various moral dilemmas and different factors play an important role in developing moral competencies such as growth and development in cognition of individuals (Kohlberg, 1971; Lovecky, 1997; Silverman, 1994), parents' role and family system (Kiser & Black, 2005), formal education (Derryberry & Thoma, 2000; Nather, 2013), role taking (Leman, 2005; Lind, 2000), and also, gender (Agerström, Möller, & Archer, 2006; Zadanbeh & Zakerian, 2011). Development psychologists explained that the impact of gender is an important and complex factor in moral judgment (Garmon, Basinger, Gregg, & Gibbs, 1996; Gilligan & Attanucci, 1996). The impact of gender on moral sensitivity was not as significant among gifted men and women (Räsänen, Tirri, & Nokelainen, 2006). Non-significant differences were also reported on moral competence in relation to gender among Iranian samples of gifted and normal participants (Zakerian & Subramaniam,

2009). The results of a meta-analysis (Rest, 1986) also showed women scores higher on moral judgment measure as compared to men; this impact explained nine percent variance.

In another study (Tirri & Nokelainen, 2007) a comparison between academically gifted and average students revealed that women displayed higher ethical skills and higher reading, emotional expression, empathy, care concerns for others, and interpersonal skills as compared to men. This might be due to the instrument which was designed to examine tendency for ethical skills. A study conducted by Tirri (2003) indicated that girls from 6th and 9th class displayed higher care and moral orientation than boys of this age that showed justice orientation.

In relation to gender and moral judgment it is indeed essential to understand the cultural and social impact. The criticism made by Murphy and Gilligan (1980) was addressed by Thoma (1986) in the meta-analysis which indicated that women exhibited significantly higher moral judgment as compared to men and the claim for socio-cultural application of stage universality is still important to consider. To address this concern the stage universality was taken into an empirical investigation by Thoma (2006) and ignored the measure used to investigate this aspect; the theoretical support was claimed even across cultures (Baril & Wright, 2012).

Proposed Conceptual Model

Based upon the empirical evidence discussed above, a newly developed model is proposed to test on the data collected for present research.

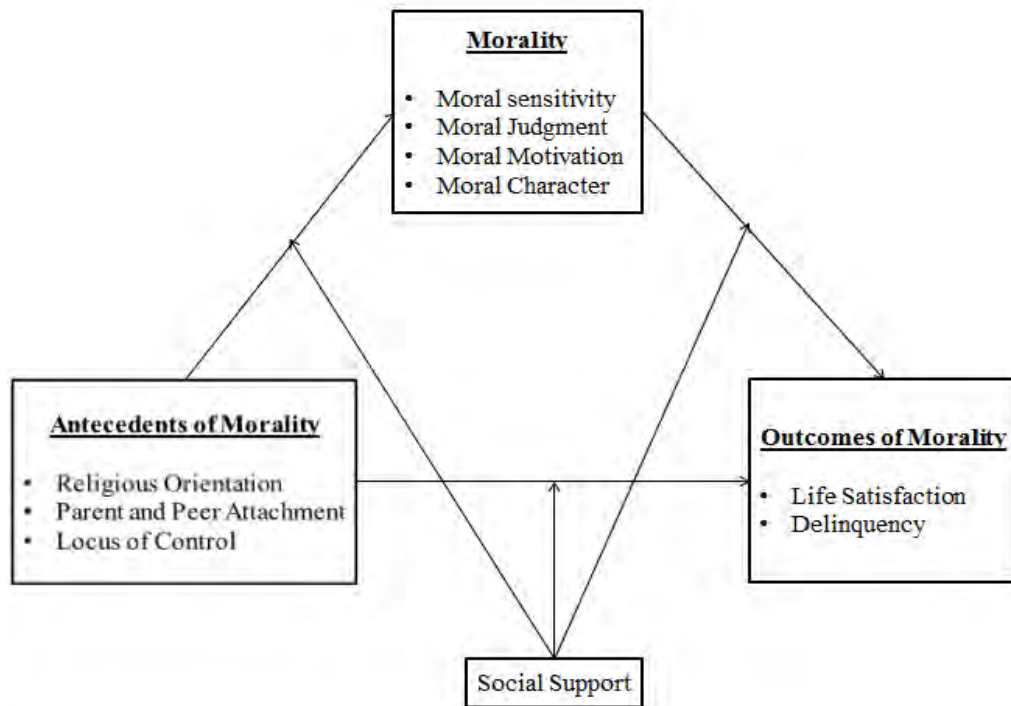


Figure 1. *Conceptual model of the study*

Description of the Proposed Model

The model in figure 1 is proposed for the present research. This model explains the potential indicators and outcomes of four components of morality i.e., moral sensitivity, moral judgment, moral motivation, and moral character. Religious orientation, parent and peer attachment, and locus of control are positive predictors of morality. Life satisfaction is taken as positive and delinquency as a negative outcome of morality. Further, the mediating role of morality is also explored for the relationship between its antecedents (religious orientation, parent and peer attachment, locus of control) and outcome variables (life satisfaction, and delinquency). Moreover, social support moderates the direct relationship among the antecedent, four components of morality, and outcome variables.

Rationale of the Study

The present research aimed to identify the psychosocial indicators and outcomes of morality in adolescents. Socio-moral developments have emerged more recently, and are vastly recognized as a topic of interest and discussion for masses and for the application in the ethical assessment also. As humans we all are known through our moral and social character and values which describe a person as civilized or uncivilized one. Without owing appropriate moral values life is just like a mere hard survival struggle. Meaning in life is attributed through a strong individual and societal value system. However, Pakistani society is unfortunately struggling for moral upright. It is clearly evident that due to much socio-political turmoil, lawlessness, unemployment, disparity in social justice has also caused a decline in moral behavior of a society. Owing to higher illiteracy and poverty rates people are uneducated and ignorant which can result in the brink of moral desolation in the society. Therefore, the immediate measures are integral to initiate the solutions for these challenges causing moral dilemmas day by day. Taking a research initiative is an appropriate way to develop an understanding regarding the firm solution of a problem as described above.

Given the several factors that can affect moral behavior, efforts to effectively describe the systems that affect moral development seem overwhelming. However, researchers have constantly studied this issue, and numerous concerns have been presented (Bergman, 2002; Kurtines & Gewirtz, 1995). The accord in the field of moral development is best spoken to as an accumulation of psychological, social, emotional, cognitive, and behavioral powers. This consensus has enabled this field to appropriately reflect current human developmental standards (Bronfenbrenner, 1992; Wachs, 2000), which focuses on the significance of seeing various factors in understanding developmental change.

Till now a lot of researches have been done to understand the development of morality according to Kohlberg moral development stages. Extensive literature also supports the fact that morality is determined by a number of psychosocial factors and severity of outcomes is also associated with it. But till now, most of the literature

focused on the Kohlberg's paradigm of morality to explore the antecedents and outcomes of morality. The present research aimed to explore the comparatively new and comprehensive four component theory of morality by Rest (1999). Further this study is designed to incorporate preceding literature by measuring four components of morality in a rather larger study with multiple psychosocial indicators and outcomes. Every culture in the world is different from each other with reference to its challenges and opportunities. A developing country, such as Pakistan, which is struggling for basic necessities of life, has its own peculiar indigenous realities that could very well change the whole scenario of variable's relationship.

Prior literature on morality has a major gap regarding the measurement tools for four components of morality. As Jordan (2007) admitted that one of the major reasons for limited research in the field of morality is scarcity of standardized measurement tools/scales. Therefore, present research has an objective to extend the literature by developing a comprehensive scale on four components of morality.

Despite the potential importance for explaining the role of certain factors that may affect moral actions, our understanding about these factors remains at an early stage. A lot of researches have evidenced the role of multiple factors in moral development. Some other constructs are evidenced to affect moral behavior, for example displaying moral exemplars (Bandura, 1977), gratitude (McCullough et al., 2001), guiltiness (Dearing & Tangney, 2011), and empathy (Hoffman, 2008). Researchers consistently highlight the role of religious orientation in moral development (Beit-Hallahmi, 2014). A number of studies reported the significant effect of religious orientation on morality (Desmond & Kraus, 2014; Räsänen et al., 2006). Parents and peers are considered as main socializing agents for the moral development in children (Malekpour, 2007). Studies reported a strong effect of attachment with parents and peers on moral development (Bao et al., 2015; Munir & Malik, 2020). Personality factors such as locus of control are evidenced as an important indicator of morality in preceding literature of moral psychology (Boshoff & Van Zyl, 2011; Cherry, 2006). Similarly, severity of outcomes is associated with morality, as morality is positively linked with life satisfaction (Helliwell, 2003) and immorality is positively associated with delinquency (Beerthuizen, Brugman, &

Basinger, 2013). The growth and development of moral values is very significant for educational framework perhaps due to the modern societal demands (Kannan, 2006).

Further, till now, no prior research explored the mediating role of morality in a more integrated model with different predictors and outcomes. Such research studies are essential as these would provide an understanding regarding the Pakistani social structure. The values and competencies of morality for Pakistani population would be studied which are essential to create influences regarding the future educational policy on morality. This study aimed at investigating the religious orientation, parent and peer attachment, and locus of control as predictors of morality. Life satisfaction and delinquency were taken as the outcome of morality. Further, this study is designed to explore the mediating role of morality to enhance the positive outcome i.e., life satisfaction and to decrease the negative outcome i.e., delinquency in adolescents. Moreover, it is also assumed that social support may emerge as a significant moderator for the relationship among antecedents and outcomes of morality.

METHOD

Method

Research Design

The present research is conducted in following phases

1. Development of Comprehensive Instrument of Morality (CIMM)
2. Translation of English language instrument into Urdu
3. Pilot study
4. Main study

Instruments

Following instruments were used to collect data for present research

S#	Scales	Author	Year	Translated by	Translation year
1	Levenson Locus of Control Scale	Hannah Levenson	1974	Khalid	2004
2	Social Support Scale (CAS-9)	Bernal, Molina and Río	2002	Researcher in the present research	2020
3	The Inventory of Parent and Peer Attachment—Revised (IPPA-R)	Gullone and Robinson	2005	Researcher in the present research	2019
4	Self-Reported delinquency Scale	Naqvi and Kamal	2008	Naqvi and Kamal	2008
5	Religious Orientation Scale (I/E Revised)	Gosuch and McPhens	1989	Khan, Ghous, and Malik	2016
6	Satisfaction with Life	Diener et al.	1885	Zahid, Gulnaz	2002
7	Comprehensive Instrument of Measuring Morality	Researcher	2019	Researcher in the present research	2019

Phase-I: Development of the comprehensive instrument of morality. Phase-I was planned with aim to develop a comprehensive instrument of morality. Phase-I was completed in four steps.

Step-1: Generation of item pool

Step-II: Expert's evaluation of items

Step-III: Exploratory factor analysis for the selection of final items

Phase-II: Translation and cross language validation of the instruments. The objective of phase-II was translation of instrument. English version instruments were translated into Urdu. The purpose of this exercise was to make these instruments comprehensible and easy to understand for the adolescents. Following instruments were translated

1. The Inventory for Parent and Peer attachment– Revised (IPPA-R)
2. Social Support Scale (CAS-9)

Phase-II consists of the following steps

Step-I: Formal permission from the author

Step-II: Forward translation

Step-III: Committee Approach

Step-IV: Back translation

Step-V: Cross Language validation

Phase-III: Study 1 (Pilot Study). The empirical estimates of the scales established through pilot study. The objective to conduct the pilot study was to test the instruments used in the present research. Further descriptive information, correlation among the study variables and psychometric properties of the instruments used in the present research were explored. More precisely, following objectives were accomplished by conducting pilot study

1. To establish the psychometric properties of the study instrument
2. To identify the associated relationship among the study variables

Phase-IV: Study II (Main Study). With the aim to test conceptual model of the present research, study-II was conducted. The sample of main study was comparatively large compared

to pilot study. Before hypotheses testing, confirmatory factor analysis was conducted for all the instruments used in the present study. In the second step, descriptive of study variables was explored. Furthermore various literature based assumptions about group differences were also tested. The relationships between antecedents of morality (i.e., parent and peer attachment, locus of control, and religious orientation) and outcome variables i.e., life satisfaction and delinquency were investigated. Further, moderation of social support for the effect of above mentioned antecedents on the outcome variables was also examined. Finding of the main study discussed both in the light of preceding literature as well as indigenous perspective. Potential limitations of the present study have been identified and recommendations were suggested for future endeavors. Finally theoretical and practical implications of the study were also stated.

Phase I: Development of the Comprehensive Instrument of Measuring Morality (CIMM)

Morality is not a new topic in the field of psychology. It has been studied over six decades in philosophy and psychology basically preoccupied with the theory of Kohlberg (1971). Instruments developed to measure morality based on Kohlberg's theory (Gibbs et al., 1982) typically based on responses to a series of moral dilemmas, assuming rational decision-making. In addition, the validity of Kohlberg's Moral Judgment Interviews (MJI) has been widely criticized in literature (Abdellaoui, Lourel, Blatier, & Beauvois, 2015).

Rest, Narvaez, Thoma, and Bebeau (2000) developed DIT as a measure of moral judgment. DIT was developed to measure the post conventional level of Kohlberg's moral development. Lind (2008) developed a valid tool called Moral Judgment Test (MJT) based on Kohlberg's assessment methods. All these instruments assess morality by interpreting videotaped dilemmas, written scenarios, and written dilemmas (Bebeau, 2002; Brabeck et al., 2000; Clarkeburn, 2002) that participants have to evaluate. In turn, researchers rate these evaluations. These scales are often difficult to handle and produce biased interpretations (Gibbs, Basinger, Grime, & Snarey, 2007).

Given the unavailability of a generic comprehensive instrument, it's a need of the time to develop an instrument to measure morality more generally. Everyday morality is not dependent on dilemmas. Therefore, this section is designed with the objective to measure morality according to the four component theory of morality by Rest (1999). Phase-I covers detail about

the development of Comprehensive Instrument of Measuring Morality (CIMM). CIMM was developed to accomplish the demand of generic measures to assess adolescent's morality. The objective of the phase-I was achieved through following steps.

Step-I: Generating item pool for the CIMM

Step-II: Judges Evaluation of item pool

Step I: Generation of item pool. Existing literature on morality guided to generate the item pool of the scale. The available literature on moral psychology was reviewed by using different sources i.e., books, internet, and journal articles. Moral studies were preoccupied by the views of Kohlberg (1969). Kohlberg did a lot of work in the field of morality but perceived moral judgment as a whole morality. Rest (1984) presented four components (i.e., moral sensitivity, moral judgment, moral motivation, and moral character) of morality that comprise all domains of moral psychology and moral judgment is considered as one component of them. Further, Rest (1984) identified these components as different psychological processes that altogether lead toward moral actions.

Based on the four components of morality, Narvaez (2006) developed a model named as the Integrative Ethical Education (IEE). She describes seven dimensions/skills to operationalize each component of morality. Narvaez's operationalization of each component has guided to develop the item pool for a comprehensive instrument of morality. Narvaez (2006) operationalization is describes briefly below:

Narvaez describes that moral sensitivity consist of seven skills 1). Reading and expressing emotion: is described as the ability to identify the feeling and needs of self and others. 2) Taking the perspectives of others: taking others perspective defines the skill to explore the situation through multiple perspectives. Eisenberg et al. (2002) correlated the taking others perspective with pro-social behaviors. 3) Next skill named as caring by connecting to others is identified as the ability to connect with people/groups, both globally and locally. Fourth skill is described as working with interpersonal and group differences. It is defined as the ability to understand the reason behind the misunderstandings and conflicts and how interpersonal and group differences lead to these misunderstandings and conflicts. 5) Social biases: social biases deals with the ability to understand and identify bias. It is essential to reveal bias because it is the

part of human nature that all of us unconsciously choose familiar ways of thinking. 6) Generating interpretations and options: defined as a creative skill involves in interpreting the situations through multiple perspectives and generate multiple options to deal with specific situations. This is the most important skill in problem solving. The next skill named identifying the consequences of actions and options involves the ability to understand the consequences of certain actions.

Narvaez (2006) defined moral judgment as reasoning about actions. Moral judgment involves judging the possible actions in a situation and to identify the actions which are most ethical. Moral judgment contains seven skills: 1) Understanding ethical problems: defined as understanding of a problem, an individual must have the ability to correctly define and understand the problem and its structure. Second skill described as using codes and identifying judgment criteria: it is the ability to act according to the predefined codes. Codes are categorized as knowledge which we use to act courteously and sensibly in different situations. Codes are context specific and generated by following the rules and laws either explicit and implicit and moral values.

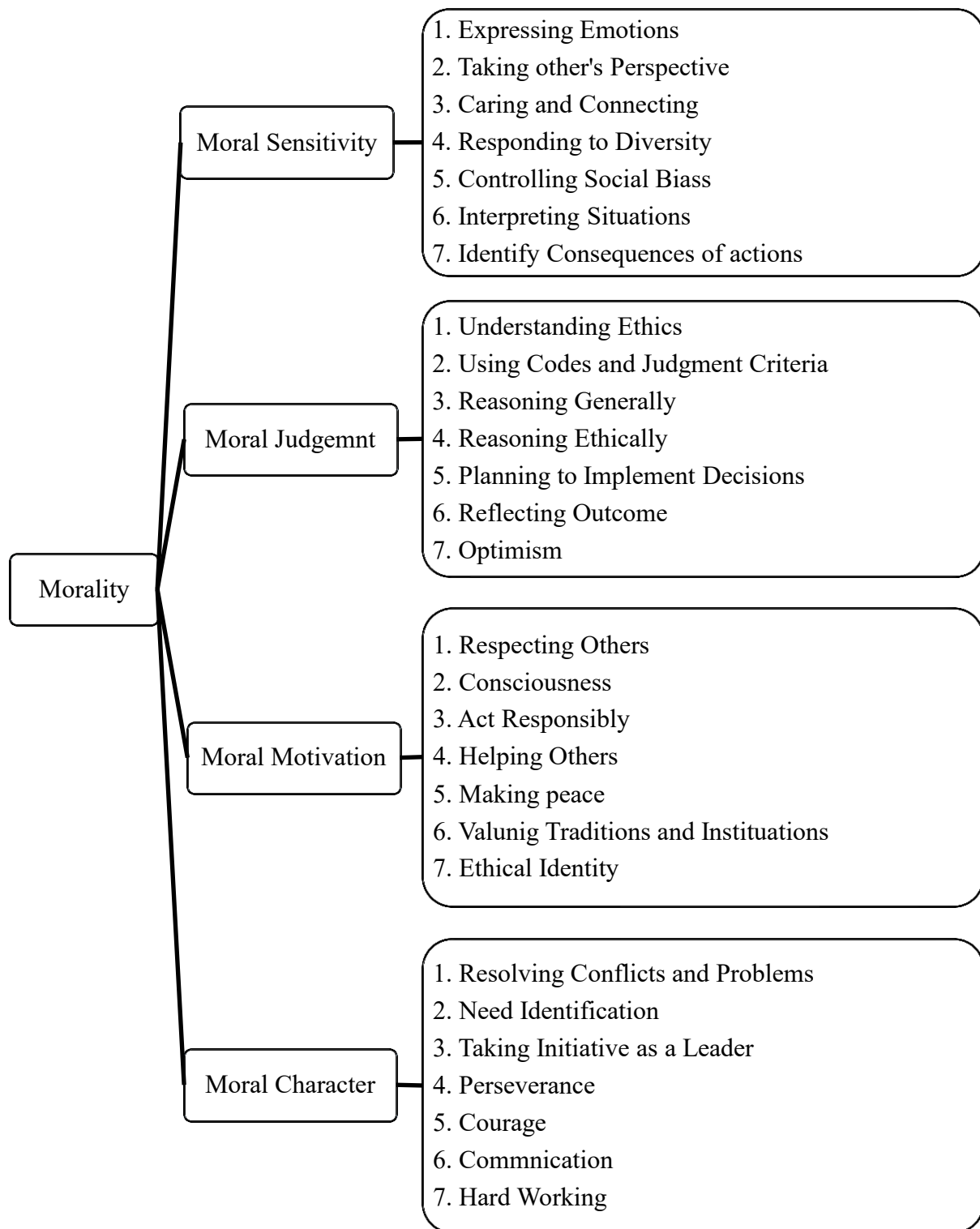


Figure 2. Conceptual representation of Narvaez's (2006) Integrative Ethical Education (IEE)

Developing General Reasoning Skills (third skill): Reasoning is defined as a particular style of relating things in which an individual draws a conclusion based on specific information (Ward & Overton, 1990), it is important that the conclusion must be dependent on the information. The reasoning is defective if it is not based on the information provided and defective reasoning give rise to many prejudices and destructive actions. 4) Developing ethical reasoning skills: People make decisions and judgments in daily life about how to connect with others. By using moral or ethical reasoning, they care about how their actions may affect others or themselves, what type of laws and rules they should be following, and what are the most fair and justified decisions. 5) Reflecting on the process and outcome: is a metacognitive skill, is ability of observing one's thinking processes. Moral decisions are depend on the process of judgment and making decisions. 6) Planning to implement decisions: it is a very important step for judgment and implementation of decisions. To execute an ethical decision, it is crucial to focus on possible difficulties, substitute actions, and resources that may be needed. Last skill related to moral judgment is developing optimism. 7) Optimism is defined as the positive outlook which affects the whole belief structure. Optimism is a positive thinking, having determination, taking benefit experiences; more precisely optimism is a motivating force for others (Narvaez, 2006).

Narvaez (2006) defined moral motivation as selecting moral action over other goals and needs. Seven dimensions of moral motivation include 1) respecting others: Respect for others describes that other persons of the society have certain rights. Considering that people have rights encourages following the predefined rules for moral behavior, showing courtesy, and becoming responsible. 2) Developing conscience: it is the ability to understand that actions may affect others. Self-command and self-awareness are essential here, which will help to control potentially destructive impulses. 3) Act responsibly: it is a desire to sustain all the possible moral responsibilities with conscientiousness. 4) Helping others, the fourth component of moral motivation is described as caring behavior, or desire to help others individuals or community. Helpfulness emphasis on the current or future, encourage optimistic interactions or alleviate disturbing ones. The exchange of information, the mentoring and the collection of services are each of the sub skills of supporting others. 5) Making peace and cooperation: it is a motivation to encourage and preserve mutual coherence through the respect and encouragement of other individuals. 6) Valuing traditions and institutions: Getting a constructive perspective on current

values and organizations drives conscientious citizenship and may affect the adolescent's attitude towards helping others, and the adolescent's level of comfort in obtaining assistance from social systems outside the family (e.g., society). 7) Developing ethical identity and integrity: it is a perception of oneself as moral agent. It includes affiliation with role models, so as to establish a positive moral identity.

Moral character involves executing the moral behavior. It based on information that how to do so, and how to achieve the goal regardless of difficulties and troubles. 1) Communication: Effective communication includes skills related to listening, oral, writing, and non-verbal communications. Communication skills that are required for an effective meeting can differ based on the social nature of communication (e.g., family, peers, and community) or the cultural context. One must know how to interact well in order to enforce ethical behavior. 2) Resolving conflicts and problems: Disagreements are possible because we sometimes feel conflicting emotions. There are different ways to address conflicts but the best option is to talk about conflicting emotions and needs with others and prefer peaceful solution. 3) Identifying needs and behaving assertively, the third dimension of moral character determines that assertive conduct is being practiced to accomplish the ultimate purpose by positive contact with others.

Taking initiative as a leader (fourth skill): Moral character is expressed in both effective leaders and followers. Moral leaders are source of inspiration for others. There are different types of leadership but to be more effective every leader should follow a variety of skills and approaches. Fifth dimension of moral character is known as developing courage. It is ability to use moral identity for achieving moral goals. To develop this skill, one's must need to strengthen the feelings of goodness for others and to enhance risk-taking for others. Adolescents need to be courageous in carrying out actions and implementing their beliefs. 6) Developing perseverance: this skill allows people to identify actions that are essential for the betterment of others. Without it the first obstacle or difficulty would fail with many ethical actions. Children can be instructed effectively that how to distract them from unwanted behavior. Self-talk is an essential technique which can be used to strengthen one's ego at any age of life to complete an ethical action. 7) Working hard: it is an ability to perform a valuable task by spending a lot of energy, time and sweat to perform. Even when the goal is difficult to achieve and the journey gets tedious, it means continuing towards a goal.

On the basis of the above discussed literature, the comprehensive instrument of measuring morality was developed initially with a total 125 items. Moral sensitivity was measured with 27 items. Thirty five -items were generated for moral judgment. Moral motivation was presented with thirty- items and for moral character 33-items were generated

Critical review. At this stage, the research supervisor critically reviewed the item pool of 125 items in reference to description of constructs. More items were included and some of the items were modified in a brainstorming session to cover the missing aspects of the constructs. During this phase 125 items increased to 170 items. The moral sensitivity reflected with 27 items. Fifty two items were represented for moral judgment. Moral motivation was measured with 43 items and for moral character 48 items were generated. On a 4 point Likert type scale, these items were arranged. All items of the scale were stated with 4 responses categories i.e. completely disagree = 1, to some extent disagree = 2, to some extent agree = 3, completely agree = 4.

Step II: Items evaluation by experts and establishing face validity. The next step of this study was conducted in order to get expert opinion on the finalized draft of items in the previous step. The experts' wisdom helped to adapt the instrument to the research population's indigenous desires and characteristics.

Method. The objective of seeking expert's opinion on the item pool was essential for the present study for face validity as well as content validity. The advice of the professional was helpful, too, in assessing readability, comprehension and relevance to the adolescents in Pakistani culture.

Participants. The sample of the experts was included of five lecturers and five PHD scholars of Psychology. All the experts have experience related to instrument development. In order to have adequate influence over chance agreement, at least five persons are recommended. The actual number of judges has not yet been determined, but more than 10 persons are unlikely to be involved. However the likelihood of chance agreement declines as the number of experts increases (Lynn, 1986; Wynd, Schmidt, & Schaefer, 2003).

Procedure. Each expert was approached personally and was provided with detailed introduction of each construct and the items developed for each construct. The items booklet was

distributed among the experts. They were told to provide input on the item pool's appropriateness, comprehension interpretation, face, and content validity. While getting back the item booklet, a detailed discussion was conducted with each expert to discuss each item amendments that they suggested.

Results. The expert's opinion was very helpful in aligning the item pool. Experts suggested certain modification in various items. They also suggested the arrangement of the items. Experts agreed with the content validity and not a single item was removed from the item pool. Comprehension and difficulty of wording were indicated for some items. Overall, experts approved the items according to their content.

Phase II: Translation of Instruments

The translation of following English language instruments into Urdu language is carried out in this phase. The Brislin (1970) method for back translation was used for that purpose. The primary aim of this stage is to make the instruments fairly available in both languages. The focus is only on conceptual equivalence.

Objective. The objective of this phase was to translate the inventory for parent and peers attachment-revised and social support scale (CAS-9) into Urdu language.

Instruments. The following scales were translated in phase-II.

The Inventory for Parent and Peer Revised (IPPA-R). The revised form of IPPA by Gullone and Robinson (2005a) named as IPPA-R was translated in Urdu language. It was a revised and simplified version of IPPA. IPPA-R has two forms, one for parents with 28 items and another one is for peers with 25 items. It is score on Likert type scale. In accordance with the directions given by Armsden and Greenberg (1987), the IPPA-R was scored. Cronbach's alpha coefficient was reported as .88 (Gullone & Robinson, 2005a).

Social Support Scale (CAS-9). Social support scale is developed by Bernal, Maldonado Molina, and Scharrón del Río (2003). It's a very short scale with 9 items. It has four dimensions: emotional, interpersonal, material and satisfaction. This scale was not used before in the Pakistani context. The translation of this scale into Urdu is the objective of this phase.

The translation of the instruments was consisted on following steps:

Step I: Formal permission. The permission to translate the above mentioned scales; authors of the scales were approached via email. They were briefed about the objectives of the study and the purpose to use specific scales.

Step II: Forward Translation. Five bilinguals were approached. Bilingual were the PhD scholars and the teaching faculty of different universities of Pakistan. They were experts in both languages.

Procedure. The scales to be translated were provided to the translators. They were told to follow the same protocol for the translation process. Items were translated independently by each bilingual expert. The experts were guided to follow the three criteria for Urdu translation: 1). ensuring the content validity 2). Use simple language, and 3). Without altering the key content, translate the scale items according to the Pakistani community. These translators were also told to identify and recommend alternatives to certain things that they feel are not important to Pakistani culture. Jargon use; scientific words; terms with idioms or dialects that are difficult to comprehend by ordinary people should be avoided.

Step III: Expert panel or committee approach. Researchers selected the best five translations in the second phase of this study and compressed each translation. The panel was made up of three individuals with bilingual expertise. The aim of this step was to identify the inadequate translation of sentences and to resolve them. The committee examined and evaluated the Urdu translation. The committee members critically analyzed each item's translation and then picked the items that conveyed the best meaning. The translated items were also evaluated by committee members in terms of grammar, wording, and context issues.

Step IV: Back translation. With the aim to compare the translate versions, the translated scales were again translated into English. The tools translated through dual languages are more reliable and have strong psychometric characteristics than the source language alone. As used in step-II, the same strategy was used. Independent bilingual experts translated the tools back to English. In the back translation, again the focus was on cultural and conceptual and cultural equivalence. In the same committee approach, discrepancies were again discussed and items were reconsidered if needed.

Bilingual experts. An Urdu translation of the forward translation was provided by the three independent bilingual translators, who did not know the original English part of the instruments. The items were translated into English by them. These bilinguals consisted of English lecturers and PhD scholars. The reverse translated English language instruments and original instruments were evaluated by the same committee. The committee noted that the back translations largely corresponded with the original scales. Translated instruments are sent to the authors and the translated versions into Urdu have been approved.

Discussion

This part of the study was to translate the English version of the instrument into the national Urdu language i.e., Social Support scale (CAS-9), and the inventory for parent and peer attachment-revised. These instruments were into for two reasons. Firstly, these scales will be administered to the population with mixed characteristics based on age, education, socio-economic status, etc. Furthermore, both scales were the highly reliable, valid and shortest forms (item wise) instruments. A lot of studies provide psychometric properties of these scales in the West. Therefore, there was a need to translate these instruments into the national language of Pakistan. The translation process followed all the steps of translation proposed by Brislin (1970). This process was starting from the forward translation by the bilingual experts and the expert panel's committee approach. Later the back translation was performed. Parallel translation involving independent translators belong to different educational backgrounds. Consensus was built by the experts on the final items and they approved the best translations which will serve to achieve the objectives of the main study.

Try-out

In the next step, newly developed instrument and translated instruments by the target population. That step was compulsory to handle the translation and comprehension issues into the target sample. On a 4 point-Likert type scale, all 180 items of comprehensive instrument of measuring morality were arranged in a questionnaire form. The translated scales of social support CAS-9 and the inventory for parent and peer attachment revised were also included.

Sample

A questionnaire was administered on a sample of 15 adolescents (male = 9, female = 6). Sample was selected on the basis of a convenient sampling method. Sample was representative of the main study sample. Age range was 15 years to 19 years.

Procedure

Adolescents were approached in their educational institutes. After briefing them on the objective of this activity they were instructed to fill the questionnaire. They were also instructed to point out any comprehension issue, difficult wording, understanding of items etc. Time to fill the whole questionnaire was also noticed. After completing this activity, detailed interview with each participant was conducted in which they described about any difficulty in filling the questionnaires.

Results

Adolescents reported no major changes in any item. Comprehension and wording of items were also understandable. Hence, after the try-out, it was concluded that 180 items of the comprehensive instrument of morality and translated forms of the inventory for parent and peer attachment and social support CAS-9 were easy to comprehend by the target population.

PILOT STUDY

Chapter 3

Study-I: Pilot Study

In order to test the psychometric properties of all the scales used in the current research, study-I was conducted. Moreover, this study also sought the exploratory factor analysis of a newly developed instrument of morality (CIMM). Initial pattern of relationships among different variables was also assessed.

Objectives

1. To explore the factor structure of Comprehensive Instrument of Measuring Morality through exploratory factor analysis.
2. To examine the descriptive statistics of scales.
3. To examine the alpha reliabilities of the scales used in present research.
4. To examine the initial pattern of relationship among study variables

Instruments Description

Following instruments are used in the present research.

Locus of Control Scale. Levenson (1974) locus of control has three subscales. Three independent subscales including internal, powerful others, and chance consisting of 24 items scored on a 6-point Likert-type scale. Author of the scale reported satisfactory alpha reliabilities for all three scales, ranging from .64 to .78 (Levenson, 1974). In the present research, the translated form of Levenson locus of control scale is used. Khalid translated this scale into Urdu language in (2004). Alpha reliability of translated scale was reported as ranging from .70 to .86.

Social Support Scale (CAS-9). Social support scale is developed by Bernal, Molina and Río (2003). It is a 5 point Likert type scale. The internal consistency is .68. This scale has four subscales. CAS-9 has been translated in multiple languages and a different number of factors/subscales were reported in literature. Scale was translated in Urdu as a part of the present research. CAS-9 has four subscales

1. ***Emotional***. This scale assesses the need for emotional support. It has 3 items. Reliability coefficient of this scale is reported .71 (Bernal et al., 2003).
2. ***Interpersonal support***. This scale assesses the need for interpersonal support. It consists of 2 items. And reported reliability coefficient is .59 (Bernal et al., 2003).
3. ***Material***. Material subscale assesses need for material support. It has 2 items. Reported reliability of this subscale is .38 (Bernal et al., 2003).
4. ***Satisfaction***. This subscale is consisting of 2 items and assesses the total satisfaction from the social support which the person is getting. Reported reliability is .89 (Bernal et al., 2003).

Inventory of Parent and Peer Attachment—Revised (IPPA-R). The first version of the inventory of parent and peer attachment was developed for older adolescents (Armsden & Greenberg, 1987). It measures affective and cognitive dimensions of relationships. This instrument has two subscales i.e., parent attachment, and peer attachment. Parent attachment scale has 28 items and the 25 items assessing peer attachment. The revised version of IPPA was developed by Gullone and Robinson (2005). The objective to revise the inventory was to simplify the items so that it can be comprehended by children and younger adolescents. Furthermore, items were scored on a 3-point Likert type scale with response options as „always true“, „sometimes true“ and „never true“. Authors of the IPPA-R reported satisfactory alpha coefficient as $\alpha = .88$.

Satisfaction with Life Scale. Diener et al. (1985) developed satisfaction with life scale. Scale has 5 items. It is a five-point Likert type scale ranging from 1 = never to 5 = always. Diener et al. (1985) documented good alpha reliability $\alpha = .87$. This scale was translated into Urdu language by Zahid (2002). Its Urdu version is used in the present study (Zahid, 2002).

Self-Report Delinquency Scale. Naqvi and Kamal (2008) developed a self-report delinquency scale to measure delinquent behaviors. Twenty-seven items were generated to measure delinquency behaviors. It is a uni-dimension Likert type scale

with response options ranging from never = 0, to 10 or more times = 4. Naqvi and Kamal (2013) reported its internal consistency as $\alpha = .94$.

Religious Orientation Scale. Religious orientation scale was developed by Gorsuch and McPherson (1989). It is a 14 item scale with two subscales (intrinsic and extrinsic). It is 5 point Likert type scale with response category ranging from 1 = strongly disagree to 5 = strongly agree. Religious orientation scales consist of two subscales i.e., intrinsic and extrinsic. Scores are computed by summing the items in the scale after reverse scoring of items numbers 3, 10, and 14. Intrinsic scale consists of 8 items, and extrinsic scale consists of 6 items. In 2016, Khan et al. translated this scale into Urdu and reported good alpha reliability as $\alpha = .94$ (Khan et al., 2016).

A Comprehensive Instrument of Measuring Morality (CIMM). A comprehensive scale of morality is developed in the present research. Based on the Rest (1999) theory of four components of morality, four independent scales were developed. The moral sensitivity reflected with 27 items. Fifty five –items were represented for moral judgment. Moral motivation was measured with 48- items and for moral character 55-items were finalized. It is a 4 point-Likert type scale with 4 response options i.e. completely disagree = 1, to some extent disagree = 2, to some extent agree = 3, completely agree = 4.

Sample

Sample was consisted of 212 adolescents (male = 143, female =66). Their age range was 15 years to 19 years with mean age, $M = 16.88$, $SD = .99$. Data was collected using a convenient sampling technique. Sample of the study belonged to South Punjab (Pakistan), from both rural ($n = 76$) and urban ($n = 132$) areas. Both private ($n = 200$) and public sector (07) institutions were approached. Sixty-one reported they were living in a joint whereas 145 were living in a nuclear family system. Inclusion criterion was only the age range of the students because the present study was focused on the adolescence period of life only. Majority of the participants with the age range of 15 years to 19 years were students of intermediate level of education.

Procedure

The head of departments, principal of different institutions and colleges were approached by the researcher. They have been asked to give approval for data collection. The objectives, purpose and rationale of the research were clarified and they were told that the information gathered would never be used for any purpose other than research. Parents of students under the age of 18 years were approached to request their approval for their child's inclusion in the study. The research participants were confronted during their academic lectures or after the lectures after having received permission from the authorities of the colleges and institutions. Participants were also told about the research goals and were granted written permission. All the questionnaires were arranged in the form of a booklet along with informed consent, demographic sheet and instructions. The participants were instructed how to respond to the items of the booklet. In the booklet, they were asked to carefully read each item and respond as correctly as possible. The participants were also informed of the confidentiality of the results. Finally, we thanked the participants for their cooperation and time.

Results of Pilot Study

A number of statistical analyses were performed on the data collected for pilot study. Factor structure of newly developed instruments (comprehensive instrument of measuring morality) was explored through exploratory factor analysis. Furthermore, Cronbach's alpha coefficients were computed for measuring the internal consistency of the scales. To examine the initial pattern of relationship among study variables, correlation matrix was computed. Data was analyzed with the use of SPSS-21.

Exploratory factor analysis of Comprehensive Instrument of Measuring Morality (CIMM). The final draft of the item pool of CIMM in the previous section of method was administered upon adolescents to determine its factor structure by exploratory factor analysis and finalize the measure by identifying valid indicators of respective constructs (factors). Item pool was divided into four scales. Seven dimensions of moral sensitivity were measured with 27 items. Moral judgment was

measured with 50 items. Moral motivation was measured with 48 items. Moral character was assessed with 55 items.

Parallel analysis. With the objective to identify the potential factors within the data, parallel analysis was performed in SPSS (v. 21) developed by O'Connor (2000). Parallel analysis recommended three factors for moral sensitivity, and four factors for moral judgment and moral motivation respectively. Parallel analysis recommended eight factors with eigenvalues greater than 95th percentile for moral character.

Exploratory factor analysis of Moral Sensitivity Scale. The Kaiser-Meyer-Olkin (KMO) should surpass the prescribed value of .60 and the Barlett Sphericity Test should be significant, suggesting that the data and correlation matrix are strongly appropriate (Pallant, 2007). The sample size of the study ($n = 212$) was sufficient since the number of cases between 100 and 400 could be deemed appropriate for factor analysis (Hair Jr, Black, Babin, Anderson, & Tatham, 2010). KMO was .79 with significant Bartlett test 1858 ($p < .000$) suggesting that data is suitable for factor analysis.

In order to check the factor structure and items internal structure, exploratory factor analysis was conducted as suggested by (Kline, 2005). Guidelines to run and interpret factor analysis in the statistical package for social sciences in Field (2005) were followed. Field suggested selection of the method of factor rotation on the basis of theoretical grounds. Principal component analysis with promax rotation was used because the construct was based on the Rest theory of four components of morality.

Table 1

Factor Structure of Moral Sensitivity Scale (N=212)

Sr#	Item #	Factors	Loading
Connecting and Caring			
1	9		0.80
2	13		0.69
3	10		0.70
4	11		0.75
5	12		0.52
6	18		0.62
Responding to Diversity			
7	17		0.45
8	15		0.54
9	7		0.43
10	3		0.64
11	19		0.42
12	1		0.41
Interpreting Situations			
13	24		0.50
14	21		0.83
15	22		0.70
16	5		0.48
17	14		0.59
18	6		0.51
19	25		0.46
20	23		0.71

Parallel analysis for moral sensitivity scale directed three eigenvalues, or factors, from the raw data. For exploratory factor analysis, principal component analysis with pro-max rotation was performed. To assess the possibility of a three factor solution, exploratory factor analysis was restricted to three factor solution. The emerged factors explained 49.29% of item variance. These factors were interpreted and named as *connecting and caring* represented by 6 items, six items were represented to the factor *responding to diversity*, and *interpreting situations* was finalized with 8 items. The item loadings were ranged from 0.41 to 0.88 which is suggesting that items significantly contributing in particular factors (Hair et. al., 2010).

Interpretation of these factors showed that factors responding to diversity, caring and connecting, and interpreting situations retained as independent factors in the data. Four factors including identify consequences, social biases, expressing emotions, and taking others perspective did not appear as independent factors as conceptualized by Narveaz (2006).

Table 2

Alpha Coefficients of three subscales of Moral Sensitivity Scale (N = 212).

S#	Subscales	No of items	Alpha Coefficients
1	Connecting and Caring	6	0.86
2	Responding to Diversity	6	0.68
3	Interpreting Situations	8	0.82

Table 2 explains that all the subscales of moral sensitivity has moderate to high reliabilities.

Exploratory factor analyses of Moral Judgment Scale (MJS). Significant value for Bartlett test of Sphericity was observed 3857 ($p < .000$) for moral judgment scale. The value of KMO was examined as .73 suggesting that data is appropriate for factor analysis. An items inclusion criterion for exploratory factor analysis was clarified as item loading above .40 and with the Eigenvalue > 1 . Multi-loaded items and single item factors were excluded.

Table 3
Factor Structure of Moral Judgment Scale (N = 212)

S#	Item #	Factors	Loading
		Reasoning	
1	45		0.68
2	35		0.63
3	23		0.63
4	42		0.6
5	18		0.38
6	22		0.94
7	37		0.52
8	25		0.48
9	17		0.47
10	7		0.68
		Understanding Ethics	
11	10		0.61
12	11		0.79
13	12		0.78
14	5		0.51
15	6		0.49
16	15		0.5
17	13		0.67
18	8		0.43
19	14		0.77
20	3		0.55
		Reflecting Outcome	
21	46		0.78
22	44		0.76
23	1		0.61
24	29		0.63
25	24		0.59
26	20		0.54
27	21		0.54
28	43		0.53
29	16		0.45
30	19		0.48
		Implement Decisions	
31	20		0.55
32	38		0.61
33	39		0.52
34	50		0.4
35	30		0.49
36	32		0.68
37	34		0.44
38	28		0.51
39	40		0.58

Parallel analysis for the moral judgment scale suggested four factors solutions. By adopting the same statistical criteria as applied for moral sensitivity scale, exploratory factor analysis was executed. Factor analysis restricted to four factors explained 40.37% of item variance. The moral judgment scale was finalized with 39 items and factor loadings were ranged from 0.41 to 0.79. Factors were named as 10 items representing “Reasoning”, 10 items representing “Understanding Ethics”, 9 items for “implement decisions” and 10 items representing “Reflecting outcome”.

The moral judgment scale resulted in four meaningful factors with 39 items. Interpretation of these factors showed that the factor reasoning emerged as a single factor by combining the factors of both ethical and general reasoning skills. Although Narvaez (2006) described these two types of reasoning as separate factors. Further, the factors optimism and using codes and judgmental criteria were not extracted as independent factors in the data. However, understanding ethics, implementing decisions, and reflecting outcomes are retained as separate factors and aligned with Narvaez’s (2006) conceptualization of moral judgment.

Table 4

Alpha Coefficients of four subscales of Moral Judgment Scale (N = 212)

S#	Subscales	No of items	Alpha Coefficients
1	Reasoning	10	.82
2	Understanding Ethics	10	.82
3	Reflecting outcome	10	.82
4	Implement decisions	9	.71

Table 4 explains that all the subscales of moral judgment scale showed moderate to high reliabilities.

Exploratory factor analyses of Moral Motivation Scale (MMS). Parallel analysis recommended four factors for the moral motivation scale. Exploratory factor analysis using pro-max rotation method was performed by restricting it to four factor solution. In order to understand the items internal structure and factorial validity of moral motivation scale. Guidelines to run and interpret factor analysis in the statistical

package for social sciences in Field (2005) were followed. Field suggested selection of the method of factor rotation on the basis of theoretical grounds.

The item pool was strongly based on the previous theories and literature so the principal component analysis with promax rotation was used. Items were included only if they were loaded above .40 by using the default criteria of selection. Multi-loaded items and single item factors were excluded. Significant value 2912 ($p < .000$) of Bartlett test was observed for moral motivation scale. Similarly KMO was .68 suggesting that data is suitable for factor analysis.

Table 5

Factor Structure of Moral Motivation Scale (N=212)

S #	Item #	Factors	Loading
Respecting Others			
1	2		0.81
2	6		0.63
3	1		0.71
4	10		0.71
5	3		0.73
6	20		0.41
7	15		0.8
8	4		0.57
9	43		0.44
Helping and Making Peace			
10	29		0.80
11	32		0.49
12	27		0.67
13	28		0.66
14	25		0.74
15	29		0.46
16	26		0.75
17	36		0.48
18	37		0.53
19	23		0.60
20	21		0.43

Continued...

S #	Item #	Factors	EFA Loading
Ethical Identity			
21	42		0.62
22	41		0.55
23	33		0.62
24	31		0.52
25	30		0.49
26	34		0.51
27	38		0.42
28	16		0.51
Act Responsibly			
29	14		0.48
30	12		0.62
31	22		0.51
32	18		0.51
33	17		0.47
34	19		0.43

Four factors extracted from EFA of moral motivation scale explained 40.8% of item variance. These factor loadings were ranged from .41 to .82 with 34 items. Emerged factors were considered as “*respecting others*” consist of 9 items. Factor “*helping others and making peace*” was finalized with 11 items. Eight items for *ethical identity* and six items for *act responsibly* were finalized.

Four factors were finalized for moral motivation scale. Narvaez (2006) identified helping others and making peace as independent skills related to moral motivation. But these factors merged as one factor in the data. Three factors named as respecting others, act responsibly, and ethical identity retained as separate factors. Others factors including valuing traditions and consciousness failed to emerged as independent factors in the data.

Table 6

Alpha Coefficients of four subscales of Moral Motivation scale (N = 212).

S.no	Subscales	No of items	Alpha Coefficients
1	Respecting Others	9	0.87
2	Helping and Peace	11	0.84
3	Ethical Identity	8	0.75
4	Acting Responsibility	6	0.78

Table 6 explains the number of items in each subscale and alpha reliabilities of each subscale. All the subscales of moral motivation scale have moderate to high reliabilities.

Exploratory factor analyses of Moral Character Scale (MCS). In order to check the factor structure and items internal structure, exploratory factor analysis was conducted as suggested by (Kline, 2005). Guidelines to run and interpret factor analysis in the statistical package for social sciences in Field (2005) were followed. Field suggested selection of the method of factor rotation on the basis of theoretical grounds. The item pool of moral character scale was strongly based on the previous theories and literature therefore principal component analysis with promax rotation was used. Items were included only if they were loaded above .40 and with the Eigenvalue > 1 by using the default criteria of selection. Multi-loaded items and single item factors were excluded.

Results of the parallel analysis suggested an eight factor solution for moral character scale. Exploratory factor analysis was run with pro-max rotation by fixing it to 8 factors. Although the eight factors solution explained 52% of item variance but when these factors were analyzed with reference to the theoretical model of the study (Narvaez, 2006), it failed to make sense. Five factors were those which were corresponding with theory. Three factors were represented by two items in each and these items were unable to be categorized as factors. Further assessment of scree plot and content analysis guided to five factors. Therefore, again exploratory factor analysis was performed restricting to five factors. Moral character scale with five factors represented by 32 items explained 40.70% of item variance.

Five factors were analyzed and labeled as factors labeled as “*courage & leadership*” (10 items). Factor labeled as *resolving conflicts & need identification* contain nine items, factor named as *communication* retained with nine items. Five items for factors “*hard working*” and “*perseverance*” were finalized respectively. Moral character scale was finalized with 32 items representing five factors. Items of conflict resolution and need identification merged with each other and extracted as one factor in the data. Other three factors including communication, hard work, and perseverance emerged as independent factors. Therefore, the five factor solution of moral character scale was well represented in the seven dimensions conceptualized by Narvaez (2006).

Table 7

Factor Structure of Moral Character Scale (N=212)

S #	Item #	Factors	EFA Loading
Courage and Leadership			
1	37		0.44
2	31		0.65
3	24		0.66
4	36		0.54
5	26		0.65
6	29		0.61
7	33		0.69
8	34		0.44
9	3		0.49
Need Identification and Conflict Resolution			
10	14		0.72
11	15		0.67
12	13		0.66
13	18		0.41
14	20		0.48
15	4		0.74
16	5		0.53
17	19		0.44

Continued...

S #	Item #	Factors	EFA Loading
Communication			
18	10		0.73
19	8		0.73
20	9		0.50
21	41		0.40
22	46		0.51
23	1		0.46
Hard Working			
24	44		0.68
25	45		0.48
26	40		0.59
27	43		0.42
28	48		0.47
Perseverance			
29	28		0.45
30	7		0.48
31	22		0.53
32	23		0.63

Table 8

Alpha Coefficients of five subscales of Moral Character Scale (N = 212).

S.no	Subscales	No of items	Alpha Coefficients
1	Courage and Leadership	9	0.82
2	Need Identification & Conflict Resolution	8	0.83
3	Communication	6	0.63
4	Hard Working	5	0.65
5	Perseverance	4	0.48

Table 8 explains the number of items in each subscale and the reliability of each subscale. All the subscales of moral character showed moderate to high reliabilities.

Table 9

Descriptive Statistics and Cronbach's Alphas Coefficients of Scales/Subscales used in the present study (N = 212).

Scales/Subscales	No. of Items	M	SD	α	Skew
Religious Orientation Intrinsic	8	38.16	2.22	.52	-1.98
Religious Orientation Extrinsic	6	22.32	4.77	.60	-0.66
Locus of Control Internal	8	34.41	7.14	.77	-1.17
Locus of Control Powerful others	8	26.84	7.19	.76	0.32
Locus of Control Chance	8	33.57	7.08	.78	-0.58
Satisfaction with Life	5	24.15	6.09	.62	-0.72
Self-Report Delinquency	27	35.74	14.07	.93	3.36
Social Support	9	29.24	6.37	.65	-0.25
Parent Attachment	26	29.96	7.70	.75	-1.03
Alienation	8	13.40	3.91	.81	0.65
Communication	9	20.78	3.24	.64	-0.86
Trust	9	22.58	3.22	.78	-1.80
Peer Attachment	22	33.36	7.78	.84	-0.77
Alienation	5	7.88	2.59	.55	.85
Communication	8	18.70	3.68	.84	-.54
Trust	9	22.43	3.82	.84	-.88
Moral Sensitivity Scale	20	66.48	9.86	.88	-1.41
Connecting and Caring	6	21.02	3.58	.85	-1.65
Responding to Diversity	6	18.65	3.43	.63	-.75
Interpreting Situations	8	26.81	4.38	.82	-1.31
Moral Judgment Scale	39	127.8	15.52	.88	-.53
Reasoning	10	33.71	4.71	.78	-.71
Implement Decisions	9	34.63	4.90	.71	-1.33
Understanding Ethics	10	26.54	4.69	.80	-.14
Reflecting Outcome	10	32.92	5.00	.84	-.62
Moral Motivation Scale	34	109.8	13.28	.82	-.90
Respecting Others	9	20.57	3.37	.84	-1.29
Helping and Peace	11	37.27	5.43	.84	-1.16
Ethical Identity	8	25.49	4.89	.75	-.54
Act Responsibly	6	26.42	4.11	.64	-.82
Moral Character Scale	32	73.58	12.39	.84	-.84
Courage & Leadership	9	30.70	4.64	.83	-1.08
Need Identification & Conflict Resolution	8	27.17	4.17	.82	-1.26
Communication	6	13.98	4.34	.68	.78
Hard Working	5	16.55	2.90	.63	-1.10
Perseverance	4	12.91	2.18	.48	-.68

Table 9 presents mean, standard deviation, coefficient of skewness, and alpha reliabilities for scales used in the present study. Most of the scales showed acceptable alpha reliabilities, verifying their internal structure. Results showed alpha reliabilities ranged from .48 to .93. Reliabilities of some subscales are below the range of .60 but it is quite acceptable in case of total scale scores, which oblige the purpose of this research. These subscales were retained because of their theoretical significance. Standard deviation of variables was neither high nor too small, which suggested a reasonable spread of data. Suitability of data is also explored via skewness, which is also in acceptable range except the self-report of delinquency scale.

Table 10
Correlations among study variables (N = 212)

S#	Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	RO (I)	-	.09	.14*	.15*	.18**	.04	-.19**	.01	-.22**	.25**	.32**	.16*	-.04	.00	.09	.04	.31**	.34**
2	RO (E)		-	.03	.32**	.16*	.03	.03	.29**	.01	.06	.00	.04	.13	.12	.08	.15*	-.06	.05
3	LOC (I)			-	.39**	.58**	-.03	.00	.14	.09	.11	.15*	.18**	.04	-.08	.05	.02	.24**	.28**
4	LOC (P)				-	.56**	.11	.11	.34**	.16*	.12	.09	.19**	.24**	.10	-.02	.13	.06	.20**
5	LOC (C)					-	.09	.03	.275**	.11	.17*	.12	.19**	.11	.07	.10	.14	.15*	.22**
6	LS						-	-.14*	.11	-.09	0.06	.04	.00	.00	.13	.08	.12	.06	0.12
7	Delinquency							-	.02	.22**	-.11	-.19**	-.04	.22**	.08	-.17**	.01	-.12	-.18*
8	SS								-	.07	.17*	.01	.14	.27**	.13	.07	.20**	-.02	.14*
9	Alienation									-	-.13	-.24**	.37**	.54**	-.14*	-.25**	-.01	-.16*	-.23**
10	Comm										-	.71**	.81**	-.04	.36**	.42**	.39**	.26**	.24**
11	Trust											-	.77**	-.15*	.19**	.34**	.24**	.37**	.31**
12	Prnt Attach												-	.17*	.19**	.26**	.32**	.23**	.17*
13	Alienation													-	-.02	-.21**	.24**	-.14	.00
14	Communication														-	.79**	.92**	.04	.05
15	Trust															-	.81**	.15*	.18*
16	Pr Attach																-	.05	.14
17	CAC																	-	.59**
18	RD																		-
	mean	38.16	22.32	34.41	26.84	33.57	24.15	35.74	29.24	11.46	20.78	22.58	53.59	7.88	18.70	22.43	48.98	18.52	14.22
	SD	2.22	4.77	7.14	7.19	7.08	6.09	14.07	6.37	3.57	3.24	3.22	6.19	2.59	3.68	3.82	7.35	2.74	2.21

Continued...

S#	Variables	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36
1	RO (I)	.31**	.38**	.26**	.26**	.28**	.05	.33**	-.16*	.22**	.20**	.43**	.33**	.33**	.24**	-.08	.21**	.12	.34**
2	ROE	-.05	-.02	.19**	.02	.02	.13	.16*	.22**	.06	.13	.00	-.08	.01	.06	.25**	.13	.13	-.03
3	LOC (I)	.11	.28**	.26**	.21**	.27**	.17*	.31**	.08	.22**	.13	.29**	.16*	.29**	.14*	.13	.16*	.29**	.20**
4	LOC (P)	.13	.14	.39**	.22**	-.01	.23**	.34**	.18*	.26**	.26**	.11	.11	.14	.25**	.35**	.20**	.28**	.11
5	LOC (C)	.19*	.26**	.27**	.34**	.24**	.17*	.37**	.09	.20**	.18*	.25**	.16*	.17*	.08	.19*	.14*	.18*	.11
6	LS	.28**	.10	.14*	.09	.12	.11	.19**	.05	.04	.22**	.03	.04	.00	.12	.08	.14*	.06	.05
7	Delinquency	-.14*	-.16*	-.09	.00	-.24**	.13	-.07	.34**	-.03	-.08	-.14	-.23**	-.13	-.08	.19**	-.12	.05	-.17*
8	SS	.07	.08	.26**	.11	.09	.29**	.26**	.3**	.06	.22**	.06	-.09	-.03	.00	.29**	.01	.08	-.09
9	Alienation	-.23**	-.16*	-.10	-.04	-.10	.05	-.11	.264**	-.18*	-.06	-.13	-.25**	-.14*	-.25**	.06	-.25**	.01	-.21**
10	Communication	.11	.26**	.10	.19*	.26**	-.07	.17*	-.12	.18*	.10	.05	.21**	.22**	.06	-.01	.05	.03	.14*
11	Trust	.18*	.37**	.06	.22**	.31**	-.19**	.14	-.28**	.25**	.06	.18*	.37**	.36**	.13	-.05	.27**	.14	.31**
12	Prnt Attach	-.02	.12*	.04	.18*	.24**	-.11	.11	-.06	.13	.05	.04	.14	.21**	-.02	.01	.03	.09	.12
13	Alienation	-.12	-.09	.20**	.03	-.07	.19**	.15*	.30**	.06	.08	-.03	-.14	-.09	.06	.16*	-.07	.05	.09
14	Communication	.04	.02	.03	.02	-.06	-.06	.03	-.01	.00	.03	-.04	.02	-.11	-.03	.04	-.05	.04	-.07
15	Trust	.03	.13	.02	.08	.23**	-.13	.05	-.14*	.02	-.06	.13	.13	.08	-.03	-.02	-.04	.00	.03
16	Peer Attachment	-.01	.05	.10	.06	.11	-.03	.09	.03	.03	.02	.03	.02	-.05	-.01	.07	-.05	.04	-.06
17	CAC	.55**	.81**	.31**	.41**	.47**	-.09	.43**	-.27**	.40**	.23**	.30**	.46**	.66**	.45**	-.02	.32**	.32**	.65**
18	RD	.53**	.73**	.53**	.40**	.48**	.13	.62**	-.08	.54**	.36**	.35**	.45**	.48**	.52**	.04	.43**	.38**	.54**

Continued...

S#	Variables	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36
19	IS	-	.75**	.40**	.42**	.27**	-0.0	.47**	-.13	.32**	.34**	.30**	.35**	.44**	.55**	-.05	.35**	.21**	.53**
20	MS		-	.47**	.49**	.54**	-0.0	.60**	-.22**	.46**	.37**	.45**	.51**	.63**	.54**	-.10	.43**	.26**	.66**
21	Reasoning			-	.43**	.35**	.29**	.91**	.10	.61**	.54**	.49**	.45**	.38**	.57**	.15*	.49**	.41**	.48**
22	UE				-	.36**	.12	.67**	.09	.48**	.30**	.37**	.30**	.44**	.33**	.02	.26**	.33**	.44**
23	RO					-	-.04	.51**	-.15*	.29**	.21**	.36**	.34**	.46**	.20**	-.12	.20**	.14	.40**
24	ID						-	.43**	.34**	.14	.25**	.07	-.06	.05	.16*	.40**	.21**	.20**	-.01
25	MJ							-	.12	.63**	.5**	.52**	.46**	.49**	.54**	.17*	.49**	.44**	.54**
26	Respecting								-	-.15*	.02	-.16*	-.683**	-.21**	-.06	.41**	-.15*	.02	-.34**
27	HA MP									-	.42**	.44**	.72**	.59**	.53**	.05	.57**	.37**	.61**
28	EI										-	.25**	.41**	.25**	.33**	.21**	.34**	.28**	.27**
29	AR											-	.56**	.49**	.30**	-.03	.32**	.36**	.49**
30	MM												-	.57**	.44**	-.15*	.50**	.32**	.66**
31	CAL													-	.54**	.06	.43**	.43**	.83**
32	NIACR														-	.17*	.51**	.50**	.73**
33	Communication															-	.14*	.29**	-.23**
34	Hard Work																-	.28**	.57**
35	Perseverance																	-	.57**
36	MC																		-
	mean	13.90	58.80	57.53	20.93	11.13	12.29	120.29	14.33	39.35	6.87	10.93	53.46	43.95	17.63	16.62	10.79	16.89	72.63
	SD	2.55	8.77	7.42	2.87	1.79	2.73	12.42	5.92	4.89	1.49	1.61	10.20	4.72	2.82	3.99	1.75	2.59	9.47

Note. RO (I) = Religious Orientation (Intrinsic), RO (E) = Religious Orientation (Extrinsic), LOC (I) = Locus of Control (Internal), LOC(P) = Locus of Control (Powerful others), LOC (C) = Locus of Control (Chance), LS = Life Satisfaction, SS = Social Support, Prnt Atch = Parent Attachment, Pr Atch = Peer Attachment, CAC = Caring and Connecting, RD = Responding to diversity, IS = Interpreting situations, MS = Moral Sensitivity, UE = Understanding ethics, RO = Reflecting others, ID = Implement Decisions, MJ = Moral Judgment, HAMP = helping and making Peace, EI = Ethical Identity, AP = Act Responsibly, MM = Moral Motivation, CAL = Courage and Leadership, NI = Need Identification, MC = Moral Character.

* $p < .05$, ** $p < .01$

Table 10 demonstrates the correlations among study variables. Results showed that religious orientation (intrinsic) has a significant positive relationship with locus of control and parent attachment. Religious orientation extrinsic has positive relationships with locus of control powerful others, locus of control chance, social support, alienation and peer attachment. Locus of control internal is positively correlated with parent attachment whereas locus of control powerful others and locus of chance are positively related with social support, parent and peer attachment.

A significant negative relationship is also observed between powerful others (the subscale of locus of control) and alienation subscale of both parent and peer attachment. Similarly, significant negative relationships observed between the locus of control (chance) and alienation subscale of both parent and peer attachment. The significant negative relationship is observed between satisfaction with life and delinquency. Social support has a significant positive relationship with both parent and peer attachment. Delinquency has negative correlation with all the study variables except alienation subscale for both parent and peer attachment. Moral sensitivity, moral judgment, moral motivation and moral character showed significant negative relationship with delinquency scale.

Results of inter-scale correlation showed that subscales of parent attachment and peer attachment are significantly correlated with one another as well as with the total score on parent attachment and peer attachment. Table 10 also indicates significant positive correlation between all the scales of the comprehensive instrument measuring morality. Further correlation results showed that subscales locus of control and religious orientation are significantly correlated with each other.

Discussion

The objective to conduct pilot study was to check the applicability of the instruments which were expected to be used in the main study and to determine the psychometric properties of these instruments to avoid any kind of irritancies. Pilot study was conducted on a small but representative of the main study sample. It provided adequate information about psychometric properties of the scales and initial pattern of the relationship among the study variables. Pilot study also provides sufficient support to the newly developed comprehensive instrument of morality.

To accomplish the first objective of the pilot study, basic statistics was applied to the data of pilot study to check the variables mean, standard deviation, normality of the data and finally the alpha reliabilities of all the instruments. Findings indicated that data of the pilot study meet the assumptions of the normality. All the scales and their subscales have sound reliability ranging from .68 to .93 except responding to diversity (subscale of moral sensitivity) $\alpha = .63$, act responsibly (subscale of moral motivation) $\alpha = .64$, working hard and perseverance (subscales of moral character) $\alpha = .62$ and $\alpha = .50$ respectively. But all these subscales retained their respective scales because of their theoretical significance. Although subscales with few items and with low reliabilities are unable to comprehend the construct but it is not unusual for subscales to have low reliabilities with few items (Cahill, Freeland-Graves, Shah, Lu, & Klohe-Lehman, 2009).

Finally the correlation matrix among all the study variables showed the relationship among study variables. Religious orientation intrinsic was negatively correlated with delinquency and extrinsic religious orientation was negatively correlated with family and friends support and alienation from parent and peers attachment. Similarly subscales of locus of control negatively correlated with the delinquency and delinquency is negatively correlated with all the study variables. Although pilot study was conducted in the small sample but still it provided sufficient information regarding the psychometric properties and relationship among the study variables and gave confidence to conduct advanced statistical analysis in the main study to explore the antecedents and outcomes of the morality.

MAIN STUDY

Chapter 4**Study-II: Main Study**

The study-II of the present research aimed at finding the relationship between locus of control, religious orientation, parent and peer attachment, morality, delinquency and satisfaction with life including demographic variables (i.e., gender, family system, etc.). Analyses were conducted at four levels. At first, with the aim to establish construct validity, confirmatory factor analysis was conducted for all the scales. Secondly, evidences of psychometric properties were collected for all the scales through alpha reliability estimates. Correlations among study variables were computed. The role of demographics on the study variables was explored and the final part of this chapter comprised of hypotheses testing including direct and indirect effects (mediation and moderation) of the major constructs of the study and to test the path models in the context of four components of morality. The analysis was extended to test the conceptual model of the study investigating the mediating role of morality for the relationship between antecedent of morality including effect of locus of control, religious orientation, and parent and peer attachment, and outcomes of morality (i.e., life satisfaction and delinquency).

Objectives

Main study was conducted with the aim to test the conceptual model of antecedent and outcomes of morality in Pakistani adolescents. More specifically, following objectives were achieved through main study:

1. To establish the construct validity of instruments.
2. To test the relationship between antecedents (religious orientation, parent and peer attachment, locus of control) and outcomes of morality (delinquency and satisfaction with life).
3. To investigate the mediating role of morality and its components.

4. To test the moderating role of social support for the relationship between antecedents (religious orientation, parent and peer attachment, locus of control) and outcomes of morality (delinquency and satisfaction with life).
5. To explore differences in study variables across the demographic variables such as gender, family system, and residence.

Conceptual and Operational Definitions of Variables

Social support. Social support is a form of a human interaction. Individuals exchange different sources of social support i.e., emotional, social, marital, and interpersonal (Bravo, 1989) with each other. For the present research the construct social support is measured by the social support scale (CAS-9) (emotional, instrumental and interpersonal) by Bernal, Molina and Rio (2002). High scores on all subscales represent high social support a person is receiving in their respective dimension.

Locus of control. The construct locus of control defines as the believe people have about control on their faith. An individual may have either internal, external, or chance locus of control (Rotter, 1966). The construct locus of control is measured by scores on the Levenson (1974) Locus of Control Scale.

Parent and peer attachment. Bowlby (1969) defined attachment as an emotional connection that a person may have with their loved ones beyond the time and space. In the present research, attachment is measured by the scores on the inventory for parent and peer attachment-Revised (IPPA-R) (Gullone & Robinson, 2005b). High scores on parent and peer scales show secure attachment with their parents and peers.

Religious orientation. Religious orientation is a broad sociological term used to define to the association, interest or involvement in several aspects of religious activities, belief, and dedication. In the present study religiosity is measured by the scores on religious orientation translated and validated by Khan et al. (2016). High scores on a dimension of Religious Orientation Scale (I/E-R) show high orientation toward respective dimensions.

Satisfaction with life. Life satisfaction is a subjective perception of individual about one's life. Veenhoven (2012) defined life satisfaction as the extent to which a person perceives the quality of his or her present life. In the present study life satisfaction is measured by Satisfaction with Life Scale (Diener et al., 1985). Higher scores on scale show high satisfaction with life.

Delinquency. Delinquency is defined as wrongful, illegal, antisocial, morally wrong acts or immoral behavior especially by young people. Delinquency is measured in the present study by the score on Self-reported Delinquency Scale developed by the Naqvi and Kamal (2008). High scores on self-reported delinquency scale show higher tendencies toward delinquent behavior.

Moral sensitivity. Moral sensitivity is defined as the understanding of certain situations in terms of involvement, actions needed, and awareness about possible actions and outcomes. Moral sensitivity is measured by the scores on the Moral Sensitivity Scale (Munir et al., 2019). High scores indicate high moral sensitivity and low scores show low level of moral sensitivity.

Moral judgment. Moral judgment is defined as reasoning about the possible alternatives in the specific situation and judging the most ethical action. Moral judgment is measured in the present research by the scores on the Moral Judgment Scale (Munir et al., 2019). Scores on subscales produce a composite score. High scores show the high ability of moral judgment and low scores present low level of moral judgment.

Moral motivation. Rest (1984) defined moral motivation as concerning people's value priorities, and more precisely, the significance they provide to moral values in comparison to other values. Moral motivation is measured by the scores on the Moral Motivation Scale (Munir et al., 2019). Scores on sub scales produce a composite score. High scores show the high ability of moral motivation and low scores present low level of moral motivation.

Moral Character. Moral character is the power of personality, courage to start a moral act, and showing determination by handling hindrances coming in the way of suitable actions (Rest,1984). Moral character is measured by the scores on the Moral Character Scale (MCS) (Munir et al., 2019). Scores on sub scales produce a composite score. High composite scores show the higher level of moral character and low scores present low level of moral character.

Hypotheses

Following the objectives of the research, numerous hypotheses were proposed that specified relationship among variables of the present study.

1. Intrinsic religious orientation is more strongly related to satisfaction with life than extrinsic religious orientation.
2. Extrinsic religious orientation is more strongly related to delinquency than intrinsic religious orientation.
3. Intrinsic religious orientation is more strongly related to moral sensitivity and moral motivation than moral judgment and moral character.
4. Extrinsic religious orientation is more strongly related to moral judgment and moral character than moral sensitivity and moral motivation.
5. Parent and peer attachment is positively related with satisfaction with life.
6. Parent and peer attachment is negatively related with delinquency.
7. Parent attachment is more strongly related to moral sensitivity and moral motivation than moral judgment and moral character.
8. Peer attachment is more strongly related to moral judgment and moral character than moral sensitivity and moral motivation.
9. Internal locus of control is more strongly related with satisfaction with life than change locus of control and powerful others locus of control.
10. Internal locus of control is more strongly related to morality than change locus of control and powerful others locus of control.
11. Locus of control (Powerful others) is more strongly related to delinquency than locus of control internal and chance.

12. Morality is positively related with satisfaction with life and negatively related with delinquency.

Hypotheses Addressing Mediations

13. Morality and its components positively mediate the relationship between intrinsic religious orientation and satisfaction with life.
14. Morality and its components positively mediate the relationship between extrinsic religious orientation and satisfaction with life.
15. Morality and its components negatively mediate the relationship between intrinsic religious orientation and delinquency.
16. Morality and its components negatively mediate the relationship between extrinsic religious orientation and delinquency.
17. Morality and its components positively mediate the relationship between parent attachment and satisfaction with life.
18. Morality and its components positively mediate the relationship between peer attachment and satisfaction with life.
19. Morality and its components negatively mediate the relationship between parent attachment and delinquency.
20. Morality and its components negatively mediate the relationship between peer attachment and delinquency.
21. Morality and its components positively mediate the relationship between locus of control (internal) and satisfaction with life.
22. Morality and its components positively mediate the relationship between locus of control (powerful others) and satisfaction with life.
23. Morality and its components positively mediate the relationship between locus of control (chance) and satisfaction with life.
24. Morality and its components negatively mediate the relationship between locus of control (internal) and delinquency.
25. Morality and its components negatively mediate the relationship between locus of control (powerful others) and delinquency.
26. Morality and its components negatively mediate the relationship between locus of control (chance) and delinquency.

Hypotheses Addressing Moderations

27. Social support positively moderates the relationship between religious orientation (intrinsic and extrinsic) and satisfaction with life.
28. Social support positively moderates the relationship between religious orientation (intrinsic and extrinsic) and morality.
29. Social support positively moderates the relationship between morality and satisfaction with
30. Social support negatively moderates the relationship between religious orientation (intrinsic and extrinsic) and delinquency.
31. Social support negatively moderates the relationship between morality and delinquency.
32. Social support positively moderates the relationship between parent attachment and satisfaction with life.
33. Social support positively moderates the relationship between peer attachment and satisfaction with life.
34. Social support negatively moderates the relationship between parent attachment and delinquency.
35. Social support negatively moderates the relationship between peer attachment and delinquency.
36. Social support positively moderates the relationship between internal locus of control and satisfaction with life.
37. Social support positively moderates the relationship between powerful others locus of control and satisfaction with life.
38. Social support positively moderates the relationship between chance locus of control and satisfaction with life.
39. Social support positively moderates the relationship between internal locus of control and morality by strengthening their positive relationship.
40. Social support positively moderates the relationship between powerful others locus of control and morality.
41. Social support positively moderates the relationship between chance locus of control and morality.

42. Social support negatively moderates the relationship between internal locus of control and delinquency.
43. Social support negatively moderates the relationship between powerful others locus of control and delinquency.
44. Social support negatively moderates the relationship between chance locus of control and delinquency.

Hypotheses Related to Demographics

45. Boys are more satisfied to their lives, have higher internal locus of control, and secure parent and peer attachment as compared to girls.
46. Girls are higher in moral sensitivity and moral motivation and boys are higher in moral judgment and moral character.
47. People lived in joint family system have higher external locus of control, more satisfied to their lives, and have secure parent and peer attachment as compared to people lived in nuclear family system.
48. People lived in nuclear family system are higher in moral sensitivity and moral motivation and people lived in joint family system are higher in moral judgment and moral character.

Sample

Sample was consisted of 706 adolescents (male = 303, female =396). Their age range was 15 years to 19 years with mean age, $M = 16.88$, $SD = .99$. Data was collected using convenient sampling technique. Sample of the study belonged to South Punjab (Pakistan), form both rural ($n = 348$) and urban ($n = 348$) areas. Both private ($n = 370$) and public sector (317) institutions were approached. The detail of participant's characteristics is presented in Table 11.

Table 11

Demographic Characteristics of Participants of main study (N = 706)

Characteristics	<i>n</i>	(%)	Missing (%)
Gender	699	99	7 (1)
Male	303	43	
Female	396	56	
Family System	685	97	21 (3)
Joint	281	39.8	
Nuclear	404	57.2	
Education System	672	95.6	31 (4.4)
Co-education	72	10.2	
Separate	603	85.4	
Residential Area	696	98.6	10 (1.4)
Rural	348	49.3	
Urban	348	49.3	
SES	531	75.2	175 (24.8)
Low	108	15.3	
Middle	399	56.5	
High	24	3.40	
Father Profession	632	89.5	74 (10.5)
Private Sector Employee	10	1.40	
Govt. Sector Employee	137	19.4	
Self-Employee	485	68.7	
Institution type	687	97.3	19 (2.7)
Private Institute	370	52.4	
Govt. Institute	317	49.9	

Instruments

Considering the convenience of the targeted population, their national language is preferred to collect information. Therefore, Urdu language instruments were used. Following instruments were used to measure various constructs of the present study:

1. Religious Orientation Scale developed by Gorsuch and McPherson (1989) and translated by Khan et al. (2016).
2. The Inventory of Parent and Peer Attachment—Revised (IPPA-R) by Gullone and Robinson (2005) translated and validated by Munir, Malik, and Abbas (2019).
3. Locus of Control Scale by Levenson (1974) translated by Khalid (2004).
4. Social Support Scale (CAS-9) developed by Bernal, Molina, and Río (2002) translated by Munir et al. (2020).
5. Satisfaction with Life Scale developed by Diener et al. (1985) translated by Zahid (2002).
6. Self-Reported delinquency Scale developed by Naqvi and Kamal (2008).
7. The Comprehensive Instrument Measuring Morality developed by Munir et al. (2019).

Procedure

The head of departments, principal of different institutions and colleges were approached by the researcher. They have been asked to give approval for data collection. The objectives, purpose and rationale of the research were clarified and they were told that the information gathered would never be used for any purpose other than research. Parents of students under the age of 18 years were approached to request their approval for their child's inclusion in the study. The research participants were confronted during their academic lectures or after the lectures after having received permission from the authorities of the colleges and institutions. Participants

were also told about the research goals and were granted written permission. All the questionnaires were arranged in the form of a booklet along with informed consent, demographic sheet and instructions. The participants were instructed how to respond to the items of the booklet. In the booklet, they were asked to carefully read each item and respond as correctly as possible. The participants were also informed of the confidentiality of the results. Finally, we thanked the participants for their cooperation and time.

Results of the Main Study

First part of the results of main study presents measurement models for all the scales used in the present study. To assess the factorial structure of instruments, confirmatory analysis was conducted. The second part of results presents descriptive statistics and results of mean differences across various demographics. The third part deals with hypotheses testing and fourth part comprises of model testing.

Measurement models. To establish the factorial validity of all the scales used in the present study, confirmatory factor analysis was conducted. Confirmatory factor analysis is conducted for multiple reasons including estimation of psychometrics, and to establish construct validity for newly developed or existing instruments (Harrington, 2009).

Confirmatory factor analysis of the scales of comprehensive instrument of measuring morality. Confirmatory factor analysis was conducted with the aim to validate the factor structure of newly developed instrument. The independent scales of comprehensive instrument of measuring morality including moral sensitivity, moral judgment, moral motivation, and moral character was exposed to confirmatory factor analysis. Factors were taken as latent variables and their items as observed indicators. For factor extraction, maximum likelihood (ML) estimation method was used. The main indicator of model fit is non-significant chi-square (Cheung & Rensvold, 2002). But this index is largely affected by the sample size (Bollen, 1989), therefore other model fit index is also considered (i.e., incremental fit index (IFI), comparative fit index (CFI), Tucker-Lewis index (TLI), and root mean square error of approximation

(RMSEA)). To achieve good model fit, values of RMSEA should be less than .08 and .05 and the values of TLI, IFI, and CFI should be exceeded .90 (Byrne, 1994).

Confirmatory factor analysis of moral sensitivity scale. The factor structure of moral sensitivity scale was tested using confirmatory analysis in AMOS-20.

Table 12

Stepwise Model Fit Indices for CFA of Moral Sensitivity Scale (N = 706)

Models	χ^2	df	IFI	TLI	CFI	RMSEA	$\Delta\chi^2$	Δdf
M 1	1089.98	206	0.84	0.82	0.84	0.07		
M 2	784.21	202	0.9	0.88	0.901	0.06	302.77	6
M 3	389.37	151	0.96	0.95	0.96	0.04	394.84	51

Note. M1= Default model, M 2= after removing items, M 3= Final model (after adding covariance).

Table 12 shows the model fit indices of the moral sensitivity scale. With the aim to cross-validate the factors structure emerged from the exploratory factor analysis were exposed to confirmatory factor analysis. Factors caring and connecting, responding to diversity, and interpreting situations were taken as latent variables and items as their observed indicators.

Model fit indices ($\chi^2 = 1089.98$, $p < .00$, CFI = .84, TLI = .82, and IFI = .84; RMSEA = .07) showed a poor fit of the model to the data. The results showed that item loadings of two items were observed less than .30 hence removed from the model and errors were allowed to covary within the same factor. Model was reassessed and it was observed that the values of fit indices are substantially improved. The value of chi-square $\chi^2 = 389.37$, $p < .00$, CFI = .96, TLI = .95, and IFI = .96, and RMSEA = .04.

Table 13

Item Loadings from the Confirmatory Factor Analysis of Moral Sensitivity Scale (N = 706)

Sr#	Item #	Factors	Item Loading
Caring and Connecting			
1	9		0.66
2	13		0.71
3	10		0.78
4	11		0.82
5	12		0.74
6	18		0.61
Responding to Diversity			
7	17		0.62
8	15		0.64
9	7		0.42
10	3		0.31
11	19		0.37
12	1		0.50
Interpreting Situations			
13	24		0.62
14	21		0.70
15	22		0.88
16	5		0.45
17	14		0.57
18	6		0.50
19	25		0.51
20	23		0.71

Table 13 presents item loadings on three factors model of moral sensitivity scale. Item loadings on the factor “caring and connecting” ranged from .61 to .82. Item loadings on the factor “responding to diversity” ranged from .31 to .64, and item loadings on the factor “interpreting situations” ranged from .45 to .88. Consequently,

moral sensitivity scale represented by 20 items showed good fit to the data hence confirmed its construct validity.

Confirmatory factor analysis of the moral judgment scale. With the aim to cross-validate the factors structure of moral judgment scale emerged from the exploratory factor analysis were exposed to confirmatory factor analysis. Factors reasoning, understanding ethics, reflecting outcome, and implement decisions were taken as latent variables and items as their observed indicators.

Model fit indices ($\chi^2 = 3343.78$, $p < .00$, CFI = .71, TLI = .68, and IFI = .71; RMSEA = .07) showed a poor fit of the model to the data. The results showed that item loadings of two items were observed less than .30 hence removed from the model and errors were allowed to covary within the same factor. Model was reassessed and it was observed that the values of fit indices are substantially improved. The value of chi-square $\chi^2 = 1332.47$, $p < .00$, CFI = .93, TLI = .92, and IFI = .93, and RMSEA = .04.

Table 14

Stepwise model fit indices for CFA of Moral Judgment Scale (N = 706)

Models	χ^2	<i>df</i>	IFI	TLI	CFI	REMSEA	$\Delta\chi^2$	Δdf
M 1	3343.78	773	0.71	0.68	0.71	0.07		
M 2	2051.73	681	0.85	0.84	0.85	0.05	1292.05	92
M 3	1332.47	644	0.93	0.92	0.93	0.04	719.26	37

Note. M1= Default Model, M 2= after removing items, M 3= Final Model (after adding covariance)

Table 15

Item loadings from the Confirmatory Factor Analysis of Moral Judgment Scale (N = 706)

Sr#	Item #	Factors	Item Loading
		Reasoning	
1	45		0.51
2	35		0.58
3	23		0.63
4	42		0.44
5	18		0.72
6	22		0.62
7	37		0.52
8	25		0.62
9	17		0.63
10	7		0.43
		Understanding Ethics	
11	10		0.62
12	11		0.56
13	12		0.62
14	5		0.45
15	6		0.45
16	15		0.58
17	13		0.71
18	8		0.38
19	14		0.67
20	3		0.65
		Reflecting Outcome	
21	46		0.55
22	44		0.46
23	1		0.61
24	29		0.57
25	24		0.65
26	20		0.32
27	21		0.56
28	43		0.47
29	16		0.63
30	19		0.66

Continued...

Sr#	Item #	Factors	Item Loading
		Implement Decisions	
31	20		0.36
32	38		0.41
33	39		0.31
34	50		0.38
35	30		0.46
36	32		0.44
37	34		0.43
38	28		0.54
39	40		0.47

Table 15 presents item loadings on four factors model of moral judgment scale. Item loadings on the factor “reasoning” ranged from .43 to .72. Item loadings on the factor “understanding ethics” ranged from .38 to .71, item loadings on the factor “reflecting outcome” ranged from .32 to .66, and item loading on “implement decisions” ranged from .31 to .54. Consequently, moral judgment scale with four factors represented by 39 items showed good fit to the data therefore confirmed its construct validity.

Confirmatory factor analysis of the moral motivation scale. The factor structure of moral motivation scale was tested using CFA in AMOS-20.

Table 16

Stepwise model fit indices for CFA of Moral Motivation Scale (N = 706)

Models	χ^2	<i>df</i>	IFI	TLI	CFI	REMSEA	$\Delta\chi^2$	Δdf
M 1	1964.3	521	0.84	0.83	0.84	0.06		
M 2	1056.42	488	0.94	0.93	0.94	0.04	910.12	33

Note. M1= Default Model, M 2 = Final Model (after adding covariance)

Table 16 shows the model fit indices of the moral motivation scale. With the aim to cross-validate the factors structure of moral motivation scale emerged from the exploratory factor analysis were exposed to confirmatory factor analysis. Factors respecting others, helping and peace, ethical identity, and act responsibly were taken as latent variables and items as their observed indicators.

Model fit indices ($\chi^2 = 1964.30$, $p < .00$, CFI = .84, TLI = .83, and IFI = .84; RMSEA = .06) showed a poor fit of the model to the data. The results showed that all the items were loaded well on their respective factors therefore not a single item was removed from the model. Errors were allowed to covary within the same factor. Model was reassessed and it was observed that the values of fit indices are substantially improved. The value of chi-square $\chi^2 = 1056.42$, $p < .00$, CFI = .94, TLI = .93, and IFI = .94, and RMSEA = .04.

Table 17

Item Loadings from the Confirmatory Factor Analysis of Moral Motivation Scale (N = 706)

S#	Item#	Factors	Item Loading
		Respecting Others	
1	2		0.91
2	6		0.59
3	1		0.78
4	10		0.61
5	3		0.61
6	20		0.40
7	15		0.71
8	4		0.56
9	43		0.40
		Helping and Making Peace	
10	29		0.68
11	32		0.53
12	27		0.68
13	28		0.67
14	25		0.60
15	29		0.37
16	26		0.64
17	36		0.40
18	37		0.55
19	23		0.64
20	21		0.6

Continued...

S#	Item#	Factors	Item Loading
		Ethical Identity	
21	42		0.47
22	41		0.42
23	33		0.41
24	31		0.56
25	30		0.43
26	34		0.57
27	38		0.55
28	16		0.49
		Act Responsibly	
29	14		0.67
30	12		0.37
31	22		0.63
32	18		0.72
33	17		0.67
34	19		0.59

Table 17 presents item loadings on four-factor model of moral motivation scale. Item loadings on the factor “respecting others” ranged from .40 to .91. Item loadings on the factor “helping and making peace” ranged from .37 to .68, item loadings on the factor “ethical identity” ranged from .41 to .57, and item loading on “act responsibly” ranged from .37 to .72. Consequently, moral motivation scale with four factors represented by 34 items showed good fit to the data therefore confirmed its construct validity.

Confirmatory factor analysis of moral character scale. The factor structure of moral character scale was tested using CFA in AMOS-20.

Table 18

Stepwise Model Fit Indices for CFA of Moral Character Scale (N = 706)

Models	χ^2	df	IFI	TLI	CFI	RMSEA	$\Delta\chi^2$	Δdf
M 1	2675.8	619	0.71	0.67	0.71	0.07		
M 2	1919.91	454	0.77	0.73	0.77	0.07	755.89	165
M 3	958.01	429	0.93	0.92	0.93	0.04	961.9	25

Note. M1= Default Model, M 2= after removing items, M 3= Final Model (after adding covariance)

Table 18 shows the model fit indices of the moral character scale. Five factors including courage and leadership need identification and conflict resolution, communication, hardworking, and perseverance were taken as latent variables and items as their observed indicators.

Model fit indices ($\chi^2 = 2675.80$, $p < .00$, CFI = .71, TLI = .67, and IFI = .71; RMSEA = .07) showed a poor fit of the model to the data. The results showed that item loadings of six items were observed less than .30 hence removed from the model and errors were allowed to covary within the same factor. Model was reassessed and it was observed that the values of fit indices are substantially improved. The value of chi-square $\chi^2 = 958.01$, $p < .00$, CFI = .93, TLI = .92, and IFI = .93, and RMSEA = .04.

Table 19

Item loadings from the Confirmatory Factor Analysis of Moral Character Scale (N = 706)

S#	Item#	Factors	Item Loading
		Courage & Leadership	
1	37		0.46
2	31		0.57
3	24		0.52
4	36		0.61
5	26		0.61
6	29		0.58
7	33		0.46
8	34		0.56
9	3		0.67
		Need Identification and Conflict Resolution	
10	14		0.63
11	15		0.67
12	13		0.63
13	18		0.61
14	20		0.64
15	4		0.66
16	5		0.59
17	19		0.52
		Communication	
18	10		0.67
19	8		0.70
20	9		0.52
21	41		0.48
22	46		0.32
23	1		0.37
		Hard-working	
24	44		0.76
25	45		0.77
26	40		0.53
27	43		0.30
28	48		0.50

Continued...

S#	Item#	Factors	Item Loading
		Perseverance	
29	28		0.48
30	7		0.46
31	22		0.43
32	23		0.40

Table 19 presents item loadings on five-factor model of moral character scale. Item loadings on the factor “courage and leadership” ranged from .46 to .67. Item loadings on the factor “need identification and conflict resolution” ranged from .52 to .67 and item loadings on the factor “communication” ranged from .32 to .70. Factor “hard-working” showed items loading ranged from .30 to .77 and item loading on “perseverance” ranged from .40 to .48. Consequently, moral character scale with four factors represented by 32 items showed good fit to the data therefore confirmed its construct validity.

Confirmatory factor analysis of the religious orientation scale. The factor structure of religious orientation scale was tested using confirmatory analysis in AMOS-20.

Table 20

Stepwise Model Fit Indices for CFA of Religious Orientation Scale (N = 706)

Models	χ^2	<i>df</i>	IFI	TLI	CFI	REMSEA	$\Delta\chi^2$	Δdf
M 1	257.11	76	0.91	0.87	0.90	0.058		
M 2	115.16	63	0.97	0.95	0.97	0.034	141.95	13

Note. M1= Default Model, M 2 = Final Model (after adding covariance)

Table 20 shows the model fit indices of religious orientation scale. Two factors including intrinsic and extrinsic religious orientation were taken as latent variables and items as their observed indicators.

Model fit indices ($\chi^2 = 257.11$, $p < .00$, CFI = .90, TLI = .87, and IFI = .91; RMSEA = .07) showed a poor fit of the model to the data. The results showed that all the items were above defined threshold (i.e., $\lambda = .30$). Errors were allowed to covary within the same factor. Model was reassessed and it was observed that the values of

fit indices are significantly improved. The value of chi-square $\chi^2 = 115.16$, $p < .00$, CFI = .97, TLI = .95, and IFI = .97, and RMSEA = .03.

Table 21

Item Loadings from the Confirmatory Factor Analysis of Religious Orientation Scale (N = 706)

Item No.	Factors	Item Loading
Intrinsic Religious Orientation		
4		0.40
5		0.62
1		0.52
6		0.67
7		0.52
8		0.65
9		0.62
12		0.47
Extrinsic Religious Orientation		
10		0.40
3		0.40
2		0.42
11		0.76
13		0.68
14		0.43

Table 21 presents item loadings on two-factor model of religious orientation scale. Item loadings on the factor “intrinsic religious orientation” ranged from .40 to .67. Item loadings on the factor “extrinsic religious orientation” ranged from .40 to .76. The results showed that all the items are representative of their respective factor confirming the construct validity of religious orientation scale.

Confirmatory factor analysis of locus of control scale. The factor structure of the locus of control scale was tested using CFA in AMOS-20.

Table 22

Stepwise model fit indices for CFA of Locus of Control Scale (N = 706)

Models	χ^2	<i>df</i>	IFI	TLI	CFI	RMSEA	$\Delta\chi^2$	Δdf
M1	1363.17.	249	0.75	0.69	0.75	0.08		
M 2	477.23.	220	0.94	0.92	0.94	0.04	885.94	74

Note. M1= Default Model, M 2 = Final Model (after adding covariance)

Table 22 shows the model fit indices of locus of control scale. Three independent factors including internal, powerful others, and chance locus of control were taken as latent variables and items as their observed indicators.

Model fit indices ($\chi^2 = 1363.17$, $p < .00$, CFI = .75, TLI = .69, and IFI = .75; RMSEA = .08) showed a poor fit of the model to the data. The results showed that all the items were loaded well on their respective factors (i.e., $\lambda < .30$). Errors were allowed to covary within the same factor. Model was reassessed and it was observed that the values of fit indices are significantly improved. The value of chi-square $\chi^2 = 477.23$, $p < .00$, CFI = .94, TLI = .92, and IFI = .94, and RMSEA = .04.

Table 23

Item Loadings from the Confirmatory Factor Analysis of Locus of Control Scale (N = 706)

Item No.	Factors	Item Loading
Internal Locus of Control		
1		0.35
2		0.61
3		0.66
4		0.64
5		0.44
10		0.55
19		0.49
21		0.58
Powerful Others Locus of Control		
11		0.64
12		0.62
14		0.4
15		0.37
16		0.49
17		0.56
18		0.62
20		0.35
Chance Locus of Control		
6		0.48
7		0.48
8		0.43
9		0.56
13		0.59
22		0.45
23		0.39
24		0.37

Table 23 presents item loadings on three-factor model of locus of control scale. Item loadings on the factor “internal locus of control” ranged from .35 to .64.

Item loadings on the factor “powerful others locus of control” ranged from .35 to .64 and the factor “chance locus of control” showed the range of item loading from .37 to .59. The results showed that all the items are representative of their respective factor hence supporting the construct validity of locus of control scale.

Confirmatory factor analysis of satisfaction with life scale. The factor structure of satisfaction with life scale was tested using confirmatory factor analysis in AMOS-20.

Table 24

Stepwise model fit indices for CFA of Satisfaction with Life Scale (N = 706)

Models	χ^2	df	IFI	TLI	CFI	RMSEA	$\Delta\chi^2$	Δdf
M 1	174.24	5	0.82	0.64	0.82	0.21		
M 2	13.36	2	0.99	0.94	0.99	0.08	160.88	3

Note. M1= Default Model, M 2 = Final Model (after adding covariance)

Table 24 shows the model fit indices satisfaction with life of scale. It’s a uni-dimensional scale. Five items were taken as indicators of life of life satisfaction. Model fit indices ($\chi^2 = 174.24$, $p < .00$, CFI = .82, TLI = .64, and IFI = .82; RMSEA = .21) showed a poor fit of the model to the data. The results showed that all the items were loaded well on their respective factors (i.e., $\lambda < .30$). Errors were allowed to covary. Model was reassessed and it was observed that the values of fit indices are substantially improved. The value of chi-square $\chi^2 = 13.36$, $df = 2$, $p = .001$; CFI = .99; IFI = .99; TLI = .94; and RMSEA = .08 meeting the criteria of fit indices.

Table 25

Item loadings from the Confirmatory Factor Analysis of Satisfaction with life scale (N = 706)

Items No.	Item Loading
1	0.83
2	0.86
3	0.49
4	0.31
5	0.30

Table 25 presents item loadings on uni-factor model of satisfaction with life scale. Overall item loadings on satisfaction with life scale were ranging from .30 to .86.

Confirmatory factor analysis of the social support scale (CAS-9). The factor structure of the social support scale (CAS-9) was tested using confirmatory scale in AMOS-20.

Table 26

Stepwise model fit indices for CFA of Social Support Scale (N = 706)

Models	χ^2	df	IFI	TLI	CFI	RMSEA	$\Delta\chi^2$	Δdf
M 1	237.56	21	0.87	0.70	0.86	0.12		
M 2	31.79	16	0.99	0.97	0.99	0.03	205.77	5

Note. M1= Default Model, M 2 = Final Model (after adding covariance)

Table 26 shows the model fit indices of social support scale. Four factors including emotional support, material support, interpersonal support, and satisfaction with received support were taken as latent variables and items as their observed indicators.

Model fit indices ($\chi^2 = 237.56$, $p < .00$, CFI = .86, TLI = .70, and IFI = .87; RMSEA = .12) showed a poor fit of the model to the data. The results showed that all the items were loaded well on their respective factors (i.e., $\lambda < .30$). Errors were allowed to covary within the same factor. Model was reassessed and it was observed

that the values of fit indices are significantly improved. The value of chi-square $\chi^2 = 31.79$, $p < .00$, CFI = .99, TLI = .97, and IFI = .99, and RMSEA = .03.

Table 27

Item Loading from the Confirmatory Factor Analysis of Social Support Scale (N = 706)

Item No.	Factors	Item Loading
	Emotional Support	
1		0.75
2		0.55
3		0.53
	Material Support	
6		0.62
7		0.77
	Interpersonal Support	
4		0.54
5		0.61
	Satisfaction	
8		0.94
9		0.73

Table 27 presents item loadings on four-factor model of social support scale. Item loadings on the factor “emotional” ranged from .53 to .75. Item loadings on the factor “material” ranged from .62 to .77. The factor “interpersonal” showed item loading ranging from .54 to .61, and the factor “Satisfaction” showed items loading ranging from .73 to .94. The results showed that all the items are valid indicators of their respective factor hence supporting the construct validity of the social support scale (CAS-9).

Confirmatory factor analysis of the self-report delinquency scale. The factor structure of the self-report delinquency scale was tested using CFA in AMOS-20.

Table 28

Stepwise Model Fit Indices for CFA of Self Report Delinquency Scale (N = 706)

Models	χ^2	<i>df</i>	IFI	TLI	CFI	RMSEA	$\Delta\chi^2$	Δdf
M 1	3263.18	324	0.71	0.69	0.71	0.11		
M 2	931.65	259	0.93	0.90	0.93	0.06	2331.5	65

Note. M1= Default Model, M 2 = Final Model (after adding covariance)

Table 28 shows the model fit indices of self-report delinquency scale. It's a uni-dimension scale. Items were taken as observed indicators.

Model fit indices ($\chi^2 = 3263.18$, $p < .00$, CFI = .71, TLI = .69, and IFI = .71; RMSEA = .11) showed a poor fit of the model to the data. The results showed that all the items were loaded well on their respective factors (i.e., $\lambda < .30$). Errors were allowed to covary within the same factor. Model was reassessed and it was observed that the values of fit indices are significantly improved. The value of chi-square $\chi^2 = 931.65$, $p < .00$, CFI = .93, TLI = .90, and IFI = .93, and RMSEA = .06.

Table 29

Item loading from the Confirmatory Factor Analysis of Self-Report Delinquency Scale (N = 706)

Item No.	Item Loading	Item No.	Item Loading
1	0.32	15	0.67
3	0.57	16	0.62
2	0.53	17	0.81
4	0.38	18	0.60
5	0.56	19	0.73
6	0.70	20	0.40
7	0.71	21	0.62
8	0.81	22	0.42
9	0.57	23	0.54
10	0.77	24	0.69
11	0.56	25	0.77
12	0.74	26	0.47
13	0.58	27	0.56
14	0.78		

Table 29 presents item loadings on uni-dimensional model of the self-report delinquency scale. Item loading were ranged from .32 to .81. Consequently, self-report delinquency scale represented by 27 items showed good fit to the data therefore confirmed its construct validity.

Confirmatory factor analysis of the inventory for parent and peer attachment-revised (IPPA-R). The inventory has two forms; one is the parent form and the second is the peer form. The factor analysis of both forms was carried independently by using confirmatory factor analysis. In recent years, the factor structure of IPPA has been criticized and explored in a number of studies. These studies reported different number of factors for IPPA. Some studies reported three factors model as the best representation of the attachment in both parents and peers, others categorized it into two factors by combining items of trust+communication

(Guarnieri, Ponti, & Tani, 2010; Johnson, Ketring, & Abshire, 2003; Pace, San Martini, & Zavattini, 2011; Vignoli & Mallet, 2004). In the present study, both the three factor model and the two factor model were tested for both parents and peers forms of IPPA-R.

The factor structure of the inventory for parents and peer attachment was tested using confirmatory factor analysis. Analysis conducted on the parent attachment of the IPPA-R showed unsatisfactory fit indices. A common problem identified in all three models of parent attachment was the low loadings for items number 3, 9, and 15 of Alienation, and item 13 of Trust dimension. To refine the instrument, these items were discarded and errors were allowed to covary. In uni-factor model, all of the items were allowed to load on a single factor (overall security/attachment). The values of fit indices were observed as $\chi^2 = 372$; $df = 204$, RMSEA = 0.034; CFI = 0.96, IFI = 0.96, TLI = 0.95, AIC = 564.

Two factor model (Alienation and Trust + Communication) showed the values of fit indices were as $\chi^2 = 329$; $df = 206$, RMSEA = 0.029; IFI = 0.96, CFI = 0.97, TLI = 0.97, AIC = 517. Finally, for the three factor model (alienation, communication, and trust) items were loaded on their respective factors. Values of fit indices $\chi^2 = 340$; $df = 207$, RMSEA = .030; IFI = .96, CFI = .97 and TLI = .97, and AIC = 574 showed a better model than one factor solution but a poor model than two factor solution for the parent attachment.

The results for the peer form were in the line with parent form. Due to the low loadings, items number 9, and 22 of Alienation were excluded from all the proposed models and error covariance were allowed. In the uni-factor model all of the items were allowed to load on a single factor (overall security/ attachment). The values of fit indices were observed as $\chi^2 = 350$; $df = 163$, RMSEA = 0.040; CFI = 0.96, IFI = 0.96, TLI = 0.95, and AIC = 530. In the two factor model (Communication + Trust, Alienation), the values on fit indices were observed as $\chi^2 = 301$; $df = 162$, RMSEA = .035; CFI = .97, TLI = .96, IFI = .97, and AIC = 438. Finally for the three factor model (alienation, communication, and trust) items were loaded on their respective factors. Their factor loadings ranged from .42 to .69. Values of fit indices $\chi^2 = 269$;

$df= 160$, $RMSEA = .031$; $IFI = .97$, $CFI = .97$, $TLI = .96$, and $AIC = 455$ showed a better model as compared to one factor solution.

Table 30

Stepwise Model Fit Indices for CFA of Parent and Peer forms of IPPA-R (N=706)

		Model								
		in								
	Model	CFA	x2	<i>df</i>	CFI	IFI	TLI	RMSEA	AIC	
Parent Form	One-factor	M1	1269	350	0.68	0.63	0.68	0.074	1872	
		M2	1108	252	0.76	0.72	0.77	0.069	1252	
		M3	372	204	0.96	0.95	0.96	0.034	564	
	Two-factor	M1	1464	349	0.73	0.69	0.74	0.067	1634	
		M2	875	251	0.83	0.79	0.83	0.059	1021	
		M3	329	206	0.97	0.96	0.97	0.029	517	
	Three factor	-	M1	1438	347	0.74	0.7	0.74	0.067	1612
			M2	857	249	0.83	0.801	0.83	0.059	1007
			M3	340	207	0.97	0.96	0.97	0.030	574
Peer Form	One-factor	M1	1775	275	0.71	0.66	0.71	0.088	1925	
		M2	1354	209	0.76	0.71	0.77	0.088	1486	
		M3	350	163	0.96	0.96	0.95	0.040	530	
	Two-factor	M1	1434	274	0.78	0.74	0.78	0.078	1586	
		M2	990	208	0.84	0.8	0.84	0.073	1124	
		M3	301	162	0.97	0.97	0.96	0.035	438	
	Three factor	-	M1	1359	272	0.79	0.75	0.8	0.075	1515
			M2	926	206	0.85	0.82	0.85	0.070	1064
			M3	269	160	0.97	0.97	0.96	0.031	455

Note. M1= Default Model, M 2 = after removing items, M3= after adding error covariance's,

Table 31

Item Loading from the Confirmatory Factor Analysis of IPPA-R (Parent Form)

Item No.	Factors	Item Loading		
		One-factor	Two-factor	Three factor
	Alienation			
1		0.18	0.25	0.24
2		0.34	0.44	0.44
3		0.37	0.41	0.42
4		0.44	0.58	0.58
5		0.18	0.31	0.31
6		0.47	0.68	0.68
7		0.51	0.67	0.67
	Communication			
8		0.25	0.24	0.24
9		0.25	0.25	0.24
10		0.55	0.56	0.60
11		0.50	0.50	0.52
12		0.63	0.65	0.67
13		0.60	0.60	0.61
14		0.51	0.51	0.51
15		0.44	0.45	0.45
16		0.50	0.49	0.51
	Trust			
17		0.40	0.40	0.41
18		0.34	0.35	0.34
19		0.41	0.43	0.42
20		0.58	0.58	0.58
21		0.77	0.76	0.77
22		0.56	0.56	0.56
23		0.38	0.38	0.38
24		0.43	0.43	0.43

Item loading for parent form was ranged from .18 to .77 for uni-factor model. For two-factor model, item loading ranged from .25 to .76, and item loading for three-factor model was ranging from .42 to .69.

Table 32

Item loading Confirmatory Factor Analysis of IPPA-R (Peer Form)

Item No.	Factors	Item Loading		
		One-factor	Two-factor	Three factor
	Alienation			
1		0.24	0.43	0.42
2		0.35	0.69	0.67
3		0.34	0.67	0.67
4		0.28	0.47	0.50
5		0.34	0.52	0.54
6		0.36	0.51	0.52
	Communication			
7		0.44	0.45	0.50
8		0.52	0.53	0.59
9		0.53	0.54	0.62
10		0.63	0.64	0.66
11		0.72	0.72	0.69
12		0.55	0.56	0.52
13		0.56	0.55	0.63
14		0.64	0.64	0.68
	Trust			
15		0.61	0.62	0.61
16		0.59	0.59	0.58
17		0.62	0.62	0.63
18		0.53	0.53	0.52
19		0.53	0.51	0.51
20		0.65	0.66	0.64
21		0.41	0.42	0.43
22		0.64	0.62	0.66
23		0.54	0.55	0.56

Item loading for peer form was ranged from .24 to .72 for uni-factor model. For two-factor model, item loading ranged from .42 to .72, and item loading for three-factor model was ranging from .42 to .69.

All three proposed models were analyzed through CFA. Results showed that there was no clear cut difference in item loadings on two as well as the three-factor model. CFA's model fit indices (IFI, CFI, TLI, and RMEAS) were also in the acceptable ranges. But there is a clear cut difference in the value of AIC among all three models and AIC is a fit index which takes into account in the comparison of two or more nested models, with smaller values of AIC demonstrating a better fit of the hypothesized model. The Two-factor model was observed with the smaller value of AIC. Therefore, the two-factor model was presented as a best described IPPA-R factor structure both for parent and peer forms.

Descriptive of the Study Variables

Table 33 presents mean, standard deviation, alpha coefficients, skewness and kurtosis of the study variables.

Table 33

Descriptive of Study Variables (N = 706)

Scales/Subscales	<i>k</i>	M	SD	α	<i>Skew</i>	<i>Kurt</i>
Religious Orientation Intrinsic	8	38.27	2.35	0.79	-1.70	2.69
Religious Orientation Extrinsic	6	22.76	5.04	0.68	-0.54	-0.08
Locus of Control Internal	8	36.13	6.62	0.78	-0.76	1.33
Locus of Control Powerful others	8	28.79	7.53	0.76	0.12	0.05
Locus of Control Chance	8	35.60	6.92	0.77	-0.66	0.83
Satisfaction with Life	5	23.57	6.21	0.71	-0.55	0.14
Self-Report Delinquency	27	29.86	4.57	0.87	1.88	2.82
Multi-Dimensional Social Support	12	64.37	11.04	0.89	-1.00	1.69
Family Support	4	21.90	3.93	0.76	-0.94	1.44
Friends Support	4	21.34	4.26	0.79	-0.83	1.15
Significant others	4	21.11	4.41	0.76	-0.90	1.03
Social Support	9	31.46	5.64	0.77	-0.56	0.38
Parent Attachment	25	34.12	7.03	0.86	-0.93	0.81
Alienation	7	11.20	3.00	0.69	0.86	0.49
Comm+Trust	17	45.29	4.97	0.84	-1.34	2.36

Continued...

Scales/Subscales	<i>k</i>	M	SD	α	<i>Skew</i>	<i>Kurt</i>
Peer Attachment	22	34.81	7.79	0.89	-0.74	0.10
Alienation	5	8.05	2.53	0.72	0.79	-0.15
Comm+Trust	17	42.82	6.52	0.90	-0.81	0.20
Moral Sensitivity	24	77.77	10.54	0.88	-0.68	0.53
Connecting and Caring	5	17.51	3.09	0.85	-1.65	2.90
Responding to Diversity	4	13.46	2.40	0.63	-1.13	1.48
Interpreting Situations	4	13.40	2.46	0.82	-1.16	1.48
Moral Judgment	35	115.21	13.66	0.88	-0.63	0.74
Reasoning	17	54.99	7.50	0.78	-0.54	0.40
Implement Decisions	5	17.01	2.77	0.71	-1.15	1.52
Understanding Ethics	6	20.24	3.01	0.80	-0.90	0.48
Reflecting Outcome	4	12.15	2.45	0.84	-0.43	-0.31
Moral Motivation	26	3.47	7.16	0.82	0.32	-0.78
Respecting Others	7	14.02	5.84	0.84	0.73	-0.35
Helping and Peace	11	37.30	5.52	0.84	-1.16	2.06
Ethical Identity	2	6.45	1.46	0.75	-0.85	0.34
Act Responsibly	3	10.26	1.96	0.64	-1.36	1.86
Moral Character	31	65.05	11.20	0.84	-0.50	0.24
Courage & Leadership	12	41.44	5.90	0.83	-1.09	1.65
Need Identification	5	16.71	2.91	0.82	-1.10	1.50
Communication	6	19.73	4.19	0.68	-0.09	-0.30
Hard Working	3	10.19	1.95	0.62	-1.24	1.59
Perseverance	5	16.15	2.69	0.50	-0.74	1.08

Note. *k* = number of items

Table 33 demonstrates the mean, standard deviation, alpha reliabilities, skewness and kurtosis for all the scales and subscales used in the present study. The skewness and kurtosis statistics appear to be very dependent on the sample size and large sample size can violate the suggested criteria (Schmider, Ziegler, Danay, Beyer, & Bühner, 2010). Given a large sample of the study, criteria values of skewness and kurtosis were set from +3 to -3. Alpha reliabilities for the all the scales used in present study were ranging from .62 to .90 except perseverance (subscale of moral character scale). Although subscale with low reliability is unable to comprehend the specific

construct but scales with few items have been reported low reliabilities in preceding literature (Cahill, Freeland-Graves, Shah, Lu, & Klohe-Lehman, 2009).

Table 36

Correlation among Study Variables (N=706)

S #	Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	IRO	-	.34**	.15**	.05*	.18**	.10**	-.07	.19**	.17**	.03	.10**	.20**	.21**	.24**
2	ERO		-	.28**	.40**	.24**	.11**	.08	.04	.11**	.03	.19**	.28**	.17**	.26**
3	LOC (I)			-	.44**	.50**	.29**	-.14**	.12**	.21**	.05	.37**	.36**	.35**	.32**
4	LOC (PO)				-	.53**	.15**	-.09	.01	.12**	.17**	.13**	.29**	.09*	.22**
5	LOC (C)					-	.12**	-.10*	.08*	.07	.08	.26**	.27**	.14**	.26**
6	LS						-	-.09	.22**	.26**	.03	.13**	.27**	.21**	.29**
7	Delinq							-	-.20**	-.16**	.08	-.13**	-.10**	-.21**	-.14**
8	Parent A								-	.47**	.05	.18**	.21**	.27**	.15**
9	Peer A									-	.020	.25**	.27**	.37**	.29**
10	SS										-	.03	.05	.05	.05
11	MSS											-	.68**	.40**	.42**
12	MJS												-	.62**	.68**
13	MMS													-	.64**
14	MCS														-

Note. IRO = Intrinsic Religious Orientation, ERO = Extrinsic Religious Orientation, LOC (I) = Locus of Control (Internal), LOC(P) = Locus of Control (Powerful others), LOC(C) = Locus of Control (Chance), LS = Life Satisfaction, Parent A= Parent Attachment, Peer A= Peer Attachment, Delinq = Delinquency, SS = Social Support, MSS = Moral Sensitivity Scale, MJS = Moral Judgment Scale, MMS = Moral Motivation Scale, MCS = Moral Character Scale.

* $p < .05$, ** $p < .01$

Table 36 demonstrates the correlations among study variables. Results showed that intrinsic religious orientation has significant positive relationship with extrinsic religious orientation ($r = .34, p < .01$), internal locus of control ($r = .15, p < .01$), powerful others locus of control ($r = .09, p < .05$), chance locus of control ($r = .09, p < .05$), satisfaction with life ($r = .10, p < .01$), parent attachment ($r = .19, p = .000$) and peer attachment ($r = .17, p < .01$), moral sensitivity ($r = .10, p < .01$), moral judgment ($r = .20, p < .01$), moral motivation, ($r = .21, p < .01$) and moral character ($r = .24, p < .01$). Extrinsic religious orientation also has significant positive relationship with internal locus of control ($r = .28, p < .01$), powerful others locus of control ($r = .40, p < .01$), chance locus of control ($r = .24, p < .01$), satisfaction with life ($r = .17, p$

< .01), peer attachment ($r = .11, p < .01$), moral sensitivity ($r = .19, p < .01$), moral judgment ($r = .28, p < .01$), moral motivation, ($r = .17, p < .01$) and moral character ($r = .26, p < .01$). Extrinsic religious orientation also has significant negative relationship with perceived social support ($r = -.01, p < .05$). Locus of control internal has significant positive relationship with parent attachment ($r = .12, p < .01$), peer attachment ($r = .21, p < .01$), perceived social support ($r = .08, p < .05$), moral sensitivity ($r = .37, p < .01$), moral judgment ($r = .36, p < .01$), moral motivation ($r = .35, p < .01$), and moral character ($r = .32, p < .01$) and significant negative relationship with delinquency ($r = -.14, p < .01$). Locus of control powerful others also have significant positive relationship with all four components of morality (r ranging from .09 to .29, $p < .05$). Locus of control chance has significant negative relationship with delinquency. Delinquency has significant negative relationship with moral sensitivity ($r = -.13, p < .01$), moral judgment ($r = -.10, p < .01$), moral motivation ($r = -.21, p < .01$), and moral character ($r = -.14, p < .01$), as well as with parent attachment ($r = -.20, p < .01$), and peer attachment ($r = -.16, p < .01$). Satisfaction with life has significant positive correlation with moral sensitivity ($r = .13, p < .01$), moral judgment ($r = .27, p < .01$), moral motivation ($r = .21, p < .01$), and moral character ($r = .29, p < .01$), parent attachment ($r = .22, p < .01$), and peer attachment ($r = .26, p < .01$).

Table 37

Mean Differences in Study Variables across Gender ($N = 706$)

Variables	Girls (n = 396)		Boys (n = 303)		<i>t</i>	<i>p</i>	95% CI		Cohens' <i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>UL</i>	<i>LL</i>	
ROI	38.09	2.21	38.63	2.2	-3.2	.02	-0.21	-0.87	0.25
ROE	21.17	4.7	24.87	4.67	-10.2	.00	-2.99	-4.41	0.79
LOC (I)	34.67	5.84	38.06	7.1	-6.83	.00	-2.42	-4.36	0.52
LOC (PO)	27.34	6.44	30.72	8.4	-5.88	.01	-2.25	-4.51	0.45
LOC (C)	35.21	6.52	36.16	7.43	-1.75	.08	0.11	-2.01	0.14
Life Satisfaction	22.87	5.76	24.53	6.68	-3.45	.01	-0.72	-2.61	0.27
Delinquency	28.99	3.23	30.93	5.64	-5.39	.00	-1.24	-2.65	0.42
Social Support	31.91	5.63	30.88	5.63	2.36	.02	1.88	0.17	0.18
Parent Attachment	33.69	7.1	34.68	6.92	-1.81	.01	0.08	-2.06	0.14
Peer Attachment	33.82	8.02	36.17	7.31	-3.93	.00	-1.18	-3.53	0.31
Moral Sensitivity	75.33	9.31	81.16	11.2	-5.84	.00	-4.27	-7.39	0.56
Moral Judgment	111.5	12.1	120.3	14.1	-8.73	.00	-6.73	-10.7	0.66
Moral Motivation	107.3	12.3	113.3	13.8	-5.91	.00	1.78	-0.44	0.09
Moral Character	61.43	9.99	69.45	11	-7.93	.00	-6.35	-9.7	0.76

Note. ROI= Religious orientation Intrinsic, ROE= Religious Orientation Extrinsic, LOC (I) = Locus of Control (Internal), LOC (P) = Locus of Control (Powerful others), LOC(C) = Locus of Control (Chance)

Table 37 presents mean differences across gender for all the study variables. Findings show that there is significant difference between boys and girls on all the variables in the study except locus of control chance subscale. Boys showed more intrinsic ($MD = .54, p < .05$) and extrinsic ($MD = 3.70, p < .001$) religious orientation. Boys are higher on internal locus of control ($MD = 3.39, p < .01$) and also have higher level of powerful others locus of control ($MD = 3.38, p < .01$) than girls. In the same way, boys show significant differences on the level of life satisfaction as boys are more satisfied with their lives than girls ($MD = 1.66, p < .01$). There is also significant difference between girls and boys on the scale of self-reported delinquency. Boys reported more delinquent behaviors than girls ($MD = 1.94, p < .01$). Results also showed significant difference across gender on all four components of morality. Boys are more morally sensitive to any moral situation than girls ($MD = 5.83, p < .01$). In the same way, boys are also more morally motivated ($MD = 5.97, p < .01$) and also high on moral judgment component ($MD = 8.73, p < .01$) of morality. On the other hand, results showed that as compare to boys, girls receive more instrumental, emotional, and interpersonal support ($MD = 1.03, p < .05$). There is also significant

difference on parent and peer attachment. Boys showed more attachment with their parents ($MD = .99, p < .01$) and peers ($MD = 2.35, p < .001$) as compared to girls.

Table 38

Mean Differences in Study Variables across Nuclear and Joint Family System (N = 706)

Variables	Joint (n = 281)		Nuclear (n = 404)		t	p	95% CI		Cohens' d
	M	SD	M	SD			UL	LL	
ROI	38.43	2.33	38.22	2.18	1.23	.910	0.56	-0.13	0.10
ROE	23.94	5.14	21.88	4.81	5.28	.000	2.82	1.29	0.41
LOC Internal	37.23	6.68	35.26	6.50	3.81	.000	2.99	0.96	0.30
LOC (PO)	30.15	8.19	27.90	7.01	3.76	.000	3.42	1.07	0.30
LOC Chance	36.63	6.75	34.97	7.01	3.02	.000	2.73	0.58	0.24
Life Satisfaction	24.13	6.57	23.07	5.94	2.16	.030	2.03	0.10	0.17
Delinquency	29.88	4.77	29.88	4.52	-0.01	.230	0.75	-0.75	0.01
Social Support	31.11	5.45	31.74	5.75	-1.42	.090	0.24	-1.50	0.11
Parent Attachment	34.46	7.21	33.69	6.93	1.39	.170	1.87	-0.32	0.11
Peer Attachment	35.51	7.89	34.11	7.74	2.29	.020	2.61	0.20	0.18
Moral Sensitivity	67.02	10.82	65.84	10.18	2.63	.020	3.81	0.55	0.21
Moral Judgment	130.30	14.39	125.70	12.99	3.40	.000	5.80	1.55	0.27
Moral Motivation	111.30	7.32	108.62	7.09	-0.56	.020	0.81	-1.46	0.05
Moral Character	74.71	11.97	73.93	10.45	3.00	.140	4.61	0.96	0.25

Note. ROI= Religious Orientation Intrinsic, ROE= Religious Orientation Extrinsic, LOC = Locus of control, PO = Powerful others.

Table 38 presents the results of mean differences across joint and nuclear family system for all the study variables. Findings showed that there is significant difference between joint and nuclear family system on extrinsic religious orientation. People living in joint family system are more extrinsically motivated to religion as compared to members in nuclear family ($MD = 2.06, p < .001$). There is significant difference between joint and nuclear family system on powerful others domain of the locus of control. As people living in joint family system may value other members opinion in decision making ($MD = 2.25, p < .001$).

In the same way, analysis also showed that people in joint family system are more satisfied with their lives than people living in nuclear family system ($MD = 1.06, p < .05$). Significant mean differences were also observed on moral sensitivity, moral judgment, and moral motivation as people living in joint family system are more morally sensitive to any moral situation ($MD = 1.18, p < .05$), they are more morally motivated ($MD = 2.68, p < .05$), and also showed higher level of moral judgment ($MD = 4.60, p < .001$) as compared to people living in nuclear family system. Significant difference also emerged on peer attachment as people living in joint family system reported more attachment to their friends as compared to people living in nuclear family system ($MD = 1.40, p < .05$).

Table 39 (page 109) presents the results of mean differences on study variables across urban and rural residential areas. Findings showed that there is significant difference between people living in rural and urban residential areas on both intrinsic and extrinsic religious orientation. People living in rural areas have more intrinsic ($MD = 1.00, p < .001$) as well as extrinsic religious orientation ($MD = 2.33, p < .001$) as compared to people living in urban areas. Results also showed that people from rural areas are more satisfied to their lives than people from urban areas ($MD = 1.19, p < .01$). No significant mean differences were found on social support, delinquency, parent and peer attachment across urban and rural residential areas. Significant differences were also observed on locus of control internal, powerful others and chance, as people in rural areas rated high on internal locus of control ($MD = 1.61, p < .001$), powerful others ($MD = 1.80, p < .001$) and chance ($MD = 1.50, p < .001$) than people living in urban areas. Significant mean differences were also observed on moral sensitivity, moral judgment, moral motivation, and moral character across rural and urban residential areas. People living in rural areas are more morally sensitive to any moral situation ($MD = 3.60, p < .001$), they are more morally motivated ($MD = 5.30, p < .001$) and also high on more moral judgment ($MD = 5.87, p < .001$) and moral character ($MD = 4.47, p < .001$) as compared to people living in urban areas.

Table 39

Mean Differences in Study Variables across Rural and Urban Residential Areas (N = 706)

Variables	Rural (n = 348)		Urban (n = 348)		<i>t</i>	<i>p</i>	95% CI		Cohens' <i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>UL</i>	<i>LL</i>	
ROI	38.40	2.46	37.40	2.00	-2.61	.000	0.01	-0.66	0.15
ROE	23.94	4.75	21.61	5.06	6.20	.000	3.08	1.6	0.48
LOC (I)	36.90	6.67	35.29	6.52	3.18	.000	2.61	0.62	0.24
LOC (PO)	29.68	7.84	27.88	7.14	3.11	.000	2.95	0.66	0.24
LOC (C)	36.35	7.02	34.85	6.81	2.80	.000	2.56	0.45	0.22
LS	24.12	6.42	22.93	5.92	2.50	.010	2.13	0.25	0.19
Delinquency	29.66	4.59	30.04	4.59	-1.03	.500	0.35	-1.11	0.08
Social Support	31.20	5.79	31.69	5.51	-1.12	.850	0.36	-1.34	0.09
Parent Attachment	34.37	6.56	33.80	7.46	1.05	.100	1.63	-0.5	0.08
Peer Attachment	34.63	7.90	34.89	7.73	-0.44	.720	0.92	-1.45	0.03
Moral Sensitivity	79.62	10.31	76.04	10.43	4.45	.000	5.16	2.00	0.35
Moral Judgment	118.1	13.07	112.23	13.74	5.70	.000	7.99	3.90	0.44
Moral Motivation	112.8	6.70	107.50	4.04	-2.12	.000	-0.09	-2.28	0.17
Moral Character	67.37	11.57	62.90	10.42	4.98	.000	6.22	2.70	0.41

Note. ROI= Religious Orientation Intrinsic, ROE= Religious Orientation Extrinsic, LOC (I) = Locus of Control (Internal), LOC (P) = Locus of Control (Powerful others), LOC(C) = Locus of Control (Chance), LS = Life Satisfaction.

Mediation Analyses

Third part of results section consists of mediation analysis. In this section mediating role of morality (moral sensitivity, moral judgment, moral motivation, and moral character) was tested for the relationship between antecedent variables (i.e., religious orientation, parent and peer attachment, and locus of control) and the outcome variables (i.e., satisfaction with life and delinquency). Analyses were performed using the PROCESS macro version (3.3) in SPSS developed by Hayes (2017). Probabilities of indirect effects were estimated using 10,000 bootstrap samples and employing bias-corrected confidence intervals at 95%. Parallel mediation was tested by employing model 4 of macro PROCESS. The model allows testing of hypothesis involving up to 10 parallel mediators between one predictor, and one outcome.

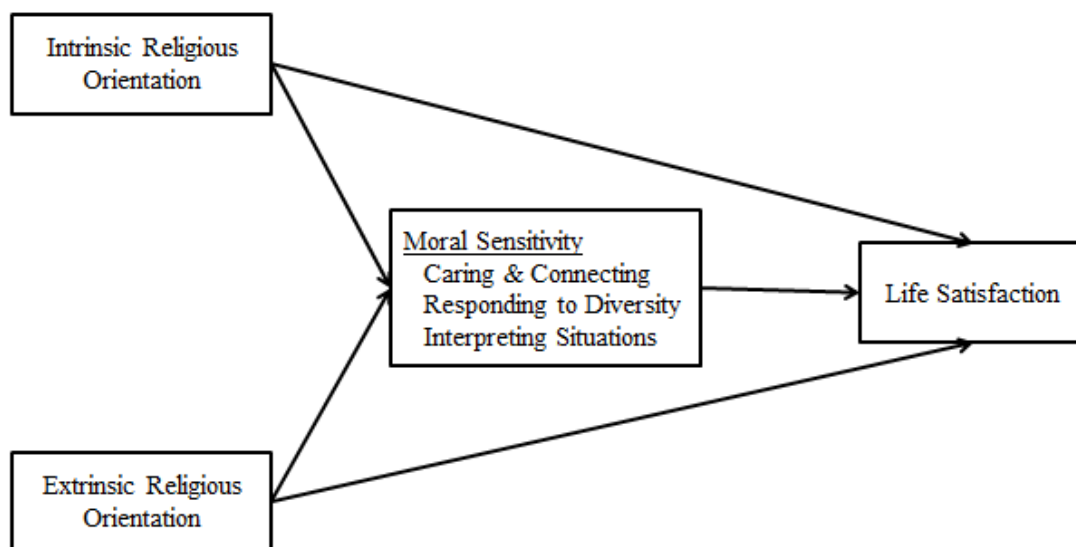


Figure 3. Figure showing mediating role of moral sensitivity for the relationship between religious orientation and life satisfaction

Figure 3 presents the mediating role of moral sensitivity and its subscales, caring and connecting, responding to diversity, and interpreting situations for the relationship between intrinsic religious orientation and life satisfaction, and extrinsic religious orientation and life satisfaction. Given the limitations of the Process macro, the model no 4 was executed twice to test the model presented in figure 2. All four

mediators were incorporated simultaneously in two independent models, one for each independent variable.

Table 40

Mediation of Moral Sensitivity between Religious Orientation and Satisfaction with Life

Mediators			Predictors					
			ROI			ROE		
			Effect	R^2	F	Effect	R^2	F
CAC	Total	B	.18*	0.03	5.10*	.20***	0.05	18.41***
	Direct	B	0.14	0.01		.18***	0.03	
	Indirect	B	0.04	0.02	9.71***	0.02	0.02	15.82***
	95% CI		[.01, .09]			[.01, .04]		
RTD	Total	B	.18*	0.02	5.10*	.20***	0.03	18.41***
	Direct	B	0.15	0.01		.19***	0.03	
	Indirect	B	0.03	0.01	5.11**	0.01	0	11.48***
	95% CI		[.01, .07]			[-.00, .03]		
IS	Total	B	.17*	0.04	4.56*	.20***	0.05	17.86***
	Direct	B	0.11	0.01		.17**	0.03	
	Indirect	B	0.06	0.03	11.71***	0.03	0.02	17.55***
	95% CI		[.02, .13]			[.01, .05]		
MS	Total	B	.17*	0.03	4.56*	.20***	0.05	17.86***
	Direct	B	0.11	0.01		.17***	0.03	
	Indirect	B	0.06	0.02	10.80***	0.03	0.02	16.66***
	95% CI		[.02, .12]			[.01, .05]		

Note. CAC=Caring and Connecting, RTD =Responding to Diversity, IS = Interpreting Situations, MS= Moral Sensitivity, ROI= Religious Orientation Intrinsic, ROE= Religious Orientation Extrinsic.

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

Table 40 shows the results of mediating role of the components of moral sensitivity including caring and connecting, responding to diversity, interpreting situations, and moral sensitivity for the effect of intrinsic and extrinsic religious orientation on the satisfaction with life. Findings suggest that intrinsic religious orientation has significant positive direct effect on life satisfaction ($B = .18, p < .05$). The results showed that intrinsic religious orientation has positive direct effect on

caring and connecting ($B = .15, p < .01$), and caring and connecting has positive direct effect on the life satisfaction ($B = .25, p < .01$). In order to determine the mediating role of caring and connecting, review of indirect results showed that intrinsic religious orientation indirectly improved life satisfaction through caring and connecting (B Indirect = .04, 95% $CI = .01, .09$). The mediation model resulted in additional 2% explained variance in the satisfaction with life. The relationship between intrinsic religious orientation and life satisfaction is also mediated by responding to diversity. Results showed that intrinsic religious orientation has positive direct effect on responding to diversity ($B = .17, p < .001$), and responding to diversity has positive direct effect on the life satisfaction ($B = .16, p < .001$). The results showed a significant mediating role of responding to diversity in relationship between intrinsic religious orientation and life satisfaction (B Indirect = .03, 95% $CI = .01, .07$). The mediation model resulted in additional 1% explained variance in the satisfaction with life.

The mediating role of the third component of moral sensitivity i.e., interpreting situations was also assessed for the relationship between intrinsic religious orientation and life satisfaction. Results showed that intrinsic religious orientation positively predicted interpreting situations ($B = .24, p < .01$) and interpreting situations further positively predicted the life satisfaction ($B = .24, p < .01$). Meditational results showed that intrinsic religious orientation indirectly improved life satisfaction through interpreting situations (B Indirect = .06, 95% $CI = .02, .13$). Additional 6% of the variance in the life satisfaction is explained through this meditational model. Finally, results also confirmed the mediating role of moral sensitivity for the relationship between intrinsic religious orientation and life satisfaction. Intrinsic religious orientation has direct effect on moral sensitivity ($B = .58, p < .001$) which in turn has a direct effect on the life satisfaction ($B = .10, p < .001$). Interpretation of indirect effect suggests that intrinsic religious orientation improved life satisfaction by increasing moral sensitivity (B Indirect = .06, 95% $CI = .02, .12$) and resulted in 6% additional explained variance in the satisfaction with life.

The second part of the table 41 shows the mediating role of the components of moral sensitivity for the relationship between extrinsic religious orientation and the

satisfaction with life. Findings suggest that extrinsic religious orientation has significant positive direct effect on the life satisfaction ($B = .20, p < .001$). The results of the mediational path showed that extrinsic religious orientation positively predicted caring and connecting ($B = .08, p < .001$) which in turn positively predicted the life satisfaction ($B = .24, p < .001$). Caring and connecting mediates the relationship between extrinsic religious orientation and life satisfaction (B Indirect = .02, 95% $CI = .01, .04$). The mediation model resulted in additional 2% explained variance in the satisfaction with life. The second component of moral sensitivity, i.e., responding to diversity did not appear to mediate the relationship between extrinsic religious orientation and life satisfaction. Results showed that extrinsic religious orientation has a positive effect on responding to diversity ($B = .08, p < .001$), and responding to diversity further has a positive effect on the life satisfaction ($B = .15, p < .05$) yet it did not appear to mediate the relationship (B Indirect = .00, 95% $CI = -.00, .03$).

The mediation effect of the third component of moral sensitivity i.e., interpreting situations was assessed for the relationship between extrinsic religious orientation and life satisfaction. The results showed that extrinsic religious orientation has positive effect on interpreting situations ($B = .12, p < .001$) which further positively affected the life satisfaction ($B = .22, p < .001$). The results showed that extrinsic religious orientation indirectly improved life satisfaction through interpreting situations (B Indirect = .03, 95% $CI = .01, .05$). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Finally, a comprehensive analysis of the mediating role of the moral sensitivity was conducted for the relationship between extrinsic religious orientation and life satisfaction. Results showed that extrinsic religious orientation positively predicted moral sensitivity ($B = .28, p < .001$) leading to a positive effect of moral sensitivity on the life satisfaction ($B = .09, p < .001$). The indirect effect (B Indirect = .03, 95% $CI = .01, .05$) suggested that extrinsic religious orientation improved the life satisfaction by increasing moral sensitivity. This mediation model resulted in additional 2% explained variance in the satisfaction with life.

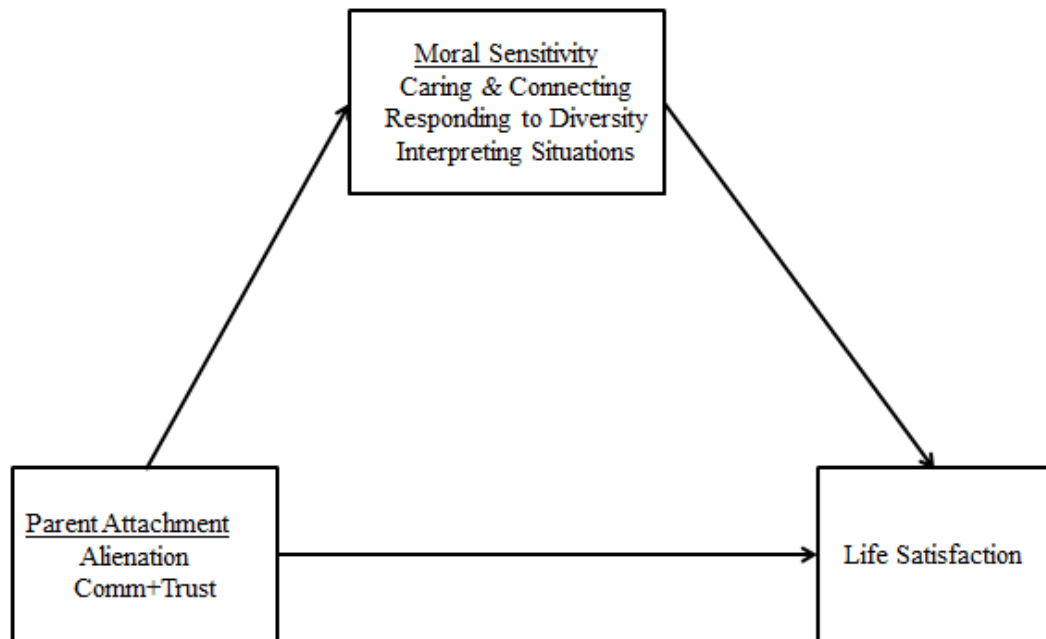


Figure 4. Figure showing mediating role of moral sensitivity for the relationship between parent attachment and life satisfaction

Figure 4 presents the mediating role of the components of moral sensitivity including, caring and connecting, responding to diversity, and interpreting situations for the effect of parent attachment on satisfaction with life.

Table 41

Mediation of Moral Sensitivity between Parent Attachment and Life satisfaction

Mediators			Predictors								
			Alienation			Comm+Trust			Attachment Total		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
CAC	Total	B	-.24***	0.04	14.32***	.30***	0.07	34.14***	.23***	0.07	36.2***
	Direct	B	-.22***	0.02		.27***	0.05		.21***	0.05	
	Indirect	B	-0.03	0.02	14.62***	0.03	0.03	22.45***	0.02	0.02	23.79***
		95% CI	[-.06, -.01]			[.01, .07]			[.01, .04]		
RTD	Total	B	-.24***	0.03	14.32***	.30***	0.06	34.14***	.23***	0.07	36.2***
	Direct	B	-.24***	0.03		.29***	0.05		.22***	0.06	
	Indirect	B	-0.01	0	10.82***	0.01	0.01	19.34***	0.01	0.01	20.82***
		95% CI	[-.03, .01]			[-.00, .03]			[-.00, .02]		
IS	Total	B	-.24***	0.05	14.04***	.30***	0.07	33.56***	.23***	0.07	36.2***
	Direct	B	-.21**	0.02		.26***	0.05		.20***	0.05	
	Indirect	B	-0.03	0.03	16.65***	0.04	0.02	24.17***	0.03	0.02	25.79***
		95% CI	[-.07, -.01]			[.01, .07]			[.01, .05]		
MS	Total	B	-.24***	0.05	14.34***	.30***	0.07	33.54***	.23***	0.07	36.2***
	Direct	B	-.21**	0.02		.27***	0.05		.20***	0.05	
	Indirect	B	-0.03	0.03	16.05***	0.03	0.02	23.51***	0.03	0.02	24.79***
		95% CI	[-.06, -.01]			[.01, .07]			[.01, .05]		

Note. CAC=Caring and connecting, RTD =Responding to Diversity, IS = Interpreting Situations, MSS= Moral Sensitivity

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

Table 41 shows the results of mediating role of components of moral sensitivity including caring and connecting, responding to diversity, interpreting situations and moral sensitivity for the effect of alienation, communication+trust, and parent attachment on the life satisfaction. Findings suggest that alienation has significant negative direct effect on the life satisfaction ($B = -.22$, $p < .001$). Results showed that alienation has negative direct effect on caring and connecting ($B = -.10$, $p < .01$) and caring and connecting has positive direct effect on the life satisfaction ($B = .25$, $p < .001$). In order to determine the mediating role of caring and connecting, review of indirect results showed that alienation indirectly decreased life satisfaction through caring and connecting (B Indirect = $-.03$, 95% CI = $-.06, -.01$). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Responding to diversity did not mediate the relationship between alienation and life

satisfaction. The mediating role of the third component of morality i.e., interpreting situations was also assessed for the relationship between alienation and life satisfaction. Results showed that alienation negatively predicted interpreting situations ($B = -.15, p < .001$) and interpreting situations further positively predicted life satisfaction ($B = .24, p < .001$). Meditational results showed that alienation indirectly decreased life satisfaction through interpreting situations (B Indirect = $-.03$, 95% CI = $-.07, -.01$). Additional 3% of the variance in the life satisfaction is explained through this meditational model. Finally, results also confirmed the mediating role of moral sensitivity for the relationship between alienation and life satisfaction. Alienation has negative effect on moral sensitivity ($B = -.28, p < .01$) which in turn a significant effect on the life satisfaction ($B = .10, p < .001$). Interpretation of indirect effect suggests that alienation decreased life satisfaction by decreasing moral sensitivity (B Indirect = $-.03$, 95% CI = $-.06, -.01$) and resulted in 3% additional explained variance in the satisfaction with life.

The second part of the table 41 shows the mediating role of the components of moral sensitivity for the relationship between communication+trust and life satisfaction. Findings suggests that communication+trust has significant positive direct effect on life satisfaction ($B = .28, p < .001$). The results of the meditational path showed that communication+trust positively predicted caring and connecting ($B = .13, p < .001$) which in turn positively predicted life satisfaction ($B = .27, p < .001$). Caring and connecting mediates the relationship between communication+trust and life satisfaction (B Indirect = $.03$, 95% CI = $.01, .07$). The mediation model resulted in additional 3% explained variance in the satisfaction with life. The second component of moral sensitivity, i.e., responding to diversity did not appear to mediate the relationship between communication+trust and life satisfaction. The mediating effect of the third component of moral sensitivity i.e., interpreting situations was assessed for the relationship between communication+trust and life satisfaction. Results showed that communication+trust has positive effect on interpreting situations ($B = .17, p < .001$) which further effected the life satisfaction ($B = .20, p < .001$). The results showed that communication+trust indirectly improved life satisfaction through interpreting situations. (B Indirect = $.04$, 95% CI = $.01, .07$). The mediation model

resulted in additional 2% explained variance in the satisfaction with life. Finally, a comprehensive analysis of the mediating role of the moral sensitivity was conducted for the relationship between communication+trust and life satisfaction. Results showed that communication+trust positively predicted moral sensitivity ($B = .39, p < .001$) leading to positive effect of moral sensitivity on the life satisfaction ($B = .09, p < .001$). The indirect effect (B Indirect = .03, 95% CI = .01, .07) suggested that communication+trust improved life satisfaction by increasing moral sensitivity. The mediation model resulted in additional 2% explained variance in the satisfaction with life.

The third part of the above presented table shows the mediating role of the components of moral sensitivity for the relationship between parent attachment and the satisfaction with life. Findings suggest that parent attachment has significant positive effect on life satisfaction ($B = .21, p < .001$). The results of the meditational path showed that parent attachment positively predicted caring and connecting ($B = .10, p < .001$) which in turn positively predicted the life satisfaction ($B = .21, p < .001$). Caring and connecting mediates the relationship between parent attachment and life satisfaction (B Indirect = .02, 95% CI = .01, .04). The mediation model resulted in additional 2% explained variance in the satisfaction with life. The second component of moral sensitivity, i.e., responding to diversity did not appear to mediate the relationship between parent attachment and life satisfaction.

The mediation effect of the third component of moral sensitivity i.e., interpreting situations was assessed for the relationship between parent attachment and life satisfaction. Results showed that parent attachment has positive effect on interpreting situations ($B = .14, p < .001$) which further positively predicted the life satisfaction ($B = .20, p < .001$). The results showed that parent attachment indirectly improved life satisfaction through interpreting situations (B Indirect = .03, 95% CI = .01, .05). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Finally, a comprehensive analysis of the mediating role of the moral sensitivity was conducted for the relationship between parent attachment and life satisfaction. Results showed that parent attachment positively predicted moral sensitivity ($B = .39, p < .001$) leading to positive effect of moral sensitivity on the life

satisfaction ($B = .09, p < .001$). Review of indirect results showed that parent attachment indirectly increased life satisfaction through moral sensitivity (B Indirect = .03, 95% CI = .01, .05). Additional 2% of variance is explained by the meditational model.

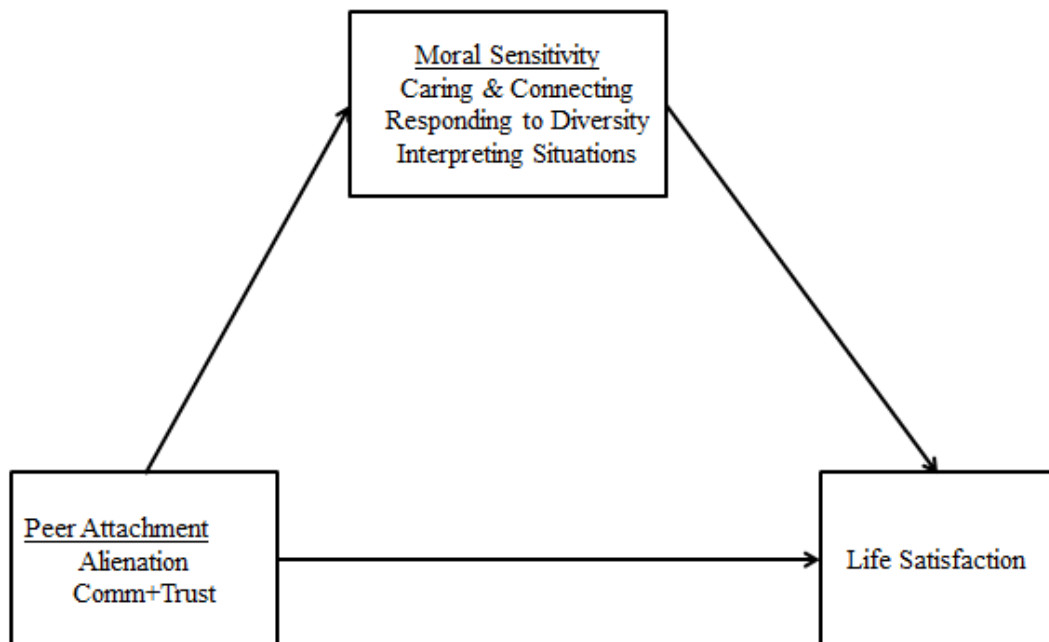


Figure 5. Figure showing mediating role of moral sensitivity for the relationship between peer attachment and life satisfaction

Figure 5 presents the mediating role of moral sensitivity consisting of caring and connecting, responding to diversity, and interpreting situations for the effect of peer attachment on satisfaction with life.

Table 42

Mediation of Moral Sensitivity between Peer Attachment and Life satisfaction

Mediators		Predictors									
		Alienation			Comm+Trust			Attachment Total			
		Effect	R ²	F	Effect	R ²	F	Effect	R ²	F	
CAC	Total	B	-.21**	0.03	6.15**	.29***	0.1	64.*91**	.23***	0.09	58.18***
	Direct	B	-.14	0.01		.27***	0.09		.21***	0.08	
	Indirect	B	-0.07	0.02	9.61***	0.02	0.01	35.27***	0.02	0.01	31.35***
		95% CI	[-.13, -.03]			[.01, .04]			[.01, .04]		
RTD	Total	B	-.20**	0.02	6.15**	.29***	0.09	64.91***	.23***	0.07	58.18***
	Direct	B	-.19*	0.01		.28***	0.09		.22***	0.06	
	Indirect	B	-0.01	0.01	6.18***	0.01	0	32.27***	0.01	0.01	30.65***
		95% CI	[-.04, .00]			[-.01, .03]			[-.00, .02]		
IS	Total	B	-.21**	0.04	6.25**	.28***	0.1	64.49***	.23***	0.101	57.94***
	Direct	B	-.16	0.01		.26***	0.09		.21***	0.08	
	Indirect	B	-0.05	0.03	12.51***	0.02	0.01	37.20***	0.02	0.02	34.32***
		95% CI	[-.10, -.02]			[.01, .04]			[.01, .04]		
MS	Total	B	-.21**	0.03	6.25**	.28***	0.1	64.49***	.23***	0.09	57.94***
	Direct	B	-.15	0.01		.26***	0.09		.21***	0.08	
	Indirect	B	-0.06	0.02	11.62***	0.02	0.01	35.83***	0.02	0.01	34.32***
		95% CI	[-.11, -.02]			[.01, .05]			[.01, .04]		

Note. CAC=Caring and connecting, RTD =Responding to Diversity, IS = Interpreting Situations, MS = Moral Sensitivity

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

Table 42 shows the results of mediating role of the components of moral sensitivity including caring and connecting, responding to diversity, interpreting situations, and moral sensitivity for the effect of alienation, communication+trust, and peer attachment on the satisfaction with life. Findings suggest that alienation has significant negative direct effect on life satisfaction ($B = -.21$, $p < .01$). Results showed that alienation has negative effect on caring and connecting ($B = -.29$, $p < .001$) and caring and connecting has positive effect on the life satisfaction ($B = .24$, $p < .001$). In order to determine the mediating role of caring and connecting, review of indirect results showed that alienation indirectly decreased life satisfaction through caring and connecting (B Indirect = $-.07$, 95% CI = $-.13, -.03$). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Responding to diversity (second component of moral sensitivity) did not appear to mediate the

relationship between alienation and the life satisfaction. The mediating role of the third component of morality i.e., interpreting situations was also assessed for the relationship between alienation and life satisfaction. Results showed that alienation negatively predicted interpreting situations ($B = -.22, p < .001$) and interpreting situations positively predicted life satisfaction ($B = .23, p < .001$). Mediational results showed that alienation indirectly decreased life satisfaction through interpreting situations (B Indirect = $-.05$, 95% CI = $-.10, -.02$). Additional 3% of the variance in the life satisfaction is explained through this mediational model. Finally, results also confirmed the mediating role of moral sensitivity for the relationship between alienation and life satisfaction. Results showed that alienation has negative effect on moral sensitivity ($B = -.57, p < .001$) which in turn has positive effect on the life satisfaction ($B = .10, p < .001$). Interpretation of the indirect results showed that alienation decreased life satisfaction by decreasing moral sensitivity. This mediation model resulted in additional 2% explained variance in the satisfaction with life.

The second part of the table 42 shows the mediating role of the components of moral sensitivity for the relationship between communication+trust and life satisfaction. Findings suggest that communication+trust has significant positive effect on life satisfaction ($B = .39, p < .001$). Results showed that communication+trust positively predicted caring and connecting ($B = .14, p < .001$) and caring and connecting positively predicted life satisfaction ($B = .15, p < .01$). Caring and connecting mediates the relationship between communication+trust and life satisfaction (B Indirect = $.02$, 95% CI = $.01, .04$). The mediation model resulted in additional 1% explained variance in the satisfaction with life. The mediation effect of interpreting situations (third component of moral sensitivity) was also assessed. Results showed that communication+trust has positive effect on interpreting situations ($B = .15, p < .001$) which further positively affected life satisfaction ($B = .16, p < .001$). Results showed that communication+trust indirectly improved life satisfaction through interpreting situations (B Indirect = $.02$, 95% CI = $.01, .04$). The mediation model resulted in additional 1% explained variance in the satisfaction with life. Finally, a comprehensive analysis of the mediating role of the moral sensitivity was conducted for the relationship between communication+trust and life satisfaction.

Results showed that communication+trust positively predicted moral sensitivity ($B = .39, p < .001$) leading to positive effect of moral sensitivity on the life satisfaction ($B = .06, p < .01$). Meditational results confirmed that communication+trust indirectly improved life satisfaction through moral sensitivity (B Indirect = .02, 95% CI = .01, .05). This mediation model explained additional 1% of variance in the satisfaction with life.

Next part of the table presents the mediating role of the components of moral sensitivity for the relationship between peer attachment and life satisfaction. Findings suggest that peer attachment has positive effect on life satisfaction ($B = .23, p < .001$). Results showed that peer attachment positively predict caring and connecting ($B = .12, p < .001$) and caring and connecting has positive effect on the life satisfaction ($B = .14, p < .05$). Caring and connecting mediates the relationship between peer attachment and life satisfaction (B Indirect = .02, 95% CI = .01, .04). The mediation model resulted in additional 1% explained variance in the satisfaction with life. Second component of moral sensitivity, responding to diversity did not emerge as a significant mediator for the relationship between peer attachment and life satisfaction. Interpreting situations (third component) emerged as a significant mediator for the relationship between peer attachment and life satisfaction. Results showed that peer attachment has positive effect on interpreting situations ($B = .12, p < .001$) which further positively affected the life satisfaction ($B = .17, p < .001$). Meditational results showed that peer attachment indirectly improved life satisfaction through interpreting situations (B Indirect = .02, 95% CI = .01, .04). This meditational model resulted in 2% explained variance in the satisfaction with life.

Finally, a comprehensive analysis of the mediating role of the moral sensitivity was conducted for the relationship between peer attachment and life satisfaction. Results showed that peer attachment has positive effect on moral sensitivity ($B = .33, p < .001$) and moral sensitivity has positive effect on the life satisfaction ($B = .07, p < .01$). Interpretation of indirect results showed that peer attachment indirectly increased life satisfaction through moral sensitivity (B Indirect = .02, 95% CI = .01, .04). This mediation model resulted in additional 1% explained variance in the satisfaction with life.

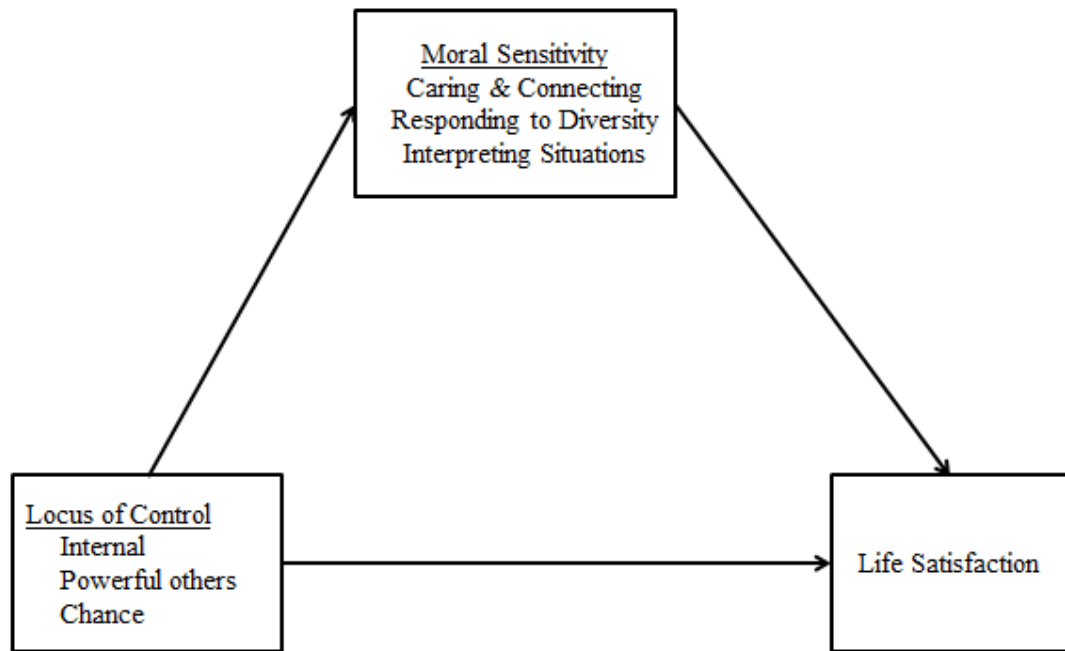


Figure 6. Figure showing mediating role of moral sensitivity for the relationship between locus of control and life satisfaction

Figure 6 presents the mediating role of moral sensitivity constituting caring and connecting, responding to diversity, and interpreting situations for the effect of locus of control on satisfaction with life.

Table 43

Mediation of Moral Sensitivity between Locus of Control and Life satisfaction

Mediators			Predictors								
			Internal			PO			Chance		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
CAC	Total	B	.27***	0.09	59.53***	.12**	0.04	13.86***	.12**	0.04	11.07***
	Direct	B	.25***	0.09		.10**	0.02		.09*	0.02	
	Indirect	B	0.02	0	31.59***	0.02	0.02	13.62***	0.03	0.02	11.95***
		95% CI	[-.00, .05]			[.01, .03]			[.01, .05]		
RTD	Total	B	.27***	0.09	59.53***	.12**	0.03	13.86***	.12**	0.03	11.07***
	Direct	B	.25***	0.09		.11**	0.02		.10**	0.02	
	Indirect	B	0.2	0	30.96***	0.01	0.01	9.16***	0.02	0.01	8.40***
		95% CI	[-.00, .04]			[-.00, .02]			[.00, .04]		
IS	Total	B	.27***	0.1	60.16***	.12***	0.06	13.79***	.11***	0.05	11.05***
	Direct	B	.24***	0.09		.10**	0.02		.08**	0.02	
	Indirect	B	0.03	0.01	32.89***	0.02	0.04	17.06***	0.03	0.03	15.42***
		95% CI	[.01, .06]			[.01, .04]			[.02, .05]		
MS	Total	B	.27***	0.1	60.16***	.12***	0.05	13.79***	.11***	0.05	11.05***
	Direct	B	.24***	0.09		.10**	0.02		.07*	0.02	
	Indirect	B	0.03	0.01	31.59***	0.02	0.03	15.57***	0.04	0.03	16.34***
		95% CI	[.00, .06]			[.01, .04]			[.02, .06]		

Note. CAC=Caring and connecting, RTD =Responding to Diversity, IS = Interpreting Situations, MS = Moral Sensitivity, PO = Powerful Others

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

Table 43 shows the results of mediating role of the components of moral sensitivity including caring and connecting, responding to diversity, interpreting situations, and moral sensitivity for the effect of locus of control on the satisfaction with life. Findings suggest that internal locus of control has significant positive effect on life satisfaction ($B = .27, p < .001$). The mediating role of caring and connecting was assessed for the relationship between internal locus of control and life satisfaction. Results confirmed that caring and connecting did not mediate the relationship between internal locus of control and life satisfaction (B Indirect = .02, 95% CI = -.00, .05). Second component of moral sensitivity also did not appear as a significant mediator for the relationship between internal locus of control and life satisfaction. Third component of moral sensitivity i.e., interpreting situations was also assessed for the relationship between internal locus of control and life

satisfaction. Results showed that internal locus of control has positive effect on interpreting situations ($B = .24, p < .001$) which further positively affected life satisfaction ($B = .13, p < .01$). Mediation results confirmed that intrinsic religious orientation indirectly improved life satisfaction through interpreting situations (B Indirect = .03, 95% CI = .01, .06). The mediation model resulted in additional 1% explained variance in the satisfaction with life. Finally, mediating role of moral sensitivity was also assessed but moral sensitivity did not emerge as a significant mediator for the relationship between internal locus of control and life satisfaction.

The second part of the table 43 shows the mediating role of the components of moral sensitivity for the relationship between powerful others locus of control and the satisfaction with life. Findings suggest that powerful others locus of control has significant positive direct effect on life satisfaction ($B = .12, p < .001$). The results of the mediational path showed that powerful others locus of control positively predicted caring and connecting ($B = .07, p < .001$) which in turn positively predicted life satisfaction ($B = .24, p < .001$). Caring and connecting mediates the relationship between powerful others locus of control and life satisfaction (B Indirect = .02, 95% CI = .01, .03). The mediation model resulted in additional 2% explained variance in the satisfaction with life. The second component of moral sensitivity, i.e., responding to diversity did not appear to mediate the relationship between powerful others locus of control and life satisfaction.

The mediation effect of the third component of moral sensitivity i.e., interpreting situations was assessed for the relationship between powerful others locus of control and life satisfaction. Results showed that powerful others locus of control has positive effect on interpreting situations ($B = .09, p < .001$) which further positively affected life satisfaction ($B = .24, p < .001$). Results showed that powerful others locus of control indirectly improved life satisfaction through interpreting situations (B Indirect = .02, 95% CI = .01, .04) and explained additional 2% variance in the satisfaction with life. Finally, a comprehensive analysis of the mediating role of the moral sensitivity was conducted for the relationship between powerful others locus of control and life satisfaction. Results showed that powerful others locus of control positively predicted moral sensitivity ($B = .22, p < .001$) leading to the

positive effect of moral sensitivity on the life satisfaction ($B = .10, p < .001$). The indirect effect suggested that powerful others locus of control improved the life satisfaction by increasing moral sensitivity (B Indirect = .02, 95% CI = .01, .04). This mediation model resulted in additional 3% explained variance in the satisfaction with life.

The third part of the table 43 explained the mediating role of the components of moral sensitivity for the relationship between chance locus of control and life satisfaction. Findings suggest that chance locus of control has significant positive effect on life satisfaction ($B = .12, p < .001$). Results showed that chance locus of control has positive effect on caring and connecting ($B = .11, p < .001$) and caring and connecting has positive effect on the life satisfaction ($B = .24, p < .001$). Caring and connecting mediates the relationship between chance locus of control and life satisfaction (B Indirect = .03, 95% CI = .01, .05). This mediation model resulted in additional 2% explained variance in the satisfaction with life. The relationship between chance locus of control and life satisfaction is also mediated by responding to diversity. Results showed that chance locus of control has positive effect on responding to diversity ($B = .11, p < .001$) and responding to diversity has positive effect on the life satisfaction ($B = .17, p < .01$). The results showed a significant mediating role of responding to diversity in relationship between chance locus of control and life satisfaction (B Indirect = .02, 95% CI = .01, .04). This mediation model resulted in additional 2% explained variance in the satisfaction with life.

The mediating role of the third component of morality i.e., interpreting situations was also assessed for the relationship between chance locus of control and life satisfaction. Results showed that chance locus of control positively predicted interpreting situations ($B = .14, p < .001$) which further positively predicted life satisfaction ($B = .24, p < .001$). Meditational results showed that chance locus of control indirectly improved life satisfaction through interpreting situations (B Indirect = .03, 95% CI = .01, .05). Additional 3% of the variance in the life satisfaction is explained through this meditational model. Finally, results also confirmed the mediating role of moral sensitivity for the relationship between chance locus of control and life satisfaction. Results showed that chance locus of control has direct

effect on moral sensitivity ($B = .36, p < .001$) which in turn has direct positive effect on the life satisfaction ($B = .10, p < .001$). Interpretation of indirect effect suggested that chance locus of control indirectly improved life satisfaction by increasing moral sensitivity (B Indirect = .04, 95% CI = .02, .06). This mediation model resulted in additional 3% explained variance in the satisfaction with life.

Mediation by Moral Judgment

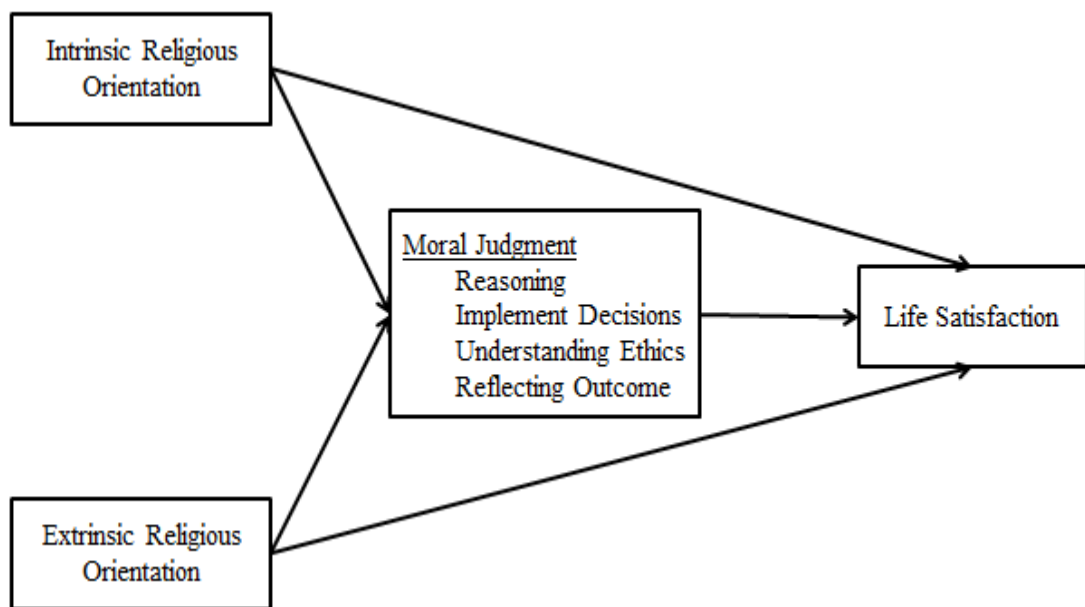


Figure 7. Figure showing mediating role of moral judgment for the relationship between religious orientation and life satisfaction

Figure 7 presents the mediating role of moral judgment including reasoning, implement decisions, understanding ethics, and reflecting ethics for the effect of religious orientation on satisfaction with life.

Table 44

Moral Judgment as a Mediator between Religious Orientation and Satisfaction with Life (N = 706)

Mediators			Predictors					
			Religious Orientation					
			ROI			ROE		
			Effect	R ²	F	Effect	R ²	F
Reasoning	Total	B	.17*	0.05	5.13*	.21***	0.07	19.14***
	Direct	B	.10	0.01		.15***	0.03	
	Indirect	B	0.07	0.04	18.41***	0.06	0.04	22.99***
		95% CI	[.02, .16]			[.04, .10]		
Understanding Ethics	Total	B	.18*	0.04	5.75*	.21***	0.07	21.98***
	Direct	B	0.13	0.01		.18***	0.03	
	Indirect	B	0.05	0.03	13.31***	0.03	0.04	20.09***
		95% CI	[.02, .12]			[.01, .06]		
Implement Decisions	Total	B	.19**	0.02	6.01**	.22***	0.05	21.98***
	Direct	B	.15*	0.01		.19***	0.03	
	Indirect	B	0.04	0.01	7.84***	0.02	0.02	13.66***
		95% CI	[.01, .08]			[.01, .05]		
Reflecting Outcome	Total	B	.19*	0.06	5.92*	.22***	0.07	20.60***
	Direct	B	0.10	0.01		.16***	0.03	
	Indirect	B	0.09	0.05	20.88***	0.06	0.04	24.96***
		95% CI	[.04, .16]			[.03, .09]		
Moral Judgment	Total	B	.17*	0.06	4.86*	.22***	0.07	21.46***
	Direct	B	0.08	0.01		.16***	0.03	
	Indirect	B	0.09	0.05	20.87***	0.06	0.04	25.24***
		95% CI	[.04, .17]			[.03, .09]		

Note. ROI= Religious Orientation Intrinsic, ROE = Religious Orientation Extrinsic

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

Table 44 shows the results of mediating role of the components of moral judgment i.e. reasoning, implement decisions, understanding ethics, and reflecting outcome for the effect of intrinsic and extrinsic religious orientation on the life satisfaction. Findings suggest that intrinsic religious orientation has positive direct effect on life satisfaction ($B = .18$, $p < .05$). Results showed that intrinsic religious orientation has positive effect on reasoning ($B = .18$, $p < .05$) and reasoning has

positive effect on the life satisfaction ($B = .29, p < .001$). In order to determine the mediating role of reasoning, review of indirect results showed that intrinsic religious orientation indirectly improved life satisfaction through reasoning (B Indirect = .07, 95% CI = .02, .16). The mediation model resulted in additional 4% explained variance in the satisfaction with life. The relationship between intrinsic religious orientation and life satisfaction is also mediated by understanding ethics. Results showed that intrinsic religious orientation has positive effect on understanding ethics ($B = .23, p < .001$) and understanding ethics has positive effect on the life satisfaction ($B = .22, p < .001$). The results showed significant mediating role of understanding ethics for the relationship between intrinsic religious orientation and life satisfaction (B Indirect = .05, 95% CI = .02, .12). The mediation model resulted in additional 3% explained variance in the satisfaction with life.

The mediating role of third component of moral judgment i.e. implement decisions was also assessed for the relationship between intrinsic religious orientation and life satisfaction. Results showed that intrinsic religious orientation positively predicted implement decisions ($B = .23, p < .001$) and further implement decisions positively predicted life satisfaction ($B = .16, p < .001$). Mediation results showed that intrinsic religious orientation indirectly improved life satisfaction through implement decisions (B Indirect = .04, 95% CI = .01, .08). Additional 1% of the variance in the life satisfaction is explained through this mediational model. Reflecting outcome also emerged as a significant mediator for the relationship between intrinsic religious orientation and life satisfaction. Results showed that intrinsic religious orientation has direct effect on reflecting outcome ($B = .31, p < .001$) which in turn positively affected the life satisfaction ($B = .29, p < .001$). Results of indirect path confirmed the mediating role of reflecting outcome for the relationship between intrinsic religious orientation and life satisfaction (B Indirect = .09, 95% CI = .04, .16). The mediation model resulted in additional 5% explained variance in the satisfaction with life.

Finally the comprehensive score of the moral judgment also emerged as a significant mediator for the relationship between intrinsic religious orientation and life satisfaction. Results showed that intrinsic religious orientation positively predicted

moral judgment ($B = 1.00, p < .001$) which in turn positively affected life satisfaction ($B = .09, p < .001$). Interpretation of indirect results showed that intrinsic religious orientation indirectly improved life satisfaction through moral judgment (B Indirect = .09, 95% CI = .04, .17). This mediation model resulted in additional 5% explained variance in the satisfaction with life.

The next part of the table 44 shows the mediating results of the components of moral judgment for the effect of extrinsic religious orientation on life satisfaction. Findings suggests that extrinsic religious orientation has significant positive effect on life satisfaction ($B = .21, p < .001$). The results of meditating path shows that extrinsic religious orientation positively predicted reasoning ($B = .18, p < .001$) which in turn positively affected life satisfaction ($B = .26, p < .001$). Reasoning mediates the relationship between extrinsic religious orientation on life satisfaction (B Indirect = .06, 95% CI = .04, .10). The mediation model resulted in additional 4% explained variance in the satisfaction with life.

The second component of moral judgment i.e., understanding ethics is also confirmed as a significant mediator for the relationship between extrinsic religious orientation and life satisfaction. Results showed that extrinsic religious orientation has positive effect on understanding ethics ($B = .15, p < .001$) and understanding ethics has positive effect on the life satisfaction ($B = .21, p < .001$). Interpretation of indirect results showed that extrinsic religious orientation indirectly improved life satisfaction through understanding ethics (B Indirect = .03, 95% CI = .01, .06) and additional 4% of variance is explained in satisfaction with life.

The mediating role of implement decisions (third component of moral judgment) was also assessed for the relationship between extrinsic religious orientation and life satisfaction. Results showed that extrinsic religious orientation has positive effect on implement decisions ($B = .24, p < .001$) which further positively affected life satisfaction ($B = .12, p < .01$). Results showed that extrinsic religious orientation indirectly improved life satisfaction through implement decisions (B Indirect = .02, 95% CI = .01, .05). This mediation model resulted in additional 2% explained variance in the satisfaction with life. Reflecting outcome also emerged as a

significant mediator for the relationship between extrinsic religious orientation and life satisfaction. Results showed that extrinsic religious orientation positively predicted reflecting outcome ($B = .22, p < .001$) leading to positive effect of reflecting outcome on the life satisfaction ($B = .26, p < .001$). Interpretation of indirect results confirmed the mediating role of reflecting outcome for the relationship between extrinsic religious orientation and life satisfaction (B Indirect = .06, 95% CI = .03, .09). The mediation model resulted in additional 4% explained variance in the satisfaction with life.

Finally, a comprehensive analysis of the mediating role of the moral judgment was conducted for the relationship between extrinsic religious orientation and life satisfaction. Results showed that extrinsic religious orientation positively predicted moral judgment ($B = .79, p < .001$) leading to positive effect of moral judgment on the life satisfaction ($B = .08, p < .001$). The indirect effect suggested that extrinsic religious orientation indirectly improved life satisfaction by increasing moral judgment (B Indirect = .06, 95% CI = .03, .09). This mediation model resulted in additional 4% explained variance in the satisfaction with life.

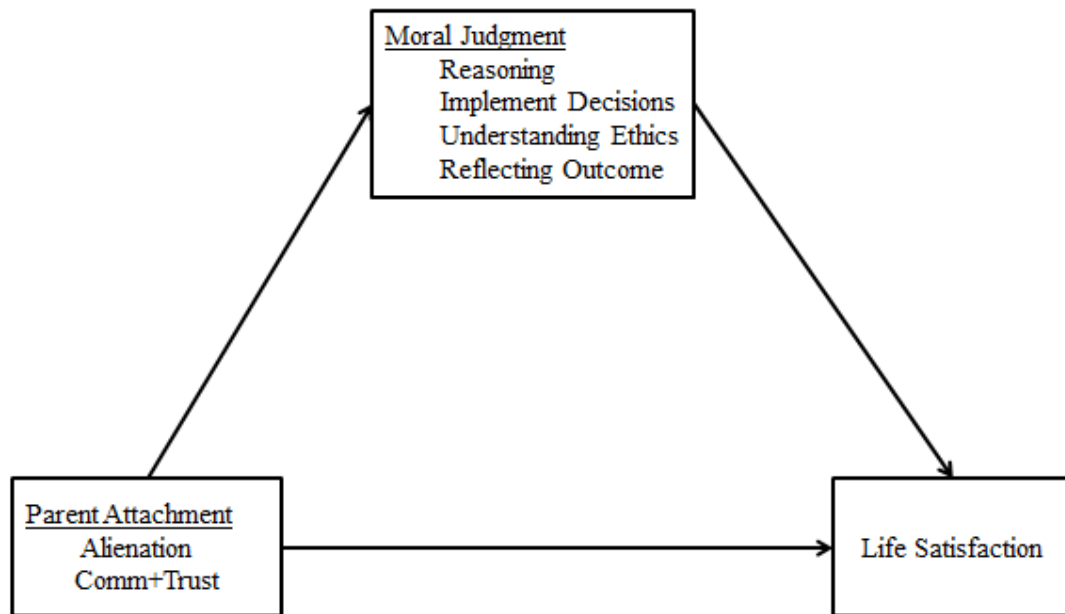


Figure 8. Figure showing mediating role of moral judgment for the relationship between parent attachment and life satisfaction

Figure 8 presents the mediating role of components of moral judgment including reasoning, understanding ethics, implement decisions, and reflecting outcome, for the effect of parent attachment on satisfaction with life.

Table 45

Mediation of Moral Judgment between Parent Attachment and Satisfaction with Life

Mediators	Predictors											
	Alienation			Comm+Trust			Attachment Total					
	Effect	R ²	F	Effect	R ²	F	Effect	R ²	F			
Reasoning	Total	B	-.22***	0.07	10.93***	.32***	0.09	35.14***	.23***	0.09	36.2***	
	Direct	B	-.18**	0.02		.26***	0.05		.18***	0.05		
	Indirect	B	-0.04	0.05	22.84***	0.06	0.04	30.45***	0.05	0.04	31.79***	
			95% CI	[-.08, -.01]			[.03, .10]			[.02, .07]		
Understanding	Total	B	-.23***	0.05	11.41***	.34***	0.09	42.14***	.25***	0.08	41.2***	
	Direct	B	-.19***	0.02		.31***	0.06		.22***	0.06		
	Ethics	Indirect	B	-0.04	0.03	17.35***	0.03	0.03	30.34***	0.03	0.02	29.82***
			95% CI	[-.08, -.01]			[.01, .07]			[.01, .06]		
Implement	Total	B	-.25***	0.05	10.65***	.32***	0.07	37.56***	.23***	0.07	36.24***	
	Direct	B	-.23**	0.05		.31***	0.06		.23***	0.06		
	Decisions	Indirect	B	-0.02	0	12.65***	0.01	0.01	26.17***	0.00	0.01	24.79***
			95% CI	[.02, -.01]			[-.00, .03]			[-.01, .02]		
Reflecting	Total	B	-.21***	0.07	10.65***	.31***	0.09	32.54***	.22***	0.09	36.2***	
	Direct	B	-.17**	0.02		.26***	0.05		.18***	0.05		
	Outcome	Indirect	B	-0.04	0.05	24.05***	0.05	0.04	26.51***	0.04	0.04	33.79***
			95% CI	[-.09, -.01]			[.03, .09]			[.02, .07]		
Moral Judgment	Total	B	-.22***	0.08	11.34***	.34***	0.101	40.54***	.25***	0.101	40.24***	
	Direct	B	-.19***	0.02		.28***	0.06		.20***	0.06		
	Indirect	B	-0.03	0.06	26.05***	0.06	0.04	35.51***	0.05	0.04	36.79***	
			95% CI	[-.08, -.01]			[.03, .10]			[.03, .08]		

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

Table 45 shows the results of mediating role of the components of moral judgment including reasoning, understanding ethics, implement decisions, and reflecting outcome for the effect of parent attachment and its components i.e., alienation and communication+trust on the satisfaction with life. Findings suggest that alienation has significant negative direct effect on life satisfaction ($B = -.22, p < .001$). Results showed that alienation has negative effect on reasoning ($B = -.14, p < .01$) and reasoning has positive direct effect on the life satisfaction ($B = .29, p < .001$). In order to determine the mediating role of reasoning, review of indirect results showed that alienation indirectly decreased life satisfaction through reasoning (B Indirect = $-.04$, 95% CI = $-.08, -.01$). This mediation model resulted in additional 4% explained variance in the satisfaction with life. Results also confirmed the mediating role of

understanding ethics for the relationship between alienation and life satisfaction. Results showed that alienation negatively predicted understanding ethics ($B = -.15, p < .001$) which in turn has positive effect on the life satisfaction ($B = .23, p < .001$). Results showed that alienation indirectly decreased life satisfaction through understanding ethics (B Indirect = $-.04, 95\% \text{ CI} = -.08, -.01$). The mediation model resulted in additional 3% explained variance in the satisfaction with life. Third component of moral judgment i.e., implementation decisions did not appear as a significant mediator for the relationship between alienation and life satisfaction.

The relationship between alienation and life satisfaction is also mediated by reflecting outcome. Results showed that alienation has direct effect on reflecting outcome ($B = -.15, p < .01$) and reflecting outcome has positive effect on the life satisfaction ($B = .29, p < .001$). Results confirmed the mediating role of reflecting outcome for the relationship between alienation and life satisfaction (B Indirect = $-.04, 95\% \text{ CI} = -.09, -.01$). This mediation model resulted in additional 5% explained variance in the satisfaction with life. Mediating role of comprehensive score of moral judgment was also assessed for the relationship between alienation and life satisfaction. Results showed that alienation has negative effect on moral judgment ($B = -.36, p < .05$) which in turn has positive effect on the life satisfaction ($B = .10, p < .001$). Interpretation of indirect results showed that alienation indirectly decreased life satisfaction by decreasing moral judgment (B Indirect = $-.03, 95\% \text{ CI} = -.08, -.01$). The mediation model resulted in additional 6% explained variance in the satisfaction with life.

The second part of the table 45 shows that communication+trust has significant positive direct effect on life satisfaction ($B = .31, p < .001$). The results of the meditational path showed that communication+trust positively predicted reasoning ($B = .23, p < .001$) which in turn positively predicted life satisfaction ($B = .25, p < .001$). Reasoning mediates the relationship between communication+trust and life satisfaction (B Indirect = $.06, 95\% \text{ CI} = .03, .10$). The mediation model resulted in additional 4% explained variance in the satisfaction with life. The mediating role of the second component of moral judgment i.e., understanding ethics was also assessed for the relationship between communication+trust and life satisfaction. Results

showed that communication+trust has positive effect on understanding ethics ($B = .18, p < .001$) which further has a positive effect on the life satisfaction ($B = .20, p < .001$). Results of indirect effect showed that communication+trust indirectly improved life satisfaction through understanding ethics (B Indirect = .03, 95% CI = .01, .07). The mediation model resulted in additional 3% explained variance in the satisfaction with life. Implement decisions did not emerge as a significant mediator for the relationship between communication+trust and life satisfaction.

Reflecting outcome (fourth component of moral judgment) also appeared as a significant mediator for the relationship between communication+trust and life satisfaction. Results showed that communication+trust positively predicted reflecting outcome ($B = .22, p < .001$) leading to positive effect of reflecting outcome on the life satisfaction ($B = .25, p < .001$). Interpretation of indirect results showed that communication+trust indirectly improved life satisfaction through reflecting outcome (B Indirect = .05, 95% CI = .03, .09) and additional 4% of variance is explained in the satisfaction with life. Finally, a comprehensive analysis for the mediating role of the moral judgment was conducted for the relationship between communication+trust and life satisfaction. Results showed that communication+trust has positive effect on moral judgment ($B = .72, p < .001$) which further has positive effect on the life satisfaction ($B = .08, p < .001$). The indirect effect (B Indirect = .06, 95% CI = .03, .10) suggested that communication+trust indirectly improved the life satisfaction by increasing moral judgment. The mediation model resulted in additional 4% explained variance in the satisfaction with life.

The third part of the table explained the mediating results of the components of moral judgment for the relationship between parent attachment and life satisfaction. Findings suggest that parent attachment has significant positive direct effect on life satisfaction ($B = .23, p < .001$). When reasoning was added to the model, results showed that parent attachment has positive effect on reasoning ($B = .18, p < .001$) and reasoning has positive effect on the life satisfaction ($B = .25, p < .001$). In order to determine the mediating role of reasoning, review of indirect results showed that parent attachment indirectly increased life satisfaction through reasoning (B Indirect = .05, 95% CI = .02, .07). The mediation model resulted in additional 4% explained

variance in the satisfaction with life. Understanding ethics also emerged as a significant mediator for the relationship between parent attachment and life satisfaction. Results showed that parent attachment positively predicted understanding ethics ($B = .15, p < .001$) which in turn has positive direct effect on the life satisfaction ($B = .20, p < .001$). Interpretation of indirect results showed that parent attachment indirectly improved life satisfaction through understanding ethics (B Indirect = .03, 95% CI = .01, .06). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Third component of moral judgment i.e., implementation decisions did not appear as a significant mediator for the relationship between parent attachment and life satisfaction.

Fourth component of moral judgment i.e., reflecting outcome is also confirmed as a significant mediator for the relationship between parent attachment and life satisfaction. Results showed that parent attachment has positive effect on reflecting outcome ($B = .17, p < .001$) leading to a positive direct effect of reflecting outcome on the life satisfaction ($B = .25, p < .001$). Results confirmed the mediating role of reflecting outcome for the relationship between parent attachment and life satisfaction (B Indirect = .04, 95% CI = .02, .07). The mediation model resulted in additional 4% explained variance in the satisfaction with life. Finally, a comprehensive analysis was conducted to assess the mediating role of moral judgment for the relationship between parent attachment and life satisfaction. Results showed that parent attachment positively predicted moral judgment ($B = .55, p < .001$) which in turn has positive effect on the life satisfaction ($B = .08, p < .001$). Results of indirect path showed that parent attachment indirectly increased life satisfaction by increasing moral judgment (B Indirect = .05, 95% CI = .03, .08). The mediation model resulted in additional 4% explained variance in the satisfaction with life.

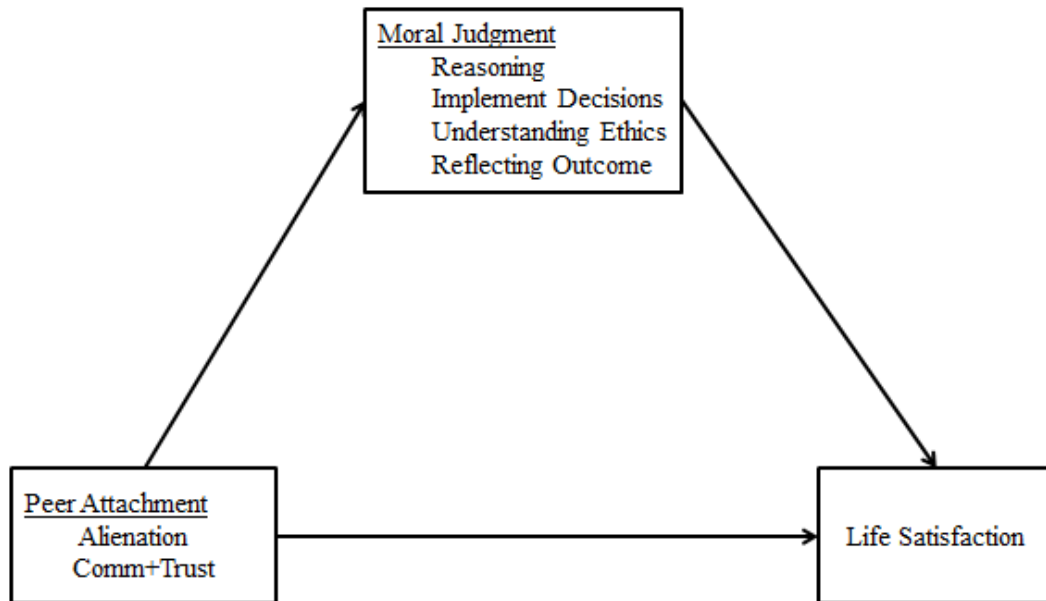


Figure 9. Figure showing mediating role of moral judgment for the relationship between peer attachment and life satisfaction

Figure 9 presents the mediating role of components of moral judgment including reasoning, understanding ethics, implement decisions and reflecting outcome for the effect of peer attachment on the satisfaction with life.

Table 46

Moral Judgment as a Mediator between Peer Attachment and Satisfaction with Life

Mediators			Predictors								
			Alienation			Comm+Trust			Attachment Total		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Reasoning	Total	B	-.21**	0.06	6.93***	.28***	0.011	63.14***	.23***	0.11	57.28***
	Direct	B	-.15	0.01		.24***	0.09		.19***	0.08	
	Indirect	B	-0.06	0.05	20.84***	0.04	0.02	41.45***	0.04	0.03	39.79***
			95% CI	[-.11, -.02]			[.02, .07]			[.02, .06]	
Understanding	Total	B	-.22**	0.04	7.41***	.30***	0.11	70.14***	.24***	11	63.24***
	Direct	B	-.15	0.01		.27***	0.101		.21***	0.09	
	Indirect	B	-0.07	0.03	14.35***	0.03	0.01	41.34***	0.03	0.02	37.82***
			95% CI	[-.13, -.03]			[.01, .05]			[.01, .05]	
Implement	Total	B	-.25***	0.05	10.65***	.29***	0.101	65.56***	.23***	0.07	60.24***
	Direct	B	-.23**	0.05		.28***	0.09		.23***	0.06	
	Indirect	B	-0.02	0	12.65***	0.01	0.01	31.17***	0	0.01	34.79***
			95% CI	[.02, -.01]			[-.00, .03]			[-.01, .02]	
Reflecting	Total	B	-.21**	0.06	6.65***	.29***	0.12	65.54***	.23***	0.11	60.28***
	Direct	B	-.14	0.01		.24***	0.09		.19***	0.09	
	Indirect	B	-0.07	0.05	21.05***	0.05	0.03	42.51***	0.04	0.02	40.79***
			95% CI	[-.13, -.03]			[.03, .08]			[.02, .07]	
Moral Judgment	Total	B	-.23***	0.08	11.34***	.30***	0.12	67.54***	.24***	0.12	62.24***
	Direct	B	-.18*	0.02		.25***	0.101		.20***	0.09	
	Indirect	B	-0.05	0.06	26.05***	0.05	0.04	44.51***	0.04	0.03	42.79***
			95% CI	[-.10, -.01]			[.02, .08]			[.02, .07]	

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

Table 46 shows the results of mediating role of the components of moral judgment including reasoning, understanding ethics, implement decisions, and reflecting outcome for the effect of peer attachment, and its components i.e., alienation and communication+trust on the satisfaction with life. Findings suggest that alienation has significant negative direct effect on the life satisfaction ($B = -.21$, $p < .001$). When reasoning was added to the model, results showed that alienation has negative effect on reasoning ($B = -.20$, $p < .001$) and reasoning has positive effect on the life satisfaction ($B = .29$, $p < .001$). In order to determine the mediating role of reasoning, review of indirect results showed that alienation indirectly decreased life satisfaction through reasoning (B Indirect = $-.06$, 95% CI = $-.11, -.02$). The mediation model resulted in additional 5% explained variance in the satisfaction with life.

Second component of moral judgment i.e. understanding ethics also appeared as a significant mediator for the relationship between alienation and the life satisfaction. Results showed that alienation has negative effect on understanding ethics ($B = -.32, p < .001$) which further has positive effect on the life satisfaction ($B = .23, p < .001$). Results showed that alienation indirectly decreased life satisfaction by decreasing understanding ethics (B Indirect = $-.07, 95\% \text{ CI} = -.13, -.03$). The mediation model resulted in additional 3% explained variance in the satisfaction with life. Implementation decisions (third component of moral judgment) did not appear as a significant mediator for the relationship between alienation and the life satisfaction. The mediating role of reflecting outcome was also assessed for the relationship between alienation and the life satisfaction.

Results showed that alienation has negative effect on reflecting outcome ($B = -.26, p < .001$) which in turn has positive effect on the life satisfaction ($B = .28, p < .001$). Interpretation of indirect results showed that alienation indirectly decreased life satisfaction through reflecting outcome (B Indirect = $-.07, 95\% \text{ CI} = -.13, -.03$). The mediation model resulted in additional 5% explained variance in the satisfaction with life. Finally, the composite score of moral judgment also confirmed as a significant mediator for the relationship between alienation and the life satisfaction. Results showed that alienation negatively predicted moral judgment ($B = -.51, p < .05$) leading to positive effect of moral judgment on the life satisfaction ($B = .09, p < .001$). The results of indirect path showed that alienation indirectly decreased the life satisfaction by decreasing moral judgment (B Indirect = $-.05, 95\% \text{ CI} = -.10, -.01$). The mediation model resulted in additional 6% explained variance in the satisfaction with life.

Second part of the table explains the mediating role of the components of moral judgment consisting of reasoning, understanding ethics, implement decisions, and reflecting outcome for the effect of communication+trust on the satisfaction with life. Findings suggest that communication+trust has significant positive effect on life satisfaction ($B = .28, p < .001$). Results showed that communication+trust has positive effect on reasoning ($B = .19, p < .001$) which further has positive effect on the life satisfaction ($B = .21, p < .001$). Review of indirect results showed that

communication+trust indirectly increased the life satisfaction through reasoning (B Indirect = .04, 95% CI = .02, .07). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Understanding ethics (second component) also appeared as a significant mediator for the relationship between communication+trust and the life satisfaction. Results showed that communication+trust has positive effect on understanding ethics ($B = .17, p < .001$) which in turn has positive effect on the life satisfaction ($B = .16, p < .001$). Results confirmed the mediating role of understanding ethics for the relationship between communication+trust and the life satisfaction (B Indirect = .03, 95% CI = .01, .05). The mediation model resulted in additional 1% explained variance in the satisfaction with life. Third component of moral judgment i.e., implement decisions did not emerge as a significant mediator for the relationship between communication+trust and the life satisfaction.

The mediating role of reflecting outcome (fourth component of moral judgment) was also assessed for the relationship between communication+trust and the life satisfaction. Results showed that communication+trust positively predicted reflecting outcome ($B = .23, p < .001$) which in turn positively predicted the life satisfaction ($B = .20, p < .001$). Interpretation of indirect results showed that communication+trust indirectly improved life satisfaction through reflecting outcome (B Indirect = .05, 95% CI = .03, .08). The mediation model resulted in additional 3% explained variance in the satisfaction with life. Finally, a comprehensive analysis of the mediating role of the moral judgment was conducted for the relationship between communication+trust and the life satisfaction. Results showed that communication+trust positively predicted moral judgment ($B = .68, p < .001$) leading to positive effect of moral judgment on the life satisfaction ($B = .07, p < .001$). The results of indirect path (B Indirect = .05, 95% CI = .02, .08) showed that communication+trust indirectly improved life satisfaction by increasing moral judgment. The mediation model resulted in additional 4% explained variance in the satisfaction with life.

The next part of the table presents the mediating results of moral judgment for the relationship between peer attachment and the life satisfaction. Findings suggest

that peer attachment has significant positive effect on the life satisfaction ($B = .23, p < .001$). Results showed that peer attachment has positive effect on reasoning ($B = .17, p < .001$) which leads to positive effect of reasoning on the life satisfaction ($B = .22, p < .001$). Review of indirect results showed that peer attachment indirectly increased life satisfaction through reasoning (B Indirect = .04, 95% CI = .02, .06). The mediation model resulted in additional 3% explained variance in the satisfaction with life. Understanding ethics (second component of moral judgment) emerged as a significant mediator for the relationship between peer attachment and the life satisfaction. Results showed that peer attachment positively predicted understanding ethics ($B = .16, p < .001$) and understanding ethics positively predicted the life satisfaction ($B = .16, p < .001$). Results showed that peer attachment indirectly improved life satisfaction through understanding ethics (B Indirect = .03, 95% CI = .01, .05). The mediation model resulted in additional 2% explained variance in the satisfaction with life.

The mediating role of implementation decisions did not appear as a significant mediator for the relationship between peer attachment and the life satisfaction. Fourth component of moral judgment i.e., reflecting outcome was also confirmed as a significant mediator for the relationship between peer attachment and the life satisfaction. Results showed that peer attachment has positive effect on reflecting outcome ($B = .20, p < .001$) which further has positive effect on the life satisfaction ($B = .20, p < .001$). In order to determine the mediating role of reflecting outcome, review of indirect results showed that peer attachment indirectly improved life satisfaction through reflecting outcome (B Indirect = .04, 95% CI = .02, .07). The mediation model resulted in additional 2% explained variance in the satisfaction with life.

Finally,, indirect analysis was conducted to assess the mediating role of the moral judgment for the relationship between peer attachment and the life satisfaction. Results showed that peer attachment positively predicted moral judgment ($B = .56, p < .001$) leading to positive effect of moral judgment on the life satisfaction ($B = .07, p < .001$). Interpretation of indirect paths showed that peer attachment indirectly increased life satisfaction by increasing moral judgment (B Indirect = .04, 95% CI =

.02, .07). The mediation model resulted in additional 3% explained variance in the satisfaction with life.

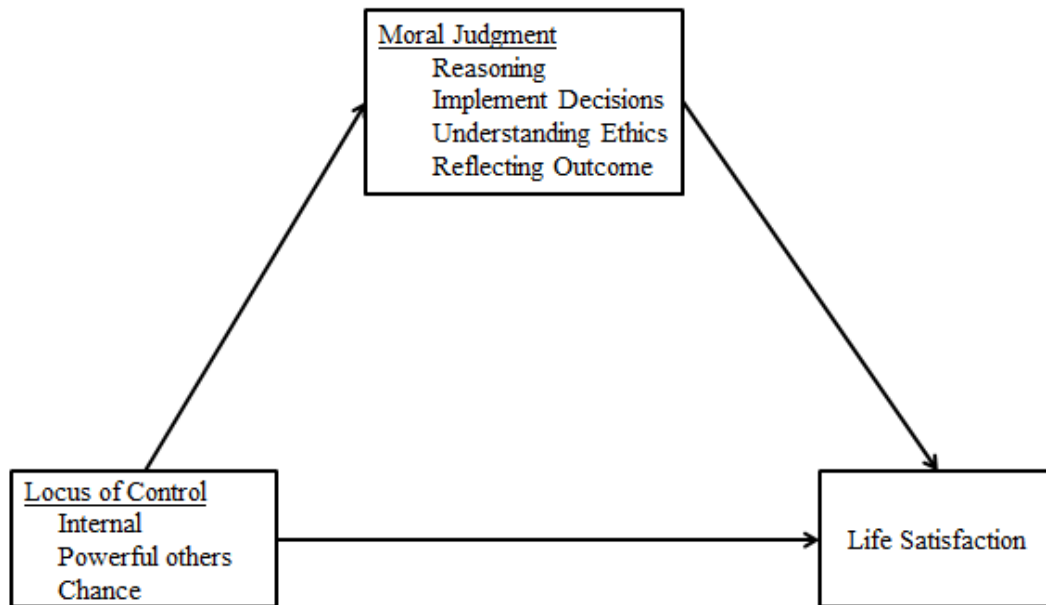


Figure 10. Figure showing mediating role of moral judgment for the relationship between locus of control attachment and the life satisfaction

Figure 10 presents the mediating role of components of moral judgment constituting reasoning, understanding ethics, implement decisions, and reflecting outcome for the effect of locus of control on the satisfaction with life.

Table 47

Moral Judgment as a Mediator between Locus of Control and Satisfaction with Life(N = 706)

Mediators			Predictors								
			Locus of Control								
			Internal			PO			Chance		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Reasoning	Total	B	.28***	0.11	65.45***	.13***	0.08	16.34***	.11***	0.07	9.93***
	Direct	B	.23***	0.09		.10***	0.03		0.06	0.02	
	Indirect	B	0.05	0.03	40.87***	0.03	0.05	27.56***	0.05	0.05	24.29***
		95% CI	[.02, .08]				[.02, .06]		[.03, .08]		
Implement decisions	Total	B	.28***	0.11	66.46***	.14***	0.06	18.54***	.11***	0.05	10.45***
	Direct	B	.25***	0.09		.12***	0.03		.08*	0.02	
	Indirect	B	0.03	0.02	38.67***	0.02	0.03	21.22***	0.03	0.03	17.767***
		95% CI	[.01, .06]				[.01, .04]		[.02, .06]		
Understanding ethics	Total	B	.29***	0.101	68.6***	.13***	0.04	12.45***	.11***	0.04	10.45***
	Direct	B	.28***	0.101		.11***	0.03		.09***	0.02	
	Indirect	B	0.01	0	36.35***	0.02	0.02	16.89***	0.02	0.02	11.46***
		95% CI	[-.00, .03]				[.01, .04]		[.01, .05]		
Reflecting outcome	Total	B	.28***	0.12	41.54***	.13***	0.08	16.34***	.11***	0.08	10.15***
	Direct	B	.23***	0.101		.09***	0.03		.06**	0.02	
	Indirect	B	0.05	0.02	67.54***	0.04	0.05	27.56***	0.05	0.06	25.38***
		95% CI	[.03, .09]				[.02, .06]		[.03, .07]		
Moral judgment	Total	B	.29***	0.12	41.76***	.14***	0.09	17.54***	.11***	0.08	9.23***
	Direct	B	.23***	0.1		.09***	0.03		0.05	0.02	
	Indirect	B	0.06	0.02	67.34***	0.05	0.06	28.23***	0.06	0.06	27.56***
		95% CI	[.02, .10]				[.03, .07]		[.04, .09]		

Note. PO = Powerful Others

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

Table 47 shows the results of mediating role of components of moral judgment consisting of reasoning, understanding ethics, implement decisions, and reflecting outcome for the effect of locus of control on the satisfaction with life. Findings suggest that internal locus of control has significant negative effect on the life satisfaction ($B = .28$, $p < .001$). When reasoning were added to the model, results showed that internal locus of control has positive effect on reasoning ($B = .27$, $p < .001$) and reasoning has positive effect on the life satisfaction ($B = .19$, $p < .001$). In order to determine the mediating role of reasoning, review of indirect results showed

that internal locus of control indirectly increased life satisfaction through reasoning (B Indirect = .05, 95% CI = .02, .08). The mediation model resulted in additional 3% explained variance in the satisfaction with life. The mediating role of understanding ethics also assessed for the relationship between internal locus of control and the life satisfaction. Results showed that internal locus of control has positive effect on understanding ethics ($B = .21, p < .001$) which further has positive effect on the life satisfaction ($B = .15, p < .001$). Results showed that internal locus of control indirectly improved life satisfaction through understanding ethics (B Indirect = .03, 95% CI = .01, .06). The mediation model resulted in additional 2% explained variance in the satisfaction with life.

Third component of moral judgment i.e. implement decisions did not appear as a significant mediator for the relationship between internal locus of control and the life satisfaction. The mediating role of reflecting outcome was also confirmed for the relationship between internal locus of control and the life satisfaction. Results showed that internal locus of control positively predicted reflecting outcome ($B = .29, p < .001$) which in turn significantly predicted the life satisfaction ($B = .19, p < .001$). Review of indirect results confirmed the mediating role of reflecting outcome for the relationship between internal locus of control and the life satisfaction (B Indirect = .05, 95% CI = .03, .09). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Finally, the comprehensive score of moral judgment also emerged as a significant mediator for the relationship between internal locus of control and the life satisfaction. Results showed that internal locus of control has positive effect on moral judgment ($B = .91, p < .001$) which further significantly predicted the life satisfaction ($B = .06, p < .001$). The results of indirect path confirmed that internal locus of control indirectly increased life satisfaction by increasing moral judgment (B Indirect = .06, 95% CI = .02, .10). The mediation model resulted in additional 2% explained variance in the satisfaction with life.

Second part of the table shows that powerful others locus of control has significant positive effect on life satisfaction ($B = .11, p < .001$). Results showed that powerful other locus of control has positive effect on reasoning ($B = .30, p < .001$) which in turn significantly predicted the life satisfaction ($B = .21, p < .001$). Results

confirmed the mediating role of reasoning for the relationship between powerful other locus of control and the life satisfaction (B Indirect = .03, 95% CI = .02, .06). The mediation model resulted in additional 5% explained variance in the satisfaction with life. Understanding ethics also appeared as a significant mediator for the relationship between powerful other locus of control and the life satisfaction. Results showed that powerful other locus of control positively predicted understanding ethics ($B = .08, p < .001$) which in turn significantly predicted the life satisfaction ($B = .24, p < .001$). Interpretation of indirect results showed that powerful other locus of control indirectly improved life satisfaction through understanding ethics (B Indirect = .02, 95% CI = .01, .04). The mediation model resulted in additional 3% explained variance in the satisfaction with life.

Third component of moral judgment i.e. implement decisions also appeared as a significant mediator for the relationship between powerful other locus of control and the life satisfaction. Results showed that powerful other locus of control has positive effect on implement decisions ($B = .08, p < .001$) which further has positive effect on the life satisfaction ($B = .14, p < .001$). Implement decisions mediates the relationship between powerful others locus of control and the life satisfaction (B Indirect = .02, 95% CI = .01, .04). The mediation model resulted in additional 2% explained variance in the satisfaction with life. The mediating role of the fourth component of moral judgment i.e. reflecting outcome was also assessed for the relationship between powerful others locus of control and the life satisfaction. Results showed that powerful others locus of control has positive effect on reflecting outcome ($B = .12, p < .001$) and reflecting outcome has positive effect on the life satisfaction ($B = .29, p < .001$). The results of the indirect path confirmed the mediating role of reflecting outcome for the relationship between powerful others locus of control and the life satisfaction (B Indirect = .04, 95% CI = .02, .06). The mediation model resulted in additional 5% explained variance in the satisfaction with life.

Finally, a comprehensive analysis of the mediating role of the moral judgment was conducted for the relationship between powerful others locus of control and life satisfaction. Results showed that powerful others LOC positively predicted moral judgment ($B = .47, p < .001$) leading to the positive effect of moral judgment on the

life satisfaction ($B = .10, p < .001$). Review of indirect results showed that powerful others locus of control indirectly improved the life satisfaction by increasing moral judgment (B Indirect = .05, 95% CI = .03, .07). The mediation model resulted in additional 6% explained variance in the satisfaction with life.

Findings suggest that chance locus of control has significant positive effect on the life satisfaction ($B = .11, p < .001$). When reasoning were added to the model, results showed that chance LOC has positive effect on reasoning ($B = .16, p < .001$) and reasoning has positive effect on the life satisfaction ($B = .31, p < .001$). Reasoning mediated the relationship between chance locus of control and the life satisfaction (B Indirect = .05, 95% CI = .03, .08). The mediation model resulted in additional 5% explained variance in the satisfaction with life. Second component of the moral judgment i.e., understanding ethics also appeared as significant mediator for the relationship between chance locus of control and the life satisfaction. Results showed that chance locus of control has positive effect on understanding ethics ($B = .14, p < .001$) which in turn significantly predicted the life satisfaction ($B = .24, p < .001$). Results showed that chance LOC is indirectly improved the life satisfaction through understanding ethics (B Indirect = .03, 95% CI = .02, .06). The mediation model resulted in additional 3% explained variance in the satisfaction with life.

The mediation effect of the third component of moral judgment i.e., implement decisions was also assessed for the relationship between chance locus of control and the life satisfaction. Results showed that chance locus of control positively predicted implement decisions ($B = .13, p < .001$) leading to the positive effect of implement decisions on the life satisfaction ($B = .18, p < .001$). Interpretation of indirect results showed that chance locus of control indirectly increased life satisfaction through implement decisions (B Indirect = .02, 95% CI = .01, .05). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Fourth component of moral judgment i.e., reflecting outcome appeared as a significant mediator for the relationship between chance locus of control and the life satisfaction. Results showed that chance locus of control has positive effect on reflecting outcome ($B = .15, p < .001$) and reflecting outcome has positive effect on the life satisfaction ($B = .31, p < .001$). The results of indirect path showed that

reflecting outcome mediated the relationship between chance locus of control and the life satisfaction (B Indirect = .05, 95% CI = .03, .07). The mediation model resulted in additional 6% explained variance in the satisfaction with life. Finally, a comprehensive analysis of the mediating role of the moral judgment was conducted for the relationship between chance locus of control and life satisfaction. Results showed that chance locus of control positively predicted moral judgment ($B = .57, p < .001$) which in turn positively predicted the life satisfaction ($B = .10, p < .001$). Review of indirect results showed that chance locus of control indirectly increased life satisfaction by increasing moral judgment (B Indirect = .06, 95% CI = .04, .09). The mediation model resulted in additional 6% explained variance in the satisfaction with life.

Mediation by Moral Motivation

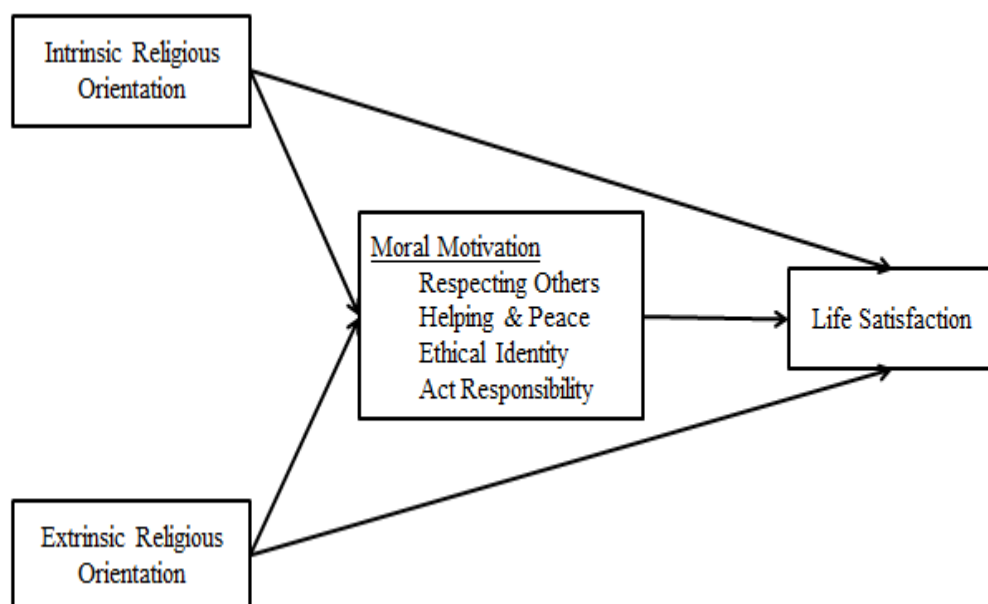


Figure 11. Figure showing mediating role of moral motivation for the relationship between religious orientations and life satisfaction

Figure 11 presents the mediating role of the components of moral motivation including respecting others, helping and peace, ethical identity, and act responsibly for the relationship between intrinsic religious orientation and life satisfaction, and extrinsic religious orientation and the life satisfaction.

Table 48

Mediation of Moral Motivation between Religious Orientation and Satisfaction with Life (N = 706)

Mediators			Predictors					
			ROI			ROE		
			Effect	R ²	F	Effect	R ²	F
Respecting others	Total	B	.18*	0.01	05.50*	.22***	0.04	19.33***
	Direct	B	.18*	0.01		.21***	0.03	
	Indirect	B	0	0	4.78**	-.01	0.01	13.23***
		95% CI	[-.01, .02]				[-.03, .00]	
Helping and peace	Total	B	.18*	0.05	05.50*	.22***	0.07	19.34***
	Direct	B	0.07	0.01		.17***	0.03	
	Indirect	B	0.11	0.04	16.34***	0.05	0.04	22.45***
		95% CI	[.05, .18]				[.02, .08]	
Ethical identity	Total	B	.18*	0.06	5.34*	.21***	0.08	19.34***
	Direct	B	0.07	0.01		.15***	0.03	
	Indirect	B	0.11	0.05	21.84***	0.06	0.05	225.34***
		95% CI	[.06, .17]				[.02, .09]	
Act responsibly	Total	B	.18*	0.05	5.34*	.21***	0.07	20.34***
	Direct	B	0.09	0.01		.18***	0.03	
	Indirect	B	0.09	0.04	15.65***	0.03	0.04	22.42***
		95% CI	[.04, .17]				[.01, .06]	
Moral motivation	Total	B	.18*	0.03	5.23*	.23***	0.05	18.56***
	Direct	B	0.10	0.01		.16***	0.03	
	Indirect	B	0.08	0.02	11.67***	0.07	0.02	16.56***
		95% CI	[.04, .13]				[.02, .07]	

Note. ROI= Religious Orientation Intrinsic, ROE= Religious Orientation Extrinsic.

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

Table 48 shows the results of mediating role of moral motivation and its components i.e., respecting others, helping and peace, ethical identity, and act responsibly for the effect of intrinsic and extrinsic religious orientation on the satisfaction with life. Findings suggest that intrinsic religious orientation has significant positive effect on the life satisfaction ($B = .18$, $p < .05$). When respecting others were added to the model, results showed intrinsic religious orientation has no indirectly effect on the life satisfaction through respecting others (B Indirect = .00,

95% CI = -.01, .02). The mediating role of helping others and peace was also assessed for the relationship between intrinsic religious orientation and the life satisfaction. Results showed that intrinsic religious orientation has positive effect on helping and peace ($B = .45, p < .001$) which further significantly predicted the life satisfaction ($B = .24, p < .001$). Review of indirect results showed that intrinsic religious orientation indirectly increased the life satisfaction through helping and peace (B Indirect = .011, 95% CI = .05, .18). The mediation model resulted in additional 4% explained variance in the satisfaction with life.

Third component of moral motivation i.e., ethical identity also appeared as a significant mediator for the relationship between intrinsic religious orientation and the life satisfaction. Results showed that intrinsic religious orientation positively predicted ethical identity ($B = .29, p < .001$) which in turn positively predicted the life satisfaction ($B = .36, p < .001$). Ethical identity mediates the relationship between intrinsic religious orientation and the life satisfaction (B Indirect = .11, 95% CI = .06, .17). The mediation model resulted in additional 5% explained variance in the satisfaction with life. The mediating role of the fourth component of moral motivation i.e., act responsibly was also assessed for the relationship between intrinsic religious orientation and the life satisfaction. Results showed that intrinsic religious orientation has significant positive effect on act responsibly ($B = .25, p < .001$) which further has positive effect on the life satisfaction ($B = .36, p < .001$). Indirect results showed that intrinsic religious orientation indirectly improved the life satisfaction through act responsibly (B Indirect = .09, 95% CI = .04, .17). The mediation model resulted in additional 4% explained variance in the satisfaction with life.

Finally, results also confirmed the mediating role of moral motivation (composite score of moral motivation) for the relationship between intrinsic religious orientation and the life satisfaction. Results showed that intrinsic religious orientation positively predicted moral motivation ($B = .97, p < .001$) leading to positive effect of moral motivation on the life satisfaction ($B = .08, p < .001$). Interpretation of indirect results showed that intrinsic religious orientation indirectly improved the life satisfaction by increasing moral motivation (B Indirect = .08, 95% CI = .04, .13) and resulted in 2% additional explained variance in the satisfaction with life.

The second part of the table 48 shows the mediating role of the components of moral motivation including respecting others, helping and peace, ethical identity, and act responsibly for the effect of extrinsic religious orientation on the life satisfaction. Findings suggest that extrinsic religious orientation has significant positive effect on the life satisfaction ($B = .22, p < .05$). However, respecting others did not mediate the relationship between extrinsic religious orientation and the life satisfaction (B Indirect = $-.01, 95\% \text{ CI} = -.03, .00$). The mediating role of the second component of moral motivation i.e., helping others and peace was also assessed for the relationship between extrinsic religious orientation and the life satisfaction. Results showed that extrinsic religious orientation has positive effect on helping and peace ($B = .21, p < .001$) which further positively predicted the life satisfaction ($B = .22, p < .001$). Results showed that extrinsic religious orientation indirectly improved the life satisfaction through helping and peace (B Indirect = $.05, 95\% \text{ CI} = .02, .08$) and additional 4% of variance explained in the life satisfaction.

The next component of moral motivation i.e., ethical identity significantly mediated the relationship between extrinsic religious orientation and the life satisfaction. Results showed that extrinsic religious orientation has positive effect on ethical identity ($B = .17, p < .001$) which in turn significantly predicted the life satisfaction ($B = .33, p < .001$). Results confirmed the mediating role of ethical identity for the relationship between extrinsic religious orientation and the life satisfaction (B Indirect = $.06, 95\% \text{ CI} = .02, .09$). The mediation model resulted in additional 5% explained variance in the satisfaction with life.

Fourth component of moral motivation was also appeared as a significant mediator for the relationship between extrinsic religious orientation and the life satisfaction. Results showed that extrinsic religious orientation positively predicted act responsibly ($B = .10, p < .001$) which in turn significantly predicted the life satisfaction ($B = .34, p < .001$). Interpretation of indirect results showed that extrinsic religious orientation indirectly improved the life satisfaction through act responsibly (B Indirect = $.03, 95\% \text{ CI} = .01, .06$). The mediation model resulted in additional 4% explained variance in the satisfaction with life. Finally, a comprehensive analysis was conducted to explore the mediating role of moral motivation for the relationship

between extrinsic religious orientation and the life satisfaction. Results showed that extrinsic religious orientation positively predicted moral motivation ($B = .61, p < .001$) leading to the positive effect of moral motivation on the life satisfaction ($B = .07, p < .001$). The indirect results (B Indirect = .07, 95% CI = .02, .07) confirmed the mediating role of moral motivation for the relationship between extrinsic religious orientation and the life satisfaction and this model explained additional 2% variance in the satisfaction with life.

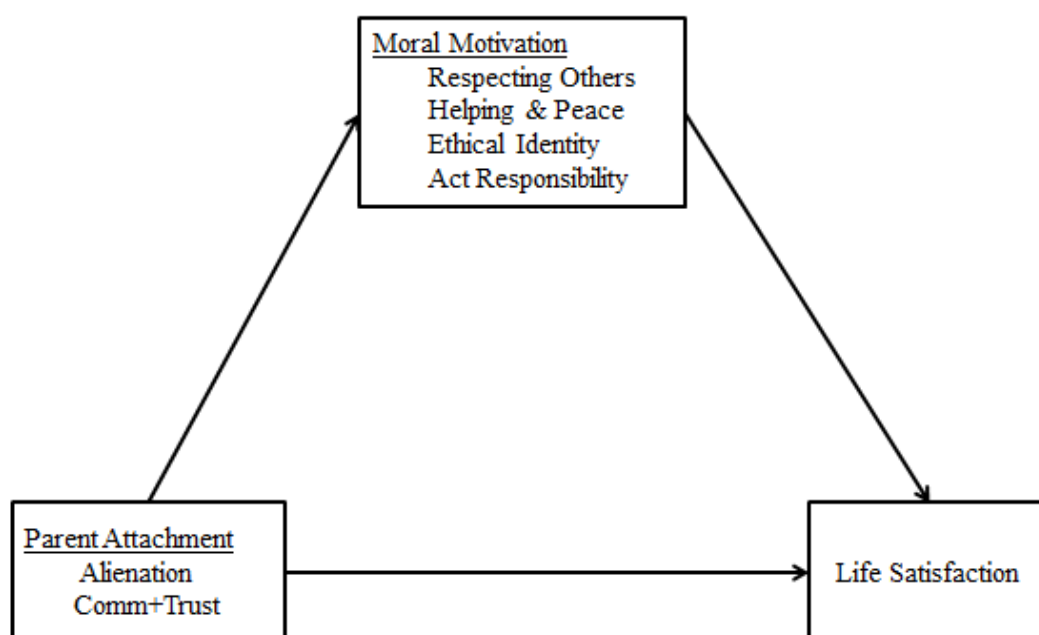


Figure 12. Figure showing mediating role of moral motivation

Figure 12 presents the mediating role of components of moral motivation constituting respecting others, helping and peace, ethical identity, and act responsibly for the relationship between parent attachment and the life satisfaction.

Table 49

Moral Motivation as a Mediator between Parent Attachment and Satisfaction with Life

Mediators			Predictors								
			Alienation			Comm+Trust			Parent Attachment		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Respecting others	Total	B	-.23***	0.02	12.44***	.38***	0.07	53.34***	.22***	0.06	46.43***
	Direct	B	-.21***	0.02		.37***	0.07		.21***	0.06	
	Indirect	B	0.02	0	7.23***	0.01	0	27.42***	0.01	0	23.14***
		95% CI	[-.06, .01]			[-.00, .03]			[-.01, .02]		
Helping and peace	Total	B	-.22***	0.06	10.23***	.38***	0.101	53.32***	.23***	0.09	43.66***
	Direct	B	-.17**	0.02		.33***	0.08		.19***	0.06	
	Indirect	B	-0.05	0.04	20.43***	0.05	0.02	36.99***	0.04	0.03	32.23***
		95% CI	[-.09, -.02]			[.02, .09]			[.02, .06]		
Ethical identity	Total	B	-.22***	0.08	11.43***	.38***	0.12	52.34***	.23***	0.09	44.23***
	Direct	B	-.18***	0.02		.33***	0.08		.19***	0.06	
	Indirect	B	-0.04	0.06	26.42***	0.05	0.04	42.09***	0.04	0.03	39.67***
		95% CI	[-.09, -.01]			[.03, .09]			[.02, .06]		
Act responsibly	Total	B	-.22***	0.06	11.43***	.38***	0.101	53.32***	.23***	0.09	44.32***
	Direct	B	-.17**	0.02		.34***	0.08		.19***	0.06	
	Indirect	B	-0.05	0.04	20.43***	0.04	0.02	37.97***	0.04	0.03	33.56***
		95% CI	[-.09, -.02]			[.02, .08]			[.02, .06]		
Moral motivation	Total	B	-.23***	0.05	12.42***	.38***	0.101	53.32***	.24***	0.09	45.97***
	Direct	B	-.23***	0.02		.36***	0.08		.22***	0.07	
	Indirect	B	-0.00	0.03	17.89***	0.02	0.02	37.97***	0.02	0.02	32.53***
		95% CI	[-.03, .04]			[.01, .05]			[.01, .03]		

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

Table 49 shows the results of mediating role of moral motivation and its components including respecting others, helping and peace, ethical identity, and act responsibly for the effect of parent attachment and its components i.e., alienation and communication+trust on the satisfaction with life. Findings suggest that alienation has negative effect on the life satisfaction ($B = -.23$, $p < .001$). When respecting others was added to the model, results showed that alienation has no indirectly effect on the life satisfaction through respecting others (B Indirect = .00, 95% CI = -.01, .02). The mediating role of helping and peace was also assessed for the relationship between intrinsic religious orientation and the life satisfaction. Results showed that alienation has negative effect on helping and peace ($B = -.21$, $p < .001$) which further has

positive effect on the life satisfaction ($B = .23, p < .001$). Helping and peace mediates the relationship between intrinsic religious orientation and the life satisfaction (B Indirect = $-.05$, 95% CI = $-.09, -.02$). The mediation model resulted in additional 4% explained variance in the satisfaction with life. The next component of moral motivation i.e., ethical identity also appeared as a significant mediator for the relationship between alienation and the life satisfaction. Results showed that alienation has negative effect on ethical identity ($B = -.12, p < .01$) which in turn significantly predicted the life satisfaction ($B = .36, p < .001$). Review of indirect results showed that alienation indirectly decreased the life satisfaction through ethical identity (B Indirect = $-.04$, 95% CI = $-.09, -.01$) and resulted in additional 6% explained variance in the satisfaction with life.

The mediating role of fourth component of moral motivation i.e., act responsibly was also confirmed for the relationship between alienation and the life satisfaction. Results showed that alienation negatively predicted act responsibly ($B = -.14, p < .001$) and act responsibly positively predicted life satisfaction ($B = .37, p < .001$). The indirect results confirmed the mediating role of act responsibly for the relationship between alienation and the life satisfaction (B Indirect = $-.05$, 95% CI = $-.09, -.02$). This mediation model resulted in additional 4% explained variance in the satisfaction with life. Finally, the comprehensive score of moral motivation did not emerge as a significant mediator for the relationship between alienation and the life satisfaction.

The next part of the Table 49 suggests that trust+communication has positive effect on the life satisfaction ($B = .38, p < .001$) yet respecting others did not appear as a significant mediator for the relationship between trust+communication and the life satisfaction (B Indirect = $.01$, 95% CI = $-.00, .03$). The mediating role of helping and peace was also assessed for the relationship between trust+communication and the life satisfaction. Results showed that trust+communication has positive effect on helping and peace ($B = .27, p < .001$) which further positively predicted the life satisfaction ($B = .19, p < .001$). Review of indirect results showed that trust+communication indirectly improved the life satisfaction by increasing helping and peace (B Indirect = $.04$, 95% CI = $.02, .06$). This mediation model resulted in additional 3% explained

variance in the life satisfaction. Third component of moral motivation i.e., ethical identity also emerged as a significant mediator for the relationship between trust+communication and the life satisfaction. Results showed that trust+communication positively predicted ethical identity ($B = .18, p < .001$) and ethical identity positively predicted the life satisfaction ($B = .30, p < .001$). Interpretation of indirect results showed that trust+communication indirectly improved the life satisfaction through ethical identity (B Indirect = .04, 95% CI = .02, .06). The mediation model resulted in additional 5% explained variance in the satisfaction with life.

This mediating role of fourth component of moral motivation i.e., act responsibly was also assessed for the relationship between trust+communication and the life satisfaction. The results of indirect path showed that trust+communication has positive effect on act responsibly ($B = .14, p < .001$) which in turn significantly predicted the life satisfaction ($B = .31, p < .001$). Act responsibly mediates the relationship between trust+communication and the life satisfaction (B Indirect = .04, 95% CI = .02, .08) and resulted in additional 2% explained variance in the satisfaction with life. Finally, a comprehensive analysis of the mediating role of the moral motivation was conducted for the relationship between trust+communication and the life satisfaction. Results showed that trust+communication positively predicted moral motivation ($B = .38, p < .001$) leading to positive effect of moral motivation on the life satisfaction ($B = .07, p < .001$). The indirect results showed that trust+communication indirectly improved the life satisfaction by increasing moral motivation (B Indirect = .02, 95% CI = .01, .05). This mediation model resulted in additional 2% explained variance in the satisfaction with life.

The next part of the table 49 explains the mediating results of moral motivation and its components for the relationship between parent attachment and the life satisfaction Findings suggest that parent attachment has positive effect on the life satisfaction ($B = .21, p < .001$). When respecting others were added to the model, results showed parent attachment has no indirectly effect on the life satisfaction through respecting others (B Indirect = .01, 95% CI = -.01, .02). However, helping and peace appeared as a significant mediator for the relationship between parent

attachment and the life satisfaction. Results showed that parent attachment has positive effect on helping and peace ($B = .18, p < .001$) which further has positive effect on the life satisfaction ($B = .20, p < .001$). Review of indirect results showed that parent attachment indirectly improved the life satisfaction through helping and peace (B Indirect = .04, 95% CI = .02, .06). The mediation model resulted in additional 3% explained variance in the satisfaction with life. The mediating role of ethical identity was also explored for the relationship between parent attachment and the life satisfaction. Results showed that parent attachment has positive effect on ethical identity ($B = .11, p < .001$) which in turn has positive effect on the life satisfaction ($B = .32, p < .001$). Ethical identity mediates the relationship between parent attachment and the life satisfaction (B Indirect = .04, 95% CI = .02, .06). The mediation model resulted in additional 3% explained variance in the satisfaction with life.

The mediating role of fourth component of morality i.e. act responsibly assessed for the relationship between parent attachment and life satisfaction. Results showed that parent attachment has positive effect on act responsibly ($B = .10, p < .001$) which in turn positively predicted the life satisfaction ($B = .32, p < .001$). The indirect results showed that parent attachment indirectly improved the life satisfaction by increasing act responsibly (B Indirect = .04, 95% CI = .02, .08). This mediation model resulted in additional 3% explained variance in the satisfaction with life. Last result presented in table 57 shows the mediating role of moral motivation for the relationship between parent attachment and the life satisfaction. Results showed that parent attachment positively predicted moral motivation ($B = .17, p < .05$) leading to positive effect of moral motivation on the life satisfaction ($B = .07, p < .001$). Review of indirect results showed that parent attachment indirectly improved life satisfaction through moral motivation (B Indirect = .02, 95% CI = .01, .03) and resulting in additional 2% explained variance in the satisfaction with life.

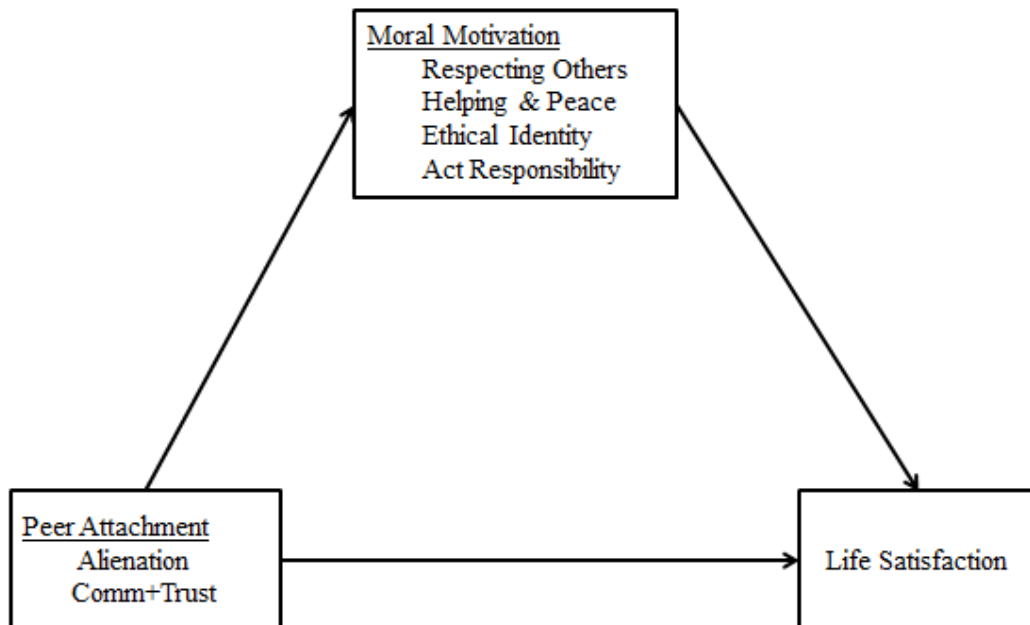


Figure 13. Figure showing mediating role of moral motivation for the relationship between peer attachment and life satisfaction

Figure 13 presents the mediating role of components of moral motivation consisting of respecting others, helping and peace, ethical identity, and act responsibly for the relationship between peer attachment and the life satisfaction.

Table 50

Moral Motivation as a Mediator between Peer Attachment and Satisfaction with Life

Mediators			Predictors								
			Alienation			Comm+Trust			Peer Attachment		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Respecting others	Total	B	-.20**	0.01	6.19**	.29***	0.1	66.34***	.22***	0.08	55.43***
	Direct	B	-.17*	0.01		.28***	0.09		.22***	0.08	
	Indirect	B	-0.04	0	4.23*	0.01	0.01	34.42***	0	0	28.14***
			95% CI [-.09, .01]			[-.00, .02]			[-.00, .02]		
Helping and peace	Total	B	-.21**	0.05	6.23**	.30***	0.11	69.32***	.22***	0.1	58.66***
	Direct	B	-.11	0.01		.26***	0.1		.19***	0.08	
	Indirect	B	-0.10	0.04	17.43***	0.04	0.01	41.99***	0.03	0.02	35.23***
			95% CI [-.16, -.05]			[.01, .07]			[.01, .06]		
Ethical identity	Total	B	-.22**	0.06	6.23**	.29***	0.13	68.34***	.22***	0.11	58.23***
	Direct	B	-.13	0.01		.25***	0.1		.18***	0.08	
	Indirect	B	-0.09	0.05	22.42***	0.04	0.03	46.09***	0.04	0.03	41.67***
			95% CI [-.15, -.05]			[.02, .07]			[.02, .06]		
Act responsibly	Total	B	-.21**	0.05	6.56**	.29***	0.12	66.32***	.22***	0.1	56.32***
	Direct	B	-.11	0.01		.26***	0.09		.19***	0.08	
	Indirect	B	-0.10	0.04	17.45***	0.03	0.03	44.97***	0.03	0.02	37.56***
			95% CI [-.17, -.06]			[.01, .05]			[.01, .05]		
Moral motivation	Total	B	-.20**	0.04	5.42**	.30***	0.11	69.32***	.22***	0.1	57.97***
	Direct	B	-.18*	0.01		.27***	0.1		.20***	0.08	
	Indirect	B	-0.02	0.03	17.78***	0.03	0.01	40.97***	0.02	0.02	35.53***
			95% CI [-.06, .01]			[.01, .05]			[.01, .04]		

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

Table 50 shows the results of mediating role of moral motivation and its components including, respecting others, helping and peace, ethical identity, and act responsibly for the effect of peer attachment on the satisfaction with life. Findings suggest that alienation has negative effect on life satisfaction ($B = -.20$, $p < .001$). When respecting others were added to the model, results showed that alienation has no indirectly effect on the life satisfaction through respecting others (B Indirect = .04, 95% CI = -.09, .01). Second component of moral motivation i.e., helping and peace also emerged as a significant mediator for the relationship between alienation and the life satisfaction. Results showed that alienation has negative effect on helping and peace ($B = -.42$, $p < .001$) which further positively predicted life satisfaction ($B = .23$, $p < .001$). Review of indirect results showed that alienation indirectly decreased life

satisfaction through helping and peace (B Indirect = $-.10$, 95% CI = $-.16, -.05$). This mediation model resulted in additional 4% explained variance in the satisfaction with life. The mediating role of ethical identity was also examined as a significant mediator for the relationship between alienation and the life satisfaction. Results showed that alienation has negative effect on ethical identity ($B = -.25$, $p < .001$) leading to positive effect of ethical identity on the life satisfaction ($B = .35$, $p < .001$). The indirect results (B Indirect = $-.09$, 95% CI = $-.15, -.05$) confirmed the mediating role of ethical identity for the relationship between alienation and the life satisfaction and additional 5% variance explained in the satisfaction with life. Next component of moral motivation i.e., act responsibly also appeared as a significant mediator for the relationship between alienation and the life satisfaction. Results showed that alienation has negative effect on act responsibly ($B = -.27$, $p < .001$) which in turn positively predicted the life satisfaction ($B = .37$, $p < .001$). Interpretation of indirect results showed that alienation indirectly decreased the life satisfaction through act responsibly (B Indirect = $-.10$, 95% CI = $-.17, -.06$). The mediation model resulted in additional 4% explained variance in the satisfaction with life. At last, moral motivation did not prove as a significant mediator for the relationship between alienation and life satisfaction.

Next part of the table 50 addresses the mediating role of moral motivation and its components for the effect of communication+trust on the life satisfaction. Findings suggest that communication+trust has significant positive effect on life satisfaction ($B = .29$, $p < .001$). Respecting others did not emerge as a significant mediator for the relation between communication+trust and the life satisfaction (B Indirect = $.01$, 95% CI = $-.00, .02$). The next component i.e. helping and peace appeared as a significant mediator for the relationship between communication+trust and the life satisfaction. Communication+trust has positive effect on helping and peace ($B = .25$, $p < .001$) and helping and peace has positive effect on the life satisfaction ($B = .15$, $p < .001$). Interpretation of indirect results showed that communication+trust indirectly improved the life satisfaction through helping and peace (B Indirect = $.04$, 95% CI = $.01, .07$). The mediation model resulted in additional 1% explained variance in the satisfaction with life. The mediating role of ethical identity also assessed for the

relationship between communication+trust and life satisfaction. Results showed that trust+communication positively predicted ethical identity ($B = .16, p < .001$) which in turn positively predicted the life satisfaction ($B = .27, p < .001$). In order to determine the mediating role of ethical identity, review of indirect results showed that communication+trust indirectly improved the life satisfaction through ethical identity (B Indirect = .04, 95% CI = .02, .07). The mediation model resulted in additional 3% explained variance in the satisfaction with life.

The mediating role of act responsibly was also examined for the relationship between communication+trust and the life satisfaction. Results showed that communication+trust has positive effect on act responsibly ($B = .10, p < .001$) and act responsibly has positive effect on the life satisfaction ($B = .30, p < .001$). Review of indirect results showed that communication+trust indirectly improved life satisfaction by increasing act responsibly (B Indirect = .03, 95% CI = .01, .05) and resulted in additional 3% explained variance in the satisfaction with life. Finally, a comprehensive analysis was conducted to assess the mediating role of moral motivation for the relationship between communication+trust and the life satisfaction. Results showed that communication+trust positively predicted moral motivation ($B = .42, p < .001$) leading to positive effect of moral motivation on the life satisfaction ($B = .06, p < .001$). The indirect results (B Indirect = .03, 95% CI = .01, .05) showed that communication+trust indirectly improved life satisfaction by increasing moral motivation and resulted in additional 1% explained variance in the satisfaction with life.

The next part of the table 50 shows the mediating role of moral motivation and its components for the relationship between peer attachment and the life satisfaction. Findings suggest that peer attachment has positive effect on the life satisfaction ($B = .22, p < .001$) but respecting others (first component of moral motivation) did not emerge as significant mediator for the relationship between peer attachment and the life satisfaction (B Indirect = .00, 95% CI = -.00, .02). However, second component of moral motivation i.e., helping and peace appeared as a significant mediator for the relationship between peer attachment and the life satisfaction. Results showed that peer attachment has positive effect on helping and peace ($B = .22, p < .001$) which

further has positive effect on the life satisfaction ($B = .15, p < .001$). Review of indirect results showed that parent attachment indirectly improved the life satisfaction through helping and peace (B Indirect = .03, 95% CI = .01, .06). The mediation model resulted in additional 2% explained variance in the satisfaction with life. The mediating role of ethical identity was also examined for the relationship between peer attachment and the life satisfaction. Results showed that peer attachment positively predicted ethical identity ($B = .14, p < .001$) which in turn positively predicted life satisfaction ($B = .27, p < .001$). Ethical identity mediates the relationship between peer attachment and the life satisfaction (B Indirect = .04, 95% CI = .02, .06). This mediation model resulted in additional 3% explained variance in the satisfaction with life.

The next component of moral motivation i.e., act responsibly also appeared as a significant mediator for the relationship between peer attachment and the life satisfaction. Results showed that peer attachment has positive effect on act responsibly ($B = .10, p < .001$) which in turn positively predicted the life satisfaction ($B = .29, p < .001$). Interpretation of indirect results showed that peer attachment indirectly improved the life satisfaction through act responsibly (B Indirect = .03, 95% CI = .01, .05). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Final analysis was conducted to assess the mediating role of moral motivation for the relationship between peer attachment and the life satisfaction. Results showed that peer attachment positively predicted moral motivation ($B = .31, p < .05$) leading to the positive effect of moral motivation on the life satisfaction ($B = .06, p < .001$). The indirect results (B Indirect = .02, 95% CI = .01, .04) showed that peer attachment indirectly improved life satisfaction by increasing moral motivation and resulted in additional 2% explained variance in the satisfaction with life.

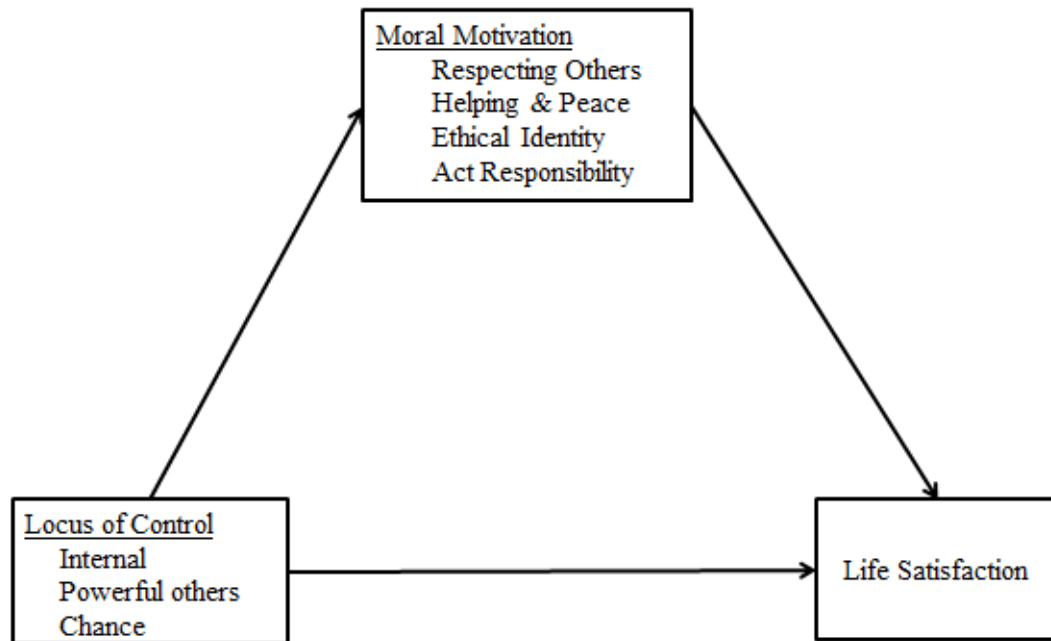


Figure 14. Figure showing mediating role of moral motivation

Figure 14 presents the mediating role of components of moral motivation including respecting others, helping and peace, ethical identity, and act responsibly for the relationship between locus of control and the life satisfaction.

Table 51

Moral Motivation as a Mediator between Locus of Control and Satisfaction with Life

Mediators			Predictors								
			Locus of Control								
			Internal			PO			Chance		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Respecting others	Total	B	.28***	0.09	63.45***	.12***	0.08	14.34***	.11***	0.02	9.93***
	Direct	B	.28***	0.09		.12***	0.08		.11***	0.02	
	Indirect	B	0	0	33.87***	0	0	11.56***	0	0	7.29***
			95% CI	[-.00, .01]			[-.00, .01]			[-.00, .01]	
Helping and peace	Total	B	.28***	0.11	63.46***	.13***	0.07	16.54***	.11***	0.07	9.45***
	Direct	B	.24***	0.09		.10***	0.03		.08*	0.02	
	Indirect	B	0.04	0.02	40.67***	0.03	0.04	24.22***	0.03	0.05	22.767***
			95% CI	[.02, .07]			[.01, .05]			[.01, .06]	
Ethical identity	Total	B	.28***	0.12	62.65***	.12***	0.08	15.45***	.11***	0.07	9.45***
	Direct	B	.22***	0.09		.09***	0.03		0.06	0.01	
	Indirect	B	0.05	0.03	43.35***	0.03	0.05	27.89***	0.05	0.06	24.46***
			95% CI	[.03, .08]			[.02, .06]			[.03, .07]	
Act responsibly	Total	B	.28***	0.11	64.54***	.13***	0.08	16.34***	.11***	0.07	9.15***
	Direct	B	.24***	0.09		.11***	0.02		.08*	0.02	
	Indirect	B	0.04	0.02	40.54***	0.02	0.06	25.56***	0.03	0.05	22.38***
			95% CI	[.02, .07]			[.01, .04]			[.01, .05]	
Moral motivation	Total	B	.28***	0.1	62.76***	.12***	0.05	14.54***	.11***	0.05	8.23***
	Direct	B	.25***	0.09		.09***	0.02		0.07*	0.01	
	Indirect	B	0.03	0.01	35.34***	0.03	0.03	15.23***	0.04	0.04	14.56***
			95% CI	[.01, .05]			[.01, .05]			[.02, .06]	

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

Table 51 shows the results of mediating role of moral motivation and its components consisting of respecting others, helping and peace, ethical identity, and act responsibly for the effect of locus of control on the satisfaction with life. Findings suggest that internal locus of control has significant positive effect on the life satisfaction ($B = .28$, $p < .001$). When respecting others were added to the model, results showed that internal locus of control has no indirect effect on life satisfaction through respecting others (B Indirect = .00, 95% CI = -.00, .01). The mediating role of helping and peace was also assessed for the relationship between internal locus of control and the life satisfaction. Results showed that internal locus of control has positive effect on helping and peace ($B = .24$, $p < .001$) which further has positive

effect on the life satisfaction ($B = .17, p < .001$). Review of indirect results showed that internal locus of control indirectly improved life satisfaction by increasing helping and peace (B Indirect = .04, 95% CI = .02, .07). The mediation model resulted in additional 2% explained variance in the satisfaction with life. The mediating role of third component of moral motivation i.e., ethical identity was also explored for the relationship between internal locus of control and the life satisfaction. Results showed that internal locus of control positively predicted ethical identity ($B = .19, p < .001$) which in turn positively predicted the life satisfaction ($B = .27, p < .001$). The indirect results confirmed the mediating role of ethical identity for the relationship between internal locus of control and the life satisfaction (B Indirect = .05, 95% CI = .03, .08). Additional 3% variance explained in the life satisfaction through this model.

Fourth component of moral motivation i.e., act responsibly also confirmed as a significant mediator for the relationship between internal locus of control and the life satisfaction. The indirect results showed that internal locus of control has positive effect on act responsibly ($B = .14, p < .001$) which in turn significantly predicted the life satisfaction ($B = .28, p < .001$). Interpretation of indirect results showed that internal locus of control indirectly improved the life satisfaction through act responsibly (B Indirect = .04, 95% CI = .02, .07). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Finally, a comprehensive analysis was conducted to check the mediating role of moral motivation for the relationship between internal locus of control and the life satisfaction. Results showed that internal locus of control positively predicted moral motivation ($B = .53, p < .001$) leading to the positive effect of moral motivation on the life satisfaction ($B = .05, p < .001$). Evaluation of indirect results confirmed the mediating role of moral motivation for the relationship between internal locus of control and life satisfaction (B Indirect = .03, 95% CI = .01, .05) and resulted in additional 1% explained variance in the satisfaction with life.

The next part of the table 51 presents the results of mediating role of moral motivation and its components consisting of respecting others, helping and peace, ethical identity, and act responsibly for the effect of powerful others locus of control and the life satisfaction. Findings suggest that powerful others locus of control has

positive effect on life satisfaction ($B = .12, p < .001$) but first component of moral motivation i.e. respecting others did not emerge as a significant mediator for the relationship between powerful others locus of control and the life satisfaction (B Indirect = .00, 95% CI = -.00, .02). Second component of moral motivation i.e., helping and peace appeared as a significant mediator for the relationship between powerful others locus of control and the life satisfaction. Results showed that powerful others locus of control has positive effect on helping and peace ($B = .12, p < .001$) which further has positive effect on the life satisfaction ($B = .24, p < .001$). Helping and peace mediates the relationship between powerful others locus of control and the life satisfaction (B Indirect = .03, 95% CI = .01, .05). Additional 4% variance is explained in the life satisfaction through this model.

The mediating role of third component of moral motivation i.e., ethical identity also assessed as a significant mediator for the relationship between powerful others locus of control and the life satisfaction. Results showed powerful others locus of control positively predicted ethical identity ($B = .09, p < .001$) and ethical identity positively predicted the life satisfaction ($B = .35, p < .001$). The indirect effect (B Indirect = .03, 95% CI = .02, .06) confirmed the mediating role of ethical identity for the relationship between powerful others locus of control and the life satisfaction and resulted in additional 5% explained variance in the satisfaction with life. Act responsibly also appeared as a significant mediator for the relationship between powerful others locus of control and the life satisfaction. Results showed that powerful others locus of control has positive effect on act responsibly ($B = .05, p < .01$) which in turn positively predicted the life satisfaction ($B = .41, p < .001$). Interpretation of indirect results showed that powerful others locus of control indirectly improved the life satisfaction through act responsibly (B Indirect = .02, 95% CI = .01, .04). The mediation model resulted in additional 6% explained variance in the satisfaction with life.

Finally, the mediating role of moral motivation was also examined for the relationship between powerful others locus of control and the life satisfaction. Results showed that powerful others locus of control positively predicted moral motivation ($B = .38, p < .001$) leading to the positive effect of moral motivation on the life

satisfaction ($B = .08, p < .001$). Interpretation of indirect results showed that powerful others locus of control indirectly improved life satisfaction by increasing moral motivation (B Indirect = .03, 95% CI = .01, .05). Additional 3% variance is explained in the life satisfaction through this model.

Figures presented in the next part of the table shows the mediating role of moral motivation and its components for the relationship between chance locus of control and the life satisfaction. Findings suggest that chance locus of control has positive effect on the life satisfaction ($B = .11, p < .001$). Respecting others did not appear as a significant mediator for the relationship between chance locus of control and the life satisfaction (B Indirect = .00, 95% CI = -.00, .01). The mediating role of second component of moral motivation i.e., helping and peace emerged as a significant mediator for the relationship between chance locus of control and the life satisfaction. Results showed that chance locus of control has positive effect on helping and peace ($B = .13, p < .001$) which further has positive effect on the life satisfaction ($B = .25, p < .001$). The indirect results confirmed the mediating role of helping and peace for the relationship between chance locus of control and life satisfaction (B Indirect = .03, 95% CI = .01, .06). The mediation model resulted in additional 5% explained variance in the satisfaction with life.

The mediating role of the third component of moral motivation i.e., ethical identity was also assessed for the relationship between chance locus of control and the life satisfaction. Results showed that chance locus of control positively predicted ethical identity ($B = .12, p < .001$) which in turn positively predicted life satisfaction ($B = .36, p < .001$). In order to determine the mediating role of ethical identity, review of indirect results showed that chance locus of control indirectly increased life satisfaction through ethical identity (B Indirect = .05, 95% CI = .03, .07) and resulted in additional 6% explained variance in the satisfaction with life. Act responsibly was also observed as a significant mediator for the relationship between chance locus of control and the life satisfaction. Results showed that chance locus of control has positive effect on act responsibly ($B = .07, p < .001$) which in turn has positive effect on the life satisfaction ($B = .41, p < .001$). Act responsibly mediates the relationship between chance locus of control and the life satisfaction (B Indirect = .03, 95% CI =

.01, .05). The mediation model resulted in additional 5% explained variance in the satisfaction with life. Finally, analysis was conducted to test the mediating role of moral motivation for the relationship between chance locus of control and life satisfaction. Results showed that chance locus of control positively predicted moral motivation ($B = .37, p < .001$) and moral motivation positively predicted the life satisfaction ($B = .08, p < .001$). Interpretation of indirect results showed that chance locus of control indirectly improved life satisfaction by increasing moral motivation (B Indirect = .04, 95% CI = .02, .06). The mediation model resulted in additional 4% explained variance in the satisfaction with life.

Mediation by Moral Character

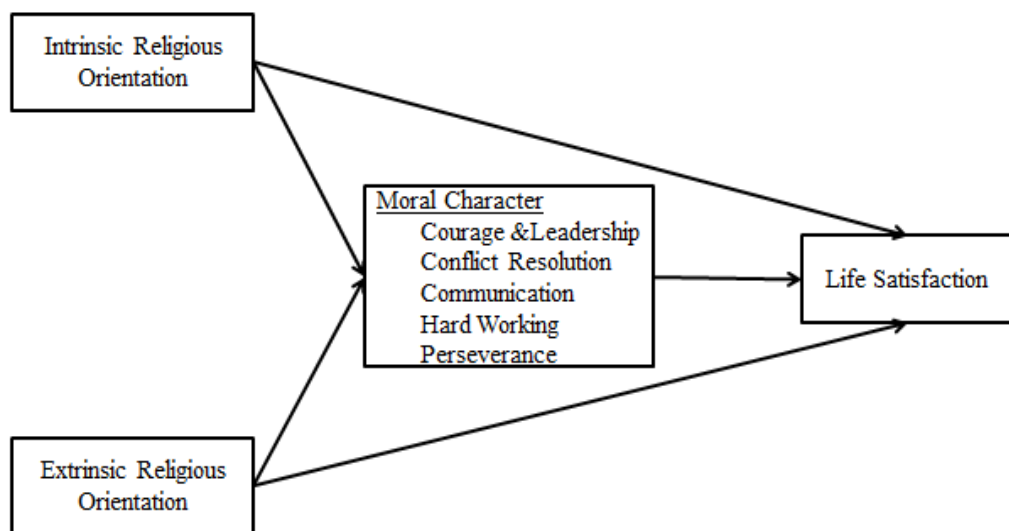


Figure 15. Figure showing mediating role of moral character for the relationship between religious orientation and life satisfaction.

Figure 15 presents the mediating role of components of moral character including courage and leadership, conflict resolution, communication, hard work, and perseverance for the relationship between intrinsic and extrinsic religious orientation and the life satisfaction.

Table 52

Moral Character as a Mediator between Religious Orientation and Satisfaction with Life

Mediators			Predictors					
			ROI			ROE		
			Effect	R^2	F	Effect	R^2	F
Courage & leadership	Total	B	0.15	0.06	3.34	.20***	0.08	17.54***
	Direct	B	0.04	0.01		.15***	0.03	
	Indirect	B	0.12	0.05	19.23***	0.05	0.05	24.98***
		95% CI	[.05, .21]			[.03, .09]		
Conflict resolution	Total	B	.18*	0.05	5.01*	.20***	0.06	17.55***
	Direct	B	0.07	0.01		.15***	0.03	
	Indirect	B	0.11	0.05	16.34***	0.05	0.03	20.87***
		95% CI	[.05, .20]			[.03, .08]		
Communication	Total	B	.19*	0.01	2.65	.21***	0.03	18.43***
	Direct	B	.18*	0.01		.21***	0.03	
	Indirect	B	0.01	0	5.43*	0	0	9.68***
		95% CI	[-.00, .03]			[-.01, .01]		
Hard working	Total	B	.16*	0.03	3.76*	.20***	0.05	17.45***
	Direct	B	0.08	0.01		.17***	0.03	
	Indirect	B	0.08	0.02	8.45***	0.03	0.02	15.65***
		95% CI	[.03, .15]			[.01, .06]		
Perseverance	Total	B	0.15	0.02	2.65	.19***	0.04	13.65***
	Direct	B	0.09	0.01		.15***	0.02	
	Indirect	B	0.06	0.01	6.54***	0.04	0.02	10.78***
		95% CI	[.02, .12]			[.01, .08]		
Moral Character	Total	B	0.15	0.07	2.65	.19***	0.08	13.65***
	Direct	B	0.03	0.01		.13**	0.02	
	Indirect	B	0.12	0.06	19.76***	0.06	0.06	22.09***
		95% CI	[.05, .24]			[.03, .09]		

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

Table 52 shows the results of mediating role of moral motivation and its components consisting of courage and leadership, conflict resolution, communication, hard work, and perseverance for the effect of intrinsic and extrinsic religious orientation on the satisfaction with life. Findings suggest that although intrinsic religious orientation did not have significant effect on life satisfaction ($B = .15$, $p > .05$) but this relationship existed through courage and leadership. Results showed that intrinsic religious orientation has positive effect on courage and leadership ($B = .36$, p

< .001) and courage and leadership has positive effect on the life satisfaction ($B = .32$, $p < .001$). Intrinsic religious orientation indirectly improved the life satisfaction through courage and leadership (B Indirect = .12, 95% CI = .05, .21). This mediation model resulted in additional 5% explained variance in the satisfaction with life. Second component of moral character i.e., conflict resolution was also observed as a significant mediator for the relationship between intrinsic religious orientation and the life satisfaction. Results showed that intrinsic religious orientation positively predicted conflict resolution ($B = .35$, $p < .001$) and conflict resolution positively predicted life satisfaction ($B = .31$, $p < .001$). The indirect results confirmed the mediating role of conflict resolution for the relationship between intrinsic religious orientation and the life satisfaction (B Indirect = .11, 95% CI = .05, .20) and resulted in additional 5% explained variance in the satisfaction with life.

Next component of the moral character i.e., communication did not emerge as significant mediator for the relationship between intrinsic religious orientation and the life satisfaction. However, hard work appeared as a significant mediator for the relationship between intrinsic religious orientation and the life satisfaction. Results showed that intrinsic religious orientation has positive effect on hard work ($B = .25$, $p < .001$) which in turn positively affected life satisfaction ($B = .32$, $p < .001$). Hard work mediates the relationship between intrinsic religious orientation and life satisfaction (B Indirect = .08, 95% CI = .03, .15). The mediation model resulted in additional 2% explained variance in the satisfaction with life. The mediating role of fifth component of moral character i.e., perseverance was also explored for the relationship between intrinsic religious orientation and the life satisfaction. Results confirmed the mediating role of perseverance for the relationship between intrinsic religious orientation and the life satisfaction (B Indirect = .06, 95% CI = .02, .12) and resulted in additional 1% explained variance in the life satisfaction.

Finally, a comprehensive analysis was conducted to observe the mediating role of moral character for the relationship between intrinsic religious orientation and the life satisfaction. Results showed that intrinsic religious orientation positively predicted moral character ($B = .91$, $p < .001$) leading to positive effect of moral character on the life satisfaction ($B = .13$, $p < .001$). The indirect results confirmed

that intrinsic religious orientation indirectly improved the life satisfaction by increasing moral character (B Indirect = .12, 95% CI = .05, .24). Additional 6% variance explained in the satisfaction with life through this model.

The next part of the model presents the mediating results of moral character and its components for the relationship between extrinsic religious orientation and the life satisfaction. Findings suggest that extrinsic religious orientation has positive effect on life satisfaction ($B = .20, p < .001$). The mediating role of the first component of moral character i.e., courage and leadership was assessed for the relationship between extrinsic religious orientation and the life satisfaction. Results showed that extrinsic religious orientation has positive effect on courage and leadership ($B = .19, p < .001$) which in turn positively predicted the life satisfaction ($B = .29, p < .001$). Courage and leadership mediates the relationship between extrinsic religious orientation and the life satisfaction (B Indirect = .05, 95% CI = .03, .09) and resulted in additional 5% explained variance in the satisfaction with life. Conflict resolution also appeared as a significant mediator for the relationship between extrinsic religious orientation and the life satisfaction. Results showed that extrinsic religious orientation positively predicted conflict resolution ($B = .18, p < .001$) and conflict resolution positively predicted life satisfaction ($B = .29, p < .001$). Review of indirect results showed that extrinsic religious orientation indirectly improved life satisfaction through conflict resolution (B Indirect = .05, 95% CI = .03, .08). The mediation model resulted in additional 3% explained variance in the satisfaction with life.

The next component of moral character i.e., communication did not emerge as significant mediator for the relationship between extrinsic religious orientation and life satisfaction. The mediating role of fourth component of moral character i.e., was examined for the relationship between extrinsic religious orientation and the life satisfaction. Results showed that extrinsic religious orientation has positive effect on hard work ($B = .10, p < .001$) which further positively predicted the life satisfaction ($B = .31, p < .001$). The indirect results (B Indirect = .03, 95% CI = .01, .06) confirmed the mediating role of hard work for the relationship between extrinsic religious orientation and the life satisfaction. Additional 2% variance is explained in the life satisfaction through this model. The mediating role of perseverance also observed for

the relationship between extrinsic religious orientation and the life satisfaction. Results showed that extrinsic religious orientation has positive effect on perseverance ($B = .12, p < .001$) leading to positive effect of perseverance on the life satisfaction ($B = .31, p < .01$). Interpretation of indirect results showed that extrinsic religious orientation indirectly improved the life satisfaction through perseverance (B Indirect = .04, 95% CI = .01, .08). Additional 2% variance is explained in the satisfaction with life through this model. Finally, a comprehensive analysis was conducted to assess the mediating role of moral character for the relationship between extrinsic religious orientation and the life satisfaction. Results showed that extrinsic religious orientation positively predicted moral character ($B = .46, p < .001$) and moral character positively predicted life satisfaction ($B = .12, p < .001$). The results of indirect path showed that extrinsic religious orientation indirectly improved the life satisfaction by increasing moral character (B Indirect = .06, 95% CI = .03, .09). This mediation model resulted in additional 6% explained variance in the satisfaction with life.

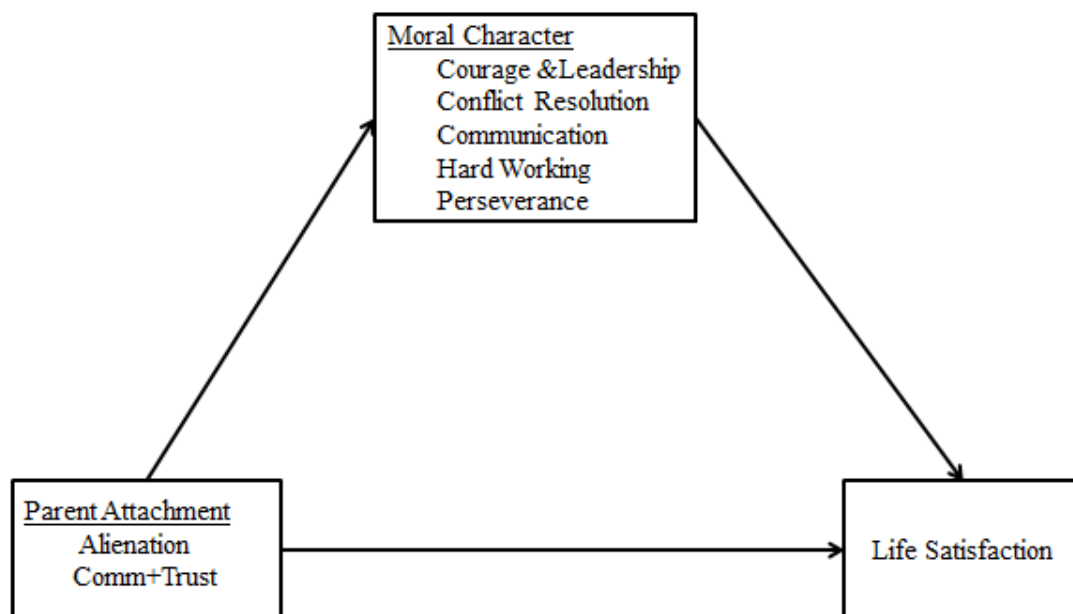


Figure 16. Figure showing mediating role of moral character for the relationship between parent attachment and life satisfaction

Figure 16 presents the mediating role of components of moral character including courage and leadership, conflict resolution, communication, hard work, and perseverance for the relationship between parent attachment and the life satisfaction.

Table 53

Moral Character as a Mediator between Parents Attachment and Satisfaction with Life (N= 706)

Mediators			Predictors								
			Alienation			Comm+Trust			Parent Attachment		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Courage & leadership	Total	B	-.20***	0.07	9.19**	.36***	0.11	47.34***	.22***	0.101	37.43***
	Direct	B	-.15*	0.02		.31***	0.07		.18***	0.06	
	Indirect	B	-0.05	0.05	22.23*	0.05	0.04	35.42***	0.04	.04	33.14***
			95% CI	[-.09, .02]		[.03, .09]		[.02, .06]			
Conflict resolution	Total	B	-.24***	0.06	14.23**	.38***	0.101	52.32***	.24***	0.101	47.66***
	Direct	B	-.21***	0.02		.34***	0.08		.21***	0.07	
	Indirect	B	-0.4	0.04	20.43***	0.04	0.02	36.99***	0.03	0.03	34.23***
			95% CI	[-.07, -.01]		[.02, .07]		[.01, .05]			
Communication	Total	B	-.22***	0.02	11.23**	.29***	0.08	53.34***	.24***	0.07	45.23***
	Direct	B	-.23***	0.02		.29***	0/08		.24***	0.07	
	Indirect	B	0.01	0	6.42***	0	0	27.09***	0	0	23.67***
			95% CI	[-.01, .03]		[-.01, .01]		[.00, -.02]			
Hard working	Total	B	-.20***	0.04	9.56**	.36***	0.09	46.32***	.22***	0.08	38.32***
	Direct	B	-.17**	0.02		.34***	0.07		.20***	0.06	
	Indirect	B	-0.03	0.02	11.45***	0.02	0.02	28.97***	0.02	0.02	24.56***
			95% CI	[-.08, -.01]		[.01, .05]		[.01, .04]			
Perseverance	Total	B	-.27***	0.05	15.42**	.37***	0.09	45.32***	.24***	0.09	43.97***
	Direct	B	-.27***	0.03		.35***	0.07		.23***	0.07	
	Indirect	B	-0.00	0.02	13.78***	0.02	0.02	26.97***	0.01	0.02	25.53***
			95% CI	[-.02, .02]		[.01, .05]		[-.01, .02]			
Moral Character	Total	B	-.28***	0.08	15.42**	.37***	0.11	45.32***	.24***	0.11	43.97***
	Direct	B	-.21***	0.03		.31***	0.08		.20***	0.07	
	Indirect	B	-0.07	0.03	24.38***	0.06	0.03	35.97***	0.04	0.03	34.53***
			95% CI	[-.11, -.03]		[.03, .10]		[.02, .07]			

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

Table 53 shows the results of mediating role of components of moral character i.e., courage and leadership, conflict resolution, communication, hard work, and perseverance for the effect of alienation on the satisfaction with life. Findings suggest

that alienation has significant negative direct effect on the life satisfaction ($B = -.21, p > .05$). When courage and leadership was added to the model, results showed that alienation has negative direct effect on courage and leadership ($B = -.17, p < .001$) and courage and leadership has positive direct effect on the life satisfaction ($B = .31, p < .001$). In order to determine the mediating role of courage and leadership, review of indirect results showed that alienation indirectly decreased life satisfaction through courage and leadership (B Indirect = $-.05$, 95% CI = $-.09, -.02$). The mediation model resulted in additional 5% explained variance in the satisfaction with life. The relationship between alienation and the life satisfaction was also mediated by conflict resolution. Results showed that alienation has negative effect on conflict resolution ($B = -.12, p < .01$) and conflict resolution has positive effect on the life satisfaction ($B = .32, p < .001$). The results showed a significant mediating role of conflict resolution for the relationship between alienation and the life satisfaction (B Indirect = $-.04$, 95% CI = $-.07, -.01$). This mediation model resulted in additional 4% explained variance in the satisfaction with life.

Communication did not mediate the relationship between alienation and the life satisfaction. The next component of moral character i.e., hard work also emerged as a significant mediator for the relationship between alienation and the life satisfaction. Results showed that alienation negatively predicted hard work ($B = -.10, p < .001$) and hard work positively predicted the life satisfaction ($B = .31, p < .001$). Review of indirect results showed that alienation indirectly decreased life satisfaction through hard work (B Indirect = $-.03$, 95% CI = $-.08, -.01$). Additional 2% explained variance in the satisfaction with life through this model. The mediating role of perseverance did not observe as a significant mediator for the relationship between alienation and the life satisfaction. Finally, results also confirmed the mediating role of moral character as a significant mediator for the relationship between alienation and the life satisfaction. Results showed that alienation has negative effect on moral character ($B = -.56, p < .001$) which in turn has positive effect on the life satisfaction ($B = .12, p < .001$). Interpretation of indirect results showed that alienation indirectly decreased the life satisfaction by decreasing moral character (B Indirect = $-.07$, 95% CI = $-.11, -.03$).

This mediation model resulted in additional 3% explained variance in the satisfaction with life.

Second part of the table 53 presents the mediating role of moral character and its components including courage and leadership, conflict resolution, communication, hard work, and perseverance for the effect of communication+trust on the satisfaction with life. Findings suggest that communication+trust has significant direct effect on life satisfaction ($B = .36, p < .001$). The results of mediational path showed that communication+trust has positive effect on courage and leadership ($B = .21, p < .001$) which further positively predicted life satisfaction ($B = .27, p < .001$). Courage and leadership mediates the relationship between communication+trust and the life satisfaction (B Indirect = .05, 95% CI = .03, .09) and resulted in additional 4% explained variance in the satisfaction with life. The mediating role of third component of moral character i.e., conflict resolution assessed for the relationship between communication+trust and the life satisfaction. Results showed that communication+trust positively predicted conflict resolution ($B = .16, p < .001$) which in turn has positive effect of conflict resolution on the life satisfaction ($B = .25, p < .001$). Review of indirect results showed that communication+trust is indirectly improved the life satisfaction through conflict resolution (B Indirect = .04, 95% CI = .02, .07). The mediation model resulted in additional 2% explained variance in the satisfaction with life.

Communication did not mediate the relationship between communication+trust and the life satisfaction. The next component of moral character i.e., hard work was also examined as a mediator for the relationship between communication+trust and the life satisfaction. The results of indirect path showed that communication+trust has positive effect on hard work ($B = .09, p < .001$) which further positively predicted the life satisfaction ($B = .26, p < .001$). Interpretation of indirect results confirmed the mediating role of hard work for the relationship between communication+trust and the life satisfaction (B Indirect = .02, 95% CI = .01, .05). This mediation model resulted in additional 2% explained variance in the satisfaction with life. The mediating role of fifth component of moral character i.e., perseverance was also assessed and results showed that communication+trust

positively predicted perseverance ($B = .06, p < .001$) and perseverance positively predicted life satisfaction ($B = .31, p < .01$). Results showed that communication+trust indirectly improved the life satisfaction through perseverance (B Indirect = .02, 95% CI = .01, .05). Additional 2% variance explained in the satisfaction with life through this model. Finally a comprehensive analysis was carried out to explore the mediating role of moral character for the relationship between communication+trust and the life satisfaction. Results revealed that communication+trust has positive effect on moral character ($B = .56, p < .001$) and moral character has positive effect on the life satisfaction ($B = .10, p < .001$). The results of indirect path confirmed the mediating role of moral character for the relationship between communication+trust and the life satisfaction (B Indirect = .06, 95% CI = .03, .10) and resulted in additional 3% explained variance in the satisfaction with life.

The findings presents in the third part of the table suggest that parent attachment has significant positive effect on life satisfaction ($B = .22, p < .001$). Further, parent attachment has positive effect on courage and leadership ($B = .14, p < .001$) which in turn positively predicted the life satisfaction ($B = .27, p < .001$). Review of indirect results showed that parent attachment is indirectly improved the life satisfaction through courage and leadership (B Indirect = .04, 95% CI = .02, .06). This mediation model resulted in additional 4% explained variance in the satisfaction with life. Next component of moral character i.e., conflict resolution also appeared as a significant mediator for the relationship between parent attachment and the life satisfaction. Results showed that parent attachment positively predicted conflict resolution ($B = .11, p < .001$) and conflict resolution positively predicted the life satisfaction ($B = .26, p < .001$). The meditational results showed that parent attachment indirectly improved the life satisfaction through conflict resolution (B Indirect = .043, 95% CI = .01, .05). The mediation model resulted in additional 3% explained variance in the satisfaction with life. The mediating role of communication did not confirm for the relationship between parent attachment and the life satisfaction. Hard work (fourth component of moral character) was assessed as a mediator for the relationship between parent attachment and the life satisfaction. Results showed that parent attachment has positive effect on hard work ($B = .07, p <$

.001) which in turn has positive effect on the life satisfaction ($B = .27, p < .001$). Interpretation of indirect results showed that parent attachment is indirectly improved the life satisfaction through hard work (B Indirect = .02, 95% CI = .01, .04). This mediation model resulted in additional 2% explained variance in the satisfaction with life. The mediating role of fifth component of moral character i.e., perseverance did not emerge as a significant mediator for the relationship between parent attachment and the life satisfaction. Finally, a comprehensive analysis was conducted to assess the mediating role of moral character for the relationship between parent attachment and the life satisfaction. Results confirmed that parent attachment positively predicted moral character ($B = .40, p < .001$) leading to the positive effect of moral character on the life satisfaction ($B = .11, p < .001$). The indirect results showed that parent attachment indirectly improved life satisfaction by increasing moral character (B Indirect = .04, 95% CI = .02, .07) and resulted in additional 3% explained variance in the satisfaction with life.

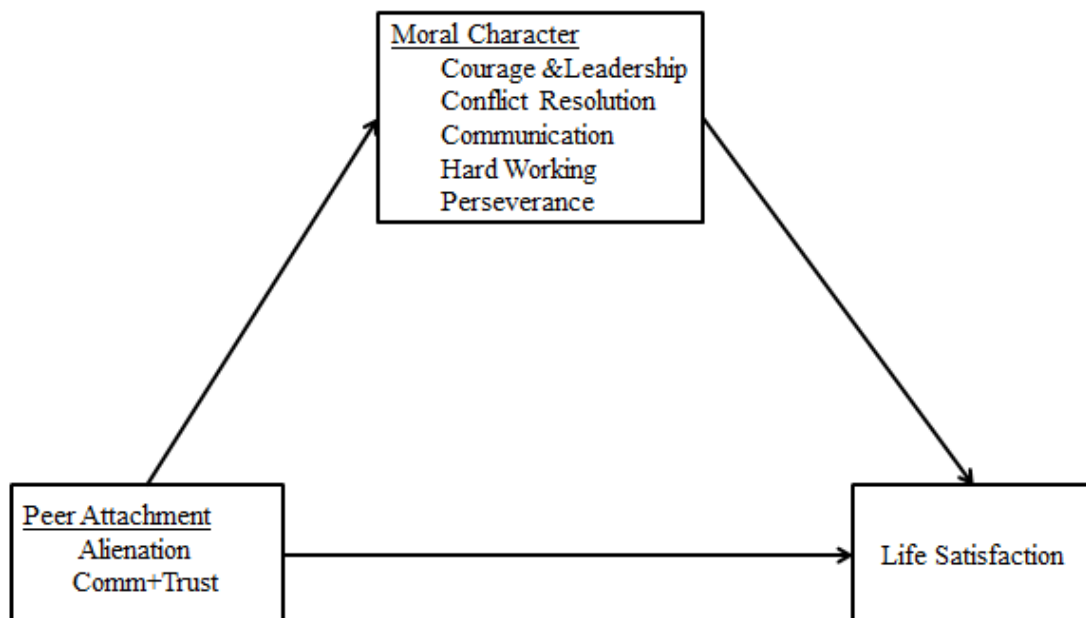


Figure 17. Figure showing mediating role of moral character for the relationship between peer attachment and life satisfaction

Figure 17 presents the mediating role of moral character and its components consisting of courage and leadership, conflict resolution, communication, hard work, and perseverance for the relationship between peer attachment and the life satisfaction.

Table 54

Moral Character as a Mediator between peer Attachment and Satisfaction with Life

Mediators			Predictors								
			Alienation			Comm+Trust			Peer Attachment		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Courage & leadership	Total	B	-.15	0.06	2.19	.26***	0.11	47.34***	.22***	0.09	38.43***
	Direct	B	-.03	0		.21***	0.07		.15***	0.06	
	Indirect	B	-0.012	0.06	19.23*	0.05	0.04	35.40***	0.07	0.03	36.14***
		95% CI	[-.18, -.07]			[.02, .08]			[.02, .04]		
Conflict resolution	Total	B	-.23***	0.05	7.23**	.34***	0.11	68.32***	.22***	0.101	58.66***
	Direct	B	-.15	0.01		.30***	0.10		.19***	0.08	
	Indirect	B	-0.08	0.04	16.43***	0.04	0.01	40.56***	0.03	0.03	36.23***
		95% CI	[-.13, -.04]			[.02, .06]			[.01, .05]		
Communication	Total	B	-.22**	0.01	6.42**	.29***	0.09	65.34***	.24***	0.08	56.23***
	Direct	B	-.22**	0.01		.29***	0.08		.24***	0.08	
	Indirect	B	-0.00	0	4.78*	0	0	32.09***	0	0	28.67***
		95% CI	[-.08, .01]			[-.01, .01]			[.00, -.01]		
Hard working	Total	B	-.15	0.03	3.02	.25***	0.08	46.32***	.19***	0.07	38.32***
	Direct	B	-.10	0.01		.23***	0.07		.17***	0.06	
	Indirect	B	-0.05	0.02	8.78***	0.02	0.01	27.97***	0.02	0.01	23.56***
		95% CI	[-.12, -.02]			[.01, .04]			[.01, .04]		
Perseverance	Total	B	-.21*	0.03	5.42**	.26***	0.08	43.32***	.20***	0.07	38.97***
	Direct	B	-.19*	0.01		.24***	0.07		.18***	0.06	
	Indirect	B	-0.02	0.02	8.38***	0.02	0.02	24.97***	0.02	0.01	22.53***
		95% CI	[-.05, .01]			[.01, .04]			[.01, .03]		
Moral Character	Total	B	-.21**	0.03	5.42**	.26***	0.11	42.32***	.20***	0.1	38.97***
	Direct	B	-.07	0.01		.21***	0.07		.15***	0.06	
	Indirect	B	-0.13	0.02	8.38***	0.05	0.04	32.97***	0.05	0.04	29.53***
		95% CI	[-.21, -.08]			[.03, .08]			[.02, .08]		

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

Table 54 shows the results of mediating role of components of moral character including courage and leadership, conflict resolution, communication, hard work, and perseverance for the effect of peer attachment and its components i.e., alienation,

communication+trust on the satisfaction with life. Findings suggest that courage and leadership did not emerge as a significant mediator for the relationship between alienation and the life satisfaction yet conflict resolution appeared as a significant mediator for the relationship between alienation and the life satisfaction. Results showed that alienation has negative effect on conflict resolution ($B = -.27, p < .01$) and conflict resolution has positive effect on the life satisfaction ($B = .30, p < .001$). Review of indirect results showed that alienation indirectly decreased the life satisfaction through conflict resolution (B Indirect = $-.08, 95\% \text{ CI} = -.13, -.04$). The mediation model resulted in additional 4% explained variance in the satisfaction with life. Third component of moral character i.e. communication did not mediate the relationship between alienation and the life satisfaction.

The mediating role of hard work was also assessed for the relationship between alienation and the life satisfaction. Results showed that alienation negatively predicted hard work ($B = -.17, p < .001$) which in turn positively predict life satisfaction ($B = .32, p < .001$). The results of indirect path confirmed the mediating role of hard work (B Indirect = $-.05, 95\% \text{ CI} = -.12, -.02$). Additional 2% variance explained in the satisfaction with life through this model. Perseverance (fifth component of moral character) did not emerge as a significant mediator for the relationship between alienation and the life satisfaction. Finally analysis was conducted to observe the mediating role of moral character for the relationship between alienation and the life satisfaction and results confirmed the negative effect of alienation on moral character ($B = -.91, p < .001$) which further moral character has positive effect on the life satisfaction ($B = .13, p < .001$). Interpretation of indirect results showed that alienation indirectly decreased life satisfaction by decreasing moral character (B Indirect = $-.13, 95\% \text{ CI} = -.21, -.08$). This mediation model resulted in additional 2% explained variance in the satisfaction with life.

Findings presented in the next part of the table 54 suggest that communication+trust has positive effect on the life satisfaction ($B = .26, p < .001$). When courage and leadership was added to the model, results showed that communication+trust has positive direct effect on courage and leadership ($B = .19, p < .001$) and courage and leadership has positive direct effect on the life satisfaction (B

= .25, $p < .001$). In order to determine the mediating role of courage and leadership, review of indirect results showed that communication+trust indirectly improved the life satisfaction through courage and leadership (B Indirect = .05, 95% CI = .02, .08). The mediation model resulted in additional 4% explained variance in the satisfaction with life. Second component of moral character i.e., conflict resolution also emerged as a significant mediator for the relationship between communication+trust and the life satisfaction. Results showed that communication+trust positively predicted conflict resolution ($B = .18, p < .001$) and conflict resolution positively predicted life satisfaction ($B = .20, p < .001$). The interpretation of indirect results confirmed the mediating role of conflict resolution for the relationship between communication+trust and the life satisfaction (B Indirect = .04, 95% CI = .02, .06) and resulted in additional 1% explained variance in the satisfaction with life. Communication did not confirm as significant mediator for the relationship between communication+trust and the life satisfaction.

The mediating role of hard work was also observed for the relationship between communication+trust and the life satisfaction and results confirmed the positive effect of communication+trust on hard work ($B = .09, p < .001$) and positive effect of hard work on the life satisfaction ($B = .23, p < .01$). Review of indirect results showed that communication+trust indirectly improved life satisfaction through hard work (B Indirect = .02, 95% CI = .01, .04). The mediation model resulted in additional 1% explained variance in the satisfaction with life.

The mediating role of fifth component of moral character i.e., perseverance was examined for the relationship between communication+trust and the life satisfaction. Results showed that communication+trust positively predicted perseverance ($B = .08, p < .001$) which in turn positively predicted life satisfaction ($B = .26, p < .05$). In order to determine the mediating role of perseverance, review of indirect results showed that communication+trust indirectly improved life satisfaction by increasing perseverance (B Indirect = .02, 95% CI = .01, .04). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Finally, the comprehensive score of moral character also emerged as a significant mediator for the relationship between communication+trust and the life satisfaction.

Results showed that communication+trust positively predicted moral character ($B = .51, p < .001$) leading to positive effect of moral character on the life satisfaction ($B = .10, p < .001$). The interpretation of indirect paths showed that communication+trust indirectly improved the life satisfaction through moral character (B Indirect = .05, 95% CI = .03, .08). Additional 4% variance explained in the satisfaction with life through this model.

The next part of the table 54 presents that peer attachment has significant positive effect on the life satisfaction ($B = .20, p < .001$). Peer attachment has positive effect on courage and leadership ($B = .18, p < .001$) and courage and leadership has positive effect on the life satisfaction ($B = .25, p < .001$). Review of indirect results showed that peer attachment indirectly improved the life satisfaction through courage and leadership (B Indirect = .07, 95% CI = .02, .04) and resulted in additional 3% explained variance in the satisfaction with life. Mediation results also confirmed the mediating role of conflict resolution (second component of moral character) for the relationship between peer attachment and the life satisfaction. Results showed that peer attachment has positive effect on conflict resolution ($B = .15, p < .001$) which further has positive direct effect on the life satisfaction ($B = .21, p < .001$). The indirect results showed that peer attachment indirectly improved the life satisfaction through conflict resolution (B Indirect = .03, 95% CI = .01, .05) and explained 3% variance in the satisfaction with life.

Communication did not emerge as significant mediator for the relationship between peer attachment and the life satisfaction. The mediating role of hard work was assessed as a significant mediator for the relationship between peer attachment and the life satisfaction. Results showed that peer attachment positively predicted hard work ($B = .06, p < .001$) leading to positive effect of hard work on the life satisfaction ($B = .28, p < .05$). Hard work mediates the relationship between peer attachment and the life satisfaction (B Indirect = .02, 95% CI = .01, .04). The mediation model resulted in additional 1% explained variance in the satisfaction with life. Perseverance did not mediate for the relationship between peer attachment and the life satisfaction. Finally a comprehensive analysis was conducted to observe the mediating role of moral character for the relationship between peer attachment and the life satisfaction.

Results showed that peer attachment has positive effect on moral character ($B = .49, p < .001$) which in turn positively predicted the life satisfaction ($B = .10, p < .001$). The results of indirect path confirmed the mediating role of moral character (B Indirect = .05, 95% CI = .02, .08). This mediation model resulted in additional 4% explained variance in the satisfaction with life.

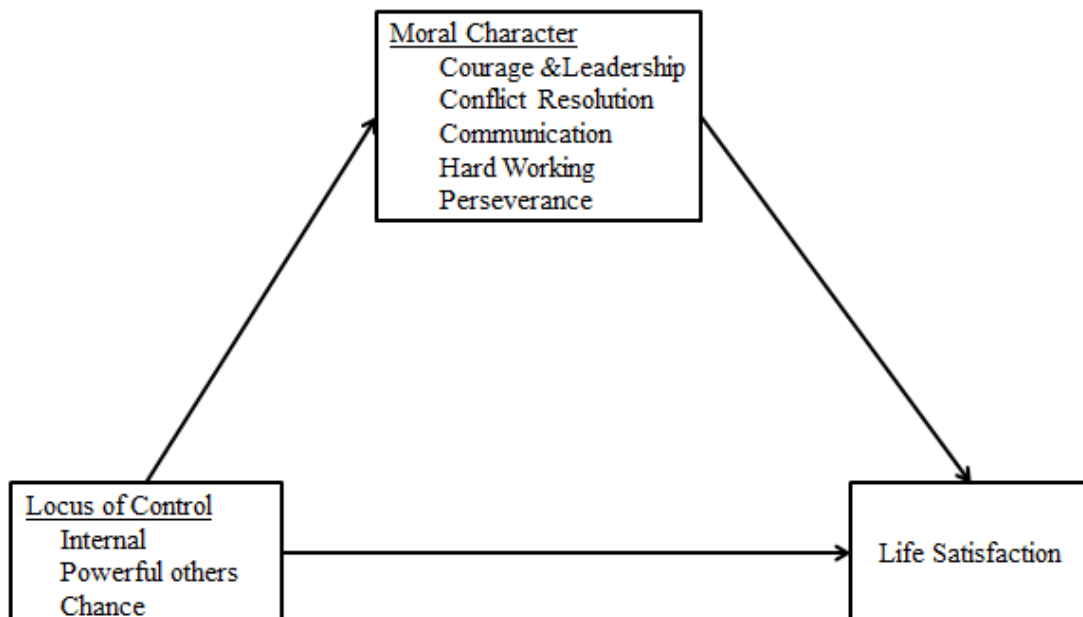


Figure 18. Figure showing mediating role of moral character for the relationship between locus of control and life satisfaction

Figure 18 presents the mediating role of components of moral character constituting courage and leadership, conflict resolution, communication, hard work, and perseverance for the relationship between locus of control and the life satisfaction.

Table 55

Moral Character as a Mediator between Locus of Control and Satisfaction with Life

Mediators			Predictors								
			Internal			PO			Chance		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Courage & leadership	Total	B	.28***	0.11	58.45***	.13***	0.08	16.34***	.13***	0.08	13.93***
	Direct	B	.22***	0.09		.10***	0.03		.08***	0.02	
	Indirect	B	0.06	0.03	36.87***	0.03	0.05	26.56***	0.05	0.06	24.29***
		95% CI		[.03, .10]			[.01, .05]			[.03, .09]	
Conflict resolution	Total	B	.28***	0.11	64.46***	.12***	0.06	13.54***	.12***	0.06	10.45***
	Direct	B	.24***	0.09		.09***	0.02		.08*	0.02	
	Indirect	B	0.04	0.03	37.67***	0.03	0.04	20.22***	0.03	0.04	19.77***
		95% CI		[.02, .07]			[.01, .06]			[.01, .06]	
Communication	Total	B	.29***	0.1	69.65***	.13***	0.02	15.45***	.11***	0.02	10.45***
	Direct	B	.29***	0.1		.13***	0.02		.11***	0.02	
	Indirect	B	0	0	34.35***	0	0	08.89***	0	0	5.46**
		95% CI		[.00, -.01]			[.01, -.01]			[-.00, .01]	
Hard working	Total	B	.27***	0.1	57.54***	.13***	0.05	15.34***	.13***	0.05	12.15***
	Direct	B	.25***	0.09		.11***	0.03		.11***	0.02	
	Indirect	B	0.02	0.01	37.54***	0.02	0.02	17.56***	0.02	0.03	14.38***
		95% CI		[.02, .04]			[.01, .04]			[.01, .05]	
Perseverance	Total	B	.27***	0.09	54.76***	.11***	0.04	10.54***	.14***	0.04	12.23***
	Direct	B	.26***	0.09		.09***	0.02		.11***	0.02	
	Indirect	B	0.01	0	28.34***	0.02	0.02	10.23***	0.03	0.02	11.56***
		95% CI		[-.00, .04]			[.01, .04]			[.01, .05]	
Moral Character	Total	B	.27***	0.11	53.76***	.11***	0.08	10.54***	.13***	0.08	12.23***
	Direct	B	.21***	0.09		.08***	0.02		0.07*	0.02	
	Indirect	B	0.06	0.03	34.34***	0.03	0.06	24.23***	0.06	0.06	24.56***
		95% CI		[.03, .10]			[.01, .06]			[.03, .09]	

Note. PO = Powerful Others, * $p < .05$, ** $p < .01$, *** $p < .001$

Table 55 shows the results of mediating role of moral character and its components i.e., courage and leadership, conflict resolution, communication, hard work, and perseverance for the effect of locus of control on the satisfaction with life. Findings suggest that internal locus of control has significant direct effect on the life satisfaction ($B = .28$, $p < .001$). When courage and leadership were added to the model, results showed that internal locus of control has positive direct effect on courage and leadership ($B = .28$, $p < .001$) and courage and leadership has positive direct effect on the life satisfaction ($B = .21$, $p < .001$). In order to determine the

mediating role of courage and leadership, review of indirect results showed that internal locus of control indirectly improved life satisfaction through courage and leadership (B Indirect = .06, 95% CI = .03, .10). The mediation model resulted in additional 3% explained variance in the satisfaction with life. The mediating role of conflict resolution was assessed for the relationship between internal locus of control and the life satisfaction. Results showed that internal locus of control has positive effect on conflict resolution ($B = .22, p < .001$) which further positively predicted the life satisfaction ($B = .19, p < .001$). Review of indirect results showed that internal locus of control indirectly improved the life satisfaction through conflict resolution (B Indirect = .04, 95% CI = .02, .07) and resulted in additional 3% explained variance in the satisfaction with life.

Communication did not appear to be a significant mediator for the relationship between internal locus of control and the life satisfaction. The mediating role of fourth component of moral character i.e., hard work was also examined for the relationship between internal locus of control and the life satisfaction. Results showed that locus of control has positive effect on hard work ($B = .09, p < .001$) which in turn has positive effect on the life satisfaction ($B = .24, p < .001$). The results of indirect path confirmed that internal locus of control indirectly improved the life satisfaction through hard work (B Indirect = .02, 95% CI = .02, .04). The mediation model resulted in additional 1% explained variance in the satisfaction with life. Fifth component of moral character i.e., perseverance did not emerge as a significant mediator for the relationship between internal locus of control and life satisfaction. Final analysis was conducted to explore the mediating role of moral character for the relationship between internal locus of control and the life satisfaction. Results confirmed that internal locus of control positively predicted moral character ($B = .74, p < .001$) and moral character positively predicted life satisfaction ($B = .08, p < .001$). Mediation results confirmed the mediating role of moral character (B Indirect = .06, 95% CI = .03, .10) and additional 3% variance explained in the satisfaction with life.

Moreover, results also confirmed that powerful others locus of control has significant positive effect on the life satisfaction ($B = .13, p < .001$). Courage and leadership appeared as a significant mediator for the relationship between powerful

others locus of control and the life satisfaction. Results showed that powerful others locus of control has positive effect on courage and leadership ($B = .10, p < .001$) which further positively predicted the life satisfaction ($B = .32, p < .001$). Review of indirect results showed that powerful others locus of control indirectly increased life satisfaction through courage and leadership ($B_{\text{Indirect}} = .03, 95\% \text{ CI} = .01, .05$). The mediation model resulted in additional 5% explained variance in the satisfaction with life. The mediating role of conflict resolution was also assessed for the relationship between powerful others locus of control and the life satisfaction. Results showed that powerful others locus of control positively predicted conflict resolution ($B = .11, p < .001$) which further positively predicted the life satisfaction ($B = .29, p < .001$). Interpretation of indirect effects confirmed that powerful others locus of control indirectly improved the life satisfaction through conflict resolution ($B_{\text{Indirect}} = .03, 95\% \text{ CI} = .01, .06$) and resulted in additional 4% explained variance in the satisfaction with life.

Communication did not emerge as significant mediator for the relationship between powerful others locus of control and the life satisfaction. Fourth component of moral character i.e., hard work was also observed as a significant mediator for the relationship between powerful others locus of control and the life satisfaction. Results showed that powerful others locus of control has positive effect on hard work ($B = .05, p < .001$) and hard work has positive effect on the life satisfaction ($B = .36, p < .001$). Hard work mediates the relationship between powerful others locus of control and the life satisfaction ($B_{\text{Indirect}} = .02, 95\% \text{ CI} = .01, .04$). Additional 2% variance explained in the satisfaction with life through this model. Perseverance (fifth component of moral character) also as a significant mediator for the relationship between powerful others locus of control and the life satisfaction and results confirmed the positive effect of powerful others locus of control on perseverance ($B = .06, p < .001$) and perseverance positive effect on the life satisfaction ($B = .37, p < .001$). Interpretation of indirect results showed that powerful others locus of control indirectly improved the life satisfaction through perseverance ($B_{\text{Indirect}} = .02, 95\% \text{ CI} = .01, .04$). The mediation model resulted in additional 2% explained variance in the satisfaction with life. Finally, analysis was conducted to explore the mediating

role of comprehensive score of moral character for the relationship between powerful others locus of control and the life satisfaction and results showed that powerful others locus of control positively predicted moral character ($B = .25, p < .001$) and moral character positively predicted life satisfaction ($B = .08, p < .05$). Interpretation of mediating showed that powerful others locus of control indirectly improved life satisfaction by increasing moral character (B Indirect = .03, 95% CI = .01, .06). This mediation model resulted in additional 6% explained variance in the satisfaction with life.

The third part of the table 55 addresses the findings of the mediating role of moral character and its components for the effect of chance locus of control on the life satisfaction. Results suggest that chance locus of control has significant positive effect on the life satisfaction ($B = .13, p < .001$). Chance locus of control has positive direct on courage and leadership ($B = .17, p < .001$) which further positively predicted the life satisfaction ($B = .32, p < .001$). Review of indirect results showed that chance locus of control indirectly improved the life satisfaction through courage and leadership (B Indirect = .05, 95% CI = .03, .09). The mediation model resulted in additional 6 % explained variance in the satisfaction with life.

Second component of moral character i.e., conflict resolution also confirmed as a significant mediator for the relationship between chance locus of control and the life satisfaction. Results showed that chance locus of control positively predicted conflict resolution ($B = .12, p < .001$) and conflict resolution positively predicted the life satisfaction ($B = .30, p < .001$). Conflict resolution mediates the relationship between chance locus of control and the life satisfaction (B Indirect = .03, 95% CI = .01, .06). The mediation model resulted in additional 4% explained variance in the satisfaction with life. Communication did not appear as significant mediator for the relationship between chance locus of control and the life satisfaction. Hard work also emerged as a significant mediator for the relationship between chance locus of control and life satisfaction. Results showed that chance locus of control has positive direct effect on hard work ($B = .07, p < .001$) and hard work has positive direct effect on the life satisfaction ($B = .33, p < .001$). In order to determine the mediating role of hard work, review of indirect results showed that chance locus of control indirectly

improved the life satisfaction through hard work (B Indirect = .02, 95% CI = .01, .05). The mediation model resulted in additional 3% explained variance in the satisfaction with life. The mediating role of fifth component of moral character i.e., perseverance was observed and results showed that chance locus of control has positive effect on perseverance ($B = .07, p < .001$) which in turn has positive effect on the life satisfaction ($B = .37, p < .001$). Indirect results showed that chance locus of control indirectly improved the life satisfaction through perseverance (B Indirect = .03, 95% CI = .01, .05) and resulted in additional 2% explained variance in the satisfaction with life. Finally, a comprehensive analysis was conducted to assess the mediating role of moral character for the relationship between chance locus of control and life satisfaction. Results showed that chance locus of control positively predicted moral character ($B = .44, p < .001$) leading to positive effect of moral character on the life satisfaction ($B = .13, p < .05$). The results of indirect path showed that chance locus of control indirectly improved the life satisfaction by increasing moral character (B Indirect = .06, 95% CI = .03, .09). This mediation model resulted in additional 6% explained variance in the satisfaction with life.

Moral Sensitivity as a Mediator for the Relationship between Religious Orientation and Delinquency

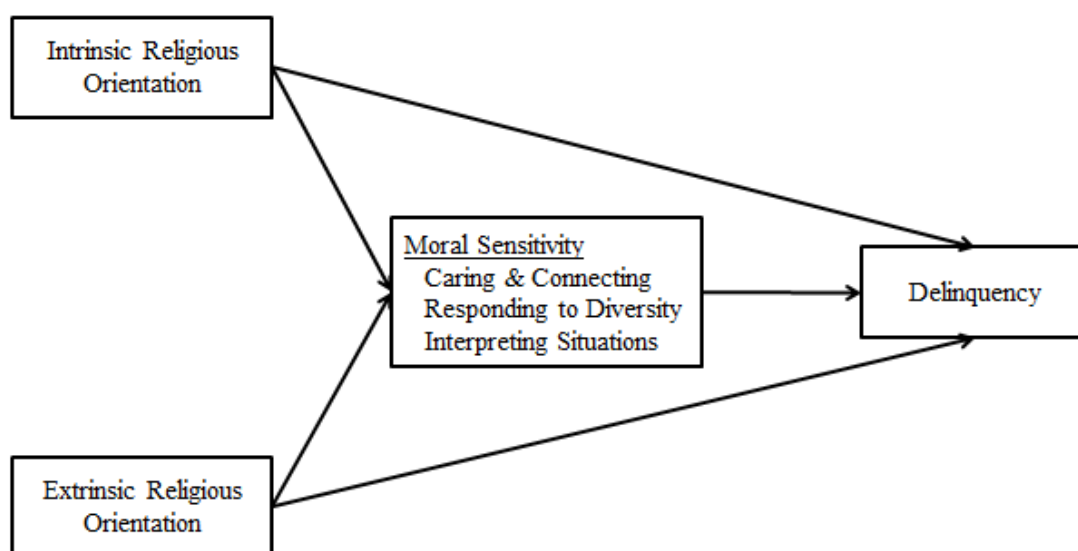


Figure 19. Figure showing mediating role of moral sensitivity for the relationship between religious orientation and delinquency

Figure 19 presents the mediating role of components of moral sensitivity including caring and connecting, responding to diversity, and interpreting situations for the relationship between religious orientation and delinquency.

Table 56

Moral Sensitivity as a Mediator between Religious Orientation and Delinquency

Mediators			Predictors					
			ROI			ROE		
			Effect	R^2	F	Effect	R^2	F
CAC	Total	B	-0.10	0.02	0.68	0.08	0.03	1.65
	Direct	B	-0.04	0.00		0.11	0	
	Indirect	B	-0.06	0.02	6.71***	-0.03	0.03	7.79***
		95% CI	[-.20, -.01]		[-.09, -.01]			
RTD	Total	B	-0.10	0.01	0.68	0.08	0.02	1.34
	Direct	B	-0.05	0		0.10	0	
	Indirect	B	-0.05	0.01	4.01*	-0.02	0.02	4.52**
		95% CI	[-.16, -.01]		[-.07, -.01]			
IS	Total	B	-0.10	0.02	0.71	0.08	0.03	1.53
	Direct	B	-0.02	0		0.12	0	
	Indirect	B	-0.08	0.02	7.61***	-0.04	0.03	8.34***
		95% CI	[-.25, -.02]		[-.10, -.01]			
MSS	Total	B	-0.11	0.03	0.71	0.08	0.03	1.98
	Direct	B	-0.09	0		0.12	0	
	Indirect	B	0.02	0.03	8.34***	-0.04	0.03	9.87***
		95% CI	[-.26, -.01]		[-.11, -.01]			

Note. ROI = Religious Orientation Intrinsic, ROE = Religious Orientation Extrinsic, CAC = Caring and Connecting, RTD = Responding to Diversity, IS = Interpreting Situations, MST= Moral Sensitivity total.

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

Table 56 shows the results of mediating role of moral sensitivity and its components i.e., caring and connecting, responding to diversity, and interpreting situations for the effect of intrinsic/extrinsic religious orientation on the delinquency. Findings suggest that although intrinsic religious orientation did not have significant

effect on delinquency. When caring and connecting was added to the model, results showed that intrinsic religious orientation has positive effect on caring and connecting ($B = .15, p < .001$) and caring and connecting has negative effect on the delinquency ($B = -.37, p < .001$). In order to determine the mediating role of caring and connecting, review of indirect results showed that intrinsic religious orientation indirectly decreased delinquency through caring and connecting (B Indirect = $-.06$, 95% CI = $-.20, -.01$). The mediation model resulted in additional 2% explained variance in the delinquency. Second component of moral sensitivity i.e., responding to diversity confirmed as a significant mediator for the relationship between intrinsic religious orientation and delinquency. Results showed that intrinsic religious orientation has positive effect on responding to diversity ($B = .18, p < .001$) which further has negative direct effect on the delinquency ($B = -.29, p < .001$). Review of indirect results showed that intrinsic religious orientation indirectly decreased delinquency through responding to diversity (B Indirect = $-.05$, 95% CI = $-.16, -.01$) and resulted in additional 1% explained variance in the delinquency.

The mediating role of interpreting situations was also assessed for the relationship between intrinsic religious orientation and delinquency and results confirmed the positive effect of intrinsic religious orientation on interpreting situations ($B = .26, p < .001$) and negative effect of interpreting situations on the delinquency ($B = -.32, p < .001$). Interpreting situations mediates the relationship between intrinsic religious orientation and delinquency (B Indirect = $-.08$, 95% CI = $-.25, -.02$). The mediation model resulted in additional 2% explained variance in the delinquency. An analysis was conducted to observe the mediating role of moral sensitivity for the relationship between intrinsic religious orientation and delinquency. Results showed that intrinsic religious orientation positively predicted moral sensitivity ($B = .59, p < .001$) and moral sensitivity negatively predicted delinquency ($B = -.15, p < .001$). Interpretation of indirect path showed that intrinsic religious orientation indirectly decreased delinquency by increasing moral sensitivity (B Indirect = $-.02$, 95% CI = $-.26, -.01$). The mediation model resulted in additional 3% explained variance in the delinquency.

Second part of the table 56 presents the mediating role of moral sensitivity and its components i.e., caring and connecting, responding to diversity, and interpreting situations for the effect of extrinsic religious orientation on the delinquency. Findings suggest that extrinsic religious orientation did not have significant direct effect on delinquency but extrinsic religious orientation has positive effect on caring and connecting ($B = .08, p < .01$) which in turn has negatively effect on delinquency ($B = -.39, p < .001$). Results confirmed the mediating role of caring and connecting for the relationship between extrinsic religious orientation and delinquency. Review of indirect results showed that extrinsic religious orientation indirectly decreased delinquency through caring and connecting (B Indirect = .03, 95% CI = -.09, -.01). The mediation model resulted in additional 3% explained variance in the delinquency. Second component of moral sensitivity i.e., responding to diversity also appeared as a significant mediator for the relationship between extrinsic religious orientation and delinquency. Results showed that extrinsic religious orientation has positive effect on responding to diversity ($B = .08, p < .01$) which further negatively predicted delinquency ($B = -.32, p < .01$). Mediation results showed that extrinsic religious orientation indirectly linked to the delinquency through responding to diversity (B Indirect = -.02, 95% CI = -.07, -.02). Additional 2% variance explained in the delinquency through this model.

The mediating role of third component of moral sensitivity i.e., interpreting situations was assessed as a significant mediator for the relationship between extrinsic religious orientation and delinquency. Results confirmed the positive effect of extrinsic religious orientation on interpreting situations ($B = .12, p < .01$) and in turn interpreting situations has negative direct effect on the delinquency ($B = -.32, p < .001$). The indirect results (B Indirect = .04, 95% CI = -.10, -.01) showed that extrinsic religious orientation is indirectly decrease delinquency through interpreting situations. The mediation model resulted in additional 3% explained variance in the delinquency. Finally comprehensive analysis was conducted to observe the mediating role moral sensitivity for the relationship between extrinsic religious orientation and delinquency. Results showed that extrinsic religious orientation positively predicted moral sensitivity ($B = .28, p < .001$) leading to positive effect of moral sensitivity on

the delinquency ($B = -.16, p < .001$). Indirect results showed that extrinsic religious orientation indirectly decreased delinquency by increasing moral sensitivity (B Indirect = $-.04$, 95% CI = $-.11, -.01$) and resulted in additional 3% explained variance in the delinquency through this model.

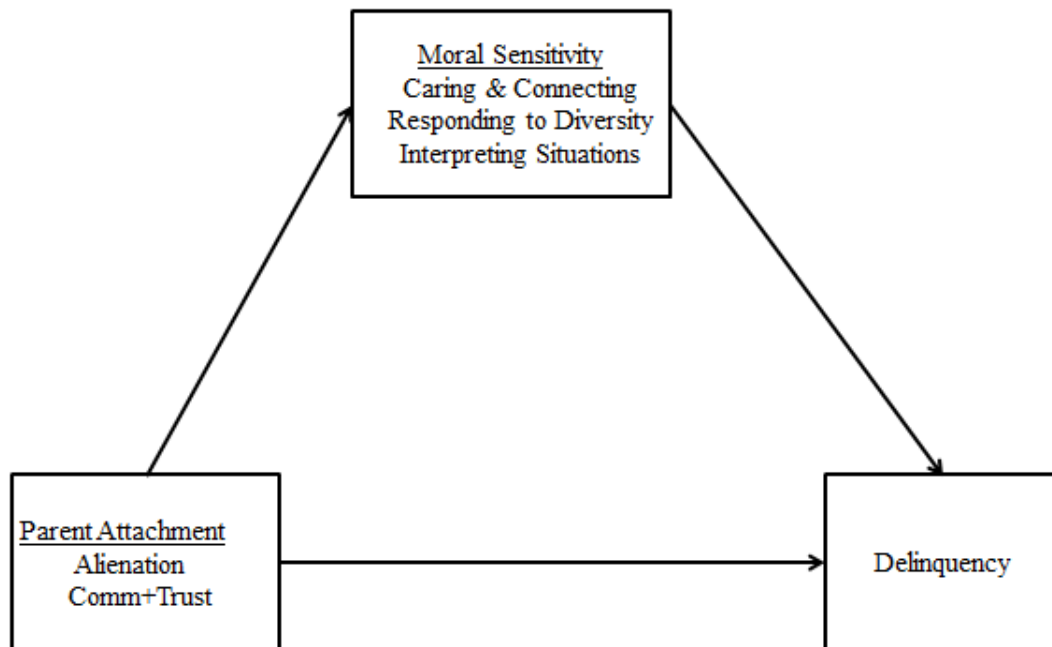


Figure 20. Figure showing mediating role of moral sensitivity

Figure 20 presents the mediating role of components of moral sensitivity including caring and connecting, responding to diversity, and interpreting situations for the relationship between parent attachment and delinquency.

Table 57

Mediation of Moral Sensitivity between Parent Attachment and Delinquency.

Mediators			Predictors								
			Peer Attachment								
			Alienation			Comm+Trust			Parent Attachment		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
CAC	Total	B	.36***	0.04	14.77***	-0.37***	0.05	21.67***	-0.27***	0.06	26.21***
	Direct	B	.32***	0.02		-0.33***	0.03		-0.24***	0.04	
	Indirect	B	0.04	0.02	13.87***	-0.04	0.02	15.45***	-0.03	0.02	18.98***
		95% CI	[.01, .13]		[-.13, -.01]		[-.09, -.01]				
RTD	Total	B	.36***	0.03	14.73***	-0.37***	0.04	21.78***	-0.27***	0.06	26.82***
	Direct	B	.35***	0.02		-0.35***	0.03		-0.24***	0.04	
	Indirect	B	0.01	0.01	12.43***	-0.02	0.01	14.12***	-0.03	0.02	18.11***
		95% CI	[-.01, .08]		[-.08, .00]		[-.09, -.01]				
IS	Total	B	.37***	0.04	15.31***	-0.38***	0.05	22.98***	-0.27***	0.05	26.23***
	Direct	B	.33***	0.02		-0.33***	0.03		-0.26***	0.05	
	Indirect	B	0.04	0.02	14.11***	0.05	0.02	15.78***	0.01	0	17.12***
		95% CI	[.01, .13]		[-.15, -.01]		[-.05, .00]				
MS	Total	B	.37***	0.05	15.71***	-0.38***	0.05	22.79**	-0.28***	0.06	27.42***
	Direct	B	.33***	0.02		-0.33***	0.03		-0.24***	0.04	
	Indirect	B	0.04	0.03	15.71***	-0.05	0.02	17.31***	-0.04	0.02	19.34***
		95% CI	[.01, .15]		[-.15, -.01]		[-.10, -.01]				

Note. ROI = Religious Orientation Intrinsic, ROE = Religious Orientation Extrinsic, CAC = Caring and Connecting, RTD = Responding to Diversity, IS = Interpreting Situations, MS= Moral Sensitivity.

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

Table 57 shows the results of mediating role of moral sensitivity and its components caring and connecting, responding to diversity, and interpreting situations for the effect of parent attachment and its components i.e., alienation, communication + trust on the delinquency. Findings suggest that alienation has significant positive effect on delinquency ($B = .36, p < .001$). When caring and connecting were added to the model, results showed that alienation has negative direct effect on caring and connecting ($B = -.10, p < .01$) and caring and connecting has negative direct effect on the delinquency ($B = -.34, p < .001$). In order to determine the mediating role of caring and connecting, review of indirect results showed that alienation indirectly increased delinquency through by decreasing caring and connecting (B Indirect = .04,

95% CI = .01, .13). The mediation model resulted in additional 2% explained variance in the delinquency. Responding to diversity did not emerge as a significant mediator for the relationship between alienation and delinquency. The relationship between alienation and delinquency was mediated by interpreting situations. Results showed that alienation has negative effect on interpreting situations ($B = -.16, p < .01$) and interpreting situations in turn has negative effect on the delinquency ($B = -.27, p < .001$). The results showed a significant mediating role of interpreting situations for the relationship between alienation and delinquency (B Indirect = .04, 95% CI = .01, .13). This mediation model resulted in additional 2% explained variance in the delinquency. Finally, results also confirmed the mediating role of moral sensitivity for the relationship between alienation and delinquency. Results showed that alienation negatively predicted moral sensitivity ($B = -.31, p < .001$) and moral sensitivity in turn negatively predicted delinquency ($B = -.13, p < .001$). Interpretation of indirect effect suggests that alienation indirectly increased delinquency decreasing moral sensitivity (B Indirect = .04, 95% CI = .01, .15). Additional 3% variance explained in the delinquency through this model.

Second part of the table 57 shows the mediating role of the components of moral sensitivity for the relationship between communication+trust and delinquency. Findings suggest that communication+trust has positive effect on caring and connecting ($B = .14, p < .001$) which further has negative direct effect on the delinquency ($B = -.30, p < .001$). Caring and connecting mediates the relationship between communication+trust and delinquency (B Indirect = -.04, 95% CI = -.13, -.01) and resulted in additional 2% explained variance in the delinquency. The second component of moral sensitivity i.e., responding to diversity did not mediate the relationship between communication+trust and delinquency. The mediation effect of the third component of moral sensitivity i.e., interpreting situations was assessed for the relationship between communication+trust and delinquency. Results showed that communication+trust positively predicted interpreting situations ($B = .20, p < .001$) and interpreting situations negatively predicted delinquency ($B = -.24, p < .01$). The results showed that communication+trust indirectly decreased delinquency through interpreting situations (B Indirect = -.05, 95% CI = -.15, -.01). The mediation model

resulted in additional 2% explained variance in the delinquency. Finally, a comprehensive analysis of the mediating role of the moral sensitivity was conducted for the relationship between communication+trust and delinquency. Results showed that communication+trust positively predicted moral sensitivity ($B = .44, p < .001$) leading to positive effect of moral sensitivity on the delinquency ($B = -.12, p < .001$). The indirect effect suggested that communication+trust indirectly decreased delinquency by increasing moral sensitivity ($B \text{ Indirect} = -.05, 95\% \text{ CI} = -.15, -.01$). This mediation model resulted in additional 2% explained variance in the delinquency.

Third part of the table 57 deals with the mediating role of the components of moral sensitivity for the relationship between parent attachment and delinquency. Findings suggest that parent attachment has positive effect on caring and connecting ($B = .09, p < .001$) which in turn negatively predicted delinquency ($B = -.30, p < .01$). Review of indirect results showed that parent attachment indirectly decreased delinquency through caring and connecting ($B \text{ Indirect} = -.03, 95\% \text{ CI} = -.09, -.02$). The mediation model resulted in additional 1% explained variance in the delinquency. The mediating role of second component of moral sensitivity i.e., responding to diversity is also explored for the relationship between parent attachment and delinquency. Results showed that parent attachment positively predicted responding to diversity ($B = .05, p < .01$) and responding to diversity negatively predicted delinquency ($B = -.28, p < .01$). Mediation results showed that parent attachment significantly mediated the relationship between parent attachment and delinquency ($B \text{ Indirect} = -.03, 95\% \text{ CI} = -.09, -.01$) and resulted in additional 2% explained variance in the delinquency.

Interpreting situations did not emerge as a significant mediator for the relationship between parent attachment and delinquency. Finally, a comprehensive analysis of the mediating role of the moral sensitivity was conducted for the relationship between parent attachment and delinquency. Results showed that parent attachment has positive effect on moral sensitivity ($B = .29, p < .001$) moral sensitivity further negatively predicted delinquency ($B = -.12, p < .001$). The indirect effect suggested ($B \text{ Indirect} = -.04, 95\% \text{ CI} = -.10, -.01$) that parent attachment

indirectly decreased delinquency by increasing moral sensitivity. This mediation model resulted in additional 2% explained variance in the delinquency.

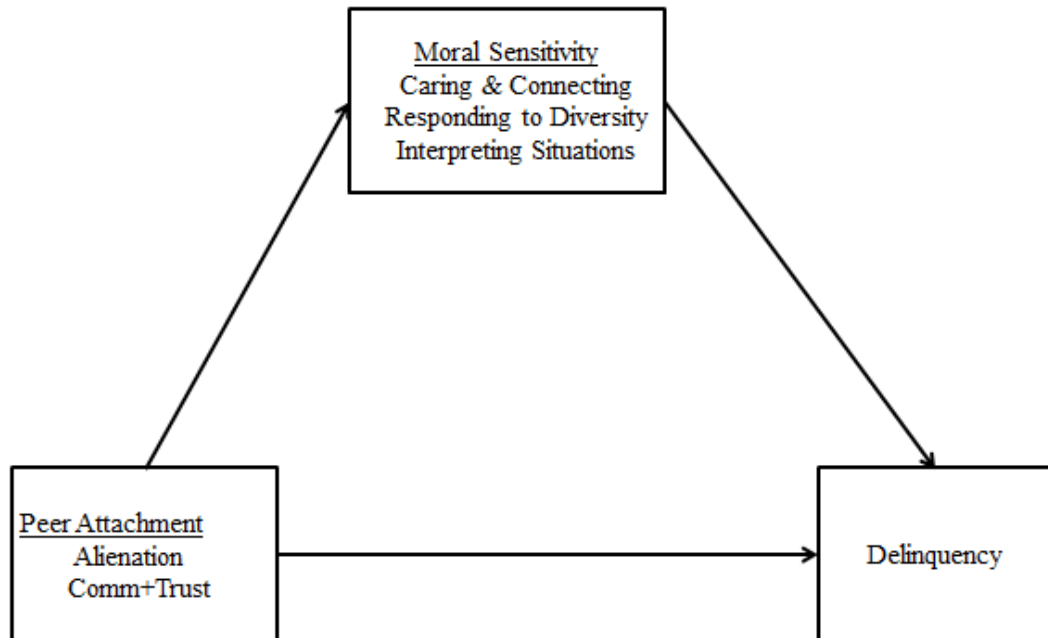


Figure 21. Figure showing mediating role of moral sensitivity

Figure 21 presents the mediating role of components of moral judgment including caring and connecting, responding to diversity, and interpreting situations moral sensitivity for the relationship between peer attachment and delinquency.

Table 58

Mediation of Moral Sensitivity between Peer Attachment and Delinquency.

Mediators		Predictors									
		Peer Attachment									
		Alienation			Comm+Trust			Peer Attachment			
		Effect	R ²	F	Effect	R ²	F	Effect	R ²	F	
CAC	Total	B	.5***	0.04	17.76***	-0.19***	0.06	09.67***	-0.20***	0.04	17.21***
	Direct	B	.45***	0.03		-0.14***	0.03		-0.16***	0.03	
	Indirect	B	0.09	0.01	13.87***	-0.05	0.03	41.45***	-0.04	0.01	12.98***
	95% CI		[.01, .25]			[-.12, -.01]			[-.11, -.01]		
RTD	Total	B	.54***	0.04	17.73***	-0.18***	0.05	7.78***	-0.18***	0.03	17.11***
	Direct	B	.53***	0.04		-0.15***	0.03		-0.17***	0.03	
	Indirect	B	0.01	0	12.79***	-0.03	0.02	30.12***	-0.01	0	10.23***
	95% CI		[-.01, .11]			[-.08, -.01]			[-.07, .00]		
IS	Total	B	.55***	0.05	18.31***	-0.18***	0.03	9.98***	-0.20***	0.04	17.23***
	Direct	B	.48***	0.03		-0.13***	0.02		-0.16***	0.03	
	Indirect	B	0.07	0.02	15.11***	0.05	0.01	10.78***	0.04	0.01	13.12***
	95% CI		[.01, .19]			[-.13, -.01]			[-.10, -.01]		
MS	Total	B	.55***	0.05	18.21***	-0.19***	0.03	9.38***	-0.20***	0.04	17.23***
	Direct	B	.47***	0.03		-0.13***	0.02		-.15***	0.03	
	Indirect	B	0.08	0.02	15.81***	-0.06	0.01	10.24***	-0.05	0.01	13.12***
	95% CI		[.01, .23]			[-.15, -.01]			[-.12, -.01]		

Note. CAC = Caring and Connecting, RTD = Responding to Diversity, IS = Interpreting Situations, MS= Moral Sensitivity.

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

Table 58 shows the results of mediating role of moral sensitivity and its components consisting of caring and connecting, responding to diversity, interpreting situations and moral sensitivity for the effect of peer attachment and its components i.e., alienation, communication + trust on the delinquency. Findings suggest that alienation has significant positive direct effect on delinquency ($B = .54$, $p < .001$). When caring and connecting was added to the model, results showed that alienation has negative direct effect on caring and connecting ($B = -.29$, $p < .01$) and caring and connecting has negative direct effect on the delinquency ($B = -.29$, $p < .001$). In order to determine the mediating role of caring and connecting, review of indirect results showed that alienation is indirectly increase delinquency through caring and connecting (B Indirect = .09, 95% CI = .01, .25). The mediation model resulted in

additional 1% explained variance in the delinquency. Responding to diversity did not appear to mediator for the relationship between alienation and delinquency. However, the results of the meditational path showed that alienation negatively predicted interpreting situations ($B = -.24, p < .01$) which in turn interpreting situations negatively predicted delinquency ($B = -.28, p < .001$). Interpreting situations mediates the relationship between alienation and delinquency (B Indirect = .07, 95% CI = .01, .19). The mediation model resulted in additional 2% explained variance in the delinquency.

The mediation effect of comprehensive score of moral sensitivity was also assessed for the relationship between alienation and delinquency. Results showed that alienation has negative effect on moral sensitivity ($B = -.62, p < .001$) which in turn negatively predicted delinquency ($B = -.12, p < .001$). Interpretation of indirect effect suggests that alienation indirectly decreased delinquency through moral sensitivity (B Indirect = .08, 95% CI = .01, .23). Additional 2% the variance in the life satisfaction explained through this meditational model. The second part of the table 64 shows the mediating role of the components of moral sensitivity for the relationship between communication+trust and delinquency. Findings suggest that communication+trust has positive effect on caring and connecting ($B = .14, p < .001$) and caring and connecting has negative effect on the delinquency ($B = -.32, p < .001$). In order to determine the mediating role of caring and connecting, review of indirect results showed that communication+trust indirectly decreased delinquency through caring and connecting (B Indirect = -.05, 95% CI = -.12, -.01). The mediation model resulted in additional 3% explained variance in the delinquency.

The results showed significant mediating role of responding to diversity in relationship between communication+trust and delinquency. Findings suggest that communication+trust positively predicted responding to diversity ($B = .12, p < .001$) which in turn negatively predicted delinquency ($B = -.25, p < .05$). Review of indirect results showed that communication+trust indirectly decreased delinquency through responding to diversity (B Indirect = -.03, 95% CI = -.08, -.01) and resulted in additional 2% explained variance in the delinquency. The mediating role of the third component of morality i.e., interpreting situations was also assessed for the

relationship between communication+trust and delinquency. Results showed that communication+trust has positive effect on interpreting situations ($B = .17, p < .001$) which further interpreting situations has negative effect on the delinquency ($B = -.28, p < .01$). Meditational results showed that communication+trust indirectly decreased delinquency through interpreting situations (B Indirect = $-.05, 95\% \text{ CI} = -.13, -.01$). Additional 1% variance in the life satisfaction explained through this meditational model. Finally, results also confirmed the mediating role of moral sensitivity for the relationship between communication+trust and delinquency. Results showed that communication+trust positively predicted moral sensitivity ($B = .43, p < .001$) and moral sensitivity has negative direct negative effect on the delinquency ($B = -.13, p < .001$). Interpretation of indirect effect suggests that communication+trust indirectly decreased delinquency by increasing moral sensitivity (B Indirect = $-.06, 95\% \text{ CI} = -.15, -.01$) and resulted in additional 1% explained variance in the delinquency.

The third part of the table 58 shows the mediating role of the components of moral sensitivity for the relationship between peer attachment and delinquency. The results of the meditational path showed that peer attachment positively predicted caring and connecting ($B = .13, p < .001$) leading to negative effect of caring and connecting on the delinquency ($B = -.28, p < .01$). Caring and connecting mediates the relationship between peer attachment and delinquency (B Indirect = $-.04, 95\% \text{ CI} = -.11, -.01$). The mediation model resulted in additional 1% explained variance in the delinquency. The second component of moral sensitivity i.e., responding to diversity did not mediate the relationship between peer attachment and delinquency.

The mediation effect of the third component of moral sensitivity i.e., interpreting situations was assessed for the relationship between peer attachment and delinquency. Results showed that peer attachment has positive effect on interpreting situations ($B = .14, p < .001$) which further negatively predicted delinquency ($B = -.26, p < .01$). The results showed that peer attachment indirectly decreased delinquency through interpreting situations (B Indirect = $-.04, 95\% \text{ CI} = -.10, -.01$). The mediation model resulted in additional 1% explained variance in the delinquency. Finally, a comprehensive analysis of the mediating role of the moral sensitivity was conducted for the relationship between peer attachment and delinquency. Results

showed that peer attachment has positive effect on moral sensitivity ($B = .37, p < .001$) and moral sensitivity has negative effect on the delinquency ($B = -.12, p < .001$). The indirect effect suggest that peer attachment indirectly decreased delinquency by increasing moral sensitivity (B Indirect = $-.05$, 95% CI = $-.12, -.01$). Additional 1% variance explained in the delinquency through this model.

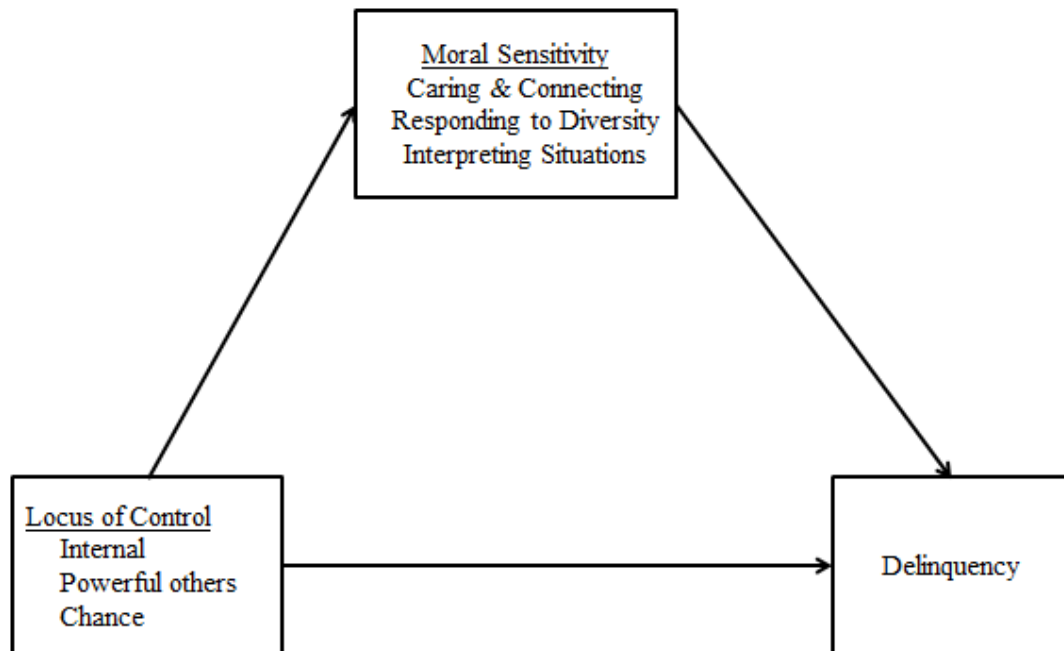


Figure 22. Figure showing mediating role of moral sensitivity

Figure 22 presents the mediating role of components of moral sensitivity consisting of caring and connecting, responding to diversity, and interpreting situations for the relationship between locus of control and delinquency.

Table 59

Mediation of Moral Sensitivity between Locus of Control and Delinquency

Mediators			Predictors								
			Locus of Control								
			Internal			PO			Chance		
			Effect	R^2	F	Effect	R^2	F	Effect	R^2	F
CAC	Total	B	-0.21***	0.03	14.32***	-0.03	0.02	0.401	-0.13**	0.04	6.42**
	Direct	B	-0.16***	0.02		0.00	0		-0.08	0.01	
	Indirect	B	-0.05	0.01	10.53***	-0.03	0.02	7.61***	-0.05	0.03	10.98***
		95% CI	[-.13, -.01]			[-.03, -.00]			[-.11, -.01]		
RTD	Total	B	-0.21***	0.03	14.63***	-0.03	0.02	0.401	-0.13**	0.03	6.34**
	Direct	B	-0.20***	0.03		0.00	0		-0.09	0.01	
	Indirect	B	-0.01	0	8.23***	-0.03	0.02	4.67**	-0.04	0.02	8.98***
		95% CI	[-.10, .00]			[-.08, -.01]			[-.10, -.01]		
IS	Total	B	-0.21***	0.04	14.12***	-0.03	0.02	0.32	-0.12**	0.04	6.67**
	Direct	B	-0.15***	0.02		0.00	0		-0.08	0.01	
	Indirect	B	-0.06	0.02	11.64***	-0.03	0.02	7.43***	-0.04	0.03	11.43***
		95% CI	[-.14, -.01]			[-.08, -.01]			[-.11, -.01]		
MS	Total	B	-0.21***	0.04	14.12***	-0.03	0.03	0.32	-0.13**	0.04	6.69**
	Direct	B	-0.14***	0.02		0.00	0		-0.07	0.01	
	Indirect	B	-0.07	0.02	11.64***	-0.03	0.03	8.43***	-0.06	0.03	12.93***
		95% CI	[-.17, -.01]			[-.09, -.01]			[-.14, -.02]		

Note. PO = Powerful Others, CAC=Caring and connecting, RTD =Responding to Diversity, IS = Interpreting Situations, MS= Moral Sensitivity.

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

Table 59 shows the results of mediating role of moral sensitivity and its components i.e., caring and connecting, responding to diversity, interpreting situations and moral sensitivity for the effect of locus of control on the delinquency. Findings suggest that alienation internal locus of control has significant negative direct effect on delinquency ($B = -.21, p < .001$). When caring and connecting were added to the model, results showed that internal locus of control has positive direct effect on caring and connecting ($B = -.19, p < .001$) and caring and connecting has negative direct effect on the delinquency ($B = -.28, p < .01$). In order to determine the mediating role of caring and connecting, review of indirect results showed that internal locus of control indirectly decreased delinquency through caring and connecting (B Indirect = $-.05, 95\% CI = -.13, -.01$). The mediation model resulted in additional 1% explained

variance in the delinquency. Responding to diversity did not mediate the relationship between internal locus of control and delinquency. The next component of moral sensitivity i.e., interpreting situations emerged as a significant mediator for the relationship between internal locus of control and delinquency and results confirmed the positive effect of internal locus of control on interpreting situations ($B = .24, p < .001$) and negative effect of interpreting situations on the delinquency ($B = -.25, p < .001$). Review of indirect results showed that internal locus of control is indirectly decreased delinquency through interpreting situations (B Indirect = $-.06$, 95% CI = $-.14, -.01$) and resulted in additional 2% explained variance in the delinquency. Final analysis was conducted to examine the mediating role of comprehensive scores of moral sensitivity for the relationship between internal locus of control and delinquency. Results showed that internal locus of control positively predicted moral sensitivity ($B = .58, p < .001$) which in turn negative effected delinquency ($B = -.11, p < .001$). Indirect results confirmed the mediating role of moral sensitivity for the relationship between internal LOC and delinquency (B Indirect = $-.07$, 95% CI = $-.17, -.01$). This mediation model resulted in additional 2% explained variance in the delinquency.

The second part of the table 59 shows the mediating role of the components of moral sensitivity for the effect of powerful others locus of control on delinquency. Findings suggest that powerful others locus of control has positive effect on caring and connecting ($B = .07, p < .001$) and caring and connecting has negative effect on the delinquency ($B = -.38, p < .001$). Review of indirect results showed that powerful others locus of control indirectly decreased delinquency by increasing caring and connecting (B Indirect = $-.03$, 95% CI = $-.03, -.00$). The mediation model resulted in additional 2% explained variance in the delinquency. The relationship between powerful others locus of control and delinquency is also mediated by responding to diversity. Findings suggest that powerful others locus of control positively predicted responding to diversity ($B = .05, p < .01$) and responding to diversity negatively predicted delinquency ($B = -.32, p < .001$). The results showed a significant mediating role of responding to diversity in relationship between powerful others locus of control and delinquency (B Indirect = $-.03$, 95% CI = $-.08, -.01$). The mediation model

resulted in additional 2% explained variance in the delinquency. The mediating role of the third component of morality i.e., interpreting situations was also assessed for the relationship powerful others locus of control and delinquency. Results showed that powerful others locus of control has positive effect on interpreting situations ($B = .09$, $p < .001$) which further negatively predicted delinquency ($B = -.31$, $p < .001$). Meditational results showed that powerful others locus of control indirectly decreased delinquency through interpreting situations (B Indirect = $-.03$, 95% CI = $-.08$, $-.01$). Additional 2% variance in the life satisfaction explained through this meditational model. Finally, results also confirmed the mediating role of moral sensitivity for the relationship between powerful others locus of control and delinquency. Results showed that powerful others locus of control has positive effect on moral sensitivity ($B = .21$, $p < .001$) which in turn has negative effect on the delinquency ($B = -.15$, $p < .001$). Interpretation of indirect effect suggests that indirect results showed that powerful others locus of control indirectly decreased delinquency by increasing moral sensitivity (B Indirect = $-.03$, 95% CI = $-.09$, $-.01$). This mediation model resulted in additional 3% explained variance in the delinquency.

The third part of the table 59 shows the mediating role of the components of moral sensitivity for the effect of chance locus of control on the delinquency. The results of the meditational path showed chance locus of control has positive effect on caring and connecting ($B = .12$, $p < .001$) and caring and connecting has negative effect on the delinquency ($B = -.38$, $p < .001$). Caring and connecting mediates the relationship between chance locus of control and delinquency (B Indirect = $-.05$, 95% CI = $-.11$, $-.01$). The mediation model resulted in additional 3% explained variance in the delinquency. The second component of moral sensitivity, i.e., responding to diversity also emerged as a significant mediator for the relationship between chance locus of control and delinquency. Findings suggest that chance locus of control positively predicted responding to diversity ($B = .12$, $p < .001$) and responding to diversity negatively predicted delinquency ($B = -.34$, $p < .001$). Interpretation of indirect results showed that chance locus of control is indirectly decrease delinquency through responding to diversity (B Indirect = $-.05$, 95% CI = $-.11$, $-.01$) and resulted in additional 3% explained variance in the delinquency. The mediation effect of the third

component of moral sensitivity i.e., interpreting situations was assessed for the relationship between chance locus of control and delinquency. Results showed that chance locus of control has positive effect on interpreting situations ($B = .14, p < .001$) which in turn positively predicted the delinquency ($B = -.32, p < .01$). The results showed that chance locus of control indirectly decreased delinquency through interpreting situations (B Indirect = $-.04, 95\% \text{ CI} = -.11, -.01$). The mediation model resulted in additional 3% explained variance in the delinquency. Finally, a comprehensive analysis of the mediating role of the moral sensitivity was conducted for the relationship between chance locus of control and delinquency. Results showed that chance locus of control positively predicted moral sensitivity ($B = .37, p < .001$) leading to positive affect of moral sensitivity on the delinquency ($B = -.15, p < .001$). The results of indirect effect showed that chance locus of control is indirectly decreased delinquency by increasing moral sensitivity (B Indirect = $-.05, 95\% \text{ CI} = -.12, -.01$). This mediation model resulted in additional 3% explained variance in the delinquency.

Mediation by Moral Judgment

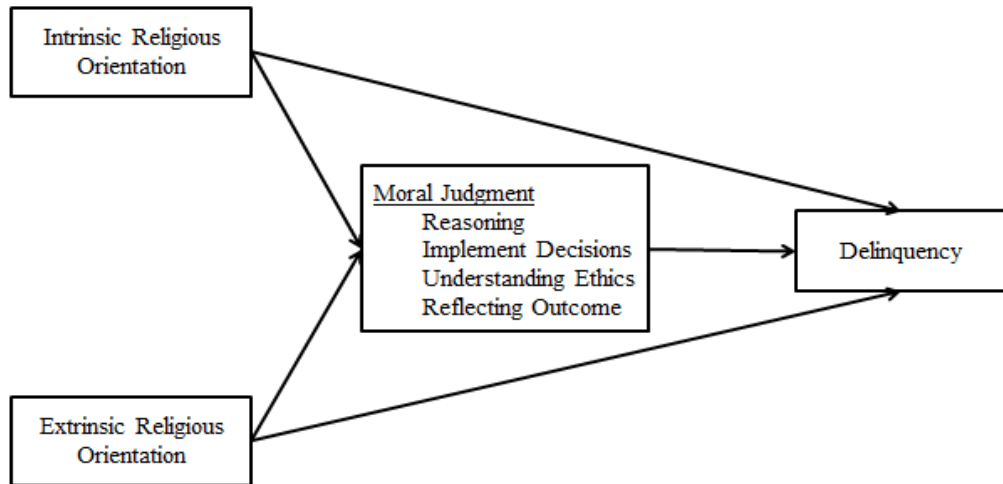


Figure 23. Figure showing mediating role of moral judgment

Figure 23 presents the mediating role of components of moral judgment consisting of reasoning, implementation decisions, understanding ethics, and reflecting outcome for the relationship between religious orientation and delinquency.

Table 60

Moral Judgment as a Mediator between Religious Orientation and Delinquency

Mediators			Predictors					
			Religious Orientation					
			ROI			ROE		
			Effect	R^2	F	Effect	R^2	F
Reasoning	Total	B	-0.14	0.02	1.34	0.09	0.02	1.4
	Direct	B	-0.07	0		0.14	0	
	Indirect	B	-0.07	0.02	6.34***	-0.05	0.02	7.45***
		95% CI	[-.18, -.01]			[-.11, -.02]		
Understanding Ethics	Total	B	-0.12	0.02	0.87	0.09	0.02	1.34
	Direct	B	-.06	0		0.13	0	
	Indirect	B	-0.06	0.02	5.54***	-0.04	0.02	6.43***
		95% CI	[-.15, -.01]			[-.08, -.01]		
Implement Decisions	Total	B	-0.12	0	0.91	0.09	0	1.76
	Direct	B	-0.12	0		0.10	0	
	Indirect	B	0	0	0.51	-0.01	0	1.23
		95% CI	[-.11, .00]			[-.01, .00]		
Reflecting Outcome	Total	B	-0.12	0.02	1.34	0.09	0.02	1.54
	Direct	B	-0.05	0		0.14	0	
	Indirect	B	0.07	0.02	4.76**	-0.06	0.02	6.89***
		95% CI	[-.19, -.01]			[-.12, -.02]		
Moral Judgment	Total	B	-0.13	0.02	1.22	0.09	0.02	1.01
	Direct	B	-0.06	0		-0.15	0	
	Indirect	B	-0.07	0.02	5.54**	-0.07	0.02	6.98***
		95% CI	[-.19, -.01]			[-.04, -.02]		

Note. ROI= religious orientation Intrinsic. ROE= religious orientation extrinsic.

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

Table 60 shows the results of mediating role of moral judgment and its components i.e., reasoning, implement decisions, understanding ethics, and reflecting outcome for the effect of intrinsic and extrinsic religious orientation on the delinquency. Findings suggest that intrinsic religious orientation did not have significant direct effect on delinquency. When reasoning was added to the model, results showed that intrinsic religious orientation has positive direct effect on reasoning ($B = .24, p < .05$) and reasoning has negative direct effect on the delinquency ($B = -.27, p < .001$). In order to determine the mediating role of reasoning, review of indirect results showed that intrinsic religious orientation

indirectly decreased delinquency through reasoning (B Indirect = $-.07$, 95% CI = $-.18$, $-.01$). The mediation model resulted in additional 2% explained variance in the delinquency. The relationship between intrinsic religious orientation and delinquency was also mediated by understanding ethics. Results showed that intrinsic religious orientation has positive effect on understanding ethics ($B = .23$, $p < .001$) and understanding ethics has negative effect on the delinquency ($B = -.24$, $p < .001$). The results showed a significant mediating role of understanding ethics for the relationship between intrinsic religious orientation and delinquency (B Indirect = $-.06$, 95% CI = $-.15$, $-.01$). The mediation model resulted in additional 2% explained variance in the delinquency. Implement decisions did not emerge as a significant mediator for the relationship between intrinsic religious orientation and delinquency.

The mediating role of the fourth component of moral judgment i.e., interpreting situations was also assessed for the relationship between intrinsic religious orientation and delinquency. Results showed that intrinsic religious orientation has positive effect on reflecting outcome ($B = .31$, $p < .001$) which further has negative effect on the delinquency ($B = -.23$, $p < .001$). Meditational results showed that intrinsic religious orientation indirectly decrease delinquency through reflecting outcome (B Indirect = $-.07$, 95% CI = $-.19$, $-.01$) and resulted in additional 2% explained variance in the delinquency. Finally, results also confirmed the mediating role of moral judgment for the relationship between intrinsic religious orientation and delinquency. Results showed that intrinsic religious orientation positively predicted moral judgment ($B = .98$, $p < .001$) and moral judgment negatively predicted delinquency ($B = .07$, $p < .001$). Interpretation of indirect effect suggests that intrinsic religious orientation indirectly decreased delinquency through moral judgment (B Indirect = $-.07$, 95% CI = $-.19$, $-.01$). Additional 2% variance in the life satisfaction explained through this meditational model.

Second part of the table 60 presents the mediating role of components of moral judgment including reasoning, implement decisions, understanding ethics, and reflecting outcome for the relationship between extrinsic religious orientation and delinquency. Findings show that extrinsic religious orientation did not have significant direct effect on delinquency. The results of the meditational path showed

that extrinsic religious orientation has positive effect on reasoning ($B = .17, p < .001$) and reasoning has negative effect on the delinquency ($B = -.30, p < .001$). Reasoning mediates the relationship between extrinsic religious orientation and delinquency (B Indirect = $-.05$, 95% CI = $-.11, -.02$). The mediation model resulted in additional 2% explained variance in the delinquency. The second component of moral judgment i.e., understanding ethics also appeared as a significant mediator for the relationship between extrinsic religious orientation and delinquency. Results showed that extrinsic religious orientation positively predicted understanding ethics ($B = .14, p < .001$) which in turn negatively predicted delinquency ($B = -.26, p < .001$). Review of indirect results showed that extrinsic religious orientation indirectly decreased delinquency through understanding ethics (B Indirect = $-.04$, 95% CI = $-.08, -.01$). The mediation model resulted in additional 2% explained variance in the delinquency. Implement decisions did not emerge as a significant mediator for the relationship between extrinsic religious orientation and delinquency.

The mediation effect of the fourth component of moral judgment i.e., interpreting situations was assessed for the relationship between extrinsic religious orientation and delinquency. Results showed that extrinsic religious orientation has positive effect on reflecting outcome ($B = .21, p < .001$) and reflecting outcome has negative effect on the delinquency ($B = -.26, p < .001$). Results showed that extrinsic religious orientation indirectly decreased delinquency through reflecting outcome (B Indirect = $-.06$, 95% CI = $-.12, -.02$). The mediation model resulted in additional 2% explained variance in the delinquency. Finally, a comprehensive analysis of the mediating role of the moral judgment was conducted for the relationship between extrinsic religious orientation and delinquency. Results showed that extrinsic religious orientation positively predicted moral judgment ($B = .74, p < .001$) leading to the negative effect of moral judgment on the delinquency ($B = -.09, p < .001$). The indirect effect (B Indirect = $-.07$, 95% CI = $-.14, -.02$) suggested that extrinsic religious orientation indirectly decreased delinquency by increasing moral judgment. Additional 2% variance explained in the delinquency through this model.

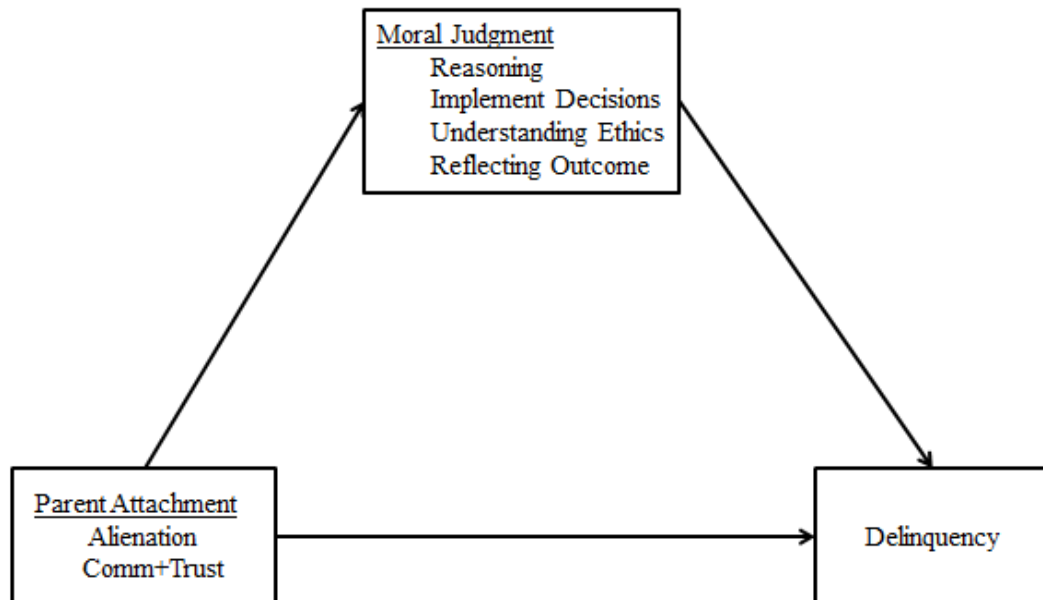


Figure 24. Figure showing mediating role of moral judgment

Figure 24 presents the mediating role of moral judgment and its components constituting reasoning, implementation decisions, understanding ethics, and reflecting outcome for the relationship between parent attachment and delinquency.

Table 61

Moral Judgment as a Mediator between Parent Attachment and Delinquency

Mediators			Predictors								
			Alienation			Comm +Trust			Total		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Reasoning	Total	B	.38***	0.04	15.34***	-0.39***	0.04	22.34***	-0.28***	0.05	28.42***
	Direct	B	.35***	0.03		-0.35***	0.03		-0.26***	0.05	
	Indirect	B	0.03	0.01	11.35***	-0.04	0.01	13.46***	-0.02	0	16.87***
		95% CI	[.01, .09]			[-.10, .00]			[-.10, .00]		
Implement decisions	Total	B	.40***	0.04	16.35***	-0.41***	0.05	24.43***	-0.30***	0.06	30.32***
	Direct	B	.36***	0.03		-0.37***	0.04		-0.27***	0.05	
	Indirect	B	0.04	0.01	12.99***	-0.04	0.01	16.78***	-0.03	0.01	18.78***
		95% CI	[.01, .11]			[-.10, -.01]			[-.07, -.01]		
Understanding ethics	Total	B	.38***	0.02	15.46***	-0.38***	0.03	21.89***	-0.28***	0.04	27.43***
	Direct	B	.38***	0.02		-0.38***	0.03		-0.28***	0.04	
	Indirect	B	0	0	7.56***	0	0	10.53***	0	0	13.96***
		95% CI	[.00, -.04]			[-.01, .00]			[-.01, .00]		
Reflecting outcome	Total	B	.39***	0.04	15.35***	-0.38***	0.04	21.34***	-0.28***	0.04	28.23***
	Direct	B	.35***	0.03		-0.38***	0.04		-0.28***	0.04	
	Indirect	B	0.04	0.01	11.23***	0	0	13.98***	0	0	16.89***
		95% CI	[.01, .10]			[-.01, .00]			[-.01, .00]		
Moral judgment	Total	B	.40***	0.04	16.34***	-0.42***	0.05	24.64***	-0.30***	0.06	30.12***
	Direct	B	.39***	0.04		-0.38***	0.04		-0.28***	0.05	
	Indirect	B	0.01	0	12.69***	0.04	0.01	15.65***	0.02	0.01	18.42***
		95% CI	[-.00, .09]			[-.04, -.01]			[-.07, -.01]		

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

Table 61 presents the findings related to of the mediating role of moral judgment and its components i.e., reasoning, implement decisions, understanding ethics, and reflecting outcome for the effect of parent attachment and its components i.e., alienation and communication+trust on the delinquency. Findings suggest alienation has significant positive effect on delinquency ($B = .39$, $p < .001$). When reasoning was added to the model, results showed that alienation has negative direct effect on reasoning ($B = -.16$, $p < .001$) and reasoning has negative direct effect on the delinquency ($B = -.21$, $p < .001$). In order to determine the mediating role of reasoning, review of indirect results showed that alienation indirectly decreased delinquency through reasoning (B Indirect = .03, 95% CI = .01, .09). The mediation model resulted in additional 1% explained variance in the delinquency. The

relationship between alienation and delinquency was also mediated by understanding ethics. Results confirmed the negative effect of alienation on understanding ethics ($B = -.18, p < .001$) and negative direct effect of understanding ethics on the delinquency ($B = -.22, p < .001$). Review of indirect results showed that alienation indirectly decreased delinquency by decreasing understanding ethics (B Indirect = .04, 95% CI = .01, .11) and resulted in additional 2% explained variance in the delinquency. Implement decisions did not mediate the relationship between alienation and delinquency. The mediating role of fourth component of moral judgment i.e., reflecting outcome was also examined for the relationship between alienation and delinquency and results showed that alienation negatively predicted reflecting outcome ($B = -.18, p < .001$) and reflecting outcome negatively predicted delinquency ($B = -.20, p < .001$). The indirect results showed that alienation indirectly decreased delinquency through reflecting outcome (B Indirect = .04, 95% CI = .01, .10). The mediation model resulted in additional 1% explained variance in the delinquency. Finally, the comprehensive scores of moral judgment did not mediate the relationship between alienation and delinquency.

Findings of the second part of the table 61 shows that communication+trust has significant negative effect on delinquency ($B = -.39, p < .001$). When reasoning was added to the model, results showed that communication+trust did not have indirect effect on delinquency through reasoning. Understanding ethics emerged as a significant mediator for the relationship between communication+trust and delinquency. The results of the meditational path showed that communication+trust positively predicted understanding ethics ($B = .19, p < .001$) which in turn negatively predicted delinquency ($B = -.20, p < .01$). Understanding ethics mediates the relationship between communication+trust and delinquency (B Indirect = -.04, 95% CI = -.10, -.01). The mediation model resulted in additional 1% explained variance in the delinquency. Implement decisions and reflecting outcome did not mediate the relationship between communication+trust and delinquency. Finally, the mediating role of comprehensive score of moral judgment was explored for the relationship between communication+trust and delinquency. Results showed that communication+trust has positive effect on moral judgment ($B = .75, p < .001$) and

moral judgment has negative effect on the delinquency ($B = -.05, p < .05$). Interpretation of indirect results showed that communication+trust indirectly decreased delinquency by increasing moral judgment (B Indirect = $-.04, 95\% CI = -.04, -.01$) and resulted in additional 1% explained variance in the delinquency.

Next part of the table 61 shows the mediating results of moral judgment and its components for the relationship between parent attachment and delinquency. Findings show that parent attachment has significant negative direct effect on delinquency ($B = -.20, p < .001$). First component of moral judgment i.e., reasoning did not mediate the relationship between parent attachment and delinquency. However, second component of moral judgment i.e., understanding ethics emerged as a significant mediator for the relationship between parent attachment and delinquency. Results showed that parent attachment has positive effect on understanding ethics ($B = .14, p < .001$) which further negatively predicted delinquency ($B = -.19, p < .01$). The results showed that parent attachment indirectly decreased delinquency through understanding ethics (B Indirect = $-.03, 95\% CI = -.07, -.01$). Additional 1% variance explained in the delinquency through this model. Implement decisions and reflecting outcome did not emerge as a significant mediator for the relationship between parent attachment and delinquency.

Finally, a comprehensive analysis of the mediating role of the moral judgment was conducted for the relationship between parent attachment and delinquency. Results showed that parent attachment positively predicted moral judgment ($B = .46, p < .001$) leading to negative effect of moral judgment on the delinquency ($B = -.05, p < .05$). The indirect effect (B Indirect = $-.02, 95\% CI = -.07, -.01$) suggested that parent attachment indirectly decreased delinquency by increasing moral judgment. This mediation model resulted in additional 1% explained variance in the delinquency.

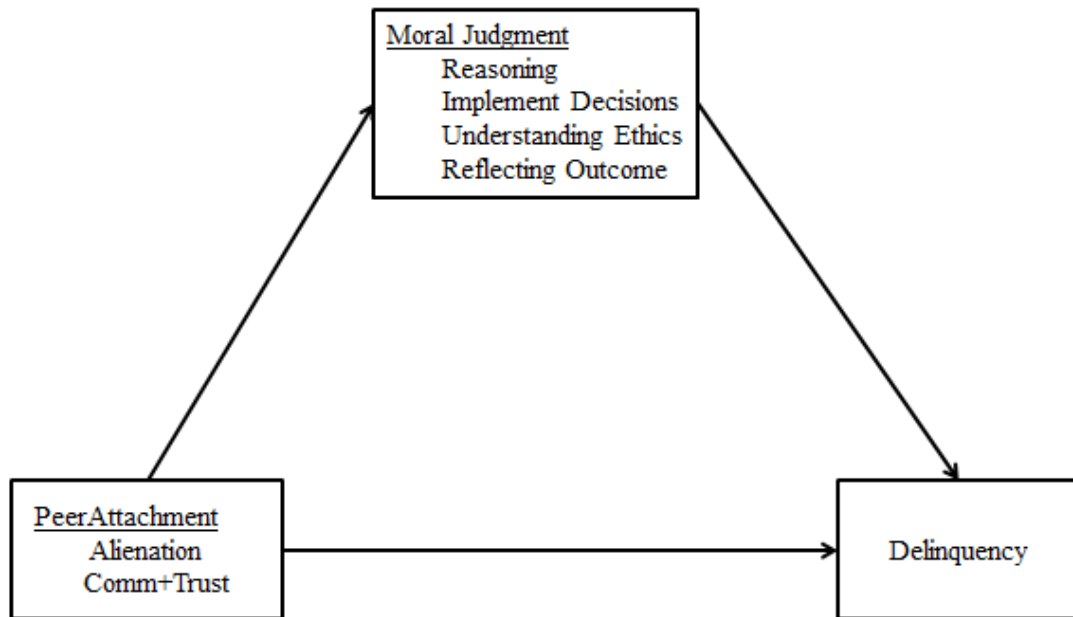


Figure 25. Figure showing mediating role of moral judgment

Figure 25 presents the mediating role of components of reasoning, implement decisions, understanding ethics, and reflecting outcome for the relationship between peer attachment and delinquency.

Table 62

Moral Judgment as a Mediator between Peer Attachment and Delinquency

Mediators			Predictors								
			Alienation			Comm +Trust			Peer Attachment		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Reasoning	Total	B	.55***	0.04	18.34***	-0.18***	0.04	9.34***	-0.20***	0.04	17.42***
	Direct	B	.50***	0.03		-0.14*	0.04		-0.17***	0.03	
	Indirect	B	0.05	0.01	13.35***	-0.04	0	8.46***	-0.03	0.01	11.87***
		95% CI	[.01, .12]			[-.09, -.01]			[-.07, -.01]		
Understanding ethics	Total	B	.56***	0.04	16.35***	-0.19***	0.03	9.43***	-0.20***	0.04	17.42***
	Direct	B	.50***	0.03		-0.15**	0.02		-0.17***	0.03	
	Indirect	B	0.06	0.01	14.45***	-0.04	0.01	8.78***	-0.03	0.01	11.87***
		95% CI	[.01, .16]			[-.09, -.01]			[-.07, -.01]		
Implement decisions	Total	B	.54***	0.03	18.46***	-0.18***	0.03	8.89***	-0.19***	0.04	16.43***
	Direct	B	.54***	0.03		-0.18***	0.03		-0.19***	0.04	
	Indirect	B	0	0	9.56***	0	0	4.53***	0	0	8.96***
		95% CI	[.00, -.04]			[-.02, .02]			[-.01, .00]		
Reflecting outcome	Total	B	.55***	0.04	15.35***	-0.18***	0.04	9.34***	-0.19***	0.03	16.23***
	Direct	B	.50***	0.03		-0.18***	0.04		-0.18***	0.03	
	Indirect	B	0.05	0.01	11.23***	-0.00	0	7.98***	-0.01	0	10.89***
		95% CI	[.01, .13]			[-.09, .01]			[-.07, .00]		
Moral judgment	Total	B	.57***	0.04	19.34***	-0.19***	0.05	9.98***	-0.21***	0.04	18.12***
	Direct	B	.56***	0.04		-0.15*	0.04		-0.18***	0.03	
	Indirect	B	0.01	0	13.69***	0.04	0.01	7.34***	0.03	0.01	11.42***
		95% CI	[-.00, .12]			[-.10, -.01]			[-.07, -.01]		

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

Table 62 shows the results of mediating role of moral judgment and its components including reasoning, implement decisions, understanding ethics, and reflecting outcome for the effect of peer attachment and its components i.e., alienation and communication+trust on the delinquency. Findings suggest alienation has significant positive effect on delinquency ($B = .55$, $p < .001$). When reasoning was added to the model, results showed that alienation has negative direct effect on reasoning ($B = -.20$, $p < .001$) and reasoning has negative direct effect on the delinquency ($B = -.24$, $p < .001$). In order to determine the mediating role of reasoning, review of indirect results showed that alienation indirectly increase delinquency through reasoning (B Indirect = .05, 95% CI = .01, .12). The mediation model resulted in additional 1% explained variance in the delinquency. The

relationship between alienation and delinquency is also mediated by understanding ethics. Results showed that alienation has negative effect on understanding ethics ($B = -.33, p < .001$) and understanding ethics has negative direct effect on the delinquency ($B = -.20, p < .01$). The results showed a significant mediating role of understanding ethics for the relationship between alienation and delinquency (B Indirect = .06, 95% CI = .01, .16). The mediation model resulted in additional 1% explained variance in the delinquency. Implement decisions did not mediate the relationship between alienation and delinquency. The mediating role of the fourth component of moral judgment i.e., reflecting outcome was also assessed for the relationship between alienation and delinquency. Results showed that alienation negatively predicted reflecting outcome ($B = -.25, p < .001$) and reflecting outcome negatively predicted delinquency ($B = -.19, p < .01$). Meditational results showed that alienation indirectly decreased delinquency by decreasing reflecting outcome (B Indirect = .05, 95% CI = .01, .13) and the resulting in additional 1% explained variance in the delinquency. The mediating role of comprehensive score of moral judgment did not mediate the relationship between alienation and delinquency.

Second part of the table 62 shows that communication+trust has significant negative direct effect on delinquency ($B = -.18, p < .001$). The results of the meditational path showed that communication+trust has positive effect on reasoning ($B = .19, p < .001$) and reasoning has negative effect on the delinquency ($B = -.23, p < .01$). Reasoning mediates the relationship between communication+trust and delinquency (B Indirect = -.04, 95% CI = -.09, -.01). The mediation model resulted in additional 1% explained variance in the delinquency. The second component of moral judgment i.e., understanding ethics was also appeared as a significant mediator for the relationship between communication+trust and delinquency. Results showed that communication+trust positively understanding ethics ($B = .17, p < .001$) which in turn negatively predicted delinquency ($B = -.21, p < .01$). Review of indirect results showed that communication+trust indirectly decreased delinquency through understanding ethics (B Indirect = -.04, 95% CI = -.09, -.01). Additional 1% variance explained in the delinquency through this model. Implement decisions and reflecting outcome did not confirm as a significant mediator for the relationship between

communication+trust and delinquency. Finally, a comprehensive analysis of the mediating role of the moral judgment was conducted for the relationship between communication+trust and delinquency. Results showed that communication+trust has positive effect on moral judgment ($B = .68, p < .001$) and moral judgment has negative effect on the delinquency ($B = -.06, p < .05$). Interpretation of indirect effects showed that communication+trust indirectly decreased delinquency by increasing moral judgment ($B \text{ Indirect} = -.04, 95\% \text{ CI} = -.10, -.01$). This mediation model resulted in additional 1% explained variance in the delinquency.

The next part of the table 62 presents the results of mediating role of moral judgment and its components for the effect of peer attachment on delinquency. Findings show that peer attachment has significant negative direct effect on delinquency ($B = -.20, p < .001$). Results confirmed the direct effect of peer attachment on reasoning ($B = .15, p < .001$) and reasoning direct effect on the delinquency ($B -.20, p < .01$). Peer attachment indirectly decreased delinquency through reasoning ($B \text{ Indirect} = -.03, 95\% \text{ CI} = -.07, -.01$). The mediation model resulted in additional 1% explained variance in the delinquency. The mediating role of second component of moral judgment i.e., understanding ethics was also assessed for the relationship between peer attachment and delinquency. Results showed that peer attachment has positive effect on understanding ethics ($B = .16, p < .001$) which in turn negatively affected delinquency ($B = -.19, p < .05$). Interpretation of indirect effects showed that peer attachment indirectly decreased delinquency through understanding ethics ($B \text{ Indirect} = -.03, 95\% \text{ CI} = -.07, -.01$) and resulted in additional 1% explained variance in the delinquency.

Implement decisions and reflecting outcome did not mediate the relationship between parent attachment and delinquency. Finally, the comprehensive score of moral judgment was also examined to observe its mediating effect for the relationship between peer attachment and delinquency. Results showed that peer attachment has positive effect on moral judgment ($B = .53, p < .001$) moral judgment further negatively predicted delinquency ($B = -.05, p < .05$). Results confirmed the mediating role of moral judgment for the relationship between peer attachment and delinquency

(B Indirect = $-.03$, 95% CI = $-.07, -.01$). Additional 1% variance explained in the delinquency through this model.

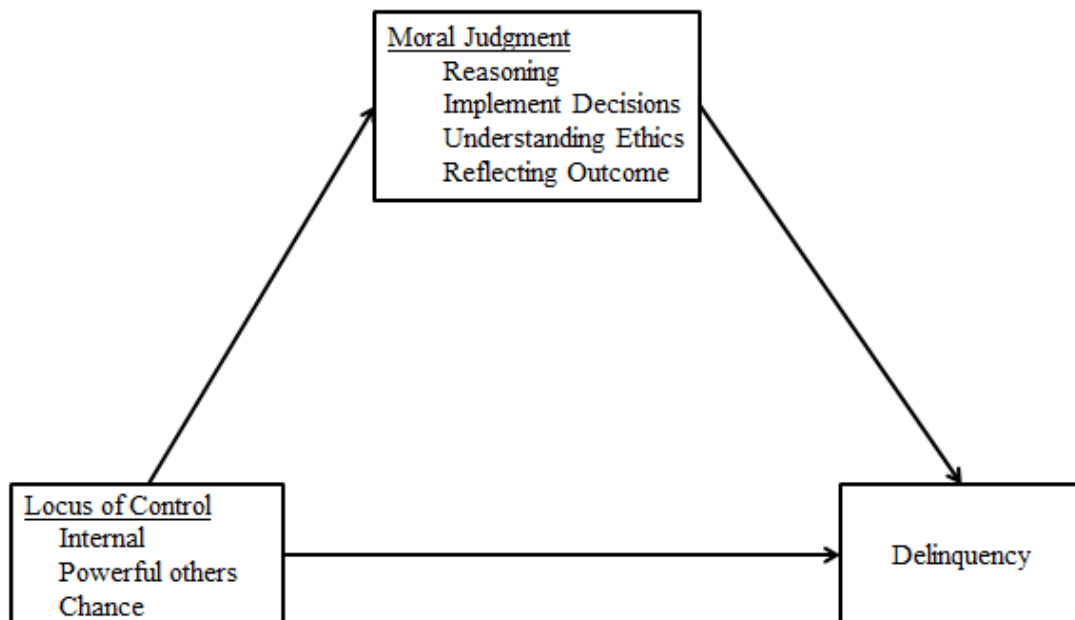


Figure 26. Figure showing mediating role of moral judgment

Figure 26 presents the mediating role of components of moral judgment i.e., reasoning, implementation decisions, understanding ethics, and reflecting outcome for the relationship between locus of control and delinquency.

Table 63

Moral Judgment as a Mediator between Locus of Control and Locus of Control

Mediators			Predictors								
			Locus of Control								
			Internal			PO			Chance		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Reasoning	Total	B	-0.21***	0.03	14.76***	-0.02	0.02	0.75	-0.13***	0.03	6.45**
	Direct	B	-0.16**	0.02		0	0		-0.09**	0.01	
	Indirect	B	-0.05	0.01	9.64***	-0.02	0.02	4.56**	-0.04	0.02	8.87***
		95% CI	[-.10, -.01]			[-.05, -.02]			[-.08, -.02]		
Understanding ethics	Total	B	-0.20***	0.03	13.96***	-0.02	0.02	0.16	-0.13***	0.03	6.34**
	Direct	B	-0.16**	0.02		0	0		-0.10**	0.01	
	Indirect	B	-0.04	0.01	9.60***	-0.02	0.02	5.06***	-0.03	0.02	8.82***
		95% CI	[-.09, -.01]			[-.05, -.01]			[-.07, -.01]		
Implement decisions	Total	B	-0.21***	0.02	13.35***	-0.02	0	0.17	-0.13***	0.03	6.25**
	Direct	B	-0.21***	0.02		0.01	0		-0.12**	0.01	
	Indirect	B	0	0	6.65***	-0.01	0	0.13	-0.01	0.02	3.47*
		95% CI	[-.02, .02]			[-.03, .02]			[-.03, .02]		
Reflecting outcome	Total	B	-0.21***	0.03	13.43***	-0.02	0.02	0.11	-0.13***	0.03	6.23**
	Direct	B	-0.20***	0.03		0.01	0		-0.09**	0.01	
	Indirect	B	0.01	0	6.32***	-0.03	0.02	5.35***	-0.04	0.02	9.87***
		95% CI	[-.02, .02]			[-.06, -.01]			[-.08, -.01]		
Moral judgment	Total	B	-0.22***	0.03	14.06***	-0.02	0.02	0.13	-0.13***	0.03	6.67**
	Direct	B	-0.17**	0.02		0.01	0		-0.08**	0.01	
	Indirect	B	-0.05	0.01	9.36***	-0.03	0.02	5.35***	-0.05	0.02	8.50***
		95% CI	[-.11, -.01]			[-.07, -.01]			[-.09, -.01]		

Note. PO = Powerful Others

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

Table 63 shows the results of mediating role of moral judgment and its components including reasoning, implement decisions, understanding ethics, and reflecting outcome for the effect of locus of control on the delinquency. Findings suggest internal locus of control has significant negative effect on delinquency ($B = -.21, p < .001$). When reasoning was added to the model, results showed that internal locus of control has positive direct effect on reasoning ($B = .25, p < .001$) and reasoning has negative direct effect on the delinquency ($B = -.20, p < .05$). In order to determine the mediating role of reasoning, review of indirect results showed that internal locus of control indirectly decreased delinquency through reasoning (B

Indirect = $-.05$, 95% CI = $-.10, -.01$). The mediation model resulted in additional 1% explained variance in the delinquency. The relationship between internal locus of control and delinquency was mediated by understanding. Results showed that internal locus of control has positive effect on understanding ethics ($B = .20, p < .001$) which further negatively predicted delinquency ($B = -.19, p < .01$). Review of indirect results showed that internal locus of control indirectly decreased delinquency through understanding ethics (B Indirect = $-.04$, 95% CI = $-.09, -.01$) and resulted in additional 1% explained variance in the delinquency. Implement decisions did not mediate the relationship between internal locus of control and delinquency. The next component of moral judgment i. e., reflecting outcome was emerged as a significant mediator for the relationship between internal locus of control and delinquency. Results showed that internal locus of control positively predicted reflecting outcome ($B = .87, p < .001$) and reflecting outcome positively predicted the delinquency ($B = -.05, p < .05$). Results showed that internal locus of control indirectly decreased delinquency through reflecting outcome (B Indirect = $-.05$, 95% CI = $-.11, -.01$). The mediation model resulted in additional 1% explained variance in the delinquency. Finally, the comprehensive score of moral judgment did not emerge as a significant mediator for the relationship between alienation and delinquency.

The second part of the table 63 shows the mediating role of the components of moral judgment for the relationship between powerful others locus of control and delinquency. Findings show that powerful others locus of control did not have significant direct effect on delinquency but powerful others locus of control has positive effect on reasoning ($B = .09, p < .001$) and reasoning has negative effect on the delinquency ($B = -.25, p < .01$). Reasoning mediates the relationship between powerful others locus of control and delinquency (B Indirect = $-.02$, 95% CI = $-.05, -.02$). The mediation model resulted in additional 2% explained variance in the delinquency. The second component of moral judgment i.e., understanding ethics appeared to mediate the relationship between powerful others locus of control and delinquency. The results of the meditational path showed that powerful others locus of control positively predicted understanding ethics ($B = .07, p < .01$) and understanding negatively predicted delinquency ($B = -.25, p < .001$). The indirect

effects showed that powerful others locus of control indirectly decreased delinquency through understanding ethics (B Indirect = $-.05$, 95% CI = $-.09$, $-.02$) and resulted in additional 2% explained variance in the delinquency. Implement decisions did not mediate the relationship between powerful others locus of control and delinquency. The mediation effect of the fourth component of moral judgment i.e., reflecting outcome was assessed for the relationship between powerful others locus of control and delinquency. Results showed that powerful others locus of control has positive effect on reflecting outcome ($B = .11$, $p < .001$) which in turn negatively affected delinquency ($B = -.25$, $p < .001$). The results showed that powerful others locus of control indirectly decreased delinquency through reflecting outcome (B Indirect = $-.03$, 95% CI = $-.06$, $-.01$). The mediation model resulted in additional 2% explained variance in the delinquency. Finally, a comprehensive analysis of the mediating role of the moral judgment was conducted for the relationship between powerful others locus of control and delinquency. Results showed that powerful others locus of control positively predicted moral judgment ($B = .43$, $p < .001$) leading to negative effect of moral judgment on the delinquency ($B = -.08$, $p < .001$). The indirect effect (B Indirect = $-.03$, 95% CI = $-.07$, $-.01$) suggested that powerful others locus of control indirectly decreased delinquency by increasing moral judgment. Additional 2% variance explained variance in the delinquency through this model.

The findings presented in table 63 shows that chance locus of control has significant negative direct effect on delinquency ($B = -.13$, $p < .001$). Results also confirmed the positive effect of chance locus of control on reasoning ($B = .16$, $p < .001$) and reasoning has negative direct effect on the delinquency ($B = -.24$, $p < .01$). Interpretation of indirect results showed that chance locus of control indirectly decreased delinquency through reasoning (B Indirect = $-.04$, 95% CI = $-.08$, $-.02$). The mediation model resulted in additional 2% explained variance in the delinquency. The mediating role of second component of moral judgment i.e., understanding ethics emerged as a significant mediator for the relationship between chance locus of control and delinquency. Results showed that chance locus of control has positive effect on understanding ethics ($B = .14$, $p < .001$) and understanding ethics further negatively predicted delinquency ($B = -.24$, $p < .001$). In order to determine the mediating role of

understanding ethics, review of indirect results showed that chance locus of control indirectly decreased delinquency through understanding ethics (B Indirect = $-.03$, 95% CI = $-.07$, $-.01$). The mediation model resulted in additional 2% explained variance in the delinquency. Implement decisions did not mediate the relationship between chance locus of control and delinquency. The relationship between chance locus of control and delinquency is also mediated by reflecting outcome. Results showed that chance locus of control positively predicted reflecting outcome ($B = .15$, $p < .001$) and reflecting outcome negatively predicted delinquency ($B = -.24$, $p < .001$). The results showed that chance locus of control indirectly decreased delinquency through reflecting outcome (B Indirect = $-.04$, 95% CI = $-.08$, $-.01$). The mediation model resulted in additional 2% explained variance in the delinquency. Finally, a comprehensive analysis of the mediating role of the moral judgment emerged as a significant mediator for the relationship between chance locus of control and delinquency. Results showed that chance locus of control has positive effect on moral judgment ($B = .60$, $p < .001$) and moral judgment negatively predicted delinquency ($B = -.08$, $p < .001$). Review of indirect results showed that chance locus of control indirectly decreased delinquency through moral judgment (B Indirect = $-.05$, 95% CI = $-.09$, $-.01$). Additional 2% variance explained in the delinquency through this model.

Mediation by Moral Motivation

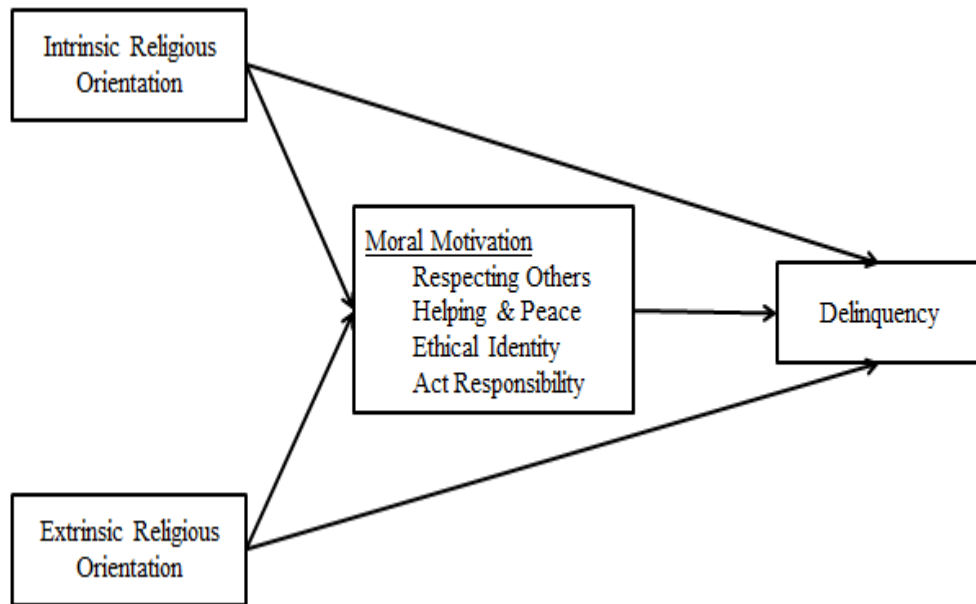


Figure 27. Figure showing mediating role of moral motivation

Figure 27 presents the mediating role of moral motivation and its components consisting of respecting others, helping and peace, ethical identity, and act responsibly for the relationship between religious orientation and delinquency.

Table 64

Moral Motivation as a Mediator between Religious Orientation and Delinquency

Mediators			Predictors					
			Religious Orientation					
			ROI			ROE		
			Effect	R^2	F	Effect	R^2	F
Respecting others	Total	B	-0.12	0	0.93	0.09	0	1.34
	Direct	B	-0.11	0		0.06	0	
	Indirect	B	-0.01	0	0.23	0.03	0	0.87
		95% CI	[-.07, .03]			[.00, -.07]		
Helping and peace	Total	B	-0.12	0.04	1.34	0.08	0.04	1.76
	Direct	B	.01	0		0.16	0	
	Indirect	B	-0.11	0.04	11.54***	-0.07	0.04	13.43***
		95% CI	[-.29, -.04]			[-.15, -.03]		
Ethical identity	Total	B	-0.12	0.04	1.34	0.08	0.05	1.34
	Direct	B	0	0		0.17	0	
	Indirect	B	-0.12	0.04	12.76***	-0.08	0.05	14.34***
		95% CI	[-.26, -.05]			[-.17, -.03]		
Act responsibly	Total	B	-0.12	0.04	1.12	0.09	0.04	1.54
	Direct	B	0	0		0.15	0	
	Indirect	B	-0.12	0.04	11.77***	-0.06	0.04	13.89***
		95% CI	[-.29, -.04]			[-.13, -.02]		
Moral motivation	Total	B	-0.12	0	0.98	0.08	0.01	1.12
	Direct	B	-0.07	0		0.13	0	
	Indirect	B	-0.05	0	2.56	-0.05	0.01	2.98
		95% CI	[-.16, .05]			[-.14, .02]		

Note. ROI= religious orientation intrinsic, ROE= religious orientation extrinsic.

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

Table 64 shows the results of mediating role of moral motivation and its components respecting others, helping and peace, ethical identity, and act responsibly for the effect of intrinsic and extrinsic religious orientation on the delinquency. Results showed that intrinsic religious orientation does not have indirect effect on delinquency through respecting others. Helping and peace also proved as a significant mediator for the relationship between intrinsic religious orientation and delinquency. Results showed that intrinsic religious orientation has positive direct effect on helping

and peace ($B = .40, p < .001$) and helping and peace has negative direct effect on the delinquency ($B = -.34, p < .001$). In order to determine the mediating role of helping and peace, review of indirect results showed that intrinsic religious orientation indirectly decreased delinquency through helping and peace (B Indirect = $-.14$, 95% CI = $-.29, -.04$). The mediation model resulted in additional 4% explained variance in the delinquency. The relationship between intrinsic religious orientation and delinquency was also mediated by ethical identity. Results showed that intrinsic religious orientation has positive effect on ethical identity ($B = .27, p < .001$) and ethical identity has negative effect on the delinquency ($B = -.46, p < .001$). The results showed significant mediating role of ethical identity for the relationship between intrinsic religious orientation and delinquency (B Indirect = $-.12$, 95% CI = $-.26, -.05$). This mediation model resulted in additional 4% explained variance in the delinquency.

The mediating role of the fourth component of moral motivation i.e., act responsibly was also assessed for the relationship between intrinsic religious orientation and delinquency. Results showed that intrinsic religious orientation positively predicted act responsibly ($B = .22, p < .001$) and act responsibly negatively predicted delinquency ($B = -.56, p < .001$). Meditational results showed that intrinsic religious orientation indirectly decreased delinquency through act responsibly (B Indirect = $-.12$, 95% CI = $-.29, -.04$) and resulted in additional 4% explained variance in the delinquency. Finally, the comprehensive score of moral motivation did not mediate the relationship between intrinsic religious orientation and delinquency.

The second part of the table 64 shows the mediating role of moral motivation and its components including respecting others, helping and peace, ethical identity, and act responsibly for the effect of extrinsic religious orientation on delinquency. Findings show that extrinsic religious orientation did not have indirect effect on delinquency through respecting others. The results of the meditational path showed that extrinsic religious orientation has positive effect on helping and peace ($B = .20, p < .001$) and helping and peace has negative effect on the delinquency ($B = -.37, p < .001$). Helping and peace mediates the relationship between extrinsic religious orientation and delinquency (B Indirect = $-.07$, 95% CI = $-.15, -.03$). The mediation

model resulted in additional 4% explained variance in the delinquency. The mediation effect of the third component of moral motivation, i.e., ethical identity was assessed for the relationship between extrinsic religious orientation and delinquency. Results showed that extrinsic religious orientation has positive effect on ethical identity ($B = .16, p < .001$) which further negatively predicted delinquency ($B = -.49, p < .001$). The results showed that extrinsic religious orientation indirectly decreased delinquency through ethical identity (B Indirect = $-.08, 95\% \text{ CI} = -.17, -.03$). This mediation model resulted in additional 5% explained variance in the delinquency. Act responsibly also emerged as a significant mediator for the relationship between extrinsic religious orientation and delinquency. Results showed that extrinsic religious orientation positively predicted act responsibly ($B = .10, p < .001$) leading to negative effect of act responsibly on the delinquency ($B = -.60, p < .001$). Interpretation of indirect results showed that extrinsic religious orientation indirectly decreased delinquency by increasing act responsibly (B Indirect = $-.06, 95\% \text{ CI} = -.13, -.02$). Additional 4% variance explained in the delinquency through this model. Finally, the comprehensive score of moral motivation did not emerge a significant mediator for the relationship between extrinsic religious orientation and delinquency.

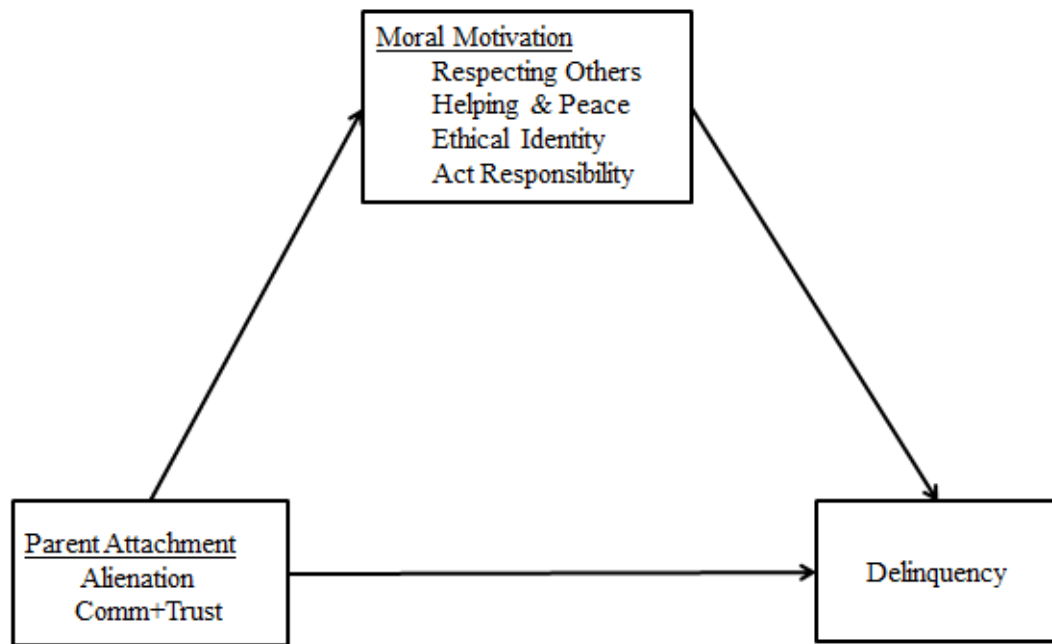


Figure 28. Figure showing mediating role of moral motivation

Figure 28 presents the mediating role of components of moral motivation including respecting others, helping and peace, ethical identity, and act responsibly for the relationship between parent attachment and delinquency.

Table 65

Moral Motivation as a Mediator between Parent Attachment and Delinquency

Mediators			Predictors								
			Alienation			Comm +Trust			Parent Attachment		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Respecting others	Total	B	.38***	0.05	14.34***	-0.37***	0.06	20.34***	-0.27***	0.06	26.42***
	Direct	B	.29***	0.02		-0.33***	0.03		-0.23***	0.04	
	Indirect	B	0.09	0.03	14.35***	-0.04	0.03	18.46***	-0.04	0.02	19.87***
			95% CI	[.04, .18]		[-.09, -.01]		[-.08, -.02]			
Helping and peace	Total	B	.39***	0.06	15.35***	-0.39***	0.06	21.43***	-0.28***	0.07	27.32***
	Direct	B	.31***	0.03		-0.31***	0.03		-0.23***	0.04	
	Indirect	B	0.08	0.03	18.99***	-0.08	0.03	20.78***	-0.05	0.03	22.78***
			95% CI	[.02, .17]		[-.16, -.02]		[-.11, -.01]			
Ethical identity	Total	B	.38***	0.06	15.95***	-0.38***	0.06	21.89***	-0.28***	0.07	27.78***
	Direct	B	.33***	0.03		-0.32***	0.03		-0.24***	0.04	
	Indirect	B	0.05	0.03	17.39***	-0.06	0.03	19.53***	0.04	0.03	22.34***
			95% CI	[.01, .14]		[-.14, -.01]		[-.09, -.01]			
Act responsibly	Total	B	.38***	0.05	15.67***	-0.37***	0.06	21.34***	-0.28***	0.07	27.58***
	Direct	B	.31***	0.02		-0.31***	0.03		-0.23***	0.04	
	Indirect	B	0.07	0.03	17.23***	-0.06	0.03	19.98***	0.05	0.03	21.04***
			95% CI	[.02, .16]		[-.15, -.02]		[-.10, -.01]			
Moral motivation	Total	B	.38***	0.03	15.34***	-0.37***	0.04	20.64***	-0.28***	0.05	26.12***
	Direct	B	.38***	0.02		-0.36***	0.03		-0.27***	0.04	
	Indirect	B	0	0.01	10.69***	-0.01	0.01	12.65***	0.01	0.01	15.42***
			95% CI	[-.02, .05]		[-.08, .01]		[-.05, .01]			

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

Table 65 shows the results of mediating role of respecting others, helping and peace, ethical identity, act responsibly, and moral motivation for the effect of parent attachment on the delinquency. When respecting others was added to the model, results showed that alienation has positive direct effect on respecting others ($B = .48$, $p < .001$) and respecting others has positive direct effect on the delinquency ($B = .19$, $p < .001$). In order to determine the mediating role of respecting others, review of indirect results showed that alienation is indirectly increase delinquency through respecting others (B Indirect = .09, 95% CI = .04, .18). The mediation model resulted in additional 3% explained variance in the delinquency. Helping and peace also emerged as a significant mediator for the relationship between alienation and delinquency. Results confirmed the negative effect of alienation on helping and peace

($B = -.22, p < .001$) and helping and peace negative effect on the delinquency ($B = -.31, p < .001$). The results showed that intrinsic religious orientation indirectly increased delinquency through helping and peace (B Indirect = .08, 95% CI = .02, .11) and resulted in additional 3% explained variance in the delinquency. The relationship between alienation and delinquency was also mediated by ethical identity. Results showed that alienation negatively predicted ethical identity ($B = -.12, p < .01$) and ethical identity negatively predicted delinquency ($B = -.39, p < .001$). Review of indirect results showed that alienation indirectly increased delinquency through ethical identity (B Indirect = .05, 95% CI = .01, .14). The mediation model resulted in additional 3% explained variance in the delinquency. The mediating role of fourth component of moral motivation i.e., act responsibly was also assessed for the relationship between alienation and delinquency. Results showed that alienation has negative effect on act responsibly ($B = -.13, p < .001$) which further negatively predicted delinquency ($B = -.48, p < .001$). Interpretation of indirect results showed that alienation indirectly increased delinquency by decreasing act responsibly (B Indirect = .07, 95% CI = .02, .16). Additional 3% variance explained variance in the delinquency through this model. Finally, the comprehensive score of moral motivation did not emerge as a significant mediator for the relationship between alienation and delinquency.

Findings presented in third part of the table 65 show that communication+trust has significant negative effect on delinquency ($B = -.37, p < .001$). Communication+trust has negative effect on respecting others ($B = -.20, p < .001$) and respecting others has positive effect on the delinquency ($B = -.20, p < .001$). Respecting others significantly mediates the relationship between communication+trust and delinquency (B Indirect = -.04, 95% CI = -.09, -.01). The mediation model resulted in additional 3% explained variance in the delinquency. The mediating role of the second component of moral motivation i.e., helping and peace was assessed for the relationship between communication+trust and delinquency. Results showed that communication+trust has positive effect on helping and peace ($B = .24, p < .001$) which in turn has negative effect on the delinquency ($B = -.29, p < .001$). The indirect results showed that communication+trust indirectly decreased

delinquency through helping and peace (B Indirect = $-.08$, 95% CI = $-.16$, $-.02$). This mediation model resulted in additional 3% explained variance in the delinquency. The mediating role of ethical identity was also explored for the relationship between communication+trust and delinquency. Results showed that communication+trust positively predicted ethical identity ($B = .15$, $p < .001$) which further negatively predicted delinquency ($B = -.37$, $p < .001$). Interpretation of indirect results showed that communication+trust indirectly decreased delinquency through ethical identity (B Indirect = $-.06$, 95% CI = $-.14$, $-.01$). The mediation model resulted in additional 3% explained variance in the delinquency. Act responsibly was emerged as a significant mediator for the relationship between communication+trust and delinquency. Results showed that communication+trust has positive effect on act responsibly ($B = .14$, $p < .001$) and act responsibly has negative effect on the delinquency ($B = -.46$, $p < .001$). Interpretation of mediating results showed that communication+trust indirectly decreased delinquency by increasing act responsibly (B Indirect = $-.06$, 95% CI = $-.15$, $-.02$). Additional 3% variance explained in the delinquency through this model. Finally, the comprehensive score of moral motivation did not mediate the relationship between communication+trust and delinquency.

Findings presents in third part of the table 65 show that parent attachment has significant negative effect on delinquency ($B = -.27$, $p < .001$). Parent attachment has negative effect on respecting others ($B = -.23$, $p < .001$) and respecting others has positive effect on the delinquency ($B = .18$, $p < .001$). Respecting others mediates the relationship between parent attachment and delinquency (B Indirect = $-.04$, 95% CI = $-.08$, $-.02$). The mediation model resulted in additional 2% explained variance in the delinquency. Helping and peace (second component of moral motivation) also observed as a significant mediator for the relationship between parent attachment and delinquency. Results showed that parent attachment has positive effect on helping and peace ($B = .17$, $p < .001$) and helping and peace has negative effect on the delinquency ($B = -.28$, $p < .001$). Review of indirect results showed that parent attachment indirectly decreased delinquency through helping and peace (B Indirect = $-.05$, 95% CI = $-.11$, $-.01$) resulted in additional 3% explained variance in the delinquency. The mediating role of third component of moral motivation i.e., ethical

identity was also assessed for the relationship between parent attachment and delinquency. Results showed that parent attachment positively predicted ethical identity ($B = .10, p < .001$) which in turn negatively predicted delinquency ($B = -.36, p < .001$). In order to determine the mediating role of ethical identity, review of indirect results showed that parent attachment indirectly decreased delinquency through ethical identity (B Indirect = $-.04, 95\% \text{ CI} = -.09, -.01$). The mediation model resulted in additional 3% explained variance in the delinquency. Act responsibly also emerged as a significant mediator for the relationship between parent attachment and delinquency. Results showed that parent attachment has direct effect on act responsibly ($B = .10, p < .001$) and act responsibly has negative direct effect on the delinquency ($B = -.44, p < .001$). The results showed that parent attachment indirectly decreased delinquency through act responsibly (B Indirect = $-.05, 95\% \text{ CI} = -.10, -.01$). Additional 3% variance explained in the delinquency through this model. Finally, the comprehensive score of moral motivation did not mediate the relationship between parent attachment and delinquency.

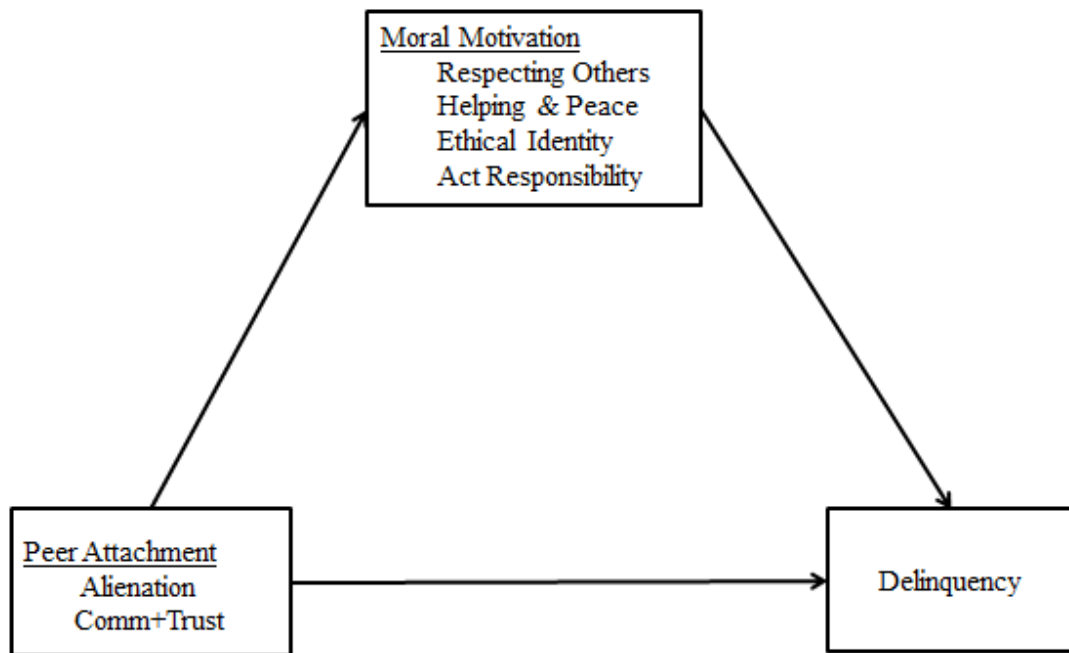


Figure 29. Figure showing mediating role of moral motivation

Figure 29 presents the mediating role of components of moral motivation including respecting others, helping and peace, ethical identity, and act responsibly for the relationship between peer attachment and delinquency.

Table 66

Moral Motivation as a Mediator between Peer Attachment and Delinquency

Mediators			Predictors								
			Alienation			Comm +Trust			Peer Attachment		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Respecting others	Total	B	.53***	0.05	17.34***	-0.18***	0.05	09.34***	-0.19***	0.05	16.42***
	Direct	B	.41***	0.03		-0.17**	0.04		-0.16***	0.03	
	Indirect	B	0.12	0.02	16.35***	-0.01	0.01	14.46***	-0.03	0.02	16.87***
			95% CI [0.06, .24]			[-.05, .01]			[-.06, -.01]		
Helping and peace	Total	B	.53***	0.05	17.35***	-0.17***	0.04	8.43***	-0.19***	0.05	15.32***
	Direct	B	.43***	0.03		-0.10	0.01		-0.13**	0.02	
	Indirect	B	0.10	0.02	17.09***	-0.07	0.03	13.78***	-0.06	0.03	15.78***
			95% CI [0.02, .25]			[-.14, -.02]			[-.12, -.01]		
Ethical identity	Total	B	.53***	0.06	17.95***	-0.17***	0.04	8.89***	-0.19***	0.05	15.78***
	Direct	B	.44***	0.03		-0.11	0.01		-0.14**	0.02	
	Indirect	B	0.09	0.03	18.39***	-0.06	0.03	13.53***	0.05	0.03	16.34***
			95% CI [0.02, .22]			[-.13, -.02]			[-.10, -.01]		
Act responsibly	Total	B	.54***	0.05	17.67***	-0.18***	0.05	9.34***	-0.19***	0.05	16.58***
	Direct	B	.43***	0.03		-0.13	0.01		-0.15***	0.03	
	Indirect	B	0.11	0.02	17.23***	-0.05	0.04	14.98***	0.04	0.02	16.04***
			95% CI [0.03, .24]			[-.10, -.01]			[-.09, -.01]		
Moral motivation	Total	B	.53***	0.03	17.34***	-0.17***	0.02	8.64***	-0.19***	0.05	15.12***
	Direct	B	.52***	0.03		-0.16**	0.01		-0.18***	0.04	
	Indirect	B	0.01	0	10.69***	-0.01	0.01	5.65***	0.01	0.01	8.42***
			95% CI [-.01, .09]			[-.07, .01]			[-.05, .01]		

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

Table 66 shows the results of mediating role of components of moral motivation including respecting others, helping and peace, ethical identity, and act responsibly for the effect of parent attachment on the delinquency. The mediating role of respecting others was explored and results showed that alienation has positive effect on respecting others ($B = .63, p < .001$) and respecting others has positive effect on the delinquency ($B = .20, p < .001$). The results confirmed the mediating role respecting others for the relationship between alienation and delinquency (B Indirect = .12, 95% CI = .06, .24). The mediation model resulted in additional 2% explained variance in the delinquency. Helping and peace also observed as a significant mediator for the relationship between alienation and delinquency. Results confirmed the negative effect of alienation on helping and peace ($B = -.35, p < .001$) and

negative effect of helping and peace on the delinquency ($B = -.29, p < .001$). Interpretation of indirect results showed that intrinsic religious orientation indirectly decreased delinquency through helping and peace (B Indirect = .10, 95% CI = .02, .25). This mediation model resulted in additional 2% explained variance in the delinquency. The next analysis was conducted to assess the mediating role of ethical identity for the relationship between alienation and delinquency. Results confirmed the negative effect of alienation on ethical identity ($B = -.22, p < .01$) and negative direct effect of ethical identity on the delinquency ($B = -.40, p < .001$). In order to determine the mediating role of ethical identity, review of indirect results showed that alienation indirectly decreased delinquency through ethical identity (B Indirect = .09, 95% CI = .02, .22). The mediation model resulted in additional 3% explained variance in the delinquency. The fourth component of moral motivation i.e., acts responsibly also emerged as a significant mediator for the relationship between alienation and delinquency. Results showed that alienation has negative effect on act responsibly ($B = -.23, p < .001$) and act responsibly has negative effect on the delinquency ($B = -.47, p < .001$). By explaining 2% of additional variance in delinquency, act responsibly observed as a significant mediator for the relationship between alienation and delinquency (B Indirect = .11, 95% CI = .03, .24). Finally, the comprehensive score of moral motivation did not mediate the relationship between alienation and delinquency.

The second part of the table 66 shows the mediating role of the components of moral motivation for the effect of communication+trust on delinquency. Findings show that communication+trust has negative effect on delinquency ($B = -.18, p < .001$). Respecting others did not mediate the relationship between communication+trust and delinquency. The mediating role of helping and peace is also explored for the relationship between communication+trust and delinquency. The results of the mediational path showed that communication+trust has positive effect on helping and peace ($B = .22, p < .001$) and helping and peace has negative effect on the delinquency ($B = -.31, p < .001$). Helping and peace mediates the relationship between communication+trust and delinquency (B Indirect = $-.07$, 95% CI = $-.14, -.02$). The mediation model resulted in additional 3% explained variance in

the delinquency. The third component of moral motivation i.e., ethical identity also appeared to mediate the relationship between communication+trust and delinquency. Results showed that communication+trust positively predicted ethical identity ($B = .15, p < .001$) and ethical identity negatively predicted delinquency ($B = -.41, p < .001$). In order to determine the mediating role of ethical identity, review of indirect results showed that communication+trust indirectly decreased delinquency through ethical identity (B Indirect = $-.06, 95\% \text{ CI} = -.13, -.02$). The mediation model resulted in additional 3% explained variance in the delinquency. The mediation effect of the fourth component of moral motivation i.e., act responsibly was assessed for the relationship between communication+trust and delinquency. Results showed that communication+trust has positive effect on act responsibly ($B = .09, p < .001$) which further negatively predicted delinquency ($B = -.51, p < .001$). The results showed that communication+trust indirectly decreased delinquency through act responsibly (B Indirect = $-.05, 95\% \text{ CI} = -.10, -.01$) and resulted in additional 4% explained variance in the delinquency. Moral motivation did not emerge as a significant mediator for the relationship between communication+trust and delinquency.

The next part of the table 66 presents the mediating role of moral motivation for the effect of peer attachment on delinquency. Findings suggest that peer attachment has significant negative effect on delinquency ($B = -.19, p < .001$). Peer attachment has negative effect on respecting others ($B = -.14, p < .001$) and respecting others has positive effect on the delinquency ($B = .21, p < .001$). Review of indirect results showed that peer attachment indirectly decreased delinquency through respecting others (B Indirect = $-.03, 95\% \text{ CI} = -.06, -.01$). The mediation model resulted in additional 2% explained variance in the delinquency. The relationship between peer attachment and delinquency was also mediated by helping and peace and results confirmed the positive effect of peer attachment on helping and peace ($B = .19, p < .001$) and helping and peace negative effect on the delinquency ($B = -.28, p < .001$). An interpretation of indirect results showed that peer attachment indirectly decreased delinquency through helping and peace (B Indirect = $-.06, 95\% \text{ CI} = -.12, -.01$) and resulted in additional 3% explained variance in the delinquency. The mediating role of the third component of moral motivation i.e., ethical identity was

also examined for the relationship between peer attachment and delinquency. Results showed that peer attachment positively predicted ethical identity ($B = .13, p < .001$) which in turn negatively affected delinquency ($B = -.39, p < .001$). In order to determine the mediating role of ethical identity, review of indirect results showed that peer attachment indirectly decreased delinquency through ethical identity (B Indirect = $-.05, 95\% \text{ CI} = -.10, -.01$). The mediation model resulted in additional 3% explained variance in the delinquency. Act responsibly also proved as a significant mediator for the relationship between peer attachment and delinquency. Meditational results showed that peer attachment has direct effect on act responsibly ($B = .09, p < .001$) and act responsibly has negative direct effect on the delinquency ($B = -.47, p < .001$). The results showed that peer attachment indirectly decreased delinquency by increasing act responsibly (B Indirect = $-.04, 95\% \text{ CI} = -.09, -.01$). Additional 6% of the variance in the life satisfaction is explained through this meditational model. Finally, the comprehensive score of moral motivation did not mediate the relationship between peer attachment and delinquency.

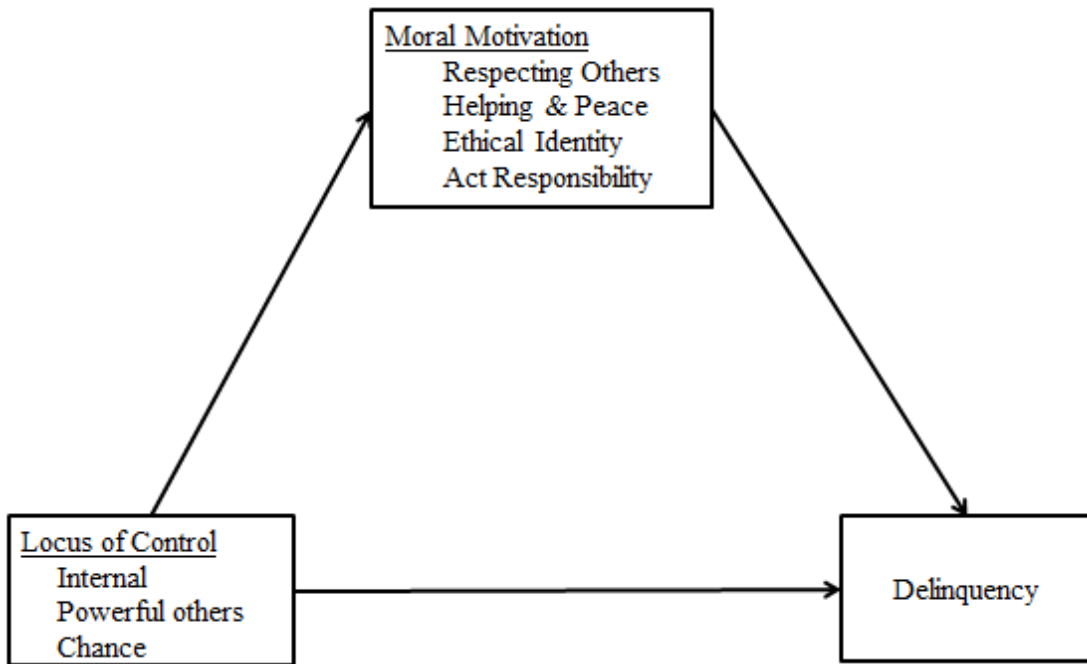


Figure 30. Figure showing mediating role of moral motivation

Figure 30 presents the mediating role of components of moral motivation including respecting others, helping and peace, ethical identity, and act responsibly for the relationship between locus of control and delinquency.

Table 67

Moral Motivation as a Mediator between Locus of Control and Delinquency

Mediators			Predictors								
			Locus of Control								
			Internal			PO			Chance		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Respecting others	Total	B	-0.21***	0.06	14.76***	0.02	0.03	0.75	-0.14**	0.03	7.45**
	Direct	B	-0.20**	0.03		0.05	0		-0.15***	0.01	
	Indirect	B	-0.01	0.03	18.64***	-0.03	0.03	10.56***	-0.01	0.02	12.87** *
		95% CI	[-.04, .01]			[.01, .07]			[-.08, .00]		
Helping and peace	Total	B	-0.21***	0.05	13.96***	-0.02	0.04	0.16	-0.14***	0.06	7.34**
	Direct	B	-0.15**	0.02		0.01	0		-0.09**	0.01	
	Indirect	B	-0.06	0.03	15.60***	-0.03	0.04	12.06***	-0.05	0.05	18.82** *
		95% CI	[-.12, -.02]			[-.09, -.01]			[-.10, -.02]		
Ethical identity	Total	B	-0.21***	0.05	13.35***	-0.02	0.04	0.17	-0.14**	0.05	7.25**
	Direct	B	-0.14***	0.02		0.02	0		-0.08	0.01	
	Indirect	B	0.07	0.03	15.65***	-0.04	0.04	11.13***	-0.06	0.04	16.47** *
		95% CI	[-.13, -.02]			[-.09, -.01]			[-.12, -.02]		
Act responsibly	Total	B	-0.20***	0.05	13.43***	-0.02	0.04	0.11	-0.14***	0.06	7.23**
	Direct	B	-0.14***	0.02		0	0		-0.09	0.01	
	Indirect	B	0.06	3	15.32***	-0.02	0.04	12.35***	-0.05	0.05	17.87** *
		95% CI	[-.12, -.02]			[-.07, -.01]			[-.10, -.02]		
Moral motivation	Total	B	-0.21***	0.03	14.06***	-0.02	0.01	0.13	-0.14***	0.03	7.67**
	Direct	B	-0.20**	0.02		0.01	0		-0.11*	0.01	
	Indirect	B	-0.051	0.01	8.36***	-0.01	0.01	2.35	-0.03	0.02	7.50**
		95% CI	[-.08, .03]			[-.08, .01]			[-.09, -.01]		

Note. PO = Powerful Others

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

Table 67 shows the results of mediating role of moral motivation and its components i.e., respecting others, helping and peace, ethical identity, and act responsibly for the effect of locus of control on the delinquency. Results show that internal locus of control has negative effect on delinquency ($B = .21$, $p < .001$). Internal locus of control did not have significant indirect effect on delinquency through respecting others. The relationship between internal locus of control and

delinquency is also mediated by helping and peace. Results showed that internal locus of control has positive effect on helping and peace ($B = .21, p < .001$) and helping and peace has negative effect on the delinquency ($B = -.29, p < .001$). The internal locus of control indirectly decreased delinquency through helping and peace (B Indirect = $-.06, 95\% \text{ CI} = -.12, -.02$). This mediation model resulted in additional 3% explained variance in the delinquency. The mediating role of the third component of moral motivation i.e., ethical identity was also assessed for the relationship between internal locus of control and delinquency. Results showed that internal locus of control has positively predicted ethical identity ($B = .17, p < .001$) and ethical identity further negatively predicted delinquency ($B = -.39, p < .001$). Meditational results showed that internal locus of control indirectly decreased delinquency through ethical identity (B Indirect = $-.07, 95\% \text{ CI} = -.13, -.02$). The mediation model resulted in additional 3% explained variance in the delinquency.

The mediating role of fourth component of moral motivation i.e., acts responsibly also observed for the relationship between internal locus of control and delinquency. Results showed that internal locus of control has effect on act responsibly ($B = .13, p < .001$) and act responsibly has negative effect on the delinquency ($B = -.48, p < .001$). In order to determine the mediating role of act responsibly, review of indirect results showed that internal locus of control indirectly decreased delinquency through act responsibly (B Indirect = $-.06, 95\% \text{ CI} = -.12, -.02$). Additional 6% the variance in the life satisfaction explained through this meditational model. Finally, the comprehensive score of moral motivation did not emerge as a significant mediator for the relationship between internal locus of control and delinquency.

The second part of the table 67 shows the mediating role of the components of moral motivation for the effect of powerful others locus of control and delinquency. Findings show that powerful others locus of control did not have significant effect on delinquency but results confirmed the negative direct effect powerful others on respecting others ($B = .13, p < .001$) and respecting others has positive direct effect on the delinquency ($B = .22, p < .001$). The results showed that powerful others locus of control is indirectly increased delinquency through respecting others (B Indirect = -

.03, 95% CI = .01, .07). The mediation model resulted in additional 3% explained variance in the delinquency. Helping and peace also emerged as a significant mediator for the relationship between powerful others locus of control and delinquency. Results showed that powerful others locus of control positively predicted helping and peace ($B = .11, p < .001$) and helping and peace further negatively predicted delinquency ($B = -.35, p < .001$). Results confirmed the mediating role of helping and peace for the relationship between powerful others locus of control and delinquency (B Indirect = $-.06, 95\% \text{ CI} = -.09, -.01$). This mediation model resulted in additional 4% explained variance in the delinquency. The mediation effect of the third component of moral motivation, i.e., ethical identity was also assessed for the relationship between powerful others locus of control and delinquency. Results showed that powerful others locus of control has positive effect on ethical identity ($B = .09, p < .001$) which in turn negatively predicted delinquency ($B = -.44, p < .001$). The results showed that powerful others locus of control indirectly decreased delinquency through ethical identity (B Indirect = $-.04, 95\% \text{ CI} = -.09, -.01$) and resulted in additional 4% explained variance in the delinquency.

Act responsibly (fourth component of moral motivation) was also observed as a significant mediator for the relationship between powerful others locus of control and delinquency. Results showed that powerful others locus of control positively predicted act responsibly ($B = .04, p < .05$) leading to negative effect of act responsibly on delinquency ($B = -.57, p < .001$). Interpretation of indirect results showed that powerful others locus of control indirectly decreased delinquency by increasing act responsibly (B Indirect = $-.02, 95\% \text{ CI} = -.07, -.01$). Additional 4% variance explained in the delinquency through this model. Moral motivation did not appear to mediate the relationship between powerful others locus of control and delinquency.

Third part of the table 67 show that that chance locus of control did not have significant indirect effect on delinquency through respecting others. However, helping and peace emerged as a significant mediator for the relationship between chance locus of control and delinquency. Results confirmed the positive effect of chance locus of control on helping and peace ($B = .13, p < .001$) and helping and peace has negative

effect on the delinquency ($B = -.35, p < .001$). Helping and peace mediates the relationship between chance locus of control and delinquency (B Indirect = $-.05$, 95% CI = $-.10, -.02$). This mediation model resulted in additional 5% explained variance in the delinquency. The mediating role of ethical identity (third component of moral motivation) was also examined for the relationship between chance locus of control and delinquency. Results showed that chance locus of control has positive effect on ethical identity ($B = .13, p < .001$) and ethical identity further has negative effect on the delinquency ($B = -.44, p < .001$). Review of indirect results showed that chance locus of control indirectly decreased delinquency through ethical identity (B Indirect = $-.06$, 95% CI = $-.12, -.02$) and resulted in additional 4% explained variance in the delinquency.

The next component of moral motivation i.e., act responsibly was also emerged as a significant mediator for the relationship between chance locus of control and delinquency. Results suggested that chance locus of control positively predicted act responsibly ($B = .08, p < .001$) and act responsibly further positively predicted delinquency ($B = -.56, p < .001$). The results showed that chance locus of control indirectly decreased delinquency through act responsibly (B Indirect = $-.05$, 95% CI = $-.10, -.02$). The mediation model resulted in additional 5% explained variance in the delinquency. Finally, a comprehensive analysis of the mediating role of the moral motivation was conducted for the relationship between chance locus of control and delinquency. Results showed that chance locus of control has positive effect on moral motivation ($B = -.41, p < .001$) which in turn negatively predicted delinquency ($B = -.08, p < .01$). Interpretation of indirect results showed that chance locus of control indirectly decreased delinquency by increasing act responsibly (B Indirect = $-.03$, 95% CI = $-.09, -.01$). This mediation model resulted in additional 2% explained variance in the delinquency.

Mediation by Moral Character

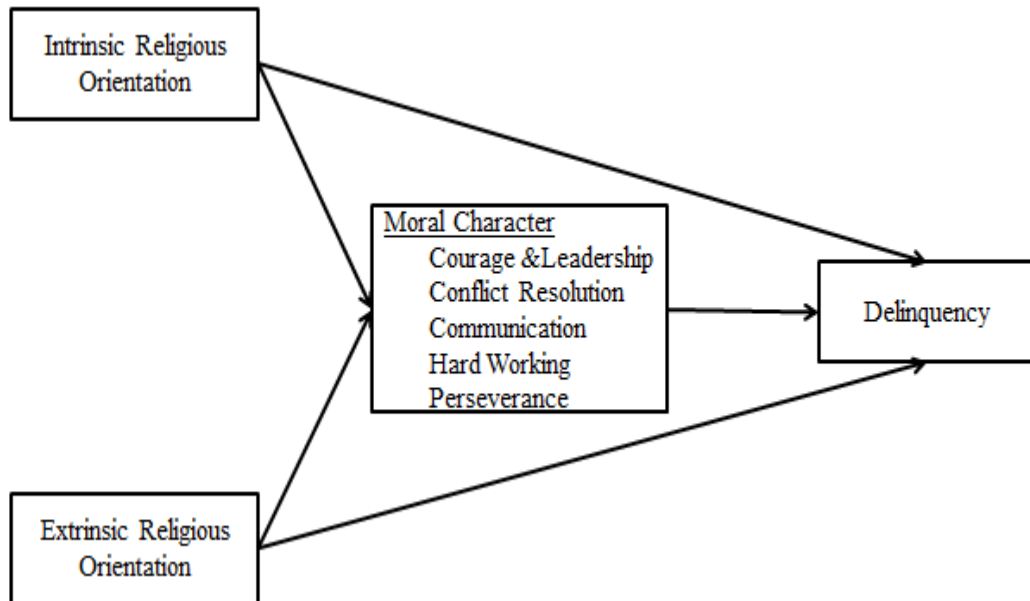


Figure 31. Figure showing mediating role of moral character

Figure 31 presents the mediating role of moral character and its components including courage and leadership, conflict resolution, communication, hard work, and perseverance for the relationship between religious orientation and delinquency.

Table 68

Moral Character as a Mediator between Religious Orientation and Delinquency

Mediators			Predictors					
			ROI			ROE		
			Effect	R ²	F	Effect	R ²	F
Courage and leadership	Total	B	-0.13	0.03	1.93	0.09	0.04	1.34
	Direct	B	0	0		0.16	0	
	Indirect	B	-0.13	0.03	10.23***	-0.08	0.04	12.87***
		95% CI	[-.33, .03]		[-.16, -.02]			
Conflict resolution	Total	B	-0.14	0.03	1.34	0.08	0.04	1.76
	Direct	B	.01	0		0.17	0	
	Indirect	B	0.14	0.03	10.54***	-0.08	0.04	12.43***
		95% CI	[-.38, -.03]		[-.17, -.03]			
Communication	Total	B	-0.13	0	1.34	0.09	0	1.34
	Direct	B	-.14	0		0.08	0	
	Indirect	B	0.01	0	1.12	0.01	0	1.34
		95% CI	[-.01, .06]		[-.01, .04]			
Hard working	Total	B	-0.13	0.01	1.12	0.09	0.01	1.54
	Direct	B	0.05	0		0.12	0	
	Indirect	B	-0.08	0.01	3.77*	-0.03	0.01	4.89*
		95% CI	[-.20, -.01]		[-.09, -.01]			
Perseverance	Total	B	-0.19	0	0.98	0.08	0	1.12
	Direct	B	-0.018	0		0.9	0	
	Indirect	B	-0.02	0	2.56	-0.01	0	1.98
		95% CI	[-.16, .05]		[-.13, .02]			
Moral Character	Total	B	-0.19	0.04	2.98	0.04	0.04	0.29
	Direct	B	-0.05	0		0.12	0	
	Indirect	B	-0.14	0.04	10.56***	-0.08	0.04	11.98***
		95% CI	[-.36, -.04]		[-.16, -.03]			

Note. ROI = Religious Orientation Intrinsic, ROE = Religious Orientation Extrinsic,

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

Table 68 shows the results of mediating role of components of moral character i.e., courage and leadership, conflict resolution, communication, hard work, and perseverance for the effect of intrinsic and extrinsic religious orientation on the delinquency. Results show that courage and leadership did not mediate the relationship between intrinsic religious orientation and delinquency. However, conflict resolution emerged as a significant mediator for the relationship between intrinsic religious orientation and delinquency. Results showed that intrinsic religious

orientation has positive direct effect on conflict resolution ($B = .34, p < .001$) and conflict resolution has negative direct effect on the delinquency ($B = -.43, p < .001$). In order to determine the mediating role of conflict resolution, review of indirect results showed that intrinsic religious orientation indirectly decreased delinquency through conflict resolution (B Indirect = $-.14, 95\% \text{ CI} = -.38, -.03$). The mediation model resulted in additional 3% explained variance in the delinquency. Communication did not emerge as a significant mediator for the relationship between intrinsic religious orientation and delinquency. The relationship between intrinsic religious orientation and delinquency is mediated by working hard. Results showed that intrinsic religious orientation has positive effect on hard work ($B = .25, p < .001$) which further negatively affected delinquency ($B = -.31, p < .05$). The results showed that intrinsic religious orientation indirectly decreased delinquency through hard work (B Indirect = $-.08, 95\% \text{ CI} = -.20, -.01$) and resulted in additional 1% explained variance in the delinquency.

Perseverance did not mediate the relationship between intrinsic religious orientation and delinquency. Finally, results also confirmed the mediating role of moral character for the relationship between intrinsic religious orientation and delinquency. Results showed that intrinsic religious orientation positively predicted moral character ($B = .93, p < .001$) and moral character further negatively predicted delinquency ($B = -.15, p < .05$). Interpretation of indirect results showed that intrinsic religious orientation indirectly decreased delinquency by increasing moral character (B Indirect = $-.14, 95\% \text{ CI} = -.36, -.04$). This mediation model resulted in additional 4% explained variance in the delinquency.

The second part of the table 68 shows the mediating role of the components of moral motivation for the effect of extrinsic religious orientation on delinquency. The results of the mediational path showed that extrinsic religious orientation has positive effect on courage and leadership ($B = .19, p < .001$) which in turn positively predicted delinquency ($B = -.40, p < .001$). Courage and leadership mediates the relationship between extrinsic religious orientation and delinquency (B Indirect = $-.08, 95\% \text{ CI} = -.16, -.02$). This mediation model resulted in additional 4% explained variance in the delinquency. Results showed that extrinsic religious orientation did not have indirect

effect on delinquency through courage and leadership. The mediating role of the third component of moral character i.e., conflict resolution was also assessed for the relationship between extrinsic religious orientation and delinquency. Results showed that extrinsic religious orientation positively predicted conflict resolution ($B = .18, p < .001$) and conflict resolution negatively predicted delinquency ($B = -.48, p < .001$). Meditational results showed that extrinsic religious orientation indirectly decreased delinquency through conflict resolution (B Indirect = $-.14, 95\% \text{ CI} = -.38, -.03$). Additional 3% variance explained in the delinquency. Communication did not mediate the relationship between extrinsic religious orientation and delinquency. The mediation effect of the fourth component of moral character i.e., hard work was examined for the relationship between extrinsic religious orientation and delinquency. Results showed that extrinsic religious orientation has positive effect on hard work ($B = .09, p < .001$) which in turn negatively predicted delinquency ($B = -.36, p < .05$). Review of indirect results showed that extrinsic religious orientation indirectly decreased delinquency through hard work (B Indirect = $-.03, 95\% \text{ CI} = -.09, -.01$). This mediation model resulted in additional 1% explained variance in the delinquency.

Perseverance did not emerge as a significant mediator for the relationship between extrinsic religious orientation and delinquency. Finally, a comprehensive analysis of the mediating role of the moral character was conducted for the relationship between extrinsic religious orientation and delinquency. Results showed that extrinsic religious orientation positively predicted moral character ($B = .47, p < .001$) leading to negative effect of moral character on the delinquency ($B = -.16, p < .05$). The indirect effect (B Indirect = $-.08, 95\% \text{ CI} = -.16, -.03$) suggested that extrinsic religious orientation indirectly decreased delinquency by increasing moral character and resulted in additional 4% explained variance in the delinquency.

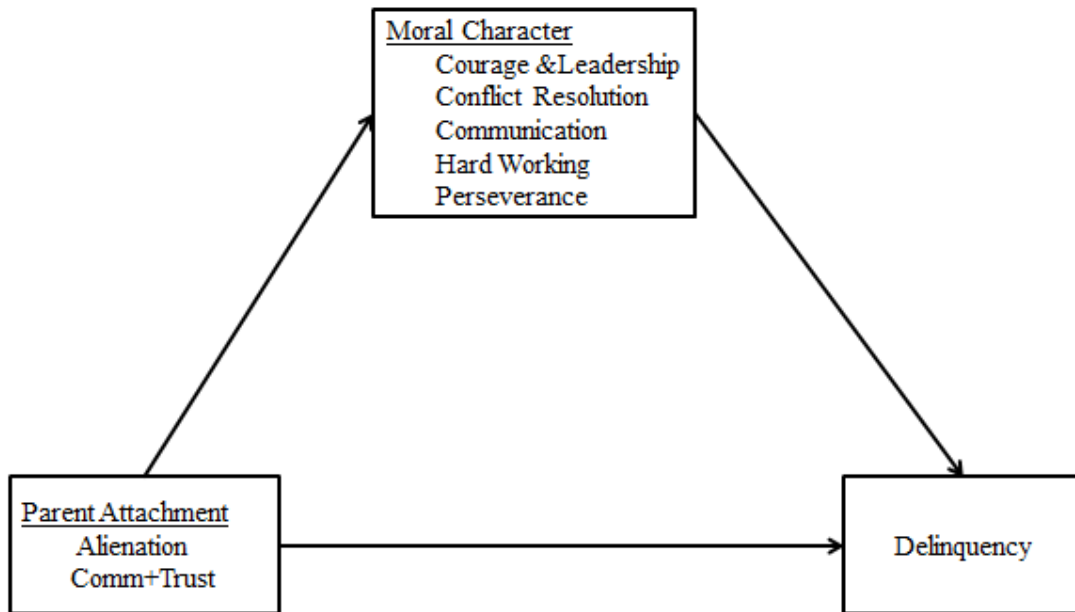


Figure 32. Figure showing mediating role of moral character

Figure 32 presents the mediating role of moral character and its components including courage and leadership, conflict resolution, communication, hard work, and perseverance for the relationship between parent attachment and delinquency.

Table 69

Moral Character as a Mediator between Parent Attachment and Delinquency

Mediators			Predictors								
			Alienation			Comm +Trust			Parent Attachment		
			Effect	R ²	F	Effect	R ²	F	Effect	R ²	F
Courage and leadership	Total	B	.38***	0.06	15.34***	-0.38***	0.06	21.34***	-0.28***	0.07	27.42***
	Direct	B	.32***	0.02		-0.32***	0.03		-0.24***	0.04	
	Indirect	B	0.06	0.04	17.35***	-0.06	0.03	19.46***	-0.04	0.03	21.87***
	95% CI		[.01, .17]			[-.16, -.01]			[-.11, -.02]		
Conflict resolution	Total	B	.37***	0.05	14.35***	-0.38***	0.06	21.43***	-0.28***	0.07	27.32***
	Direct	B	.32***	0.02		-0.33***	0.04		-0.23***	0.04	
	Indirect	B	0.04	0.03	15.99***	-0.05	0.02	18.78***	-0.05	0.03	22.78***
	95% CI		[.01, .15]			[-.15, -.01]			[-.11, -.01]		
Communication	Total	B	.38***	0.03	15.95***	-0.28***	0.05	27.89***	-0.28***	0.04	27.58***
	Direct	B	.33***	0.02		-0.24***	0.04		-0.28***	0.04	
	Indirect	B	0.01	0.01	7.39***	0.03	0.01	21.53***	0	0	14.04***
	95% CI		[-.03, .05]			[-.01, .00]			[-.10, -.01]		
Hard working	Total	B	.38***	0.05	15.67***	-0.38***	0.06	21.34***	-0.28***	0.05	26.12***
	Direct	B	.37***	0.02		-0.37***	0.03		-0.27***	0.04	
	Indirect	B	0.01	0.03	17.23***	-0.01	0.03	19.98***	0.01	0.01	15.42***
	95% CI		[-.00, .08]			[-.07, .01]			[-.05, .01]		
Perseverance	Total	B	.36***	0.02	11.34***	-0.39***	0.04	21.64***	-0.28***	0.05	26.12***
	Direct	B	.35***	0.02		-0.38***	0.04		-0.27***	0.04	
	Indirect	B	0.01	0	07.69***	-0.01	0	11.65***	0.01	0.01	15.42***
	95% CI		[-.00, .04]			[-.08, .01]			[-.05, .01]		
Moral Character	Total	B	.36***	0.05	11.34***	-0.39***	0.06	20.64***	-0.27***	0.06	27.12***
	Direct	B	.28***	0.02		-0.32***	0.04		-0.22***	0.04	
	Indirect	B	0.07	0.03	14.69***	-0.07	0.02	18.65***	0.05	0.02	19.42***
	95% CI		[.02, .17]			[-.18, -.02]			[-.12, -.01]		

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

Table 69 shows the results of mediating role of components of moral character consisting of courage and leadership, conflict resolution, communication, hard work, and perseverance for the effect of parent attachment and its components i.e., alienation and communication+trust on the delinquency. When courage and leadership was added to the model, results showed that alienation has negative direct effect on courage and leadership ($B = -.17, p < .001$) and courage and leadership has negative direct effect on the delinquency ($B = -.34, p < .001$). In order to determine the mediating role of courage and leadership, review of indirect results showed that

alienation indirectly increased delinquency through courage and leadership (B Indirect = .06, 95% CI = .01, .17). The mediation model resulted in additional 4% explained variance in the delinquency. The relationship between alienation and delinquency was mediated by conflict resolution. Results showed that alienation has negative effect on conflict resolution ($B = -.12, p < .001$) and conflict resolution has negative direct effect on the delinquency ($B = -.36, p < .001$). The results showed that alienation indirectly increased delinquency through conflict resolution (B Indirect = .04, 95% CI = .01, .15). The mediation model resulted in additional 3% explained variance in the delinquency. Communication, hard work, and perseverance did not mediate the relationship between alienation and delinquency. Finally an analysis was conducted to explore the mediating role of moral for the relationship between alienation and delinquency. Results showed that alienation negatively predicted moral character ($B = -.54, p < .001$) and moral character negatively predicted delinquency ($B = -.14, p < .05$). Interpretation of indirect results showed that alienation indirectly increased delinquency by decreasing moral character (B Indirect = .07, 95% CI = .02, .12) and resulted in additional 3% explained variance in the delinquency.

Second part of the table 69 showed that communication+trust has significant negative effect on delinquency. The relationship between communication+trust and delinquency was mediated by courage and leadership. Results showed that communication+trust has positive effect on courage and leadership ($B = .19, p < .001$) and courage and leadership has negative direct effect on the delinquency ($B = -.32, p < .001$). The results showed that communication+trust indirectly decreased delinquency through courage and leadership (B Indirect = -.06, 95% CI = -.16, -.01). This mediation model resulted in additional 3% explained variance in the delinquency. The mediating role of the second component of moral character i.e., conflict resolution was also assessed for the relationship between communication+trust and delinquency. Results confirmed the positive effect of communication+trust on conflict resolution ($B = .15, p < .001$) and negative effect of conflict resolution on the delinquency ($B = -.34, p < .001$). Meditational results showed that communication+trust indirectly decreased delinquency through conflict resolution (B Indirect = -.05, 95% CI = -.15, -.01) and resulted in additional 2%

explained variance in the delinquency. Communication, hard work, and perseverance did not mediate for the relationship between communication+trust and delinquency. Finally, the mediating role of moral character was explored for the relationship between communication+trust and delinquency. Results suggested that communication+trust positively predicted moral character ($B = .56, p < .001$) and moral character in turn negatively predicted delinquency ($B = -.13, p < .05$). Interpretation of indirect effect suggests that communication+trust indirectly decreased delinquency by increasing moral character (B Indirect = $-.07, 95\% CI = -.18, -.02$). This mediation model resulted in additional 2% explained variance in the delinquency.

Next part of the table 69 presents the mediating results of moral character for the relationship between parent attachment and delinquency. Results showed that parent attachment has significant negative effect on delinquency. The results of the meditational path showed that parent attachment has positive effect on courage and leadership ($B = .13, p < .001$) which further has negative direct effect on the delinquency ($B = -.31, p < .001$). Courage and leadership mediates the relationship between parent attachment and delinquency (B Indirect = $-.04, 95\% CI = -.11, -.02$). The mediation model resulted in additional 3% explained variance in the delinquency. The mediation effect of the second component of moral character i.e., conflict resolution was also assessed for the relationship between parent attachment and delinquency. Results showed that parent attachment positively predicted conflict resolution ($B = .10, p < .001$) which in turn negatively predicted delinquency ($B = -.33, p < .001$). The results showed that parent attachment indirectly decreased delinquency through conflict resolution (B Indirect = $-.05, 95\% CI = -.11, -.01$). Additional 3% the variance in the delinquency explained through this meditational model.

Communication, hard work, and perseverance did not mediate the relationship between parent attachment and delinquency. Finally, a comprehensive analysis of the mediating role of the moral character was conducted for the relationship between parent attachment and delinquency. Results showed that parent attachment positively predicted moral character ($B = .40, p < .001$) leading to positive effect of moral

character on the delinquency ($B = -.12, p < .05$). Interpretation of indirect results showed that parent attachment indirectly decreased delinquency by increasing moral character (B Indirect = $-.05$, 95% CI = $-.12, -.01$). This mediation model resulted in additional 2% explained variance in the delinquency.

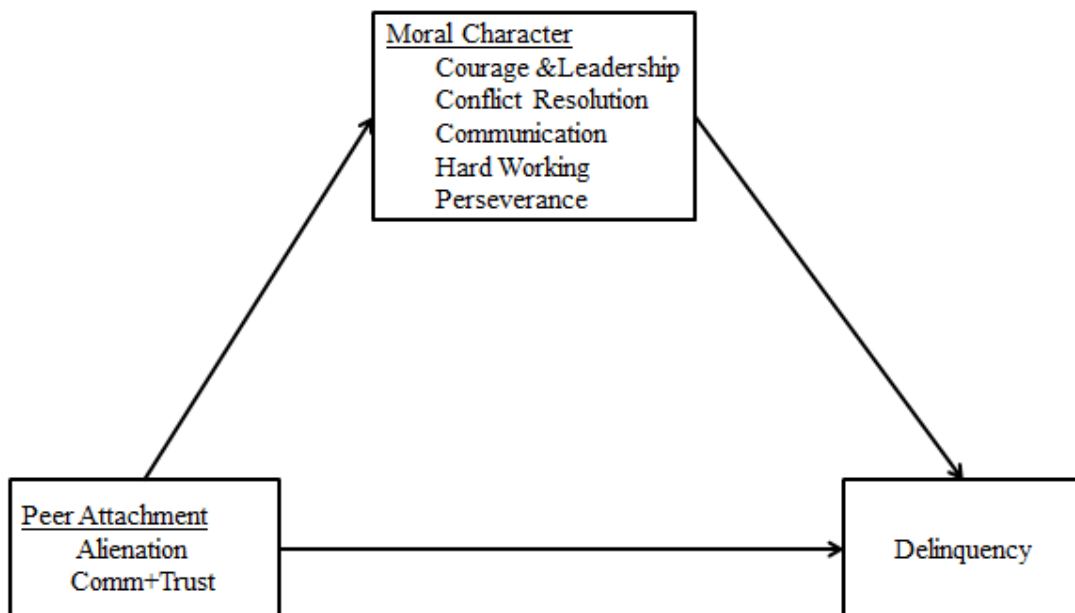


Figure 33. Figure showing mediating role of moral character

Figure 33 presents the mediating role of moral character and its components constituting courage and leadership, conflict resolution, communication, hard work, and perseverance for the relationship between peer attachment and delinquency.

Table 70

Moral Character as a mediator between peer Attachment and Delinquency

Mediators		Predictors									
		Alienation			Comm +Trust			Peer Attachment			
		Effect	R ²	F	Effect	R ²	F	Effect	R ²	F	
Courage and leadership	Total	B	.54***	0.05	17.34***	-0.18***	0.04	8.34***	-0.19***	0.05	16.42***
	Direct	B	.43***	0.03		-0.12*	0.01		-0.14***	0.03	
	Indirect	B	0.11	0.02	15.35***	-0.06	0.03	12.46***	-0.05	0.02	14.87***
		95% CI	[.01, .29]		[-.15, -.01]		[-.13, -.01]				
Conflict resolution	Total	B	.53***	0.05	17.35***	-0.18***	0.06	21.43***	-0.19***	0.05	15.32***
	Direct	B	.44***	0.03		-0.11	0.04		-0.14***	0.03	
	Indirect	B	0.09	0.02	16.99***	-0.06	0.02	18.78***	-0.05	0.02	14.78***
		95% CI	[.01, .26]		[-.16, -.01]		[-.13, -.01]				
Communication	Total	B	.54***	0.02	17.95***	-0.18***	0.02	9.89***	-0.19***	0.04	16.58***
	Direct	B	.53***	0.02		-0.18***	0.02		-0.19***	0.04	
	Indirect	B	0.01	0	8.39***	0	0	5.53***	0	0	8.04***
		95% CI	[-.05, .06]		[-.01, .00]		[-.02, .00]				
Hard working	Total	B	.54***	0.03	17.67***	-0.18***	0.02	9.34***	-0.19***	0.03	16.12***
	Direct	B	.52***	0.03		-0.17***	0.02		-0.18***	0.03	
	Indirect	B	0.02	0	10.23***	-0.01	0	6.98***	0.01	0	9.42***
		95% CI	[-.01, .12]		[-.06, .01]		[-.05, .01]				
Perseverance	Total	B	.49***	0.02	12.34***	-0.19***	0.02	9.64***	-0.20***	0.03	14.12***
	Direct	B	.48***	0.02		-0.18***	0.02		-0.19***	0.03	
	Indirect	B	0.01	0	07.69***	-0.01	0	4.65***	0.01	0	7.42***
		95% CI	[-.01, .09]		[-.08, .03]		[-.05, .03]				
Moral Character	Total	B	.50***	0.05	12.34***	-0.19***	0.04	9.64***	-0.20***	0.05	14.12***
	Direct	B	.35***	0.02		-0.12***	0.02		-0.13**	0.03	
	Indirect	B	0.14	0.03	13.69***	-0.07	0.02	12.65***	0.06	0.02	13.42***
		95% CI	[.04, .34]		[-.16, -.02]		[-.14, -.01]				

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

Table 70 shows the results of mediating role of moral character and its components including courage and leadership, conflict resolution, communication, hard work, and perseverance for the effect of parent attachment on the delinquency. When courage and leadership was added to the model, results showed that alienation has negative direct effect on courage and leadership ($B = -.37, p < .001$) and courage and leadership has negative direct effect on the delinquency ($B = -.30, p < .001$). In order to determine the mediating role of courage and leadership, review of indirect results showed that alienation indirectly increased delinquency through courage and

leadership (B Indirect = .11, 95% CI = .01, .29). The mediation model resulted in additional 2% explained variance in the delinquency. The relationship between relationship between alienation and delinquency was mediated by conflict resolution. Results showed that alienation has negative effect on conflict resolution ($B = -.25, p < .001$) and conflict resolution has negative direct effect on the delinquency ($B = -.36, p < .001$). Review of indirect results showed that alienation indirectly increased delinquency through conflict resolution (B Indirect = .09, 95% CI = .01, .26). The mediation model resulted in additional 2% explained variance in the delinquency. Communication, hard work, and perseverance did not mediate for the relationship between alienation and delinquency. Finally, moral character also emerged as a significant mediator for the relationship between alienation and delinquency. Results showed that alienation negatively predicted moral character ($B = -.96, p < .001$) and moral character in turn negatively affected delinquency ($B = -.13, p < .05$). The indirect effect (B Indirect = .14, 95% CI = .04, .34) suggested that alienation indirectly increased delinquency through moral character (B Indirect = .14, 95% CI = .04, .34). This mediation model resulted in additional 3% explained variance in the delinquency.

Second part of the table 70 showed that communication+trust has significant negative effect on delinquency. The meditational showed that communication+trust has positive effect on courage and leadership ($B = .19, p < .001$) which further negatively affected delinquency ($B = -.32, p < .001$). The results confirmed the mediating role of courage and leadership for the relationship between communication+trust and delinquency (B Indirect = -.06, 95% CI = -.05, -.01) and resulted in additional 3% explained variance in the delinquency. The second component of moral character i.e., conflict resolution also proved as a significant mediator for the relationship between communication+trust and delinquency. Results showed that communication+trust positively predicted conflict resolution ($B = .17, p < .001$) and conflict resolution negatively predicted delinquency ($B = -.38, p < .001$). Interpretation of indirect effects suggested that communication+trust indirectly decreased delinquency through conflict resolution (B Indirect = -.06, 95% CI = -.16, -.01). Additional 2% the variance in the life satisfaction explained through this

meditational model. Communication, hard work, and perseverance did not mediate the relationship between communication+trust and delinquency. Finally, results also confirmed the mediating role of moral character was also confirmed for the relationship between communication+trust and delinquency. Results showed that communication+trust has direct effect on moral character ($B = .53, p < .001$) leading to negative effect of moral character on the delinquency ($B = -.13, p < .05$). The indirect effects (B Indirect = $-.07, 95\% \text{ CI} = -.16, -.02$) suggested that communication+trust indirectly decreased delinquency through moral character (B Indirect = $-.07, 95\% \text{ CI} = -.16, -.02$). This mediation model resulted in additional 2% explained variance in the delinquency.

Results showed that peer attachment has significant negative effect on delinquency. Results showed that peer attachment has positive effect on courage and leadership ($B = .18, p < .001$) and courage and leadership has negative effect on the delinquency ($B = -.30, p < .001$). The results showed that peer attachment indirectly decreased delinquency through courage and leadership (B Indirect = $-.05, 95\% \text{ CI} = -.13, -.01$) and resulted in additional 2% explained variance in the delinquency. The relationship between peer attachment and delinquency was also mediated by conflict resolution. Results confirmed the positive effect of peer attachment on conflict resolution ($B = .15, p < .001$) and conflict resolution has negative effect on the delinquency ($B = -.35, p < .001$). Interpretation of indirect results showed that peer attachment indirectly decrease delinquency through conflict resolution (B Indirect = $-.05, 95\% \text{ CI} = -.13, -.01$). Additional 3% the variance in the life satisfaction explained through this meditational model.

Communication, hard work, and perseverance did not mediate the relationship between peer attachment and delinquency. Finally, a comprehensive analysis of the mediating role of the moral character was conducted for the relationship between peer attachment and delinquency. Results showed that peer attachment positively predicted moral character ($B = .51, p < .001$) leading to negative effect of moral character on the delinquency ($B = -.12, p < .05$). The results showed that peer attachment indirectly decreased delinquency through moral character (B Indirect = $-.06, 95\% \text{ CI} = -.14, -$

.01). This mediation model resulted in additional 2% explained variance in the delinquency.

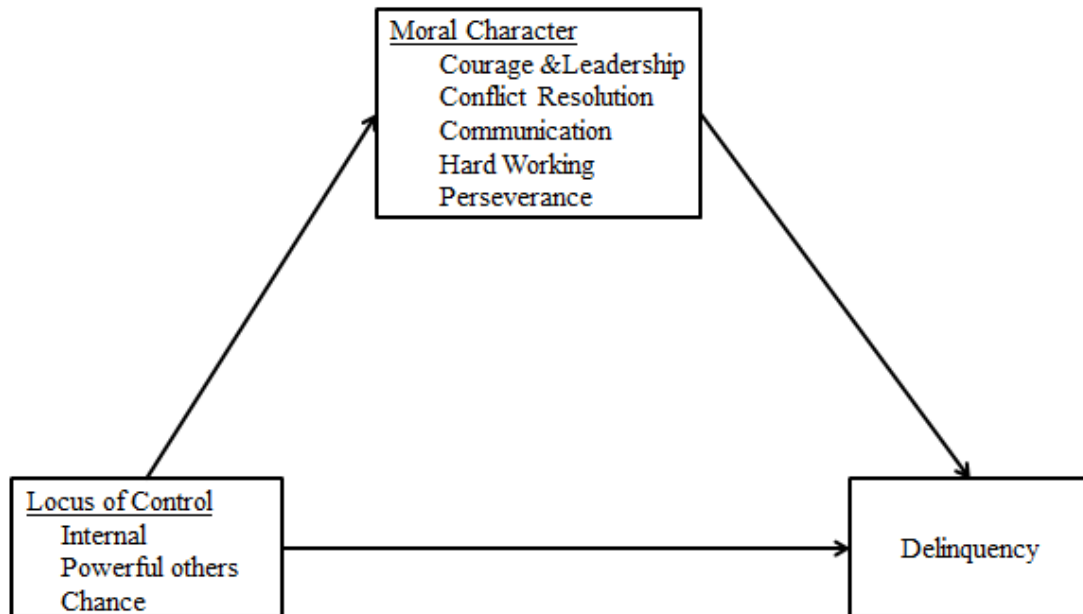


Figure 34. Figure showing mediating role of moral character

Figure 34 presents the mediating role of components of moral character including courage and leadership, conflict resolution, communication, hard work, and perseverance for the relationship between locus of control and delinquency.

Table 71

Moral Character as a Mediator between Locus of Control and Delinquency

Mediators			Predictors								
			Internal			PO			Chance		
			Effect	R^2	F	Effect	R^2	F	Effect	R^2	F
Courage & leadership	Total	B	-0.21***	0.04	14.76***	-0.02	0.04	0.75	-0.14**	0.05	7.45**
	Direct	B	-0.13*	0.02		0.02	0		-0.08	0.01	
	Indirect	B	-0.08	0.02	13.64***	-0.04	0.04	17.56***	-0.06	0.04	16.87***
		95% CI	[-.18, -.01]			[-.09, -.01]			[-.14, -.02]		
Conflict resolution	Total	B	-0.22***	0.04	14.96***	-0.02	0.03	0.16	-0.14**	0.05	6.34**
	Direct	B	-0.14**	0.02		0.02	0		0.08	0.01	
	Indirect	B	-0.07	0.02	13.60***	-0.04	0.03	9.06***	-0.05	0.04	14.82***
		95% CI	[-.18, -.01]			[-.12, -.01]			[-.14, -.01]		
Communication	Total	B	-0.21***	0.02	14.35***	-0.02	0	0.48	-0.14**	0.01	7.25**
	Direct	B	-0.21***	0.02		-0.03	0		-0.14**	0.01	
	Indirect	B	0	0	17.65***	0.01		0.15	-0.01	0	3.47*
		95% CI	[-.02, .01]			[-.01, .03]			[.00, -.01]		
Hard working	Total	B	-0.21***	0.03	13.43***	-0.02	0	0.11	-0.14**	0.01	7.23**
	Direct	B	-0.20***	0.02		-0.01	0		-0.12*	0.01	
	Indirect	B	0.01	0.01	8.32***	-0.01	0	0.45	-0.02	0	6.87***
		95% CI	[-.05, .01]			[-.05, .01]			[-.05, .01]		
Perseverance	Total	B	-0.26***	0.03	18.06***	-0.02	0	0.11	-0.16***	0.02	8.67***
	Direct	B	-0.26**	0.03		0.01	0		-0.14**	0.02	
	Indirect	B	0	0	9.36***	-0.01	0	0.45	-0.02	0	5.50***
		95% CI	[-.06, .04]			[-.05, .01]			[-.07, .01]		
Moral Character	Total	B	-0.26***	0.03	14.06***	-0.06	0.04	1.13	-0.16***	0.05	8.67***
	Direct	B	-0.17**	0.02		-0.03	0		-0.09	0.02	
	Indirect	B	-0.08	0.01	8.36***	-0.03	0.04	11.35***	-0.06	0.03	15.50***
		95% CI	[-.18, -.02]			[-.09, -.01]			[-.14, -.02]		

Note. PO = Powerful Others, * $p < .05$, ** $p < .01$, *** $p < .001$

Table 71 shows the results of mediating role of moral character and its components constituting courage and leadership, conflict resolution, communication, hard work, and perseverance, for the effect of locus of control on the delinquency. Results showed that internal locus of control has significant negative effect on delinquency ($B = -.21$, $p < .001$). When courage and leadership was added to the model results showed that internal locus of control has positive direct effect on courage and leadership ($B = .27$, $p < .001$) and courage and leadership has negative direct effect on the delinquency ($B = -.30$, $p < .001$). In order to determine the

mediating role of courage and leadership, review of indirect results showed that internal locus of control indirectly decreased delinquency through courage and leadership (B Indirect = $-.08$, 95% CI = $-.18, -.01$). The mediation model resulted in additional 2% explained variance in the delinquency. The mediating role of conflict resolution also explored for the relationship between internal locus of control and delinquency. Results showed that internal locus of control has positive effect on conflict resolution ($B = .21$, $p < .001$) which further conflict resolution has negative effect on the delinquency ($B = -.35$, $p < .001$). The results showed that internal locus of control indirectly decreased delinquency through conflict resolution (B Indirect = $-.07$, 95% CI = $-.18, -.01$). The mediation model resulted in additional 2% explained variance in the delinquency.

Communication, hard work, and perseverance did not appear for the relationship between internal locus of control and delinquency. Finally, an analysis was conducted to assess the mediating role of moral character for the relationship between internal locus of control and delinquency. Results showed that internal locus of control positively predicted moral character ($B = .74$, $p < .001$) and moral character negatively predicted delinquency ($B = -.11$, $p < .05$). Mediation results confirmed that internal locus of control indirectly decreased delinquency by increasing moral character (B Indirect = $-.08$, 95% CI = $-.18, -.02$). This mediation model resulted in additional 1% explained variance in the delinquency.

Second part of the table 71 showed that powerful others locus of control did not have significant effect on delinquency but this relationship existed through courage and leadership. Results showed that powerful others locus of control has positive effect on courage and leadership ($B = .09$, $p < .001$) and courage and leadership has negative effect on the delinquency ($B = -.39$, $p < .001$). The results showed a significant mediating role of courage and leadership for the relationship between powerful others locus of control and delinquency (B Indirect = $-.04$, 95% CI = $-.09, -.01$). The mediation model resulted in additional 4% explained variance in the delinquency. The mediating role of the second component of moral character i.e., conflict resolution was also assessed for the relationship between powerful others locus of control and delinquency. Results confirmed the direct effect of powerful

others locus of control on conflict resolution ($B = .10, p < .001$) and conflict resolution has negative direct effect on the delinquency ($B = -.41, p < .001$). The results showed that powerful others locus of control indirectly decreased delinquency through conflict resolution (B Indirect = $-.04, 95\% \text{ CI} = -.12, -.01$). The mediation model resulted in additional 3% explained variance in the delinquency. Communication, hard work, and perseverance did not mediate the relationship between powerful others locus of control and delinquency. Finally, the mediating role of moral character was also explored for the relationship between powerful others locus of control and delinquency. Results showed that powerful others locus of control has direct effect positively predicted moral character ($B = .25, p < .001$) and moral character negatively predicted delinquency ($B = -.15, p < .05$). Meditational results showed that powerful others locus of control indirectly decreased delinquency by increasing moral character (B Indirect = $-.03, 95\% \text{ CI} = -.09, -.01$). Additional 4% the variance in the life satisfaction explained through this meditational model.

The next part of the table 71 presents the mediating role of moral character for the effect of chance of locus of control on delinquency. Results showed that chance locus of control has significant negative effect on delinquency ($B = .14, p < .01$). The results of the meditational path showed that chance locus of control positively predicted courage and leadership ($B = .16, p < .001$) and courage and leadership has negative direct effect on the delinquency ($B = -.39, p < .001$). Courage and leadership mediated the relationship between chance locus of control and delinquency (B Indirect = $-.06, 95\% \text{ CI} = -.14, -.02$) and resulted in additional 4% explained variance in the delinquency. The second component of moral character i.e., conflict resolution was also assessed for the relationship between chance locus of control and delinquency. Results showed that chance locus of control has positive effect on conflict resolution ($B = .13, p < .001$) which in turn has negative effect on the delinquency ($B = -.41, p < .001$). Interpretation of indirect results showed that chance locus of control indirectly decreased delinquency through conflict resolution (B Indirect = $-.05, 95\% \text{ CI} = -.14, -.01$). The mediation model resulted in additional 4% explained variance in the delinquency. Communication, hard work, and perseverance did not mediate the relationship between chance locus of control and delinquency.

Finally, a comprehensive analysis of the mediating role of the moral character was conducted for the relationship between chance locus of control and delinquency. Results showed that chance locus of control positively predicted moral character ($B = .43, p < .001$) leading to negative effect of moral character on the delinquency ($B = -.15, p < .05$). The indirect effect (B Indirect = $-.06$, 95% CI = $-.14, -.02$) suggested that chance locus of control indirectly decreased delinquency by increasing moral character. This mediation model resulted in additional 3% explained variance in the delinquency.

Table 72

Moderating role of Social Support on Relationship between Powerful Others Locus of Control Caring and Connecting Component of Moral Sensitivity (N = 706)

Predictors	Caring and Connecting	
	B Values	95% CI UL, LL
Constant	17.48***	[17.71, 17.24]
Social Support	0.01	[.05, -.03]
Powerful others locus of control	0.06***	[.10, .03]
Social Support x Powerful others locus of control	0.01*	[.01, .00]
R^2		0.03
F		6.71***
ΔR^2		0.01
ΔF		5.41*

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

Table 72 shows moderating results of the social support for the relationship between powerful others locus of control and caring and connecting component of moral sensitivity. Analysis shows that social support significantly moderated the relationship between the powerful others locus of control and caring and connecting.

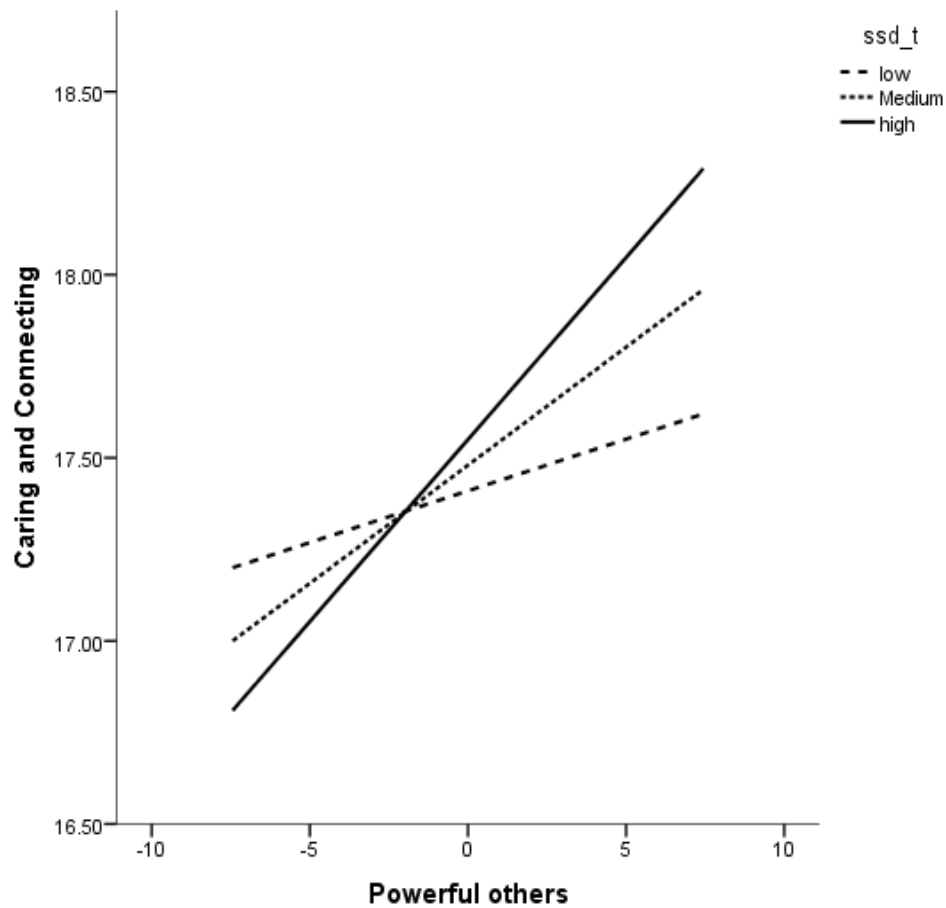


Figure 35. Graphical representation of moderating role of social support for the relationship between powerful others locus of control and caring and connecting component of moral sensitivity.

The graph represents moderation by social support for the relationship between locus of control powerful others and moral sensitivity caring and connecting. The graph shows the positive relationship between powerful others locus of control and caring and connecting component of moral sensitivity at all levels of social support. At all the level of social support (low, moderate, and high), the relationship between powerful others locus of control and caring and connecting component of moral sensitivity remained positive however the strength of this relationship gets stronger as the level of social support increases.

Table 73

Moderating role of Social Support on the Relationship between Powerful Others Locus of Control and Interpreting Situations Component of Moral Sensitivity (N = 706)

Predictors	Interpreting Situations	
	B Values	95% CI UL, LL
Constant	13.38***	[13.57, 13.19]
Social Support	0.02	[-.06, -.01]
Powerful others locus of control	0.05***	[.07, .02]]
Social Support x Powerful others locus of control	0.01**	[.01, .00]
R^2		0.03
F		6.77***
ΔR^2		0.01
ΔF		6.66**

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

Table 73 shows moderating results of the social support for the relationship between powerful others locus of control and interpreting situations component of moral sensitivity. Analysis shows that social support significantly moderated the relationship between the between powerful others locus of control and interpreting situations component of moral sensitivity.

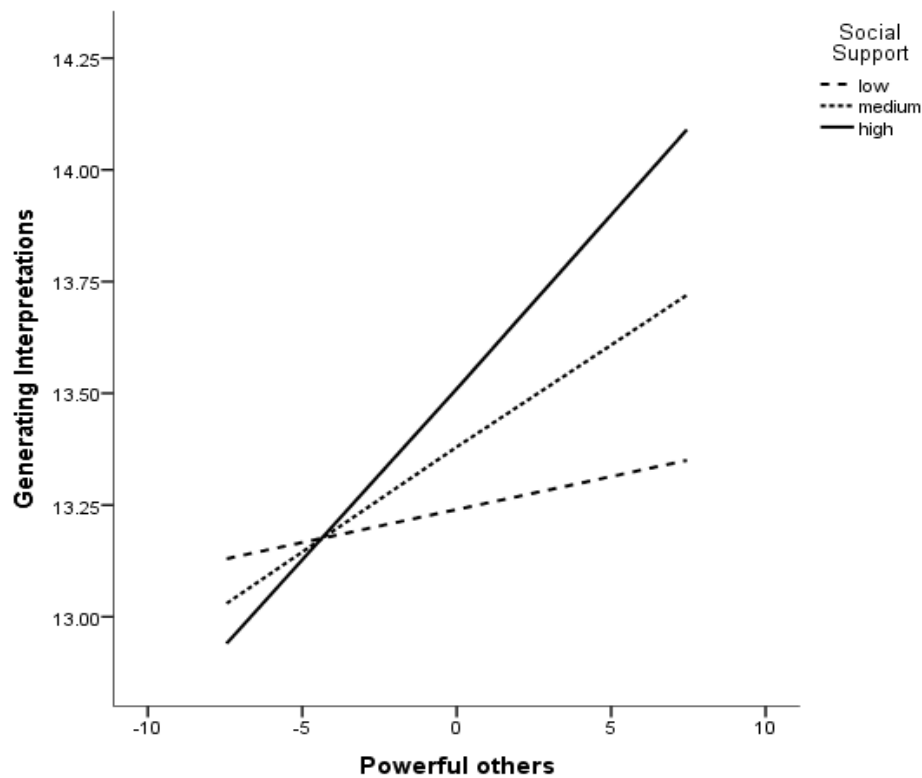


Figure 36. Graphical representation of moderating role of social support for the relationship between powerful others locus of control and interpreting situations component of moral sensitivity.

The graph represents moderating role social support for the relationship between powerful others locus of control and interpreting situations component of moral sensitivity. The graph shows the positive relationship between powerful others locus of control and interpreting situations at all levels of social support. The strength of this relationship gets stronger as the level of social support increases.

Table 74

Moderation of Social Support for the Relationship between Powerful Others Locus of Control and Moral Sensitivity (N = 706)

Predictors	Moral Sensitivity	
	B Values	95% CI
		UL, LL
Constant	77.60***	[78.41, 76.79]
Social Support	0.1	[-.24, -.05]
Powerful others locus of control	0.30***	[.41, .19]
Social Support x Powerful others locus of control	0.02*	[.04, .00]
R^2		0.05
F		12.00***
ΔR^2		0.01
ΔF		5.35*

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

Table 74 shows moderating results of the social support for the relationship between powerful others locus of control and moral sensitivity. Analysis shows that social support significantly moderated the relationship between the powerful others locus of control and moral sensitivity.

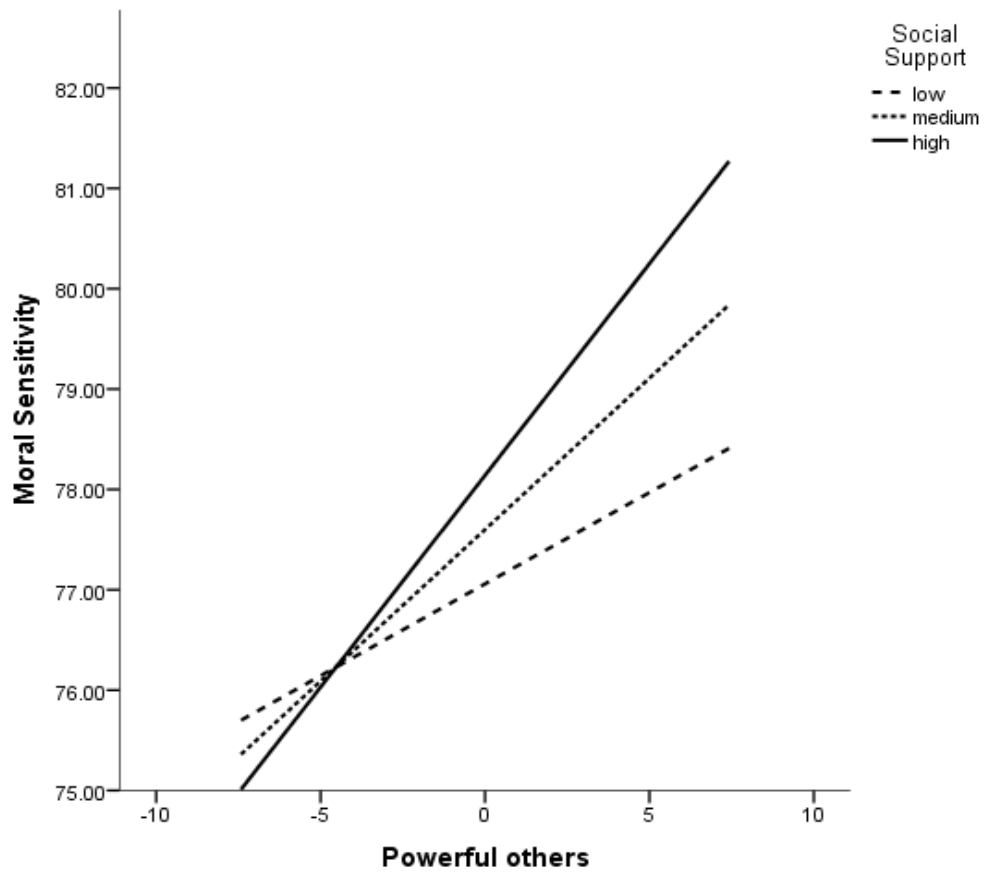


Figure 37. Graphical representation of moderating role of social support for the relationship between powerful others locus of control and moral sensitivity.

The graph represents moderating role social support for the relationship between powerful others locus of control and moral sensitivity. The graph shows the positive relationship between powerful others locus of control and moral sensitivity at all levels of social support. The strength of this relationship gets stronger as the level of social support increases.

Table 75

Moderation of Social Support for the Relationship between Powerful Others Locus of Control and Act Responsibly Component of Moral Motivation (N = 706)

Predictors	Act Responsibly	
	B Values	95% CL
		UL, LL
Constant	10.25***	[10.40, 10.10]
Social Support	0.02	[-.04, -.01]
Powerful others locus of control	0.02	[.04, .0]
Social Support x Powerful others locus of control	0.01**	[.01, .00]
R^2		0.03
F		4.48*
ΔR^2		0.01
ΔF		6.36**

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

Table 75 shows moderating results of social support for the relationship between powerful others locus of control and act responsibly component of moral motivation. Analysis shows that social support significantly moderated the relationship between powerful others locus of control and act responsibly component of moral motivation.

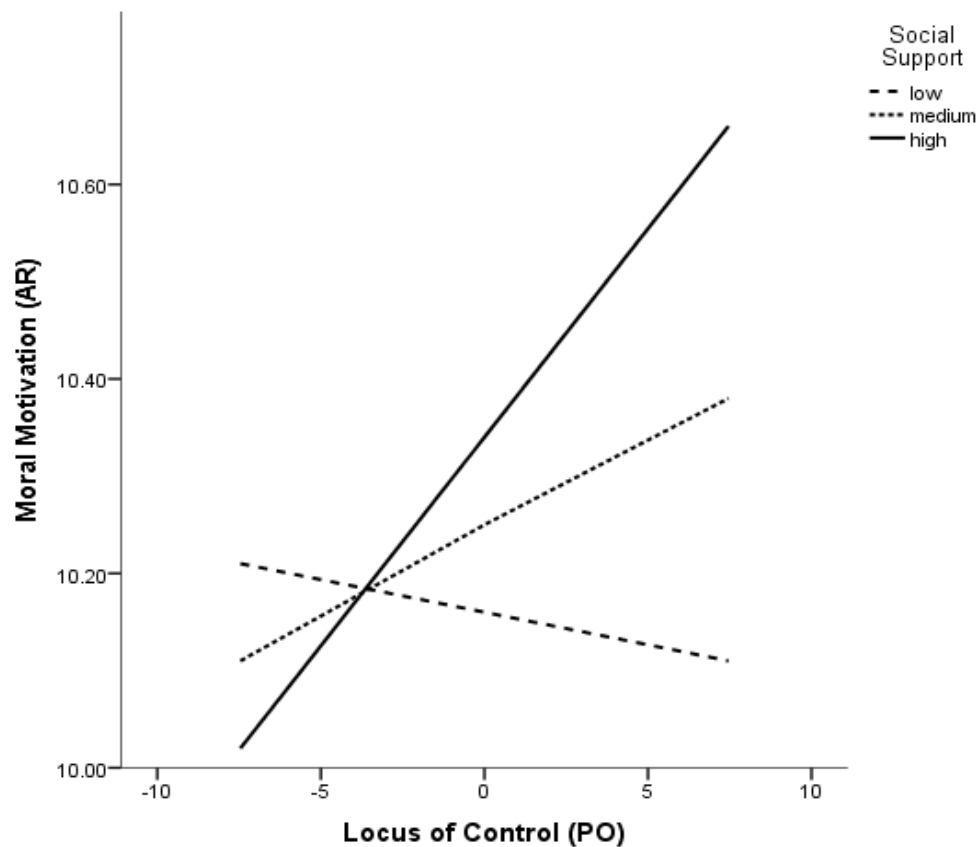


Figure 38. Graphical representation of moderating role of social support for the relationship between powerful others locus of control and act responsibly component of moral motivation.

The graph represents moderation by social support for the relationship between powerful others locus of control and act responsibly component of moral motivation. The graph shows the negative relationship between powerful others locus of control and act responsibly component of moral motivation at low level of moderation. But at the medium and high level of social support the relationship between powerful others locus of control and act responsibly component of moral motivation gets strengthen and positive.

Model Testing

With objective to attain more precision in analysis, conceptual model of the study was tested using structural equation modeling. It was hypothesized that morality (moral sensitivity, moral judgment, moral motivation, and moral character) mediate between its antecedents including religious orientation, parent and peer attachment, and locus of control and outcomes (i.e., life satisfaction and delinquency). Direct relationships between study variables were also hypothesized. As explained earlier that morality is defined as combination of several psychological processes that operate differently in different situations (Rest, 1999). To check the potential effect of each component of morality, four independent models are designed and tested using AMOS. A final comprehensive model of morality as a latent variable consisting of all four components is tested.

Model Addressing Moral Sensitivity as Latent Mediator

It was hypothesized that moral sensitivity have direct effects and also play mediating role between its antecedents including religious orientation, parent and peer attachment, and locus of control and outcomes (i.e., life satisfaction, and delinquency).

First model included both dimensions of religious orientation as observed mediators in parallel to latent moral sensitivity. The latent moral sensitivity consisted of all three dimensions caring and connecting, interpreting situations, and responding to diversity as indicator. Parent and peer attachment and all three dimensions of locus of control (i.e., internal, chance, and powerful other locus of control) were used as a predictors. Further, observed score of life satisfaction and delinquency were used as outcome of the model. All three dimensions of moral sensitivity loaded well on the latent moral sensitivity (λ ranging from .69 to .90). Model was executed to estimate direct and indirect effect using $n = 200$ bootstrap samples for confidence intervals of indirect effects.

Model fit indices ($\chi^2 = 666.63$, $p < .00$, CFI = .69, TLI = .36, and IFI = .69; RMSEA = .15) showed a poor fit of the model to the data. The results showed that

chance, and powerful others locus of control has no contribution in terms of its effect on either mediators or outcomes and hence were removed from the model. Model was reassessed and it was observed that the values of fit indices are substantially improved. The value of chi-square $\chi^2 = 192.85$, $p < .00$, CFI = .89, TLI = .74, and IFI = .89, and RMSEA = .11 still indicted a poor fit of the model to the data. In next phase of the model revision, the model was examined for significance of parameters. All path coefficients in the revised model (M2) were in the hypothesized direction and reached statistical significance (i.e., $p < .05$) except nine paths. These included paths from parents attachment and extrinsic religious orientation to moral sensitivity; internal locus of control to intrinsic religious orientation; parent attachment and internal locus of control to extrinsic religious orientation; intrinsic religious orientation and moral sensitivity to life satisfaction; and peer attachment and intrinsic religious orientation to delinquency. These paths were removed from the model. The revised model (M3) showed improvement in the model fit indices (i.e., $\chi^2 = 77.13$, $p < .002$; CFI = .97, TLI = .93, IFI = .97, and RMSEA = .05) and resulted in a very good fit of the model to the data. Path coefficients of direct and indirect effects are presented in table 77. Visual representation of model is presented in figure 39.

Table 76

Stepwise Model Fit Indices for Model Addressing Moral Sensitivity as Latent Mediator (N = 706)

Models	χ^2	CFI	TLI	IFI	REMSEA	$\Delta\chi^2$
M 1	666.6	0.69	0.36	0.69	0.15	
M 2	192.9	0.89	0.74	0.89	0.11	473.8
M3	77.13	0.97	0.93	0.97	0.05	115.7

Note. M1 = default Model, M2 = after removing variables, M3 = after removing non-significant paths

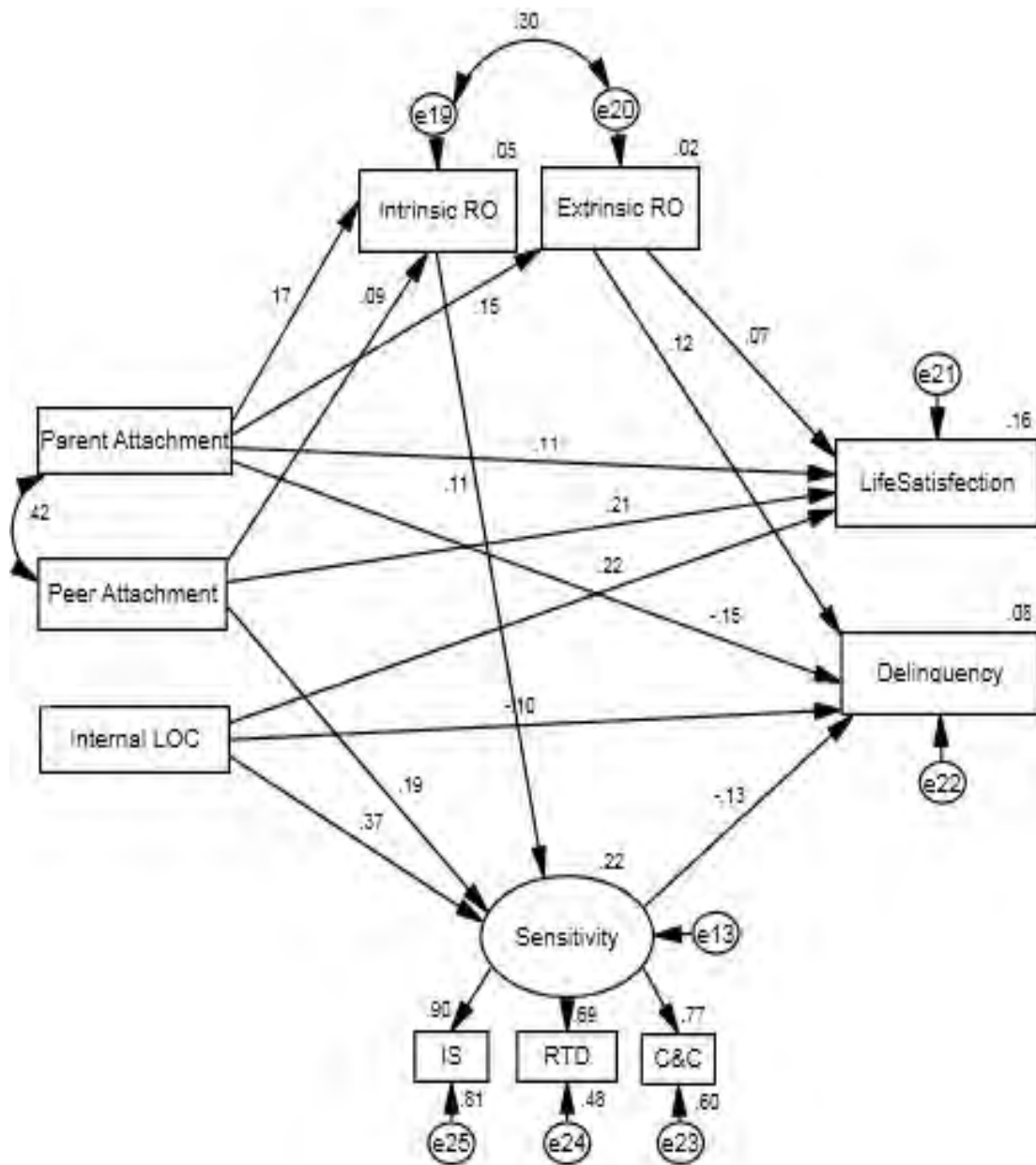


Figure 39. Model of moral sensitivity as a latent mediator with its antecedents and outcomes

Table 77

Direct, Indirect and Total Effects of Moral Sensitivity as a Latent Mediator (N= 706)

Dependents		Predictors											
		Parent (A)		Peer (A)		LOC (I)		IRO		ERO		MS	
		β	<i>p</i>	β	<i>p</i>	β	<i>p</i>	β	<i>p</i>	β	<i>p</i>	β	<i>p</i>
MS	Direct Effect	-	-	0.19	0.01	0.37	0.01	0.11	0.01	-	-	-	-
	Indirect Effect	0.02	0.01	0.01	0.01	-	-	-	-	-	-	-	-
	Total Effect	0.02	0.01	0.2	0.01	0.37	0.01	0.11	0.01	-	-	-	-
IRO	Direct Effect	0.17	0.01	0.09	0.01	-	-	-	-	-	-	-	-
	Indirect Effect	-	-	-	-	-	-	-	-	-	-	-	-
	Total Effect	0.17	0.01	0.09	0.01	-	-	-	-	-	-	-	-
ERO	Direct Effect	0.15	0.01	-	-	-	-	-	-	-	-	-	-
	Indirect Effect	-	-	-	-	-	-	-	-	-	-	-	-
	Total Effect	0.15	0.01	-	-	-	-	-	-	-	-	-	-
LS	Direct Effect	0.11	0.03	0.21	0.01	0.22	0.01	-	-	0.07	0.04	-	-
	Indirect Effect	0.01	0.03	-	-	-	-	-	-	-	-	-	-
	Total Effect	0.12	0.03	0.21	0.01	0.23	0.01	-	-	0.07	0.04	-	-
Delinquency	Direct Effect	-0.15	0.01	-	-	-0.1	0.03	-	-	0.12	0.01	-0.13	0.05
	Indirect Effect	0.02	0.02	-0.03	0.04	-0.05	0.05	-0.01	0.05				
	Total Effect	0.17	0.01	-0.03	0.04	-0.15	0.01	-0.01	0.05	0.12	0.01	-0.13	0.05

Note. MS = Moral Sensitivity, LS= Life satisfaction, (A) = Attachment, IRO = Intrinsic religious orientation, ERO = Extrinsic religious orientation, LOC (I) = locus of control (internal).

Table 77 demonstrates the direct, indirect, and total effects of the model. Analysis of model testing showed that parent attachment has significant positive effect on both dimensions of religious orientation (intrinsic/extrinsic) ($B = .17, p < .01$; $B = .15, p < .0$ respectively), and life satisfaction ($B = .11, p < .05$) whereas negative effect on delinquency ($B = -.15, p < .01$). Peer attachment has significant positive effect on intrinsic religious orientation ($B = .09, p < .01$), life satisfaction ($B = .21, p < .01$) and moral sensitivity ($B = .19, p < .01$). Internal locus of control positively predicted life satisfaction ($B = .22, p < .01$) and moral sensitivity ($B = .37, p < .01$) and negatively predicted delinquency ($B = -.10, p < .05$). Intrinsic religious orientation positively predicted moral sensitivity ($B = .11, p < .01$). Extrinsic religious orientation has positive effect on life satisfaction ($B = .07, p < .05$) and delinquency ($B = .12, p < .01$). Moral sensitivity has significant negative effect on delinquency (B

= -.13, $p < .05$). Further indirect effects showed that moral sensitivity negatively mediated the effect of peer attachments and internal locus of control on delinquency. Extrinsic religious orientation positively mediated the effect of parent attachment on delinquency and life satisfaction. Further, intrinsic religious orientation and moral sensitivity serially mediated the relationship between parent, and peer attachment and delinquency. Although religious orientation, parent and peer attachment and internal locus of control has direct effect on life satisfaction but moral sensitivity did not appear as a significant mediator for these relationships.

Model Addressing Moral Judgment as Latent Mediator

It was hypothesized that moral judgment have direct effects and also play mediating role between its antecedents including religious orientation, parent and peer attachment, and locus of control and outcomes (i.e., life satisfaction, and delinquency).

Second model included both dimensions of religious orientation as observed mediators in parallel to latent moral judgment. The latent moral judgment consisted of all four dimensions reasoning, understanding ethics, implement decisions, and reflecting outcome as indicator. Parent and peer attachment and all three dimensions of locus of control (i.e., internal, chance, and powerful other locus of control) were used as a predictors. Further, observed score of life satisfaction and delinquency were used as outcome of the model. All four dimensions of moral judgment loaded well on the latent moral sensitivity (λ ranging from .43 to .91). Model was executed to estimate direct and indirect effect using $n = 500$ bootstrap samples for confidence intervals of indirect effects.

Model fit indices ($\chi^2 = 740.54$, $p < .00$, CFI = .73, TLI = .39, and IFI = .74; RMSEA = .16) showed a poor fit of the model to the data. The results showed that all the dimensions of locus of control (i.e., internal, chance, and powerful others locus of control) have no contribution in terms of its effect on either mediators or outcomes and hence were removed from the model. Model was reassessed and it was observed that the values of fit indices are substantially improved. The value of chi-square $\chi^2 = 242.37$, $p < .00$, CFI = .89, TLI = .76, and IFI = .89; and RMSEA = .12 still indicted

a poor fit of the model to the data. In next phase of the model revision, the model was examined for significance of parameters. All path coefficients in the revised model (M2) were in the hypothesized direction and reached statistical significance (i.e., $p < .05$) except four paths. These included paths from parent attachment to extrinsic religious; peer attachment and intrinsic religious orientation to delinquency; and intrinsic religious orientation to life satisfaction. These paths were removed from the model. The revised model (M3) showed improvement in the model fit indices (i.e., $\chi^2 = 63.46$, $p < .01$; CFI = .98, TLI = .96, IFI = .98, and RMSEA = .05) and resulted in a very good fit of the model to the data. Path coefficients of direct and indirect effects are presented in table 79. Visual representation of model is presented in figure 40.

Table 78

Stepwise Model Fit Indices for Model Addressing Moral Judgment as Latent Mediator (N = 706)

Models	χ^2	CFI	TLI	IFI	REMSEA	$\Delta\chi^2$
M 1	740.54	0.73	0.39	0.74	0.16	
M 2	242.37	0.89	0.76	0.89	0.12	498.17
M3	63.46	0.98	0.96	0.98	0.05	178.91

Note. M1 = default Model, M2 = after removing variables, M3 = after removing non-significant paths

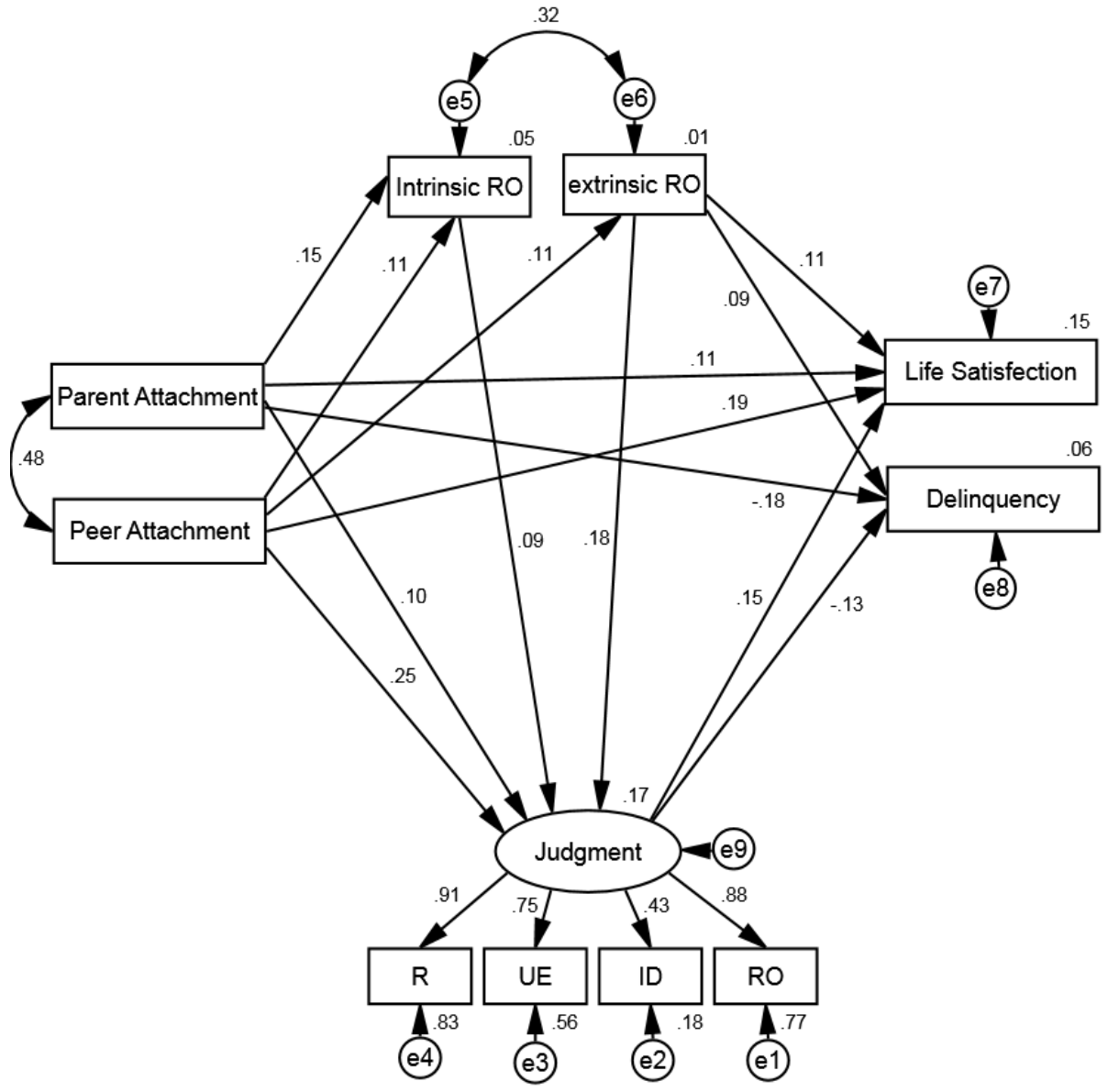


Figure 40. Model addressing moral judgment as latent mediator

Table 79

Direct, Indirect and Total Effects of Moral Judgment as Latent Mediator (N = 706)

Dependents		Predictors									
		IRO		ERO		Parent (A)		Peer (A)		Judgment	
		β	<i>p</i>	β	<i>p</i>	β	<i>p</i>	β	<i>p</i>	β	<i>p</i>
MJ	Direct Effect	0.09	0.11	0.18	0.01	0.10	0.02	0.25	0.01	-	-
	Indirect Effect	-	-	-	-	0.01	0.01	0.03	0.01	-	-
	Total Effect	0.09	0.11	0.18	0.01	0.11	0.01	0.28	0.01	-	-
IRO	Direct Effect	-	-	-	-	0.15	0.01	0.11	0.01	-	-
	Indirect Effect	-	-	-	-	-	-	-	-	-	-
	Total Effect	-	-	-	-	0.15	0.01	0.11	0.01	-	-
ERO	Direct Effect	-	-	-	-	-	-	0.11	0.01	-	-
	Indirect Effect	-	-	-	-	-	-	-	-	-	-
	Total Effect	-	-	-	-	-	-	0.11	0.01	-	-
LS	Direct Effect	-	-	0.11	0.01	0.11	0.02	0.19	0.00	0.15	0.01
	Indirect Effect	0.01	0.07	0.03	0.00	0.02	0.01	0.06	0.00	-	-
	Total Effect	0.01	0.07	0.14	0.01	0.13	0.03	0.25	0.01	0.15	0.01
Delinquency	Direct Effect	-	-	0.09	0.01	-0.18	0.01	-	-	-0.13	0.03
	Indirect Effect	-0.01	0.11	-0.02	0.01	-0.02	0.01	-0.03	0.12	-	-
	Total Effect	-0.01	0.11	0.07	0.01	-0.20	0.01	-0.03	0.12	-0.13	0.03

Note. MJ = Moral Judgment, LS= Life satisfaction, (A) = Attachment, IRO = Intrinsic religious orientation, ERO = Extrinsic religious orientation

Table 79 demonstrates the direct, indirect, and total effects of the model. Results of model testing suggested that parent attachment has significant positive effect on intrinsic religious orientation ($B = .15, p < .01$), life satisfaction ($B = .11, p < .01$) and moral judgment ($B = .10, p < .01$) and negative effect on delinquency ($B = -.18, p < .01$). Peer attachment significantly positively predicted intrinsic religious orientation ($B = .11, p < .01$), extrinsic religious orientation ($B = .11, p < .01$), life satisfaction ($B = .19, p < .01$), and moral judgment ($B = .25, p < .01$). Extrinsic religious orientation has positive effect on delinquency ($B = .09, p < .01$), life satisfaction ($B = .11, p < .01$) and moral judgment ($B = .18, p < .01$). Moral judgment positively predicted life satisfaction ($B = .15, p < .01$) and negatively predicted delinquency ($B = -.13, p < .01$). Further indirect effects showed that moral judgment negatively mediated the effect of parent and peer attachments on delinquency.

Extrinsic religious orientation positively mediated the effect of peer attachment on delinquency and life satisfaction. Further, intrinsic religious orientation and moral judgment serially mediated the relationship between parent, and peer attachment and delinquency, and parent and peer attachment and life satisfaction. Extrinsic religious orientation and moral judgment also serially mediated the relationship between peer attachment and delinquency, and peer attachment and life satisfaction.

Model Addressing Moral Motivation as Latent Mediator

It was hypothesized that moral motivation have direct effects and also play mediating role between its antecedents including religious orientation, parent and peer attachment, and locus of control and outcomes (i.e., life satisfaction, and delinquency).

Third model included both dimensions of religious orientation as observed mediators in parallel to latent moral motivation. The latent moral motivation consisted of all four dimensions respecting others, ethical identity, helping and peace, act responsibly as indicator. Parent and peer attachment and all three dimensions of locus of control (i.e., internal, chance, and powerful other locus of control) were used as a predictors. Further, observed score of life satisfaction and delinquency were used as outcome of the model. Three dimensions of moral motivation loaded well on the latent moral motivation (λ ranging from .79 to .92) except respecting others ($\lambda = .14$) but respecting others is retained in the model because of its theoretical significance. Model was executed to estimate direct and indirect effect using $n = 200$ bootstrap samples for confidence intervals of indirect effects.

Model fit indices ($\chi^2 = 784.60$, $p < .00$, CFI = .72, TLI = .36, and IFI = .72; RMSEA = .16) showed a poor fit of the model to the data. The results showed that chance, and powerful others locus of control has no contribution in terms of its effect on either mediators or outcomes and hence were removed from the model. Model was reassessed and it was observed that the values of fit indices are substantially improved. The value of chi-square $\chi^2 = 278.21$, $p < .00$, CFI = .88, TLI = .75, and IFI = .88, and RMSEA = .12 still indicted a poor fit of the model to the data. In next phase of the model revision, the model was examined for significance of parameters.

All path coefficients in the revised model (M2) were in the hypothesized direction and reached statistical significance (i.e., $p < .05$) except eight paths. These included paths from parent attachment and extrinsic religious orientation to moral motivation; internal locus of control to intrinsic religious orientation; parent attachment and internal locus of control to extrinsic religious orientation; and peer attachment and intrinsic religious orientation to delinquency. These paths were removed from the model. The revised model (M3) showed improvement in the model fit indices (i.e., $\chi^2 = 120.47, p < .002$; CFI = .96, TLI = .92, IFI = .96, and RMSEA = .06) and resulted in a very good fit of the model to the data. Path coefficients of direct and indirect effects are presented in table 81. Visual representation of model is presented in figure 41.

Table 80

Stepwise Model Fit Indices for Model Addressing moral motivation as latent mediator (N = 706)

Models	χ^2	CFI	TLI	IFI	REMSEA	$\Delta\chi^2$
M 1	784.60	0.72	0.36	0.72	0.16	
M 2	278.21	0.88	0.75	0.88	0.12	506.39
M3	120.47	0.96	0.92	0.96	0.06	157.74

Note. M1 = default Model, M2 = after removing variables, M3 = after removing non-significant paths

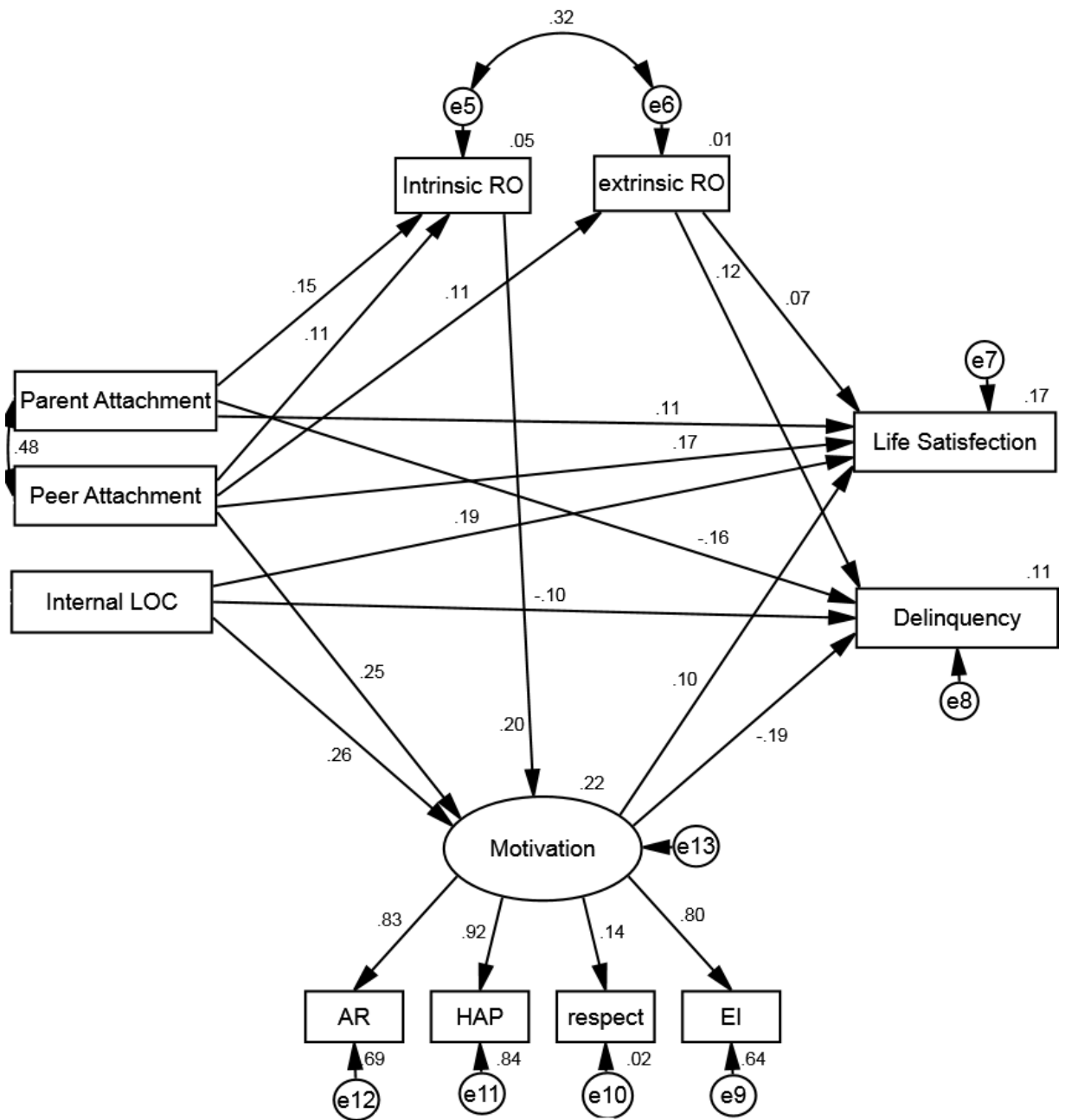


Figure 41. Model addressing moral motivation as latent mediator

Table 81

Direct, Indirect and Total effects of Model Addressing Moral Motivation as Latent Mediator (N= 706)

Dependents		Predictors											
		IRO		ERO		LOC (I)		Parent (A)		Peer (A)		MM	
		β	<i>p</i>	β	<i>p</i>	β	<i>p</i>	β	<i>p</i>	β	<i>p</i>	β	<i>p</i>
MM	Direct Effect	0.2	0.01	-	-	0.26	0.01	-	-	0.25	0.01	-	-
	Indirect Effect	-	-	-	-	-	-	0.03	0.01	0.02	0.01	-	-
	Total Effect	0.2	0.01	-	-	0.26	0.01	0.03	0.01	0.27	0.01	-	-
IRO	Direct Effect	-	-	-	-	-	-	0.15	0.01	0.11	0.01	-	-
	Indirect Effect	-	-	-	-	-	-	-	-	-	-	-	-
	Total Effect	-	-	-	-	-	-	0.15	0.01	0.11	0.01	-	-
ERO	Direct Effect	-	-	-	-	-	-	-	-	0.11	0.01	-	-
	Indirect Effect	-	-	-	-	-	-	-	-	-	-	-	-
	Total Effect	-	-	-	-	-	-	-	-	0.11	0.01	-	-
LS	Direct Effect	-	-	0.08	0.03	0.19	0.01	0.11	0.03	0.17	0.01	0.10	0.01
	Indirect Effect	0.02	0.01	-	-	0.03	0.01	0.00	0.01	0.04	0.01	-	-
	Total Effect	0.02	0.01	0.08	0.03	0.22	0.01	0.11	0.03	0.21	0.01	0.10	0.01
Delinquency	Direct Effect	-	-	0.13	0.01	-0.10	0.04	-0.16	0.01	-	-	-0.19	0.01
	Indirect Effect	-0.04	0.01	-	-	-0.05	0.01	-0.01	0.01	-0.04	0.01	-	-
	Total Effect	-0.04	0.01	0.13	0.01	-0.15	0.01	-0.17	0.01	-0.04	0.01	-0.19	0.01

Note. MM = Moral Motivation, LS= Life satisfaction, (A) = Attachment, IRO = Intrinsic religious orientation, ERO = Extrinsic religious orientation

Table 81 demonstrates the direct, indirect, and total effects of the model. Results of model testing showed that parent attachment has significant positive effect on intrinsic religious orientation ($B = .15, p < .01$), and life satisfaction ($B = .11, p < .05$) whereas negative effect on delinquency ($B = -.16, p < .01$). Peer attachment has significant positive effect on both dimensions of religious orientation (intrinsic/extrinsic) ($B = .11, p < .01$; $B = .11, p < .01$ respectively), life satisfaction ($B = .17, p < .01$) and moral motivation ($B = .25, p < .01$). Internal locus of control positively predicted life satisfaction ($B = .19, p < .01$) and moral motivation ($B = .26, p < .01$) and negatively predicted delinquency ($B = -.10, p < .05$). Intrinsic religious orientation positively predicted moral motivation ($B = .20, p < .01$). Extrinsic religious orientation has positive effect on life satisfaction ($B = .07, p < .05$) and

delinquency ($B = .12, p < .01$). Moral motivation has significant positive effect on life satisfaction ($B = .10, p < .05$), and negative effect on delinquency ($B = -.19, p < .05$). Further indirect effects showed that moral motivation negatively mediated the effect of peer attachments and internal locus of control on delinquency. Moral motivation positively mediated the effect of peer attachments and internal locus of control on life satisfaction. Extrinsic religious orientation positively mediated the effect of peer attachment on delinquency and life satisfaction. Further, intrinsic religious orientation and moral motivation serially mediated the relationship between parent and peer attachment and delinquency. Moreover, intrinsic religious orientation and moral motivation also serially mediated the relationship between parent and peer attachment and life satisfaction.

Model Addressing Moral Character as Latent Mediator

It was hypothesized that moral character have direct effects and also play mediating role between its antecedents including religious orientation, parent and peer attachment, and locus of control and outcomes (i.e., life satisfaction, and delinquency).

Fourth model included both dimensions of religious orientation as observed mediators in parallel to latent moral character. The latent moral character consisted of all five dimensions courage and leadership, communication, working hard, perseverance, and need identification and conflict resolution as indicator. Parent and peer attachment and all three dimensions of locus of control (i.e., internal, chance, and powerful other locus of control) were used as a predictors. Further, observed score of life satisfaction and delinquency were used as outcome of the model. Five dimensions of moral character loaded well on the latent moral character (λ ranging from .69 to .86) except communication ($\lambda = .26$) but this component is retained in the model because of its theoretical significance. Model was executed to estimate direct and indirect effect using $n = 200$ bootstrap samples for confidence intervals of indirect effects.

Model fit indices ($\chi^2 = 865.41, p < .00, CFI = .70, TLI = .39, and IFI = .70; RMSEA = .15$) showed a poor fit of the model to the data. The results showed that all

the dimensions of locus of control (i.e., internal, chance, and powerful others locus of control) have no contribution in terms of its effect on either mediators or outcomes and hence were removed from the model. Model was reassessed and it was observed that the values of fit indices are substantially improved. The value of chi-square $\chi^2 = 344.40$, $p < .00$, CFI = .84, TLI = .72, and IFI = .84, and RMSEA = .12 still indicted a poor fit of the model to the data. In next phase of the model revision, the model was examined for significance of parameters. All path coefficients in the revised model (M2) were in the hypothesized direction and reached statistical significance (i.e., $p < .05$) except five paths. These included paths from parent attachment to extrinsic religious orientation, and moral character; and peer attachment and intrinsic religious orientation to delinquency, and intrinsic religious orientation to life satisfaction. These paths were removed from the model. The revised model (M3) showed improvement in the model fit indices (i.e., $\chi^2 = 72.61$, $p < .002$; CFI = .98, TLI = .97, IFI = .98, and RMSEA = .04) and resulted in a very good fit of the model to the data. Path coefficients of direct and indirect effects are presented in table 83. Visual representation of model is presented in figure 42.

Table 82

Stepwise Model Fit Indices for Model Addressing Moral Character as Latent Mediator (N = 706)

Models	χ^2	CFI	TLI	IFI	REMSEA	$\Delta\chi^2$
M 1	865.41	0.70	0.39	0.70	0.15	
M 2	344.40	0.84	0.72	0.84	0.12	521.01
M3	72.61	0.98	0.97	0.98	0.04	271.79

Note. M1 = default Model, M2 = after removing variables, M3 = after removing non-significant paths

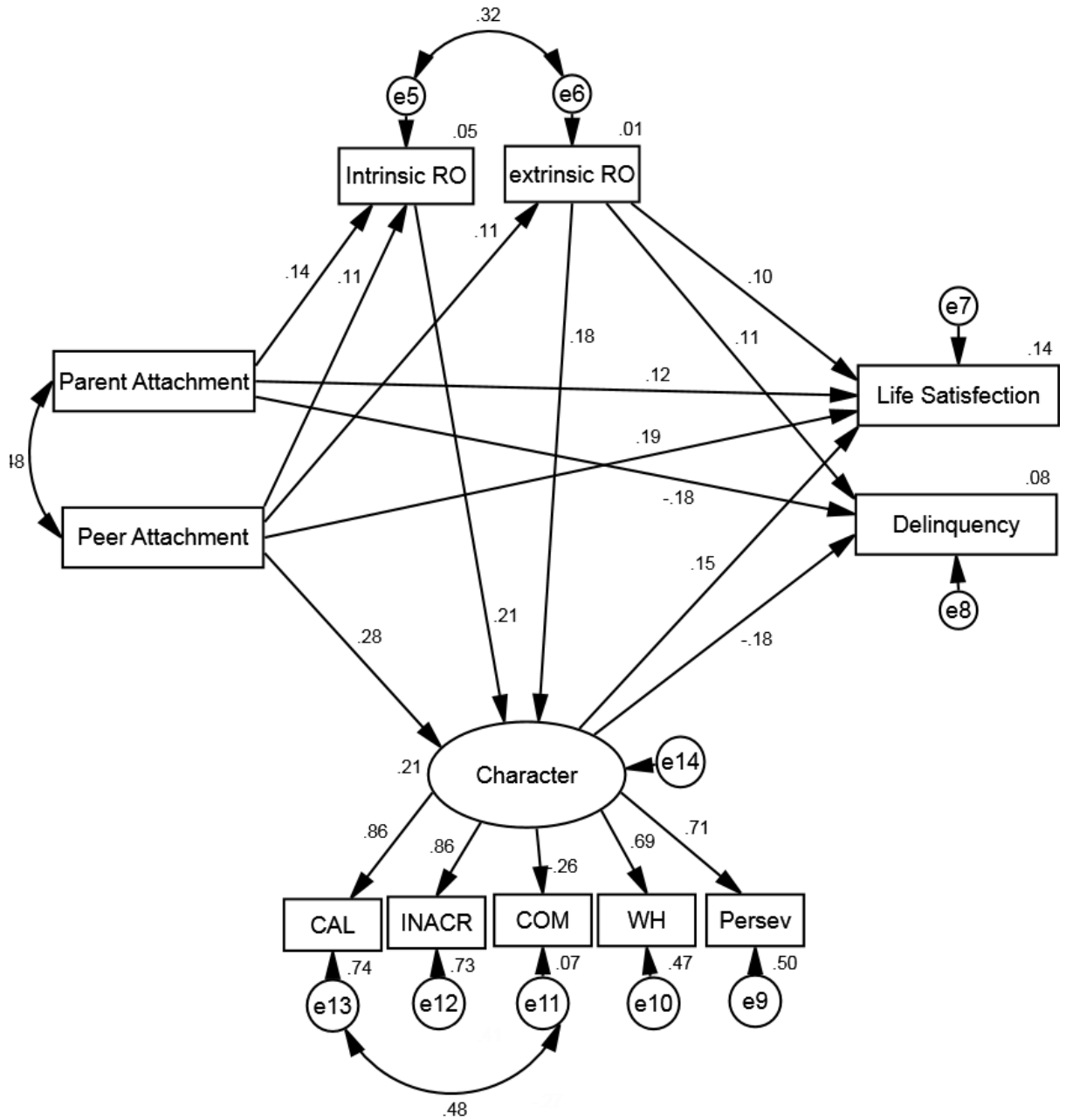


Figure 42. Model addressing moral character as latent mediator

Table 83

Direct, Indirect and Total effect of Model Addressing Moral Character as Latent Mediator (N= 706)

Dependents		Predictors									
		Parent (A)		Peer (A)		IRO		ERO		MC	
		β	p	β	p	β	p	β	p	β	p
MC	Direct Effect	-	-	0.28	0.01	0.21	0.01	0.18	0.01	-	-
	Indirect Effect	0.03	0.01	0.04	0.01	-	-	-	-	-	-
	Total Effect	0.03	0.01	0.32	0.01	0.21	0.01	0.18	0.01	-	-
IRO	Direct Effect	0.14	0.01	0.11	0.01	-	-	-	-	-	-
	Indirect Effect	-	-	-	-	-	-	-	-	-	-
	Total Effect	0.14	0.01	0.11	0.01	-	-	-	-	-	-
ERO	Direct Effect	-	-	0.11	0.01	-	-	-	-	-	-
	Indirect Effect	-	-	-	-	-	-	-	-	-	-
	Total Effect	-	-	0.11	0.01	-	-	-	-	-	-
LS	Direct Effect	0.12	0.03	0.19	0.01	-	-	0.1	0.01	0.15	0.01
	Indirect Effect	0.01	0.01	0.07	0.01	0.03	0.01	0.01	0.01	-	-
	Total Effect	0.13	0.01	0.26	0.01	0.03	0.01	0.11	0.01	0.15	0.01
Delinquency	Direct Effect	-0.18	0.01	-	-	-	-	0.11	0.01	-0.18	0.01
	Indirect Effect	-0.01	0.01	-0.06	0.01	-0.04	0.01	-0.03	0.01	-	-
	Total Effect	-0.19	0.01	-0.06	0.01	-0.04	0.01	0.08	0.06	-0.18	0.01

Note. MM = Moral Character, LS= Life satisfaction, (A) = Attachment, IRO = Intrinsic religious orientation, ERO = Extrinsic religious orientation

Table 83 demonstrates the direct, indirect, and total effects of the model. Results of model testing showed that parent attachment has significant positive effect on intrinsic religious orientation ($B = .14, p < .01$), and life satisfaction ($B = .12, p < .05$) whereas negative effect on delinquency ($B = -.17, p < .01$). Peer attachment has significant positive effect on both dimensions of religious orientation (intrinsic/extrinsic) ($B = .11, p < .01$; $B = .11, p < .01$ respectively), life satisfaction ($B = .19, p < .01$) and moral character ($B = .28, p < .01$). Intrinsic religious orientation positively predicted moral character ($B = .21, p < .01$). Extrinsic religious orientation has positive effect on moral character ($B = .18, p < .01$), life satisfaction ($B = .10, p < .05$) and delinquency ($B = .10, p < .01$). Moral character has significant positive effect on life satisfaction ($B = .15, p < .05$), and negative effect on delinquency ($B = -.18, p$

< .05). Further indirect effects showed that moral character negatively mediated the effect of peer attachment on delinquency. Moral character positively mediated the effect of peer attachments on life satisfaction. Extrinsic religious orientation positively mediated the effect of peer attachment on delinquency and life satisfaction. Further, both dimensions of religious orientation (i.e., intrinsic and extrinsic) and moral character serially mediated the relationship between parent and peer attachment and delinquency. Moreover, both dimensions of religious orientation (i.e., intrinsic and extrinsic) and moral character also serially mediated the relationship between parent and peer attachment and life satisfaction.

Model Addressing Morality as Latent Mediator

It was hypothesized that morality have direct effects and also play mediating role between its antecedents including religious orientation, parent and peer attachment, and locus of control and outcomes (i.e., life satisfaction, and delinquency).

A comprehensive model of morality included both dimensions of religious orientation as observed mediators in parallel to latent morality. The latent morality consisted of all four components including moral sensitivity, moral judgment, moral motivation, and moral character as indicators. Parent and peer attachment and all three dimensions of locus of control (i.e., internal, chance, and powerful other locus of control) were used as a predictors. Further, observed score of life satisfaction and delinquency were used as outcome of the model. Four components of morality loaded well on the latent morality (λ ranging from .61 to .80). Model was executed to estimate direct and indirect effect using $n = 200$ bootstrap samples for confidence intervals of indirect effects.

Model fit indices ($\chi^2 = 758.31$, $p < .00$, CFI = .73, TLI = .37, and IFI = .73; RMSEA = .16) showed a poor fit of the model to the data. The results showed that the dimensions of locus of control (i.e., chance, and powerful others locus of control) have no contribution in terms of its effect on either mediators or outcomes and hence were removed from the model. Model was reassessed and it was observed that the values of fit indices are substantially improved. The value of chi-square $\chi^2 = 292.17$, p

< .00, CFI = .88, TLI = .74, and IFI = .88, and RMSEA = .12 still indicted a poor fit of the model to the data. In next phase of the model revision, the model was examined for significance of parameters. All path coefficients in the revised model (M2) were in the hypothesized direction and reached statistical significance (i.e., $p < .05$) except nine paths. These included paths from parent attachment to morality; internal locus of control to intrinsic religious orientation; parent attachment and internal locus of control to extrinsic religious orientation; intrinsic religious orientation to life satisfaction; peer attachment, internal locus of control, and intrinsic religious orientation to delinquency. These paths were removed from the model. The revised model (M3) showed improvement in the model fit indices (i.e., $\chi^2 = 140.95$, $p < .002$; CFI = .95, TLI = .91, IFI = .95, and RMSEA = .06) and resulted in a very good fit of the model to the data. Path coefficients of direct and indirect effects are presented in table 85. Visual representation of model is presented in figure 43.

Table 84

Stepwise Model Fit Indices for Model Addressing Morality as Latent Mediator (N = 706)

Models	χ^2	CFI	TLI	IFI	REMSEA	$\Delta\chi^2$
M 1	758.31	0.73	0.37	0.73	0.16	
M 2	292.17	0.88	0.74	0.88	0.12	466.14
M3	140.95	0.95	0.91	0.95	0.06	151.22

Note. M1 = default Model, M2 = after removing variables, M3 = after removing non-significant paths

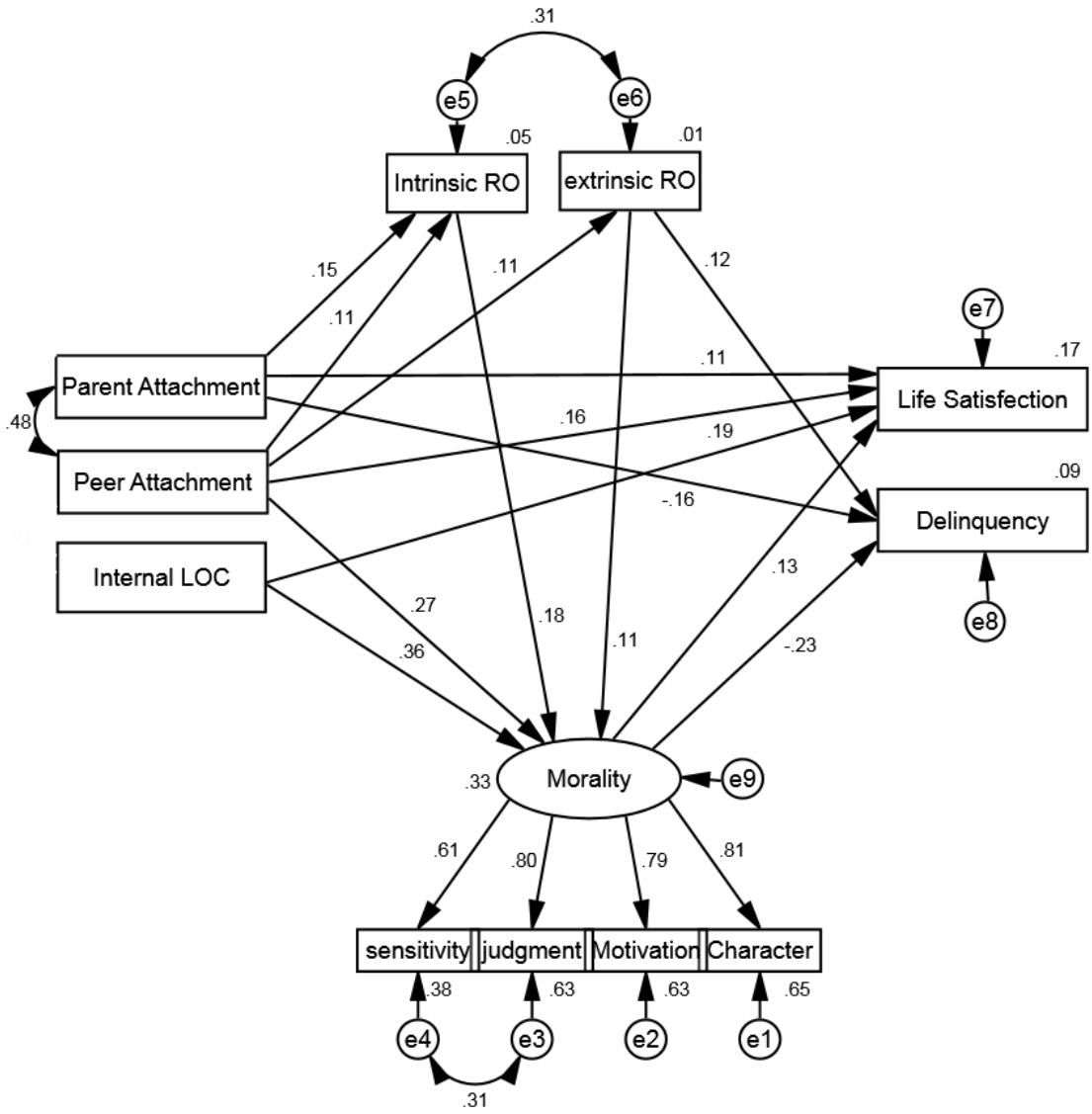


Figure 43. Model addressing morality as latent mediator

Table 85

Direct, Indirect and Total Effect of Model Addressing Morality as Latent Mediator (N = 706)

Dependents		Predictors											
		IRO		ERO		LOC (I)		Parent (A)		Peer (A)		Morality	
		β	<i>p</i>	β	<i>p</i>	β	<i>p</i>	β	<i>p</i>	β	<i>p</i>	β	<i>p</i>
Morality	Direct Effect	0.18	0.01	0.11	0.01	0.36	0.01	-	-	0.27	0.01	-	-
	Indirect Effect	-	-	-	-	-	-	0.03	0.01	0.03	0.01	-	-
	Total Effect	0.18	0.01	0.11	0.01	0.36	0.01	0.03	0.01	0.3	0.01	-	-
IRO	Direct Effect	0.15	0.01	0.11	0.01	-	-	-	-	-	-	-	-
	Indirect Effect	-	-	-	-	-	-	-	-	-	-	-	-
	Total Effect	0.15	0.01	0.11	0.01	-	-	-	-	-	-	-	-
ERO	Direct Effect	-	-	0.11	0.01	-	-	-	-	-	-	-	-
	Indirect Effect	-	-	-	-	-	-	-	-	-	-	-	-
	Total Effect	-	-	0.11	0.01	-	-	-	-	-	-	-	-
SLS	Direct Effect	-	-	-	-	0.19	0.01	0.11	0.04	0.16	0.01	0.13	0.01
	Indirect Effect	0.02	0.01	0.01	0.01	0.05	0.01	0	0.01	0.04	0.01	-	-
	Total Effect	0.02	0.01	0.01	0.01	0.24	0.01	0.11	0.03	0.2	0.01	0.13	0.01
Delinquency	Direct Effect	-	-	0.12	0.01	-	-	-0.16	0.01	-	-	-0.23	0.01
	Indirect Effect	-0.04	0.01	-0.03	0.01	-0.08	0.01	-0.01	0.01	-0.06	0.01	-	-
	Total Effect	-0.04	0.01	0.09	0.03	-0.08	0.01	0.17	0.01	-0.06	0.01	-0.23	0.01

Note. LS= Life satisfaction, (A) = Attachment, IRO = Intrinsic religious orientation, ERO = Extrinsic religious orientation

Table 85 demonstrates the direct, indirect, and total effects of the model. Results of model testing showed that parent attachment has significant positive effect on intrinsic religious orientation ($B = .15, p < .01$), and life satisfaction ($B = .11, p < .05$) whereas negative effect on delinquency ($B = -.16, p < .01$). Peer attachment has significant positive effect on both dimensions of religious orientation (intrinsic/extrinsic) ($B = .11, p < .05$; $B = .11, p < .05$ respectively), life satisfaction ($B = .16, p < .01$) and morality ($B = .27, p < .01$). Internal locus of control positively predicted morality ($B = .36, p < .01$), and life satisfaction ($B = .19, p < .01$). Intrinsic religious orientation positively predicted morality ($B = .18, p < .01$). Extrinsic religious orientation has positive effect on morality ($B = .11, p < .01$), and delinquency ($B = .12, p < .01$). Morality has significant positive effect on life

satisfaction ($B = .13, p < .05$), and negative effect on delinquency ($B = -.23, p < .01$). Further indirect effects showed that morality negatively mediated the effect of peer attachment and internal locus of control on delinquency. Morality positively mediated the effect of peer attachments and internal locus of control on life satisfaction. Extrinsic religious orientation positively mediated the effect of peer attachment on delinquency. Intrinsic religious orientation and morality serially mediated the relationship between parent and peer attachment and life satisfaction. Further, intrinsic religious orientation and morality serially mediated the relationship between parent and peer attachment and delinquency. Moreover, extrinsic religious orientation and morality serially mediated the relationship between peer attachment and life satisfaction, and peer attachment and delinquency.

DISCUSSION

DISCUSSION

The present study was designed to test the latest theory of morality in which morality is defined as a conjunction of several psychological factors which contribute individually to outward moral behavior or action. The present study also focused on investigating the antecedents and outcomes of morality in adolescents.

The present study is a cross-sectional questionnaire based survey design, Firstly the objectives and hypothesis were derived from the review of literature and the appropriate instruments were figured out. Several instruments were translated and also developed a scale. Authors of the scales used in the present research were approached and asked for the formal permission to use their scales in the research. After finalizing the instruments, pilot study was conducted on 212 adolescents. Detailed discussion on the results of pilot study has already been included in the previous chapter.

The salient findings of the present research are discussed in the light of relevant literature. This chapter also highlighted the significance of the rationale to conduct this research. It is tried to assimilate each research finding in preceding literature to fill the gap and answer the existing queries.

First section of this chapter elaborates the results of study-I including translation of instruments and development of a comprehensive instrument of measuring morality. Next section highlights the findings of pilot study and finally main study results are discussed and elaborated with previous literature.

Scale Development

In the past few years, the morality studies received great attention (Berkowitz & Bier, 2004). Although the study of morality goes back centuries, morality was taken as a uni-dimensional concept throughout the history of morality. Researchers define and try to measure morality (Gibbs et al., 2007; Kohlberg, 1971; Lind, 2008). But the variance explained by taking morality as uni-dimensional was very weak to

actual moral behavior (Rest et al., 1999). Rest (1984) made an extensive contribution in the field of moral psychology by defining morality as a combination of multiple concepts. He explained that moral behavior is dependent on several inner psychological processes. As this theory of morality is relatively new in the field of psychology therefore morality according to four component theory is less studied. Researchers' feels difficulty to work on these components of morality because of limited availability of tools of measurement. Although a number of tools have been developed on moral judgment, other three components of morality are still ignored. Tools developed for moral sensitivity have many limitations as these instruments are based on hypothetical dilemmas, they are difficult to handle and score, and context specific (Cohen, Wolf, Panter, & Insko, 2011).

Based on the theory of Rest (1999), Narvaez (2006) presented an ethical education model named as integrative ethical model (IEE). She described that there are several general skills/abilities that are important in the development of morality as a general trait. These skills are discussed in the first chapter.

A comprehensive instrument of morality is developed based on the operational definitions and indicators to measure these skills. The developed instrument independently measures moral sensitivity, moral judgment, moral motivation, and moral character. Item pool for each component was generated on indicators identified by Narvaez (2006). Exploratory factor analysis was used to extract factors for each component of morality which later validated by using confirmatory factor analysis.

The moral sensitivity scale was finalized with three factors through exploratory factor analysis and confirmatory factor analysis. Finalized instrument of moral sensitivity with 20 items evaluated based on the operational definitions presented by Narvaez's (2006) and concluded that four factors including controlling social biases, taking others perspective, reading and expressing emotions, and identifying consequences fail to emerge as a separate factor in the data. However, interpreting situations, caring and connecting, and responding to diversity sustained as independent factors and were parallel to the Narvaez (2006) operationalization of moral sensitivity.

The moral judgment scale resulted in four meaningful factors with 39 items. Interpretation of these factors showed that the factor reasoning emerged as a single factor by combining the factors of both ethical and general reasoning skills. Although Narvaez (2006) described these two types of reasoning as separate factors. Further, the factors optimism and using codes and judgmental criteria failed to sustain their position as independent factors in the data. However, understanding ethics, implementing decisions, and reflecting outcomes are retained as separate factors and aligned with Narvaez's (2006) conceptualization of moral judgment.

Four factors were also finalized for moral motivation scale. Narvaez (2006) identified helping others and making peace as independent skills related to moral motivation. But these factors merged as one factor in the data. Three factors named as respecting others, act responsibly, and ethical identity retained as separate factors. Others factors including consciousness, and valuing traditions are not confirmed as independent factors in the data.

Moral character scale was finalized with 32 items representing five factors. Items of conflict resolution and need identification merged with each other and extracted as one factor in the data. Other three factors including communication, hard work, and perseverance emerged as independent factors. Therefore, the five factor solution of moral character scale was well represented in the seven dimensions conceptualized by Narvaez (2006).

Consequently, the moral sensitivity scale was finalized with three factors. Moral judgment scale and moral motivation scale were finalized with four factors and five factors were finalized for moral character scale. Moreover, the extracted factors for all four components were aligned with the factor structures presented by Narvaez (2006). Further, the alpha reliabilities were ranged from moderate to high level except perseverance (subscale of moral character). Although scales with few items and with low reliabilities are unable to comprehend the construct but it is not unusual for subscales to have low reliabilities with few items (Cahill, Freeland- Graves, Shah, Lu, & Klohe-Lehman, 2009). Furthermore, the subscale of moral character with low reliability retained in the final scale because of its theoretical significance as this

subscale was mentioned in the integrative ethical model as an independent factor to determine moral character.

Concluding the above discussion, based on the Rest's (1999) theory of four-component morality and theoretical operationalization of Narvaez (2006) of these components, a comprehensive scale of morality was developed. Psychometric properties of newly developed scales clearly demonstrate that these measures are reliable. Therefore, the study resulted in the development of a convenient and comprehensible instrument of integrating all four components of morality. Further, these measures are applicable in multiple contexts and disciplines and to different age groups.

Pilot Study

The objective to conduct pilot study was to check the applicability of the instruments which were expected to be used in the main study and to determine the psychometric properties of these instruments to avoid any kind of irritancies. Pilot study was conducted on a small but representative of the main study sample. It provided adequate information about psychometric properties of the scales and initial pattern of the relationship among the study variables. Pilot study also provides sufficient support to the newly developed comprehensive instrument of morality.

To accomplish the first objective of the pilot study, basic statistics was applied to the data of pilot study to check the variables mean, standard deviation, normality of the data and finally the alpha reliabilities of all the instruments. Findings indicated that data of the pilot study meet the assumptions of the normality. All the scales and their subscales have sound reliability ranging from .68 to .93 except responding to diversity (subscale of moral sensitivity) $\alpha = .63$, act responsibly (subscale of moral motivation) $\alpha = .64$, working hard and perseverance (subscales of moral character) $\alpha = .62$ and $\alpha = .50$ respectively. But all these subscales retained in their respective scales because of their theoretical significance.

Finally the correlation matrix among all the study variables showed the relationship among study variables. Intrinsic religious orientation was negatively correlated with delinquency. Similarly subscales of locus of control negatively

correlated with the delinquency and delinquency is negatively correlated with all the study variables. Although pilot study was conducted in the small sample but still it provided sufficient information regarding the psychometric properties and relationship among the study variables and gave confidence to conduct advanced statistical analysis in the main study to explore the antecedents and outcomes of the morality.

Main Study

This section of discussion is focused on the hypotheses testing with reference to the antecedents including religious orientation, parent and peer attachment and locus of control and outcomes (i.e., life satisfaction and delinquency) of morality. In the first section, significant influences of demographics on study variables in adolescents is discussed; further the mediating role of morality between relationship of antecedents and outcomes is elaborated. Finally, the chapter concluded with limitations and recommendations of the present research.

Demographic Variables

An important objective of the present study was to explore the mean differences across various demographic variables including gender, family system, and residential area. Results showed some remarkable findings on above mentioned demographics.

Gender. Gender differences on study variables were explored by using independent sample t-test. Results indicated the significant mean differences on both dimensions of religious orientation (intrinsic/extrinsic), internal and powerful others locus of control, parent and peer attachment, social support, and four components of morality. Gender has been evidenced to be a substantial indicator of differences with respect to religious orientation. Results showed that male are significantly more religious oriented than females. Literature reported that females are always more frequent and intrinsically religious than males and males are more extrinsically religious than females (Flere, 2007; Pierce Jr, Cohen, Chambers, & Meade, 2007).

Empirical literature supports this phenomenon in three different explanations. Firstly, females are more religious than males because they used the religion as a defense mechanism. Females have the tendency to experience greater feelings of guilt and they used religion to get relieved from these feelings of guilt (Exline, Yali, & Sanderson, 2000). A second explanation focuses on socialization theory. This argues that the females are more inclined toward religion because they faced certain types of experiences in their childhood (Beckford, 2003). A third explanation for the stronger religious orientation of females has emerged. This has emphasized the importance of their structural location in society (Miller & Hoffmann, 1995).

Contrary to these explanations, different patterns are revealed in the present research. There are several possible reasons. As social scientists Voas, McAndrew, and Storm (2013) argue that in modern societies, the concept of gender equality disappears the gender gap. Now, economic development gives more confidence to women “the appeal of religious commitment fades,” further they add “it is also possible that with economic growth, women’s values converge with those of men in terms of secularity and rationality.” Modern scholars of religion have consensus on the notion that multiple factors are responsible for gender gaps in religion. As one scholar writes, “greater insight into gender differences in religiousness lies ... in the acceptance of complexity” (Sullins, 2006). Another explanation could be that these results may be cultural specific. Many religions differentiate between male and female in terms of religious obligation by assigning greater responsibility upon men to fulfill religious duties. Islam assigned less religious duties to women than men. Home making and child caring responsibilities are primary duties allocated to women. Attending the worship place for prayer is compulsory for male as compared to females. Women with family responsibilities may be less required to involve themselves in religious activities. Therefore, on measures of religious orientation, Jewish and Muslim females appeared less religious oriented than males. As compared to Muslim sample, christens women scored higher than do men on measures of religious orientation (Loewenthal, MacLeod, & Cinnirella, 2002).

Results also showed that male have more internal locus of control than females. Significant difference was also observed on powerful others locus of control.

Literature supports these findings partially. A number of studies reported that males have more internal locus of control than females. A study by Muhonen and Torkelson (2004) reported that as compared to men, women have more external locus of control. Somewhat same findings are reported by Wehmeyer (1993), who observed that males are more internal than females. A study by Shah, Fernandes, Sanjana, and Kumar (2019), also supports these findings. Nevertheless, Molinari and Niederehe (1984) did not report any significant difference in locus of control associated with gender. They conducted research on university undergraduate students and 117 community residents. Results also showed that male as significantly higher on powerful others locus of control. Although this is a contradictory findings with reference to previous literature but its possible explanation could be that the sample of present study was younger adolescents and that was the age in which boys are still in control of their parents and significant members of family and society. Their individual identities are still not fully formed. Moreover, in eastern culture like Pakistan, the period of younger adolescents is thought to be the most crucial period of development. In which adolescents are more prone to attract to or indulge into bad habits or acts. Hence, powerful figures are thought to be responsible and try to have control on younger adolescents in this developmental period of life.

Results showed that females are significantly higher in perceived social support as compared to male. Similar findings reported by Tam, Lee, Har, and Pook (2011) that females perceived significant higher social support than male. Another study conducted by Gayman, Turner, Cislo, and Eliassen (2011) highlighted that early negative experiences with family are associated with lower levels of perceived social support. Further socialization, and social roles associated with gender are accountable for gender differences on social support (Talwar, Kumaraswamy, & Mohd, 2013).

Another finding regarding gender difference was male are more attached to their parents and peers than female. This finding is partially supported by the literature. A number of studies conducted and reported gender difference on parent and peer attachment. As mentioned by Mounts and Steinberg (1995) that adolescents preferred to spend most of their time with their peers. In Pakistani culture, females get more protection from their family and spend most of their time at home. But in the

case of male, socialization is thought to be an important factor therefore they are permitted to spend their time with peers to enhance their socialization (Kausar & Shafique, 2008). Safdar and Zahrah (2016) also reported the same results in indigenous culture. In his meta-analytic study, Gorrese (2016) reviewed 54 studies about age and gender differences on peer and parents attachment. He summarized the results that male are more attached with peers as compared to females. Results of present search reported that male are more attached with their parents than females. Although this finding is not consistent with the previous literature regarding parent attachment in which females reported stronger attachment with their parents than male (Armsden & Greenberg, 1987).

Mean differences on all four component of morality were also examined. Results showed that male were high on all four components of morality than females. It means that males are significantly more sensitive to moral situations than females. They are also more judgmental to moral situations than females. They are also more motivated to engage into moral acts than females and finally male reported high on moral character as compared to females. In previous literature, gender differences were not examined according to four component of morality. In early studies of morality, Kohlberg (1977) explored the gender differences on moral judgment and reported that males use moral reasoning than female. But this concept of Kohlberg (1977) was later challenges by Carol Gilligan (1896) challenged Kohlberg's claims to gender differences. Gilligan's (1896) proposed that men response were higher on moral dilemmas related to justice, whereas women are more sensitive toward the questions of care and relationships. However, researches also reported that there are no gender differences on moral reasoning as both males and females are equally involved in the principles of justice and care (Larrabee, 2016).

Bebeau and Monson (2014) have extensively studied the development of ethical sensitivity in dental students and dentists using the Dental Ethical Sensitivity Test (DEST). Recent meta-analytic study by You, Maeda, and Bebeau (2011) reported significant differences on gender with female scoring high on moral sensitivity. A similar research was conducted by DeWolfe et al. (1988) with the title

of “a comparison of moral reasoning and moral character in male and female incarcerated felons” and presented similar findings.

A significant mean difference was also found in moral character in which males are stronger in moral character than females. Although previous literature is not available to support this finding but possible explanation could be that moral character having the components/ subscales of courage, leadership, risk-taking etc., and these qualities are more related to males than females. Fumagalli, Ferrucci, Mameli, and Priori (2009) investigated gender differences in moral judgments and reported somewhat same results.

Present research also explored the mean differences in delinquency. Results revealed that males were significantly higher in committing delinquent acts than females. Researchers consistently showed males are more delinquent than females. The results of the present research are also consistent with preceding literature. As compared to females, males are more inclined toward delinquent behaviors (Hart & Mueller, 2013; Hovee et al., 2012). Further, Higgins and Tewksbury (2006) added that males prefer to take risks, and have low self-control, because of these qualities they have high chances to involve in delinquent behaviors. In another study, conducted by Lee, Chen, Lee, and Kaur (2007) it was stated that male’s involvement in delinquent behaviors like fighting and possession of weapons are three times higher than females (Lee et al., 2007). Gender differences on delinquency may be partially explained by moral beliefs (Mears et al., 1998). In their study, they explored gender differences on twelve types of delinquent behaviors. Males reported high on all types of delinquent behaviors. Furthermore, they also found that one of the reasons for gender differences in delinquency may be moral beliefs.

Residential Area

Another salient finding of the present research was related to significant mean differences in residential areas (urban vs. rural). Results indicated that people belonging to rural areas are more extrinsically religious and people in urban areas are more intrinsically religious. Rural people showed a significant difference in locus of control and they are more satisfied with their lives. They also get more social support

and also significantly high on all four components of morality. Similar types of research findings were reported by Tiwari and Raisutis (2016). It was found in their research that quality of life is better for people who live in rural areas; they are also more religious as compared to people who live in urban areas. Rural environments have both mental and physical benefits which lead to satisfaction with life. Furthermore, people who live in rural areas have good human connectivity. Therefore, they get more social support as compared to people who live in urban areas. Possible explanation for the differences could be that facilities and services in rural communities are deficient in availability and accessibility compared with those in urban communities. Urban areas no doubt provide greater opportunities for resource development, with more manpower, voluntary organizations, and local governmental resources. But the availability of resources at their doorstep lessens down their socialization. They remained concerned with their own business. In rural areas, towns or villages are smaller, people know each other, try to help each other, and they are connected and concerned for each other. Therefore, they get more support from their peers, society as well (Nautiyal, Velayudhan, & Gayatridevi, 2017). Wirth (1938) defined an urban society as a large population of heterogeneous individuals with vast differences, and noted that cities typically have been a melting-pot of races, people and cultures. As compared to people who lived in urban societies, rural societies tend to have less employment options (Willits, Bealer, & Crider, 1982). Due to their physical isolation, there are fewer cultural and entertainment options in rural areas. I can also justify these findings as technology and modernization of society isolate urban people. The rural areas and small towns are morally superior to cities and suburbs (McLaren & Hopes, 2002).

Family Structure

Present study also explored mean differences in family structure. Independent sample t-test analysis was carried out to test this hypothesis. There were significant mean differences in extrinsic religious orientation, locus of control, peer attachment, satisfaction with life and all four components of morality. Results of present research showed that adolescents in the joint family system are more extrinsically religious, more satisfied with their life than adolescents in the nuclear family system. They are

more attached to their peers and also better in morality than adolescents in the nuclear family system. No significant difference was found for intrinsic religious oriented, delinquency and peer attachment. Similar results were reported in the study by Kumar and Tiwari (2016) indicated that higher extrinsic religiosity is found in joint family members than nuclear family members. Their study showed that a number of rewards are associated with joint family settings. It gives control, respect, social support, and high self-esteem. In each family system, quality of life is associated with good family relationships which lead to perceived love, closeness, sense of security and happiness.

A pleasant joint family system can be a blessing. It provides a number of benefits including a strong social support system i.e., emotionally and financially, ability to adjust, respect for generations, and overcome jealousy in relationships. In a materialistic world, it is difficult to maintain harmony in a joint family, as every person in the family has different habits and interests.

Present research finding that joint family structure is significantly better in morality can be justified by arguing that in the joint family system there are many people to look after the growing children. All the family members along with parents contribute to the moral development of children. A joint family is like a school to get educated and learn good habits. It provides good human company, and enhances positive emotions, positive thoughts, affiliation and acceptance. These positive outcomes bring morally and emotionally strong personalities.

Relationships between Study Variables

The next part of the discussion will cover the hypotheses addressing relationships between study variables. The first hypothesis of the present study states that intrinsic religious orientation is more strongly related to satisfaction with life than extrinsic religious orientation. This hypothesis was supported by the present study. Literature has well documented the positive influence of religious orientation on life satisfaction. Number of researches have suggested that religion leads to life satisfaction (Idler et al., 2003; Laurencelle, Abell, & Schwartz, 2002; Seybold & Hill, 2001). The relationship between religious orientation and life satisfaction was also found to be positive and significant. Finding is also supported by the Cohen et al.

(2005). They reviewed 100 studies on the relationship between religion and life satisfaction and reported 80% of positive correlation between them. Researchers identified the positive association of intrinsic religious orientation with life satisfaction, self-esteem, psychical, and psychological health (Błażek & Besta, 2012; Sanders et al., 2015). Whereas, studies also showed that regardless of gender differences, intrinsic religious orientation was positively related with happiness, and negatively with stress, anxiety, and depression (Biesinger & Arikawa, 2008; Skinner, Correa, Skinner, & Bailey Jr, 2001). Moreover, certain other positive outcomes are also related with intrinsic religious orientation such as job satisfaction, career decision making, work meaningfulness, self-efficacy, and career commitment (Dik, Duffy, & Tix, 2012; Duffy & Blustein, 2005). Previous studies reported that people with extrinsic religious orientation are less satisfied with their lives (Cohen et al., 2005) and more susceptible to do unethical conduct (Ahmadi et al., 2013; Allport & Ross, 1967).

A number of studies embossed the importance of religious orientation (Baloochi Beydokhti, Tolide-ie, Fathi, Hoseini, & Gohari Bahari, 2014; Tepe, Piyale, Sirin, & Sirin, 2016; Yilmaz & Bahcekapili, 2015) in predicting delinquency. Results of present research showed that extrinsic religious orientation is positively associated with delinquency. This supported the second hypothesis of the study. Although earlier studies were erratic regarding the role of religious orientation in predicting delinquency, our finding is in line with those reported positive effects of extrinsic religious orientation on delinquency. Allport and Ross (1967) illustrated that prejudice and other negative qualities were linked with an extrinsic religious orientation. Chadwick and Top (1993) explained this relationship as personal prayer and scripture reading (intrinsic religiosity) revealed a significant negative relationship to delinquency whereas public religious behavior (extrinsic religiosity) did not. Another study in Muslim culture reported somewhat same findings. In Iran, the intrinsic orientation reliably predicted adjustment, the extrinsic factor was associated with unhealthier psychological functioning (e.g., greater obsessive-compulsiveness and depression, delinquent behaviors) (Ghorbani et al., 2010).

Next hypothesis of the study stated that intrinsic religious orientation is more related to moral sensitivity and moral motivation. This hypothesis was partially accepted as results showed that intrinsic religious orientation is more strongly linked with moral motivation and moral character as compared to moral sensitivity and moral judgment. Although not a single study conducted in the past tested this relationship but these findings may be justified with a number of arguments. Studies are consistently reporting that while making moral judgment, intrinsic people are more sensitive to moral clues and give more importance to norms. A number of researchers reported significant positive correlation between religion and morality (Ahmadi et al., 2013; Bataglia et al., 2002; Keljo & Christenson, 2003; Saeidi-Parvaneh, 2011). However, people who mentioned that religious interests are more important showed a higher level of moral judgment (less accepting of unethical decisions) in comparison to others in their evaluations.

The fourth hypothesis of the research addressing the relationship between parent and peer attachment and life satisfaction was supported. Jiang, Huebner, and Hills (2013) reported that parent attachment is an important determinant of life satisfaction and wellbeing. Nickerson and Nagle (2004) also presented similar findings in their research on the relationship between life satisfaction and parent and peer attachment.

The relationship between parent and peer attachment and delinquency was also found to be negative hence supported the next hypothesis of the present research. This finding is similar to the findings of Hoeve et al. (2012). Hoeve et al. (2012) did a meta-analysis of studies reporting the negative relationship between parent and peer attachment and delinquency. Literature related to peers attachment has controversies, as Choon et al. (2013) reported the results of their study conducted in Malaysia. They found positive association between peer attachment and delinquency.

It was hypothesized that parent attachment is more strongly related to moral sensitivity and moral motivation and peer attachment is more strongly related to moral judgment and moral character. Although both parent and peer attachment was found to be significantly related with all four dimensions of morality, some of the dimensions are observed to be more strongly related with parent and peer attachment.

As it was hypothesized that parent attachment would be more strongly related to moral sensitivity and moral motivation but the results stated that parent attachment is more strongly related to moral judgment and moral motivation whereas peer attachment is found to be related with all components of morality. The minor difference was observed as moral character was more strongly related to peers attachment. These results partially confirmed our hypothesis. Malti et al. (2010) showed that parents encourage children's moral understanding by providing them suitable and delicate reasoning methods. This may help them to find an explanation about their social world and stimulate moral development. The strong relationship between peer attachment and moral character may be justified with the argument that with exposure to the wider society which is larger from their parent's world, children's moral behavior is dependent upon the conduct and character of their models. A number of researches have shown that children's methods of moral reasoning can be transformed by exposing the models with different moral reasoning (Bandura & McDonald, 1963; Brody & Henderson, 1977; Cowan, 1969). Similarly, children select more sophisticated moral reasoning than their own and exposure to such models may affect their moral reasoning (Rothman, 1976; Turiel, 1983).

It was hypothesized that internal locus of control is more strongly related with satisfactions with life than powerful others and chance. The results present research described that although internal, powerful others and chance locus of control have significant effect on life satisfaction but people with internal locus of control are more strongly satisfied with their lives. Locus of control is also related to positive psychological outcomes as high internal and low external locus of control has both been correlated with the elevated levels of life satisfaction. Klonowicz (2001) in his study discussed this relationship and identified that locus of control is the most influential factor in life satisfaction, instead of reactivity. Further findings showed positive correlation between people having powerful locus of control of resources and life satisfaction. Ross and Mirowsky (2013) stated that people feel distressed when they feel that they do not have any control on their lives and this lack of control leads to lower level of satisfaction with life. Furthermore, the uncontrollable factor on one's life is also demoralizing and lowering down the level of motivation towards solving life problems. On the other hand people who are more confident that they have

personal control on their lives are generally having higher life satisfaction and also generate more hope and self-assurance (Ross & Mirowsky, 2013). In general, literature has constantly described that people with internal locus of control have high job satisfaction, have lower absenteeism rates, and are more organized than are high externals (Blau, 1987).

Next hypothesis of the research stated that internal is more strongly linked with morality than powerful others and chance locus of control. Results supported this hypothesis. Trevino (1986) reported that externals may have a higher chance to act unethically, as they depend on fate and luck. People having internal locus of control have the ability to justify and manage their behaviors, they have a tendency to take responsibility for their choice of right and wrong and therefore, their actions are ethically stronger than externals. A number of researches have also directed the role of locus of control in a person's morality. A study by Forte (2005) examined the role of locus of control in determining the moral reasoning of managers. His research findings support the assumption that an individual's internal-external locus of control affects their moral behavior in any organization. When employees of any organization identify that they possess internal locus of control, then they themselves decide what suitable behavior is, but with an external locus of control, workers depend on others to select suitable behavior. Same results were reported by Latif (2000) while finding out the association between locus of control and moral reasoning in pharmacy students. He described that internal scores on Rotter's scale were significantly correlated with morality.

The research findings partially supported the next hypothesis which stated that all dimensions of locus of control are negatively related to delinquency. Findings of the study elaborated the relationship among these variables as internal locus of control was negatively related to delinquency whereas the relationship between powerful others locus of control and delinquency was non-significant. But some previous studies predicted on the basis of social learning theory that external locus of control is associated with degree of social maladjustment (Duke & Fenhagen, 2012). This suggests that procedures instituted to reduce the degree of maladjustment in delinquent should, if successful, make them more internal.

Morality is positively related with satisfaction with life and negatively with delinquency. A lot of studies have reported the positive relationship between morality and life satisfaction. Helliwell (2003) stated that individuals who believe that cheating on taxes is not justifiable, showed higher levels of life satisfaction in comparison to those who sometimes believed that cheating on taxes is acceptable. A study conducted in Mexican city reported that certain qualities are associated with a happier life i.e., respecting others, helpful to others, and honesty (Verdejo-Garcia et al., 2007). Somewhat same findings were reported by Thoits and Hewitt (2001) and Meier and Stutzer (2008) that voluntarism is positively linked with life satisfaction. People who used to work as a volunteer found to be more satisfied with their life than others. Meier and Stutzer (2008) further elaborate this relationship by adding that causality moves in both directions; people who are more satisfied with their life likely to volunteer or volunteers are more satisfied with their lives.

The negative relationship between morality and delinquency is also confirmed in present research and this finding is harmonized with a number of studies (Beerthuis et al., 2013; Tarry & Emler, 2007). For decades, criminologists are highlighting the causes of delinquency. A number of studies showed that immorality and low self-control are the main reasons to promote delinquent behaviors. Wikström (2006) known as a first criminologist who has proposed the first criminological theory named as situational action theory (SAT). According to this theory morality is an important explanatory variable in delinquency (Wikström & Treiber, 2007). Although there are cultural and political variations in defining delinquency, the situational action theory focuses on elaborating why people break moral values or violate laws. Wikström (2006) defines morality as the ability to discriminate between good or bad in a specific situation. Therefore, people with strong moral beliefs and moral values are thought to feel guilt or shame on delinquent behaviors. Moreover, they get more satisfaction with their lives by obeying moral rules. Antonaccio and Tittle (2008) described that “although general morality is a stable and sometimes even habitual property of individuals, moral rules are specifically oriented and guide human behavior in particular circumstances” (p. 482). Situational action theory illustrates that people's choice of action is based on the availability of alternative actions in specific situations (Wikström, 2006; Wikström & Treiber, 2007). In a situation encouraging

delinquent behavior, an individual's choice for good or bad behavior is based on morality. It is further argued that morality determines the alternative action. If a person has strong moral beliefs and values then delinquent behaviors would not be an alternative choice. Hence, people with strong moral values behave in a non-delinquent manner. "It is only when he sees crime as an action alternative and he deliberates over whether to commit the crime or not (makes a moral judgment) that the fear of consequences may affect his choice" (Wikström, 2006, p. 102). A study conducted by Antonaccio and Tittle (2008) showed the direct and interactive effect of morality and self-control on delinquency. The results of their study showed that both morality and self-control are negative predictors of delinquency. However, the effect of morality is stronger on delinquency than self-control.

Mediating Role of Morality

The next part of the discussion covers the hypotheses related to mediation in reference to findings and relevant literature. The results showed that morality and its components positively mediate the relationship between both dimensions of religious orientation (intrinsic/extrinsic) and satisfaction with life hence supported the hypothesized assumption. More precisely, present research findings showed that moral sensitivity and its components including caring and connecting, interpreting situations, and responding to diversity positively mediated the relationship between intrinsic religious orientation and life satisfaction. Although the mediational role of moral sensitivity is not explored till date hence it is a contribution of the present research. The positive relationship between religiosity and life satisfaction is well documented however, cultural and religious affiliations may affect this relationship (Kate, Koster, & Waal, 2017). Intrinsic and extrinsic approaches attempt to delineate the different motivations for the expression of religiosity. But as a whole, religion always gives the lesson of taking care of others and being connected to others. Every religion follows the universal teaching which states that one should treat others as he/she wants to be treated by others.

Care and concern involves self-analysis and self-responsiveness. Additional, the feeling of empathy is related to caring for others. Any action which is taken for the betterment of human beings is also related to positive quality of caring and

connecting (Bauck, 2015). Before a century, it was proposed that involvement in religious activities and obligations play a very crucial role in the development of religious identities (Durkheim, 1926) and researchers also acknowledged its strong mediating role for the relationship between positive mental and health outcomes and religious orientation (McCullough, Hoyt, Larson, Koenig, & Thoresen, 2000; Powell, Shahabi, & Thoresen, 2003; Salsman, Brown, Brechting, & Carlson, 2005). A study conducted by the Jaafarpour and Khani, (2012) reported the positive relationship between moral sensitivity and job satisfaction. Emotions also played an essential role in positive outcomes. Research by Cohn et al. (2009) reported that positive emotions are positively related with life satisfaction and resilience and also positively mediated the relation between them.

Although religious orientation is positively predicted life satisfaction and health related outcomes but few researches highlighted mediating role of other variables. Therefore, one of the objectives was to explore the potential mediators for the relationships between intrinsic and extrinsic religiosity and life satisfaction. Present research extended the literature by providing the results that moral judgment and its components reasoning, implement decisions and understanding ethical problems mediated the relationship between both dimensions of religious orientation (intrinsic/extrinsic) and life satisfaction. However, reflecting outcome component failed to play a mediational role between religious orientation and life satisfaction. Researches have documented the positive relationship between moral judgment and religious orientation (James, Fine, & Lester, 2015; Ji, 2004) and also documented about the positive relationship between religious orientation and life satisfaction. A number of researches suggested that religiosity is positive predictor of psychological well-being and mental health (Ardelt, 2003; Koenig, McCullough, & Larson, 2001; Nelson-Becker, 2005). Recently, the influence of religion on moral reasoning in Turkey investigated by Yilmaz and Bahcekapili (2015) and Tepe et al. (2016) also showed that religious and meta-ethical beliefs are indeed related and can reciprocally influence each other.

Components of moral motivation including helping and peace, ethical identity and act responsibly significantly positively mediated the relationship between

religious orientation and life satisfaction. Respecting others component of moral motivation only mediated the extrinsic religious orientation and life satisfaction. Positive relationship between religious orientation and life satisfactions is well documented in literature and has been discussed earlier (Fiori, Brown, Cortina, & Antonucci, 2006; Lim & Putnam, 2010). Every religion of the world is concerned to give sense of right and wrong conducts, behaviors. Religion is also thought to be motivational force or factor of morality. It is studied that people who are more religious are more motivated to moral acts. Helping other and making peace, developing ethical identity and act responsibly are all highly positively correlated with religiosity. Every religion of world preaches the lesson of helping others (Pargament, 2001) and making peace (Brantmeier, Lin, & Miller, 2010) in society.

Moral character and its components including courage and leadership, conflict resolution, working hard, and perseverance positively mediated the relationship between intrinsic religious orientation and life satisfaction. It is discussed before that intrinsic religious orientation is positively related with life satisfaction and a lot of studies have supported this finding (Kumar & Tiwari, 2016). The positive association between religion and life satisfaction is reported by many studies (Ellison & Henderson, 2011; Lim & Putnam, 2010; Yeary, Ounpraseuth, Moore, Bursac, & Greene, 2012). And literature supported the relationship between intrinsic religious orientation and morality (Baloochi, Tolide-ie, Fathi, Hoseini, & Gohari Bahari, 2014; Keljo & Christenson, 2003) and morality also predicts life satisfaction (James, 2011). Hence, the findings of the study confirmed our hypotheses that religious orientation indirectly improved life satisfaction by increasing morality.

It was hypothesized that morality and its components including moral sensitivity, moral judgment, moral motivation, and moral character negatively mediated the relationship between both dimensions of religious orientation (intrinsic/extrinsic) and delinquency. Moral sensitivity and moral motivation does not appear as significant mediators for both intrinsic/extrinsic religious orientation and delinquency. Moral judgment and its components including reasoning, implementing decisions, and understanding ethics negatively mediate this relationship. Moral character and its components including courage & leadership, conflict resolution,

hardworking, and perseverance significantly mediated the relationship between both dimensions of religious orientation (intrinsic/extrinsic) and delinquency. Preceding literature illustrated that religiosity can decrease the tendency to involve in delinquent behaviors through strong moral beliefs. Different perspectives i.e., strain (Jang & Johnson, 2005), social learning (Marcos, Bahr, & Johnson, 1986), and social disorganization (Johnson et al., 2001) defined this relationship differently (Cochran, Wood, & Arneklev, 1994; Cretacci, 2003). Theory of social bonding described that every individual is a potential delinquent, but many individuals do not involve in delinquent behaviors because of societal boundaries.

The association between religion and morality has long been assumed (Burkett & Ward, 1993; Curry, 1996; Elifson et al., 1983; Stylianou, 2004). Stark (2001) illustrated that people who have a strong belief in God are less interested delinquent behaviors. According to Carry (1996) Religiosity is negatively associated with delinquent behaviors. Researchers (Hannon et al., 2001; Kosterman et al., 2004) consistently negatively correlated delinquency with moral beliefs. Mears and colleagues (1998) described the role of moral beliefs in preventing delinquent behavior. As explained above the strong connection between religion and delinquency, and delinquency and morality, it is hypothesized by many researches that morality may play as mediator for the relationship between and religious orientation and delinquency (Burkett & Ward, 1993; Johnson et al., 2001; Simons et al., 2004). Simons and colleagues (2004) in their study conducted on youth and their families concluded that strong religious beliefs are one of the factors reducing the chance to involve in delinquent behaviors (Simons et al. 2004). Moreover they elaborated this relationship as adolescent's strong moral beliefs prevent them from socializing with delinquent peers, which later prevents them to engage in delinquent behaviors.

It was hypothesized that morality and its components mediate the relationship between parent and peer attachment and life satisfaction. Parent-child relationship received a great attention from researchers because of its contribution in life satisfaction (Ma & Huebner, 2008). Jiang et al. (2013) conducted a research and tried to find out the mediation of hope for the relationship between parent attachment and

life satisfaction. Another research by Baumrind (1967) reported that parents are socializing agents who transform their values, reasoning methods, to their children. They also teach the way how to connect with society and people and how to interpret situations. A child depends on his/her parents to develop his own point of view about the world. Parents are the primary source for children of learning right or wrong (Yoon, Daley, & Curlin, 2017).

Parents are a source to induce moral values into their children that ultimately produce positive outcomes in their life such as life satisfaction hence supporting the mediating role of morality for the relationship between parent attachment and life satisfaction. Social learning theory is less assertive about the relative role of parents versus peers. It basically highlights the power of models. Therefore, it is also stressed upon the role of parents in supporting appropriate behaviors of adolescents. However, the theory of cognitive development suggested an opposing point of view. It stated that peers interactions are more important and significant in motivating moral behaviors as compared to parents. When I explore the mediational role in depth by checking which components of moral judgment are actually mediating the relationship between parent attachment and life satisfaction then it was concluded that reasoning, implementing decisions, understanding ethical problems are positively mediating this relationship.

Reflecting outcome actually mediated the relationship between alienation (subscale of parent attachment) and life satisfaction. Although these are the exploratory findings of this study but possible explanation of these findings may be that ability of reasoning, ability to implement decisions and ability to understand the ethical problems, all these abilities are directly linked to those values and standards which we learnt from our parents and peers (Walker, Hennig, & Krettenauer, 2000). As I have mentioned before that parents are primary source of internalization of moral values. Monitor reasoning is a cognitive process which totally depends on a person's own abilities. That's why this subscale does not find a potential mediator for the relationship between parent attachment and life satisfaction.

Next hypothesis of the study stated that morality and its components negatively mediate the relationship between parent and peer attachment and

delinquency. Findings of the present research stated that secure parents and peers attachment leads to moral development consequently decreasing the chance to engage in delinquent behaviors. A number of researches (Choon et al., 2013; Hoeve et al., 2012) reported that secure attachment with parents and peers is a leading factor for decreasing delinquency in adolescents. Adolescent is known as an essential period of life for the development of autonomy, individual and religious identities (Feldman & Brown, 1993; Good & Willoughby, 2008). This finding of the study is harmonized with previous studies (Laird et al., 2011; Simons et al., 2004) which stated that parent-child attachment empowers the parents to be aware about their children. Therefore, it reduced the chance to socialize with delinquent peers and to engage in delinquent behaviors (Warr, 2007). Consequently, adolescents' moral values are strongly related to moral values of their parents, which decreased the probability of adolescents' involvement in delinquent behaviors.

Similarly, secure peer attachment is also a positive predictor of moral development in adolescence, which in turn is associated with adolescents' tendency to engage in anti-social behaviors. These findings are also supported by social development model, which describe that attachment is a crucial element of moral development. Adolescents develop their moral identities through the internalization of the moral values. Further this model explained that adolescent's tendency to engage in delinquent behaviors is largely determined by the successful internalization of moral values of their parents and peers (Catalano, Kosterman, Hawkins, Newcomb, & Abbott, 1996). Above discussion summarized the findings by supporting the hypothesized relationship between secure parent and peer attachment and delinquency and the mediating role of morality for reducing delinquency.

The relationship between locus of control and life satisfaction is mediated by morality and its components. More precisely the relationship between internal and powerful others locus of control and life satisfaction is mediated by the moral sensitivity and its component interpreting situations. The relationship between chance locus of control chance and life satisfaction is mediated by components of moral sensitivity (i.e., caring and connecting, interpreting situations, and responding to diversity). The mediational effect of internal external locus of control and life

satisfaction can be justified as although the ability to interpret the situations are different for both people with internal and external locus of control but the ability to interpret the situations is important for life satisfaction for both of them. Forte (2005) studies showed that people with internal locus of control are satisfied with their lives because they are more sensitive to moral situations as compared to people with external locus of control.

The mediating role components of moral sensitivity including caring and connecting and responding to diversity is justified as people with external locus of control are more expressive and more connected with others (April, Dharani, & Peters, 2012; Rotter, 1966). People with external locus of control depend on other for approval of their actions and decisions so connectivity with others is very essential for them. Moral judgment also mediates the relationship between locus of control and life satisfaction. Moral judgment and its components i.e., reasoning, implement decisions and understanding ethics significantly positively mediated the relationship between locus of control and life satisfaction. A research by Chiu (2003) reported that people with internal locus of control are better in moral judgment as compared to externals. Moral motivation also mediated the relationship between internal locus of control and life satisfaction. Respecting others component of moral motivation only mediating the role for the relationship between locus of control powerful others and life satisfaction. In the same way, act responsibly proved as a potential mediator for both internal and chance locus of control and life satisfaction but not for powerful others locus of control and life satisfaction. The relationship between locus of control and life satisfaction was also mediated by the moral character. Working hard component of moral character only mediated the relationship between internal and chance locus of control internal and life satisfaction. This finding may be justified with possible explanations that people with internal locus of control believed that their lives are in their control. Therefor for the betterment of their lives, they believed to hard work which in turn leads to life satisfaction.

Hypotheses 24, 25, and 26 stated that morality and its components negatively mediates the relationship between locus of control (internal, powerful others, and chance) and delinquency. Moral sensitivity and its components significantly mediated

the relationship between all the dimensions of locus of control except responding to diversity which has not emerged as a significant mediator for the relationship between internal locus of control and delinquency. Moral judgment and its components including reasoning, understanding ethics, reflecting outcome significantly mediates the relationship between all the dimensions of locus of control and delinquency except reflecting outcome which is not emerged as a significant mediator for the relationship between internal locus of control and delinquency. Moral motivation did not emerge as a significant mediator for the relationship between internal and powerful others locus of control. Moral character and its components including courage and leadership, conflict resolution significantly mediated this relationship.

In the study on locus of control and morality by Detert et al. (2008) reported that externals does not accept their bad behaviors and blame external factors for their bad behaviors. They concluded that externals as compared to internals were more involve in anti-social behaviors. In other words, adolescents who believe that their success or failure depends on external factors are more prone to involve immoral or delinquent behaviors. Detert et al. (2008) also provided support for the mediating role of morality between these variables. Another also reported that morality operated in a mediating role on anti- social behavior (Wang, Yang, Yang, Wang, & Lei, 2017). A study by Tsai, Wang, and Lo (2014) supported the mediating role of morality for the relationship between locus of control and rule transgression. A study on manager's locus of control also illustrated that managers with internal locus of control showed good scores in the assessment of moral behaviors (Chiu, 2003). Similarly, April et al. (2012) stated that external locus effort significantly effected moral disengagement. Another study supported the findings stated that people with internal locus of control like to take initiatives, work hard, problem solving, have positive attitude toward life, and believe in efforts to be successful (Srimulyani, 2013). Further Cherry (2006) added that people who scored high on internal dimension locus of control scale observed as influential leaders, good in moral judgment, accept responsibility and behave morally.

Conceptual Model of the Study

The foremost objective of this study was to observe that how religious orientation, locus of control, and parent and peer attachment are related to delinquency and satisfaction with life and how morality affect these relationships. Rest (1984) identified that if a situation is highly sensitive for a person may be insensitive for another person. Hence, the four component model is situation-specific; it may generate different interpretations for different situations. Researches also highlight the role of different constructs that act as antecedents of moral behavior and in combination of these antecedents and morality, several outcomes are generated. Therefore, it is assumed that for each component of morality, the role of religious orientation, parent and peer attachment and locus of control, delinquency and satisfaction would be slightly different. Therefore, one of the objectives to conduct the present research was to explore the antecedents and outcomes of morality according to the all four components of morality.

In the next part of the discussion, direct and indirect effects of comprehensive model of morality as latent variables with its antecedents and outcomes variables will be justified through preceding literature and gradually this section will move to discuss model with each component of morality.

It was hypothesized that morality has direct effects and also plays a mediating role between its antecedents including religious orientation, parent and peer attachment, and locus of control and outcomes (i.e., life satisfaction, and delinquency).

A comprehensive model of morality included both dimensions of religious orientation as observed mediators in parallel to latent morality. The latent morality consisted of all four components including moral sensitivity, moral judgment, moral motivation, and moral character as indicators. Parent and peer attachment and all three dimensions of locus of control (i.e., internal, chance, and powerful other locus of control) were used as predictors. Further, observed scores of life satisfaction and delinquency were used as outcome of the model. Results showed secure parent attachment is more strongly associated with intrinsic religious orientation as

compared to extrinsic religious orientation. Parent's attachment affects the religious beliefs of adolescents. Adolescents having secure parent attachment helped them to intrinsically motivate toward religion. Parents preach religious beliefs to their children who provide guidance and support to them to get control on their impulsive behaviors (Landor et al., 2011). Parents convert their own moral rules and values into their children (Baier & Wright, 2001). As children turned towards adolescent periods of life, they successfully internalized these values which later helped them to stay away from anti-social behaviors (Landor et al., 2011).

Results also emphasized on the positive role of secure attachment with parents in predicting life satisfaction. These results are consistent with proceeding studies and proposed model of the study as well (Laird, Marks, & Marrero, 2011; Simons et al., 2004). As compared to parent attachment, peer attachment is related to both dimensions of religious orientation (intrinsic/extrinsic). As proposed, peer attachment also proved as a significant positive predictor of intrinsic and extrinsic religious orientation. Adolescence is a critical period of life in which a lot of cognitive, psychical, interpersonal and neurological changes occurred (Good & Willoughby, 2008). In this phase of life, adolescents tried to develop their social and religious identities (Good & Willoughby, 2008). People with extrinsic motivation to religious obligations use their religion as source of socialization and to maintain certain religious ideologies (Batson & Daniel, 1982). In the second level of ecological model, Bronfenbrenner's (1979) stressed upon the peers relationships as socializing agents which largely determined the adolescent's behaviors. Furthermore, several other researches evidenced that parent and peers attachment is related to religion (Davies & Davis, 2013). Another study reported their study findings that attending church is related to positive outcomes i.e., psychosocial adjustment, and parent and peers attachment as compared to those who did not attend church (Good & Willoughby, 2006)

In the present research, parent attachment was not found as a significant predictor of morality whereas peer attachment was found to be a significant and positive predictor of morality. In fact, these findings regarding attachment were in line with Kohlberg theory. Kohlberg (1976) in his theory of moral development identified

that peer interaction is a one of the most important factors affecting the moral development in adolescents and ignored the other factors like parents attachment. When children turn to adolescents, they redirect their attachment focus from the primary caregiver to others (Caporael, 2001). Peer attachment plays a crucial role in an adolescent's moral development because it helps them to reconstruct their moral identities. Similarly, Piaget (1965) proposed that peers' positive interactions are related to moral development.

All three dimensions of locus of control were added in the model but powerful others and chance locus of control did not show any significant relationship with study variables. Internal locus of control emerged as an important predictor of morality. Previous researches supported these findings. Midlarsky (1971) reported that people with internal locus of control are more helpful to other, have more sense of right and wrong than externals. A study on manager's locus of control illustrated that managers with internal locus of control showed good scores in the assessment of moral behaviors (Chiu, 2003). Similarly, April et al. (2012) stated that external locus of control is significantly related to moral disengagement. Boshoff and Zyl (2011) reported that in an organizational sector, employees who scored high on internal scale showed higher levels of moral reasoning. Findings also showed that internal locus of control is positively related to life satisfaction. In their study, Fiori et al. 2006 reported that internals are more satisfied with their lives than externals. Gerrard, Reznikoff , and Riklan (1982) reported same finding as high level of life satisfaction is linked with internal locus of control.

Intrinsic and extrinsic religious orientation positively predicted morality. These results illustrated that both dimensions of religious orientation are conceptually different but they are equally important for moral development. Extrinsic religious orientation is positively associated with delinquency. This finding is justified with finding is line with those reported positive effect of religious orientation extrinsic on delinquency i.e., Allport and Ross (1967) tried to illustrate that prejudice and other negative qualities were linked with an extrinsic religious orientation. Chadwick and Top (1993) explained this relationship as personal prayer and scripture reading

(intrinsic religiosity) revealed a significant converse relationship to delinquency whereas public religious behavior (extrinsic religiosity) did not.

Results of the conceptual model the study also found morality as a positive and significant predictor of life satisfaction. Although there is not a rich literature to support this finding but I can justify this finding in several ways. However in 2011 in unpublished research the relationship between morality and life satisfaction explored by Jaycobs. The finding of his research was “What I found is, generally, people who believe that particular ethical scenarios are not acceptable also tend to indicate they are more satisfied with life. That’s with controlling for other factors that scholars have shown are also correlated with happiness, including relative wealth”. Another finding of the research was that morality negatively predicts delinquency. A very rich literature elaborates the mix finding about the relationship between morality and delinquency as a number of researches have explored this relationship (Bao et al., 2015; Tarry & Emler, 2007; Thornberry et al., 2003). More recently Beerthuizena, Brugmana, and Basingerb (2013) suggested the similar finding that moral reasoning was modestly and negatively related to self-report juvenile delinquency, but only for males.

Further indirect effects showed that morality negatively mediated the effect of peer attachment and internal locus of control on delinquency. These results explained secure peer attachment prevent adolescents to involve into delinquent behaviors. Peers attachment indirectly decrease delinquency through morality. Similarly, internal locus of control decreased delinquency by increasing morality in adolescents. Moreover, results of indirect effect showed that extrinsic religious orientation positively mediated the effect of peer attachment on delinquency. Intrinsic religious orientation and morality serially mediated the relationship between parent and peer attachment and life satisfaction. Further, intrinsic religious orientation and morality serially mediated the relationship between parent and peer attachment and delinquency. Moreover, extrinsic religious orientation and morality serially mediated the relationship between peer attachment and life satisfaction, and peer attachment and delinquency.

In the next part of discussion, the relationship of study variables with each component of morality as latent variables is discussed. Further the paths or relationships that are different from the comprehensive model of morality are highlighted with reference to existing literature.

Model of latent moral sensitivity was examined. Antecedents and outcomes of morality remained the same as in the comprehensive model of morality. Most of the direct and indirect relationships were the same; only two relationships were observed as different from a comprehensive model of morality. Extrinsic religious orientation failed to emerge as a significant predictor of moral sensitivity. The finding is supported by recently conducted study by Baloochi et al. (2014). In their research, they reported a non-significant relationship between external religious orientation and moral sensitivity. Secondly, moral sensitivity was not directly related to life satisfaction. Consequently, religious orientation, parent and peer attachment, and internal locus of control did not have an indirect effect on life satisfaction through moral sensitivity.

Moral judgment as a latent variable showed different patterns of relationship as compared to a comprehensive model of morality. Internal locus of control failed to emerge any significant relationship with variables listed in the model. Therefore, all dimensions of locus of control are not related with latent moral judgment, life satisfaction, and delinquency. However, the remaining relationships observed in the same direction as discussed in the comprehensive model of morality.

Model of moral motivation as latent variable was the same as comprehensive model of morality. No significant differences were observed between these two models. Model of moral character as latent variable described that peer attachment is a significant predictor of intrinsic religious orientation and moral character. Literature supports this finding by demonstrating that positive relationship with peers leads to positive outcomes (Hong & Park, 2012). And deviant peer affiliation leads to negative outcomes i.e., delinquency. Another unique finding of the research was that extrinsic religious orientation emerged as a positive predictor of moral character and delinquency. Although I have discussed before the positive relationship of extrinsic religious orientation and delinquency but the positive relationship between extrinsic

religious orientation and moral character may be justified as extrinsically orientated person are more inclined toward socialization, social rewards and acceptance from their society. Therefore, they like to show moral character for the sake of getting acceptance from their society or to maintain the label of religious person as well. Further exploratory finding of the study explained that extrinsic religious orientation increased delinquency, but moral character inverse this relationship through its mediating role for the relationship between extrinsic religious orientation and delinquency. It means that observance of moral character from the extrinsically oriented people reduced the chance to engage in delinquent behaviors.

Moderation

In this section I will discuss the salient finding of social support as a moderator between antecedents and outcomes of morality. The present research assumed social support as an important factor that can mold or affect the relationship of antecedents of morality and effect of morality on life satisfaction and behaviors of individuals.

Social support observed as a significant moderator for the relationship between powerful others locus of control and moral sensitivity. Levels of social support moderate the relationship between these two variables. Results showed that people who believe that their faith is under control of others are more sensitive to moral situations. The relationship between powerful others locus of control and moral sensitivity observed positive at all levels of social support. However, the strength of this relationship gets stronger as the level of social support increases.

The results are quite as per the expectations because people who think that their faith is under control of others are more prone to justify their action from others; they need approval of their acts from others especially from those in power. Social support also moderated the relationship between components of moral sensitivity, caring and connecting and interpreting situations and powerful others locus of control. In short people whose control in others hand, their ability to care and connection and their ability to generate multiple interpretations of moral situations is moderated by social support. As they receive more support from their society the ability to interpret the moral situation are enhanced. The results also represents moderation by social

support for the relationship between powerful others locus of control and act responsibly component of moral motivation. The results showed the negative relationship between powerful others locus of control and act responsibly component of moral motivation at low level of moderation. But at the medium and high level of social support the relationship between powerful others locus of control and act responsibly component of moral motivation gets strengthen and positive.

Morality in Pakistan

In response to global problems, and inspired by the increased focus on social science, many authors put forward proposal about how to address the worlds' pressing problems and make us better people. Man is known by his social and moral values. Values define whether a person belongs to a civilized society or uncivilized society. Without proper values, life is little more than a crude struggle for survival. The values give meaning to life. Additionally, the importance of morality has been defined explicitly by 'Blaise Pascal' knowledge of physical science will not console me for ignorance of morality in time of affection, but knowledge of morality will always console me for ignorance of physical science. These are moral values that distinguish human beings from animals. However, worldly people who always fumble for loaves and fishes, care a fig about their moral upbringing. Unfortunately, Pakistani society is at the height of moral plight, lawlessness, hopelessness, inefficiencies and moral decline are order of the day in modern day Pakistan. Owing to high illiteracy rate and bleak job opportunities children are rendered uneducated and ignored. People are so busy to earn much to meet both ends; hence no heed is given to morality. Therefore, if this situation persists unabated, it is foregone conclusion that the country is on the brink of moral devastation. We must not lose sight of this threat and take immediate measure to address this issue. Given the several forces that can affect moral development, the assignment of effectively unfolding the systems that affect moral functioning seems overwhelming.

However, indigenous researchers have consistently studied this issue, and numerous concerns have been presented. A research aimed to investigate moral judgment of early and late adolescents in relation to their parental authority and peer relation is conducted by Najia (2007). This research concluded that parental authority

is a significant predictor of moral judgment particularly for younger adolescents and peer relations are not directly related to moral judgment.

The relationship between pro-social behavior and moral judgment among adolescents was also explored by Sidra in 2009 and reported that adolescents who scored high on pro-social behaviors were also higher on moral judgment. Similarly a research by Sidra (2019) confirmed the positive relationship between pro-social behaviors and moral values.

Religion is also a very important factor in shaping moral identity, especially in those countries where every phenomenon is interpreted in the light of religion. Previous researches which explored the relationship between religion and morality in Pakistan reported mix findings. First concept might assume morality to be divorced from religion. A number of studies showed that people with strong religious beliefs are more intolerant, biased and narrow-minded than less religious ones. Second opinion is more closed to the concept of secularization. This might assume morality to be separated from religion. The supporters of this concept argue that in such a selfish world we live in, religious people should have insignificant effects on actions and behaviors. A third concept speaks that religion is married to morality. Definitely, religious people share moral beliefs (which can be divorced from morality) and these moral attitudes and beliefs originated from religion.

Conclusion of the Study

The present study was based on multiple objectives. The first objective of the study was to test the latest four component theory of morality by Rest (1991), secondly to explore the antecedents (Religious Orientation, Parent and Peers attachment, and Locus of control) and outcomes (Life satisfaction and delinquency) of morality in adolescents. The sample of the study was adolescents with age range 15years to 19 years from different provinces of Pakistan with a variety of demographics. The study comprises four phases; phase I was designed with the objective to develop a comprehensive instrument measuring morality based on four components of morality. Phase II was carried out with the objective to translate English version instruments into Urdu by adopting (Brislin, 1970) backward

translation method. Phase III was pilot study to find out the preliminary relationship of study variables. Phase IV of the study was the main study on a sample of 706 adolescents with mean age of 17.01(.09 SD). Descriptive statistics approved the data for hypothesis testing. Construct validity was established for all the scales used in the study through confirmatory factor analysis. Findings of the main study revealed that religious orientation (intrinsic / extrinsic), parent and peer attachment, and locus of control are significantly positively predicted mortality and life satisfaction and negatively related with delinquency. All the four components of morality (moral sensitivity, moral judgment, moral motivation, and moral character) significantly positively mediated the relationship between its antecedents (religious orientation, parent and peer attachment, and locus of control) and outcomes (life satisfaction and delinquency).

Further, analysis revealed that moral judgment and moral character emerged as a strong mediator for life satisfaction than moral sensitivity and moral motivation. The mediating role of moral sensitivity, moral judgment and moral character was more positive to reduce delinquency in adolescents than moral motivation. Social support as a moderator significantly moderated the relationship between locus of control (powerful others) and moral sensitivity and locus of control (powerful others) and moral motivation. In terms of demographic variables, findings also depicted that males are higher as compared to females in terms of religious orientation, parent and peer attachment, locus of control (internal), morality, life satisfaction and delinquency as well. Moving toward the more precision in the results, model testing was conducted with the help of AMOSE 21. Multiple models were tested and compared with each other. Each component of morality was separately designed with its predictors (religious orientation, parent and peers attachment, and locus of control) and outcomes (life satisfaction and delinquency). And lastly, a comprehensive model of the study was tested. Each model was found to have excellent values of fit indices and no major differences were found on each component of morality. Moderating role of social support was also assessed. Several significant moderated paths were explored.

Limitations and Future Recommendations

In any empirical research, there are number of limitation. It is very important to acknowledge these limitations for the better interpretation of results.

1. Data was collected from the specific districts (i.e., Islamabad and Rahim Yar Khan) of Pakistan which limited the generalizability of present research. A study with large sample size should be conducted in future which may enhance the generalizability of research findings. A further national representative sample of research is needed to extend the generalizability of research findings. Moreover, morality antecedents and outcomes should be explored in different cultures specifically in western societies to verify whether our findings are specific to Pakistan or applicable to others cultures aswell.
2. Self-report measures were used to collect the data. Therefore, objectivity of the data is questionable. Especially measures which are directly assessing a respondent's anti-social behaviors are always a threat of social desirability. Data in the present research was only taken from the adolescents having a potential to increase common method bias and effecting results. This limitation can be addressed by gating information from multi-informants i.e., parents, peers, or teachers etc. The other way to deal with such limitations is to use social desirability scales.
3. The present research used cross-sectional research design that restricted conclusions regarding causality. For future research, longitudinal research design is recommended.
4. The findings of the present research did not confirm the strong moderating role of social support. It could be because of instruments used to assess social support. Therefore, it is recommended to use different tools of measurement in future research.
5. Some subscales of newly developed instruments of morality have low alpha reliabilities. It could be because these subscales have fewer items to assess specific constructs. Therefore, it is suggested to add more items in these subscales to improve their alpha reliabilities.

Implications of the Present Study

Studies of morality are very important because it helps us to be aware of the moral decisions of one as well as others. These moral decisions affect us and those around us. Findings of this study will help to identify the problematic elements in our society. Further, it will also help us to make solutions to these problems.

The findings of the present study have a number of implications in theoretical and practical perspectives. From the theoretical point of view, present study will boost the preceding literature as the findings of the present study addresses several gaps in the literature and provides considerably new information to understand and unveil the four components of morality.

Present research focused on testing the more recent and comprehensive theory of morality by Rest (1999). This research was a first in its nature to conduct in Pakistan. The present study is enriched preceding literature by developing and validating a comprehensive measure of morality including all the four general components, those are theoretically appropriate in various domains. The newly developed scale can be used as a self-evaluation instrument. More specifically, the resulting instrument is able to assess morality of everyday life and moral issues experienced in face to face relationships.

The present research is also unique in nature as within this research the measurement tool of morality was developed. Researchers admitted that one of the major hurdles in the scientific research in the field of moral psychology was the unavailability of measurement tools. This research will open the doors for studying morality at indigenous level.

At western culture, moral education is offered as a mandatory part in syllabus and included in the training of various professionals like doctors, nurses, and scientists. In Pakistan, moral education lacks in institutions especially educational intuitions perhaps because it is not considered important. The findings of the present study, specifically related to morality and religion, will be helpful for policy makers to develop a module to introduce moral education at school level.

Moreover, the findings of the current research also have application for professionals (counselors & therapist), policy makers, educationists, and teachers to understand the positive role of morality to enhance positive outcomes and decreasing negative outcomes.

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Demographic Information Sheet

نام-----	جنس-----
عمر-----	جماعت-----
بہن بھائیوں کی تعداد-----	بہن بھائیوں میں آپ کا نمبر-----
والد کی تعلیمی قابلیت-----	والدہ کی تعلیمی قابلیت-----
والد کا پیشہ-----	والدہ کا پیشہ-----

سماجی و اقتصادی رتبہ (Socio-economical status) غریب / متوسط / اعلیٰ طبقہ

سکول / کالج سرکاری (Govt.) نجی (Private)

ریہائش دیہاتی (Rural) شہری (Urban)

خاندانی نظام مخلوط (Combined) علیحدہ (separate)

تعلیمی نظام مخلوط (Combined) علیحدہ (separate)

مذہبی وابستگی مسلمان عیسائی ہندو کوئی اور

والدین کی ازواجی حیثیت شادی شدہ ----- طلاق یافتہ ----- بیوہ -----

معلوماتی شیٹ برائے سروے

میں قائد اعظم یونیورسٹی میں پی۔ ایچ۔ ڈی کی طالبہ ہوں۔ جو تعلیمی اور تحقیقی ادارہ ہے۔ اور مختلف موضوعات پر ریسرچ کرتا ہے۔ یہ تحقیق بھی اسی سلسلے کی کڑی ہے۔ میں اس ریسرچ کے ذریعے طلبہ کی اخلاقیات پر اثر انداز ہونے والے عوامل اور ان کے نتائج کا جائزہ لوں گی۔

اس ریسرچ میں آپ کی شرکت رضا کارانہ ہے۔ آپ کو چند سوالنامے دیئے جائیں گے۔ اور آپ کی رائے پوچھی جائے گی۔ ہر سوالنامے کو پر کرنے کے لئے اس کے ساتھ ہدایات دی گئی ہیں۔ اس ریسرچ میں صحیح اور غلط کا کوئی تصور نہیں ہے۔ اور نہ ہی اس کو حل کرنے کے لئے آپ کو ماہر ہونے کی ضرورت ہے۔ اس میں دیئے گئے سوالناموں کو مکمل ایمانداری سے حل کریں۔ اپنی رائے کو جہاں تک ممکن ہو سکے احتیاط اور سچائی سے لکھیں۔ آپ کی فراہم کردہ معلومات کو صرف تحقیقی مقصد کے لئے استعمال کیا جائے گا۔ ہر سوال کا جواب دیں اور یہ یقینی بنائیں کہ آپ نے ہر جواب کے لئے صحیح جگہ پر نشان لگایا ہے۔

آپ کے تعاون کا شکریہ۔

Consent Form

میں اس ریسرچ پروگرام کے قواعد و ضوابط سے متفق ہوں۔ اور اس میں شامل ہونے کے لئے رضامند ہوں۔

تاریخ

دستخط

Item Pool of Comprehensive Instrument of Morality

نمبر شمار	بیانات	غیر متفق	کچھ حد تک غیر متفق	کچھ حد تک متفق	مکمل طور پر متفق
1	میں معاملات کی غیر یقینی صورت حال میں دوسروں کے احساسات کو سمجھنے کی کوشش کرتا کرتی ہوں۔				
2	میں اپنے احساسات دوسروں پر ظاہر کر دیتا رہتی ہوں۔				
3	اگر مجھے کسی کی بات بری لگے تو میں اس پر ظاہر کر دیتا رہتی ہوں۔				
4	میں لوگوں کے احساسات کے اظہار کے مختلف طریقوں کو سمجھتا سمجھتی ہوں۔				
5	میں معاملات کی غیر یقینی صورت حال میں جانتا ہوں کہ مجھے کس طرح سے اپنے جذبات کی اظہار کرنا ہے۔				
6	جو لوگ مجھ سے اختلاف رائے رکھتے ہیں ان کے نقطہ نظر کو سمجھنے کی کوشش کرتا ہوں۔				
7	میں اس بات کو برا نہیں سمجھتا کہ میرے دوستوں کی رائے میرے سے مختلف ہے۔				
8	اختلاف رائے میرے تعلقات پر اثر انداز نہیں ہوتی۔				
9	میں اپنے ساتھ کام کرنے والے لوگوں کا خیال رکھتا رکھتی ہوں۔				
10	میں اپنے ساتھ کام کرنے والے لوگوں کا خیال رکھتا ہوں اور ان کی بہتری کے لیے بھی کوشش کرتا کرتی ہوں۔				
11	میں اپنے ہم عمروں کے ساتھ اچھے تعلقات قائم کرنے کی کوشش کرتا کرتی ہوں۔				
12	میں غیر یقینی صورت حال میں بھی ایسے رد عمل ظاہر کرتا کرتی ہوں جن کا مقصد اچھے تعلقات قائم کرنا ہو۔				
13	میں ایسے کام کرنے کی کوشش کرتا کرتی ہوں جس سے دوسروں کی خوشی ملے۔				
14	میں اپنی زندگی میں اہم فیصلے کرتے وقت دوسروں کی رائے کو مد نظر رکھتا رکھتی ہوں۔				
15	میں روزمرہ کے معاملات میں اس بات کا خیال رکھتا رکھتی ہوں کہ اس کا دوسروں پر کیا اثر ہوگا۔				

نمبر شمار	بیانات	غیر متفق	کچھ حد تک غیر متفق	کچھ حد تک متفق	مکمل طور پر متفق
16	میں روزمرہ کے معاملات میں طرف داری سے کام لیتا رہتی ہوں۔				
17	میں ذاتی مفادات کے باوجود دوسروں کی ضروریات کو مد نظر رکھتا رہتی ہوں۔				
18	میں سمجھتا رہتی ہوں کہ مل جل کر کام کرتے وقت مجھے دوسروں کا خیال رکھنا چاہیے۔				
19	میں سمجھتا رہتی ہوں کہ روزمرہ کے معاملات میں میں غیر جانبدار نہیں رہتا۔				
20	میں روزمرہ کے معاملات میں جانبداری سے کام لیتا رہتی ہوں۔				
21	میں روزمرہ کے معاملات کے اخلاقی پہلوؤں پر غور و فکر کرتا رہتی ہوں۔				
22	میں اخلاقی اہمیت والے معاملات میں زیادہ توجہ سے فیصلہ کرتا رہتی ہوں۔				
23	میں اخلاقی اہمیت والے مسائل کو مختلف طریقوں سے حل کرنے کی کوشش کرتا رہتی ہوں۔				
24	میں سمجھتا رہتی ہوں کہ آپس کے میل جول میں اخلاقی پہلوؤں کا خیال رکھنا چاہیے۔				
25	مجھے روزمرہ کے معاملات میں اخلاقی پہلوؤں واضح نظر آتے ہیں۔				
26	میں سکول میں پیش آنے والے معاملات کے اخلاقی پہلوؤں سے واقف ہوں۔				
27	میں روزمرہ کے معاملات کے اخلاقی پہلوؤں کو سمجھنے میں دوسروں سے بہتر ہوں۔				
28	میں معاملات کو حل کرنے کے لیے ان کے بارے میں تمام ضروری معلومات اکٹھی کرتا رہتی ہوں۔				
29	میں معلومات فراہم کرنے والے ذرائع کی ساکھ (credibility) کو اہمیت دیتا رہتی ہوں۔				
30	میں معاملات میں تمام لوگوں کی رائے کو اہمیت دیتا رہتی ہوں۔				

نمبر شمار	بیانات	غیر متفق	کچھ حد تک غیر متفق	کچھ حد تک متفق	مکمل طور پر متفق
31	میں جانتا/جانتی ہوں کہ مجھے معاملات کو حل کرنے کے لیے کس قسم کی معلومات درکار ہیں۔				
32	میں جانتا/جانتی ہوں کہ مسائل اُس وقت پیدا ہوتے ہیں جب ہم اخلاقیات کو اہمیت نہیں دیتے۔				
33	میں سمجھتا/سمجھتی ہوں کہ ہر مسئلے کا ایک اخلاقی پہلو ہوتا ہے۔				
34	میں خود کو اخلاقی معاملات میں حساس سمجھتا/سمجھتی ہوں۔				
35	میں بہن بھائیوں کی چیز بغیر اجازت استعمال کرنے کو غیر اخلاقی حرکت سمجھتا/سمجھتی ہوں۔				
36	میں سمجھتا/سمجھتی ہوں کہ اپنے قریبی دوستوں کی چیز استعمال کر لینا غیر اخلاقی حد تک نہیں ہے۔				
37	میں قانون کی پابندی اس لئے کرتا/کرتی ہوں کہ یہ ایک اخلاقی ذمہ داری ہے۔				
38	بھوٹ بولنے پر مجھے دکھ چھتا/ا ہوتا ہے۔				
39	میں سچ بول کر خود کو پرسکون محسوس کرتا/کرتی ہوں۔				
40	میں سمجھتا/سمجھتی ہوں کہ مسائل کے اخلاقی پہلوؤں کو اہمیت دینی چاہیے۔				
41	میں دوسروں کی چیز بغیر اجازت اس لئے نہیں لینا/لیتی کیونکہ یہ اخلاقی اصولوں کے خلاف ہے۔				
42	میں اخلاقی اصولوں کی سمجھ بوجھ رکھتا/رکھتی ہوں۔				
43	میں روزمرہ کے معاملات میں لاگو ہونے والے اخلاقی اصولوں کو سمجھتا/سمجھتی ہوں۔				
44	میں روزمرہ کے معاملات میں اخلاقی اصولوں کی پیروی کرتا/کرتی ہوں۔				
45	میں روزمرہ کے معاملات میں اپنے والدین کے اخلاقی اصولوں سے رہنمائی حاصل کرتا/کرتی ہوں۔				

نمبر شمار	بیانات	غیر متفق	کچھ حد تک غیر متفق	کچھ حد تک متفق	مکمل طور پر متفق
46	میں لوگوں کے روزمرہ کے معاملات میں اخلاقی پہلوئوں کو سمجھتا سمجھتی ہوں۔				
47	میں سمجھتا سمجھتی ہوں کہ میرے اخلاقی اصول و ضوابط مناسب اور ٹھیک ہیں۔				
48	میں اپنے والدین / استاد کے اخلاقی اصولوں کی پیروی کرتا کرتی ہوں۔				
49	میں عملی قدم اٹھانے سے پہلے کسی مسئلے کے تمام پہلوئوں پر غور و فکر کرتا کرتی ہوں۔				
50	میں تنقیدی طور پر تمام پہلوئوں کا جائزہ لیتا لیتی ہوں۔				
51	میں مسائل کے حل کے مختلف طریقوں پر غور کرتا کرتی ہوں۔				
52	میں معاملات کی اخلاقی اہمیت کو ذہن میں رکھ کر اپنی رائے دیتا دیتی ہوں۔				
53	میں چند حقائق پر زیادہ زور دے کر ہونے باقی حقائق کو نظر انداز کر دیتا دیتی ہوں۔				
54	میرے رائے معاملات کی اخلاقی اہمیت کے مطابق ہوتی ہے۔				
55	میں اخلاقی اہمیت والے معاملات کو حل کرنے میں ضرورت سے زیادہ وقت لگا تا لگاتی ہوں۔				
56	میں اخلاقی اہمیت والے معاملات کی وجوہات بہت سوچ سمجھ کر تلاش کرتا کرتی ہوں۔				
57	میں سمجھتا سمجھتی ہوں کہ میرے لئے کئے فیصلے کے مطابق اور بے عیب ہوتے ہیں۔				
58	میں سمجھتا سمجھتی ہوں کہ میں یکطرفہ فیصلے کرتا ہوں۔				
59	میری ذاتی پسند نہ پسند میرے فیصلوں کو متاثر نہیں کرتی۔				
60	میں اخلاقی اہمیت والے معاملات میں دوسروں کے نظریے کو اہمیت دیتا دیتی ہوں۔				
61	میری ذمہ داریاں میرے فیصلوں کو متاثر نہیں کرتی۔				

نمبر شمار	بیانات	غیر متفق	کچھ حد تک غیر متفق	کچھ حد تک متفق	مکمل طور پر متفق
62	میں اخلاقی اہمیت والے معاملات میں تمام ممکنہ نتائج کو مد نظر رکھتا رکھتی ہوں۔				
63	میں سمجھتا/سمجھتی ہوں کہ میں نے معاملات کو مکمل اور درست سے سمجھا۔				
64	میں سمجھتا/سمجھتی ہوں کہ میں نے تمام حقائق کو سامنے رکھ کر فیصلہ کیا۔				
65	میں سمجھتا/سمجھتی ہوں کہ میں نے فیصلہ کرنے میں اجلت سے کام لیا۔				
66	میں سمجھتا/سمجھتی ہوں کہ معاملات کے اخلاقی پہلوؤں کو مد نظر رکھ کر فیصلہ کرنا مشکل ہوتا ہے۔				
67	میں سمجھتا/سمجھتی ہوں کہ میرے فیصلے دوسروں پر اثر انداز ہوتے ہیں۔				
68	میں فیصلہ کرنے سے پہلے میں اس کے اپنی زندگی پر اثرات کا جائزہ لیتا/لیتی ہوں۔				
69	میں اپنے کئے کئے فیصلوں پر عمل درآمد بھی کرتا ہوں۔				
70	میں اپنے معاملات میں حائل تمام رکاوٹوں کا تنقیدی جائزہ لیتا/لیتی ہوں۔				
71	میں اپنے وسائل کو اپنے مسائل کے حل میں استعمال کرتا کرتی ہوں۔				
72	میں جو بھی کام کرتا کرتی ہوں اس کے مقصد سے باخوبی آگاہ ہوتا ہوں۔				
73	میں فیصلہ کرتے وقت تمام متبادل راستوں کو مد نظر رکھتا رکھتی ہوں۔				
74	جب کوئی میرے ساتھ براسلوک کرتا ہے تو میں رد عمل سے پہلے اس کی وجہ جاننے کی کوشش کرتا کرتی ہوں۔				
75	میں اپنے منفی خیالات پر قابو رکھنے کی کوشش کرتا کرتی ہوں۔				
76	میں اپنے مسائل اور مشکلات کو عارضی تصور کرتا کرتی ہوں۔				
77	میں عموماً معاملات کے دو تین پہلوؤں پر غور کرتا کرتی ہوں۔				
78	میں بظاہر منفی معاملات کے بھی مثبت پہلوؤں پر غور کرتا کرتی ہوں۔				
79	میں بڑوں کا مذاق اڑاتا اڑاتی ہوں۔				
80	میں دوسروں کے بارے میں چغلیاں کرتا کرتی ہوں۔				
81	میں دوسروں کو بات کرتے وقت درمیان میں ٹوک دیتا/دیتی ہوں۔				

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82	میں ضرورت پڑنے پر جھوٹ بول لیتا رہتی ہوں۔				
83	میں اپنے والدین اور استاد کی قدر کرتا کرتی ہوں۔				
84	میں دوستوں سے کام کرنے کا وعدہ کرتے بھول جاتا جاتی ہوں۔				
85	میں رشتوں کا احترام کرتا کرتی ہوں۔				
86	میں اپنے فیصلے خود لیتا رہتی ہوں۔				
87	میں دوسروں کی پیٹھ پیچھے برائی کرتا کرتی ہوں۔				
88	میں خراب نتائج کا الزام دوسروں کو دیتا رہتا ہوں۔				
89	میں جانتا جانتی ہوں کہ حالات کے مطابق کیسا فیصلہ لینا ہے۔				
90	میں کوئی بھی فیصلہ کرتے وقت اپنے اخلاقی اصولوں کو مد نظر رکھتا رکھتی ہوں۔				
91	میں اپنی خوبیوں اور خامیوں سے واقف ہوں۔				
92	میں معاملات میں اپنے حصے کا اخلاقی کردار ادا کرنے کے لئے تیار ہوتا رہتی ہوں۔				
93	میں کوئی بھی فیصلہ لیتے وقت اخلاقی اصولوں پر سمجھوتا نہیں کرتا کرتی۔				
94	میرے فیصلے میرے اخلاقی اصولوں کی عکاسی کرتے ہیں۔				
95	میں تحمل مزاجی سے کام لیتا رہتی ہوں۔				
96	میں لوگوں کی بات توجہ اور دھیان سے سنتا رہتی ہوں۔				
97	میں اپنی غلطی جلد تسلیم کر لیتا رہتی ہوں۔				
98	میں کام غیر سنجیدگی سے کرتا کرتی ہوں۔				
99	میں وسائل کو ذمہ داری سے استعمال کرتا کرتی ہوں۔				
100	میں اپنی ذمہ داریوں کو سنجیدگی سے پورا کرتا کرتی ہوں۔				
101	میں لوگوں کی امیدوں پر پورا اترتا رہتی ہوں۔				
102	میں اپنے معاملات کو اپنی پوری صلاحیت سے حل کرنے کی کوشش کرتا کرتی ہوں۔				
103	میں رضا کارانہ طور پر اپنی خدمات پیش کرتا کرتی ہوں۔				

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104	میں مشکل حالات میں لوگوں کی ضرورت پوری کرنے کی کوشش کرتا کرتی ہوں۔				
105	میں ہر ممکن طریقے سے دوسروں کی مدد کرنے کی کوشش کرتا کرتی ہوں۔				
106	میں سوچ سمجھ کر مشورہ دیتا رہتی ہوں۔				
107	میں نہ پسندیدہ لوگوں سے بھی اختلاف کرنے سے پرہیز کرتا کرتی ہوں۔				
108	میں ان لوگوں کے ساتھ بھی امن کا خواہش مند ہوں جن کا طرز عمل میرے لئے مسائل کا باعث بنتا رہتی ہے۔				
109	ذاتی پسندیدگی کے باوجود میرا جو طرز عمل دوسروں کو تکلیف دے میں اس سے پرہیز کرتا کرتی ہوں۔				
110	میں اکیلے آگے نکلنے کی بجائے لوگوں کو ساتھ لے کر چلتا چلتی ہوں۔				
111	میں سمجھتا سمجھتی ہوں کہ مجھے لوگوں کا شکر گزار ہونا چاہیے۔				
112	میں سمجھتا سمجھتی ہوں کہ مجھے ہر حال میں شکر گزار ہونا چاہیے۔				
113	اگر کوئی میرے ساتھ چھوٹی سی بھی اچھائی کرے تو میں اس کا شکر یہ ادارہ کرتا کرتی ہوں۔				
114	میں اپنے معاشرے میں رائج روایات کو پسند کرتا کرتی ہوں۔				
115	میں اپنی روایات کو اہمیت دیتا رہتی ہوں۔				
116	میں اپنے ادارے کی روایات کی پیروی کرتا کرتی ہوں۔				
117	میں اجتماعی فائدے کو ذاتی فائدے پر ترجیح دیتا رہتی ہوں۔				
118	میں خود طے کرتا کرتی ہوں کہ مجھے اپنے مقصد کے حصول کے لیے کیا کرنا ہے۔				
119	میں خود کو اخلاقی طور پر مضبوط انسان سمجھتا سمجھتی ہوں۔				
120	میں ذاتی مفادات پر اخلاقی اصولوں کو اہمیت دیتا رہتی ہوں۔				
121	میں اپنے ذاتی فائدے کے لیے غیر اخلاقی کام کر لیتا رہتی ہوں۔				
122	میرے اخلاقی اقدامات دوسروں کو متاثر کرنے کے لیے ہوتے ہیں۔				

نمبر شمار	بیانات	غیر متفق	کچھ حد تک غیر متفق	کچھ حد تک متفق	مکمل طور پر متفق
123	میں دوسروں کو قائل کرنے کی صلاحیت رکھتا رکھتی ہوں۔				
124	میں اپنی ذمہ داریوں کو پورا کرنے کی ہر ممکن کوشش کرتا کرتی ہوں۔				
125	میں اپنی پہچان خود بنانا چاہتا چاہتی ہوں۔				
126	میں اپنی بات اچھی طرح سے بیان کر سکتا سکتی ہوں۔				
127	میں لوگوں کی بار اور اظہار میں تضاد کو سمجھ لیتا لیتی ہوں۔				
128	میں لوگوں کے تاثرات کو اہمیت دیتا دیتی ہوں۔				
129	میں اپنا نقطہ نظر مکمل طور پر سمجھ نہیں پاتا پاتی ہوں۔				
130	میں اپنی بات پر غور کرنے کی بجائے دوسروں کو سننے کی کوشش کرتا کرتی ہوں۔				
131	میں اپنی بات صحیح طرح سے بیان نہیں کر پاتا پاتی ہوں۔				
132	میں دوسروں کی بات توجہ سے سنتا سنتا ہوں۔				
133	میں اپنے مسائل حل کرنے کے لیے دوسروں کی مدد لیتا لیتی ہوں۔				
134	میں مسائل کو حل کرنے کے لیے ایک مکمل لائحہ عمل (planing) تیار کرتا کرتی ہوں۔				
135	میں اپنے معاملات فہم و فراست سے طے کرتا کرتی ہوں۔				
136	میں عملی قدم اٹھاتے وقت اس بات کا خیال رکھتا رکھتی ہوں کہ اس سے دوسرے لوگ متاثر نہ ہوں۔				
137	میں دوسروں کے مسائل حل کرنے کے لیے ان کی مدد کرتا کرتی ہوں۔				
138	میں اپنے احساسات کو اہمیت دیتا دیتی ہوں۔				
139	میں دوسروں کے احساسات کو اہمیت دیتا دیتی ہوں۔				
140	میں اس بات پر توجہ دیتا دیتی ہوں کہ لوگ کیا چاہتے ہیں۔				
141	میں اپنی اور دوسروں کی ضروریات کے درمیان توازن قائم کرنے کی کوشش کرتا کرتی ہوں۔				
142	مجھے پتہ ہے کہ اپنا حق کیسے حاصل کرنا ہے۔				
143	میں اپنی ضروریات پر سمجھوتا نہیں کرتا کرتی۔				
144	میں ضروریات کے وقت فوری فیصلہ لے لیتا لیتی ہوں۔				

نمبر شمار	بیانات	غیر متفق	کچھ حد تک غیر متفق	کچھ حد تک متفق	مکمل طور پر متفق
145	میرے اندر اچھی قائدانہ صلاحیتیں ہیں۔				
146	میں دوسروں پر اثر انداز ہونے کی صلاحیت رکھتا رکھتی ہوں۔				
147	میں دوستوں/دوسروں کے ساتھ کام کرتے وقت ان کی مدد کرتا کرتی ہوں۔				
148	میں دوسروں کی مدد کرنے میں پہل کرتا کرتی ہوں۔				
149	میں دوسروں کے معاملات سے دور رہنے کی کوشش کرتا کرتی ہوں۔				
150	میں کچھ نیا کرنے سے نہیں گھبراتا گھبراتی۔				
151	میں حق بات سننے سے نہیں ڈرتا ڈرتی۔				
152	مشکل حالات میں ثابت قدم رہتا رہتی ہوں۔				
153	اگر حالات میرے اختیار سے باہر ہو جائیں تو میں خود کو حوصلہ				
154	میں برائی کے خلاف ڈٹ جاتا جاتی ہوں۔				
155	میں دوسروں کے اختلاف کے باوجود وہی کرتا کرتی ہوں جو مجھے ٹھیک لگتا ہے۔				
156	میں درست کام کرتا کرتی ہوں چاہے وہ مشکل ہی کیوں نہ ہو۔				
157	میں اپنی بات کو زیادہ اہمیت دیتا دیتی ہوں۔				
158	میں اپنا کام سخت محنت سے کرتا کرتی ہوں۔				
159	میں کوشش کرتا کرتی ہوں کہ میں جو بھی کام کروں اس میں کسی قسم کی کوئی کمی نہ رہ جائے۔				
160	میرے کام کو لوگ زیادہ پسند کرتے ہیں۔				
161	میں اس شخص سے مقابلہ کرنا پسند کرتا کرتی ہوں جو مجھ سے بہتر ہے۔				
162	میں کام کرتے وقت بوریت محسوس نہیں کرتا کرتی ہوں۔				
163	میں اپنے ذمے کام کو ادھورا چھوڑ دیتا دیتی ہوں۔				
164	میں صرف ایسے مقاصد کا یقین کرتا ہوں جنہیں میں حاصل کر سکوں۔				
165	اگر میں اپنا مقصد نہ حاصل کر سکوں تو اس کو اپنی تقدیر سمجھ کر چھوڑ دیتا دیتی ہوں۔				
166	میں کامیابی کے حصول کے لیے سخت محنت کرتا کرتی ہوں۔				

نمبر شمار	بیانات	غیر متفق	کچھ حد تک غیر متفق	کچھ حد تک متفق	مکمل طور پر متفق
167	میں معاملات کے حل تک اپنی کوشش جاری رکھتا رکھتی ہوں۔				
168	میں سمجھتا سمجھتی ہوں کہ میرے اندر قوت برداشت کئی کچی ہے۔				
169	میں غلط بات پر فوراً رد عمل ظاہر کرنے کی بجائے مناسب وقت کا انتظار کرتا رکتی ہوں۔				
170	میں سمجھتا سمجھتی ہوں کہ میں اپنے جذبات پر قابو رکھ سکتا رکھتی ہوں۔				

Moral Sensitivity Scale

نمبر شمار	بیانات	غیر متفق	کچھ حد تک متفق	متفق	مکمل طور پر متفق
1	میں اپنے ساتھ کام کرنے والے لوگوں کا خیال رکھتا رکھتی ہوں۔				
2	میں ایسے کام کرنے کی کوشش کرتا کرتی ہوں جس سے دوسروں کی خوشی ملے۔				
3	میں اپنے ساتھ کام کرنے والے لوگوں کا خیال رکھتا ہوں اور ان کی بہتری کے لیے بھی کوشش کرتا کرتی ہوں۔				
4	میں اپنے ہم عمروں کے ساتھ اچھے تعلقات قائم کرنے کی کوشش کرتا کرتی ہوں۔				
5	میں غیر یقینی صورت حال میں بھی ایسے رد عمل ظاہر کرتا کرتی ہوں جن کا مقصد اچھے تعلقات قائم کرنا ہو				
6	میں سمجھتا سمجھتی ہوں کہ مل جل کر کام کرتے وقت مجھے دوسروں کا خیال رکھنا چاہیے۔				
7	میں ذاتی مفادات کے باوجود دوسروں کی ضروریات کو مد نظر رکھتا رکھتی ہوں۔				
8	میں روزمرہ کے معاملات میں اس بات کا خیال رکھتا رکھتی ہوں کہ اس کا دوسروں پر کیا اثر ہوگا۔				
9	میں اس بات کو بُرا نہیں سمجھتا کہ میرے دوستوں کی رائے میرے سے مختلف ہے۔				
10	اگر مجھے کسی کی بات بری لگے تو میں اُس پر ظاہر کر دیتا دیتی ہوں۔				
11	میں سمجھتا سمجھتی ہوں کہ روزمرہ کے معاملات میں میں غیر جانبدار نہیں رہتا۔				
12	میں معاملات کی غیر یقینی صورت حال میں دوسروں کے احساسات کو سمجھنے کی کوشش کرتا کرتی ہوں۔				
13	مجھے روزمرہ کے معاملات میں اخلاقی پہلوؤں واضح نظر آتے ہیں۔				
14	میں اخلاقی اہمیت والے معاملات میں زیادہ توجہ سے فیصلہ کرتا کرتی ہوں۔				

				15	میں اخلاقی اہمیت والے مسائل کو مختلف طریقوں سے حل کرنے کی کوشش کرتا کرتی ہوں۔
				16	میں معاملات کی غیر یقینی صورت حال میں جانتا ہوں کہ مجھے کس طرح سے اپنے جذبات کی اظہار کرنا ہے۔
				17	میں اپنی زندگی میں اہم فیصلے کرتے وقت دوسروں کی رائے کو مد نظر رکھتا رکھتی ہوں۔
				18	جو لوگ مجھ سے اختلاف رائے رکھتے ہیں ان کے نقطہ نظر کو سمجھنے کی کوشش کرتا ہوں۔
				19	میں سکول میں پیش آنے والے معاملات کے اخلاقی پہلوؤں سے واقف ہوں۔
				20	میں سمجھتا سمجھتی ہوں کہ آپس کے میل جول میں اخلاقی پہلوؤں کا خیال رکھنا چاہیے۔

Moral Judgment Scale

نمبر شمار	بیانات	غیر متفق	کچھ حد تک متفق	متفق	مکمل طور پر متفق
1	میں جو بھی کام کرتا کرتی ہوں اُس کے مقصد سے باخوبی آگاہ ہوتا ہوں۔				
2	میں اخلاقی اہمیت والے معاملات میں تمام ممکنہ نتائج کو مد نظر رکھتا رکھتی ہوں۔				
3	میں تنقیدی طور پر تمام پہلوؤں کا جائزہ لیتا لیتی ہوں۔				
4	میں سمجھتا/سمجھتی ہوں کہ میرے فیصلے دوسروں پر اثر انداز ہوتے ہیں۔				
5	میں روزمرہ کے معاملات میں اپنے استاد کے اخلاقی اصولوں سے رہنمائی حاصل کرتا کرتی ہوں۔				
6	میں عملی قدم اٹھانے سے پہلے کسی مسئلے کے تمام پہلوؤں پر غور و فکر کرتا کرتی ہوں۔				
7	میں سمجھتا/سمجھتی ہوں کہ میں نے تمام حقائق کو سامنے رکھ کر فیصلہ کیا۔				
8	میں معاملات کی اخلاقی اہمیت کو ذہن میں رکھ کر اپنی رائے دیتا/دیتی ہوں۔				
9	میں سمجھتا/سمجھتی ہوں کہ روزمرہ کے معاملات میں اخلاقی پہلوؤں کو اہمیت دینی چاہیے۔				
10	میں معاملات کی اخلاقی اہمیت کو ذہن میں رکھ کر اپنی رائے دیتا/دیتی ہوں۔				
11	میں قانون کی پابندی اس لئے کرتا کرتی ہوں کہ یہ ایک اخلاقی ذمہ داری ہے۔				
12	جھوٹ بولنے پر مجھے دکھ پچھتاوا ہوتا ہے۔				
13	میں سچ بول کر خود کو پرسکون محسوس کرتا کرتی ہوں۔				
14	میں جانتا جانتی ہوں کہ مسائل اُس وقت پیدا ہوتے ہیں جب ہم اخلاقیات کو اہمیت نہیں دیتے۔				

				15	میں سمجھتا/سمجھتی ہوں کہ ہر مسئلے کا ایک اخلاقی پہلو ہوتا ہے۔
				16	میں اخلاقی اصولوں کی سمجھ بوجھ رکھتا/رکھتی ہوں۔
				17	میں سمجھتا/سمجھتی ہوں کہ مسائل کے اخلاقی پہلوؤں کو اہمیت دینی چاہیے۔
				18	میں بہن بھائیوں کی چیز بغیر اجازت استعمال کرنے کو غیر اخلاقی حرکت سمجھتا/سمجھتی ہوں۔
				19	میں روزمرہ کے معاملات میں اخلاقی اصولوں کی پیروی کرتا/کرتی ہوں۔
				20	میں معاملات میں تمام لوگوں کی رائے کو اہمیت دیتا/دیتی ہوں۔
				21	میں فیصلہ کرتے وقت تمام متبادل راستوں کو مد نظر رکھتا/رکھتی ہوں۔
				22	میں اپنے وسائل کو اپنے مسائل کے حل میں استعمال کرتا/کرتی ہوں۔
				23	میں معاملات کو حل کرنے کے لیے اُن کے بارے میں تمام ضروری معلومات اکٹھی کرتا/کرتی ہوں۔
				24	میں اخلاقی اہمیت والے معاملات کی وجوہات بہت سوچ سمجھ کر تلاش کرتا/کرتی ہوں۔
				25	میں مسائل کے حل کے مختلف طریقوں پر غور کرتا/کرتی ہوں۔
				26	میں اخلاقی نوعیت کے مسائل کی وجوہات تلاش کرنے کی کوشش میں رہتا ہوں۔
				27	میں اخلاقی اہمیت والے معاملات میں تمام ممکنہ نتائج کو ذہن میں رکھتا/رکھتی ہوں۔
				28	میں اپنے معاملات خاص کر اخلاقی معاملات میں حائل تمام رکاوٹوں کا تنقیدی جائزہ لیتا/لیتی ہوں۔
				29	میں روزمرہ کے معاملات میں لاگو ہونے والے اخلاقی اصولوں کو سمجھتا/سمجھتی ہوں۔
				30	میں لوگوں کے روزمرہ کے معاملات میں اخلاقی پہلوؤں کو سمجھتا/سمجھتی ہوں۔
				31	میں سمجھتا/سمجھتی ہوں کہ چند حقائق پر مشتمل فیصلے بیکتر فہ ہوتے ہیں۔
				32	میں سمجھتا ہوں کہ میں نے فیصلہ کرنے میں اجلت سیکام نہیں لیا۔

				33	میں سمجھتا سمجھتی ہوں کہ معاملات کے اخلاقی پہلوؤں کو مد نظر رکھ کر فیصلہ کرنا مشکل ہوتا ہے۔
				34	میں عموماً معاملات کے دو تین پہلوؤں پر غور کرتا کرتی ہوں۔
				35	میں سمجھتا سمجھتی ہوں کہ میرے لئے گئے فیصلے کے مطابق اور بے عیب ہوتے ہیں۔
				36	میری ذاتی پسند نہ پسند میرے فیصلوں کو متاثر نہیں کرتی۔
				37	میری ذمہ داریاں میرے فیصلوں کو متاثر نہیں کرتی۔
				38	میں اخلاقی اہمیت والے معاملات کو حل کرنے میں ضرورت سے زیادہ وقت لگاتا لگاتی ہوں۔
				39	میان سمجھتا ہوں کہ میرے فیصلے اخلاقی اہمیت رکھتے ہیں۔

Moral Motivation Scale

نمبر شمار	بیانات	غیر متفق	کچھ حد تک متفق	متفق	مکمل طور پر متفق
1	میں دوسروں کے بارے میں چغلیاں کرتا کرتی ہوں۔				
2	میں دوستوں سے کام کرنے کا وعدہ کرتے بھول جاتا جاتی ہوں۔				
3	میں بڑوں کا مذاق اڑاتا اڑاتی ہوں۔				
4	میں خراب نتائج کا الزام دوسروں کو دیتا دیتا ہوں۔				
5	میں دوسروں کو بات کرتے وقت درمیان میں ٹوک دیتا دیتی ہوں۔				
6	میں کام غیر سنجیدگی سے کرتا کرتی ہوں۔				
7	میں دوسروں کے معاملات سے دور رہنے کی کوشش کرتا ہوں۔				
8	میں ضرورت پڑنے پر جھوٹ بول لیتا لیتی ہوں۔				
9	میں اپنے ذاتی فائدے کے لیے غیر اخلاقی کام کر لیتا لیتی ہوں۔				
10	میرے اخلاقی اقدامات دوسروں کو متاثر کرنے کے لیے ہوتے ہیں۔				
11	میں اکیلے آگے نکلنے کی بجائے لوگوں کو ساتھ لے کر چلتا چلتی ہوں۔				
12	میں ہر ممکن طریقے سے دوسروں کی مدد کرنے کی کوشش کرتا کرتی ہوں۔				
13	میں سوچ سمجھ کر مشورہ دیتا دیتی ہوں۔				
14	میں رضا کارانہ طور پر اپنی خدمات پیش کرتا کرتی ہوں۔				
15	میں نہ پسندیدہ لوگوں سے بھی اختلاف کرنے سے پرہیز کرتا کرتی ہوں۔				
16	میں مشکل حالات میں لوگوں کی ضرورت پوری کرنے کی کوشش کرتا کرتی ہوں۔				
17	میں اپنے معاشرے میں رائج روایات کو پسند کرتا کرتی ہوں۔				
18	میں اپنی روایات کو اہمیت دیتا دیتی ہوں۔				
19	میں لوگوں کی امیدوں پر پورا اترتا اترتی ہوں۔				
20	میں وسائل کو ذمہ داری سے استعمال کرتا کرتی ہوں۔				

				21	میں ذاتی مفادات پر اخلاقی اصولوں کو اہمیت دیتا رہتی ہوں۔
				22	میں خود کو اخلاقی طور پر مضبوط انسان سمجھتا رہتی ہوں۔
				23	میں سمجھتا رہتی ہوں کہ مجھے لوگوں کا شکر گزار ہونا چاہئے۔
				24	ذاتی پسندیدگی کے باوجود میرا جو طرز عمل دوسروں کو تکلیف دے میں اُس سے پرہیز کرتا کرتی ہوں۔
				25	میں ان لوگوں کے ساتھ بھی امن کا خواہش مند ہوں جن کا طرز عمل میرے لئے مسائل کا باعث بنتا رہتی ہے۔
				26	میں سمجھتا رہتی ہوں کہ مجھے ہر حال میں شکر گزار ہونا چاہیے۔
				27	میں اپنے ادارے کی روایات کی پیروی کرتا کرتی ہوں۔
				28	میرے فیصلے میرے اخلاقی اصولوں کی عکاسی کرتے ہیں۔
				29	میں رشتوں کا احترام کرتا کرتی ہوں۔
				30	میں رشتوں کا احترام کرتا کرتی ہوں۔
				31	میں اپنی ذمہ داریوں کو سنجیدگی سے پورا کرتا کرتی ہوں۔
				32	میں لوگوں کی بات توجہ اور دھیان سے سنتا رہتی ہوں۔
				33	میں تحمل مزاجی سے کام لیتا رہتی ہوں۔
				34	میں اپنی غلطی جلد تسلیم کر لیتا رہتی ہوں۔

Moral Character Scale

نمبر شمار	بیانات	غیر متفق	کچھ حد تک متفق	متفق	مکمل طور پر متفق
1	میں کوشش کرتا کرتی ہوں کہ میں جو بھی کام کروں اُس میں کسی قسم کی کوئی کمی نہ رہ جائے۔				
2	اگر حالات میرے اختیار سے باہر ہو جائیں تو میں خود کو حوصلہ				
3	میرے اندر اچھی قائدانہ صلاحیتیں ہیں۔				
4	میں اپنا کام سخت محنت سے کرتا کرتی ہوں۔				
5	میں دوستوں و دوسروں کے ساتھ کام کرتے وقت اُن کی مدد کرتا کرتی ہوں۔				
6	میں حق بات سننے سے نہیں ڈرتا ڈرتی۔				
7	میں دوسروں کے اختلاف کے باوجود وہی کرتا کرتی ہوں جو مجھے ٹھیک لگتا ہے۔				
8	میں درست کام کرتا کرتی ہوں چاہے وہ مشکل ہی کیوں نہ ہو۔				
9	میں اپنی ذمہ داریوں کو پورا کرنے کی ہر ممکن کوشش کرتا کرتی ہوں۔				
10	میں اپنے معاملات فہم و فراست سے طے کرتا کرتی ہوں۔				
11	میں عملی قدم اٹھاتے وقت اس بات کا خیال رکھتا رکھتی ہوں کہ اس سے دوسرے لوگ متاثر نہ ہوں۔				
12	میں مسائل کو حل کرنے کے لیے ایک مکمل لائحہ عمل (planing) تیار کرتا کرتی ہوں۔				
13	میں دوسروں کے احساسات کو اہمیت دیتا دیتی ہوں۔				
14	میں اپنی اور دوسروں کی ضروریات کے درمیان توازن قائم کرنے کی کوشش کرتا کرتی ہوں۔				
15	میں اپنی پہچان خود بنانا چاہتا چاہتی ہوں۔				
16	میں اپنی بات اچھی طرح سے بیان کر سکتا سکتی ہوں۔				

				17	میں اس بات پر توجہ دیتا رہتی ہوں کہ لوگ کیا چاہتے ہیں۔
				18	میں اپنی بات صحیح طرح سے بیان نہیں کرتا رہتی ہوں۔
				19	میں اپنا نقطہ نظر مکمل طور پر سمجھ نہیں پاتا رہتی ہوں۔
				20	میں اپنی بات پر غور کرنے کی بجائے دوسروں کو سننے کی کوشش کرتا رہتی ہوں۔
				21	میں اپنے ذمے کام کو ادھورا چھوڑ دیتا رہتی ہوں۔
				22	میں سمجھتا سمجھتی ہوں کہ میرے اندر قوت برداشت کی کمی ہے۔
				23	میرے اخلاقی اقدامات دوسروں کو متاثر کرنے کے لیے ہوتے ہیں۔
				24	میں دوسروں کی مدد کرنے میں پہل کرتا رہتی ہوں۔
				25	میں معاملات کے حل تک اپنی کوشش جاری رکھتا رکھتی ہوں۔
				26	میں کام کرتے وقت بوریت محسوس نہیں کرتا رہتی ہوں۔
				27	اگر میں اپنا مقصد حاصل نہ کر سکوں تو اس کو میں اپنی تقدیر کو ذمہ دار نہیں ٹھہراتا۔
				28	میں سمجھتا/سمجھتی ہوں کہ کام کرتے وقت میں اپنے جذبات پر قابو رکھ سکتا/سکتی ہوں۔
				29	میں کچھ نیا کرنے سے نہیں گھبراتا گھبراتی۔
				30	میں چیزوں کے اظہار کے طریقہ کار کو اہمیت دیتا ہوں۔
				31	میں صرف ایسے مقاصد کا یقین کرتا ہوں جنہیں میں حاصل کر سکوں۔
				32	میں ضروریات کے وقت فوری فیصلہ لے لیتا رہتی ہوں۔

Moral Sensitivity Scale

S #	Statements	Completely disagree	to some extent disagree	to some extent agree	Completely agree
1	I take care of the people working with me				
2	I try to do things that please other people				
3	I take care of the people working with me and also strive toward their betterment				
4	I try to maintain good relations with individuals of my age group.				
5	Even in uncertain situations, I show reactions which aim to maintain good relations				
6	I believe that we should take care of other people while working together				
7	I take care of other people's needs despite my personal interests				
8	I take care how my daily routine affects other people				
9	I do not mind my friends having different opinions				
10	I show my bad feelings to others				
11	I think that I remain unbiased in everyday matters				
12	I try to understand the feelings of other people in uncertain situations				
13	I think about moral aspects of daily issues				
14	I decide more attentively in matters of moral issues				
15	I try to solve issues contain moral importance in different ways				
16	I know how to express my emotions in uncertain situations				
17	I regard other people's opinions while taking important decisions in life				
18	I also try to understand the point of view of people whose opinions are contrary to my opinion				

19	I am well aware of the moral aspects of issues faced in school				
20	I think we should take care of ethical aspects in daily human interactions				

Moral Judgment Scale

S #	Statements	Completely disagree	to some extent disagree	to some extent agree	Completely agree
1	I am well aware of the purpose of my actions.				
2	I consider ethical aspects before presenting my opinions.				
3	I critically evaluate matters				
4	I practically implement my decisions.				
5	I take guidance from the moral principles of my teachers in everyday matters				
6	I consider all the aspects of a matter before taking an action				
7	I think that I make decisions after considering all aspects of the matters				
8	I give advice after considering the ethical aspects of matters				
9	I follow moral principles in everyday matters				
10	I consider myself sensitive to moral issues				
11	I obey the laws because I think it is a moral responsibility				
12	I feel ashamed after telling a lie				
13	I feel relaxed after telling the truth				
14	I know problems arise only when we do not give importance to morality				
15	I think all matters have a moral aspect				
16	I have understanding of moral principles				
17	I think importance should be given to moral matters				
18	I think it is immoral to take siblings' belongings without their permission				
19	I think we should give importance to the ethical aspects of every matter				
20	I give importance to opinions of all members in any situation.				
21	I keep in mind all the possible alternatives before making a decision				

22	I use my resources to resolve issues				
23	I gather all the necessary information about the problem to solve it.				
24	I am careful in finding reasons for issues with moral concerns.				
25	I think about the different ways to solve problems				
26	I am concerned for finding reasons of ethical issues.				
27	I keep in mind all possible results related to matters of moral importance				
28	I critically evaluate hurdles specifically in ethical matters				
29	I understand moral principles applying to everyday matters				
30	I understand moral principles applying to everyday human interactions				
31	I think decisions are biased when based on few facts.				
32	I think I spend sufficient time to make decisions				
33	I think it is more difficult to make decisions according to moral principles				
34	Usually while making decisions, I concentrate on two to three aspects of a matter.				
35	I think my decisions are appropriate and in accordance to set standards.				
36	My personal interest does not affect my decisions				
37	My responsibilities do not affect my decisions				
38	I need extra time to make decisions on ethically important matters				
39	I think my decisions have moral significance.				

Moral Motivation Scale

S #	Statements	Completely disagree	to some extent disagree	to some extent agree	Completely agree
1	I utter bad words about people in their absence.				
2	I often forget promises that I make with my friends.				
3	I often make fun of others.				
4	I blame other for bad results				
5	I interrupt others' conversations				
6	I perform my duty non-seriously.				
7	I try to avoid issues related to others.				
8	I can tell a lie whenever necessary				
9	I can be unethical for the sake of my own benefit.				
10	I use my abilities to resolve my issues				
11	I prefer to support others instead of moving ahead alone.				
12	I try to help others in any possible way				
13	I give advice after considering it				
14	I offer my services voluntarily				
15	I avoid disagreeing even with people I dislike				
16	I try to help others in difficult situations				
17	I like traditions of my society.				
18	I give importance to my values/traditions				
19	I fulfill others' expectations				
20	I utilize my resources with full responsibility				
21	I prefer ethical rules to my own personal interests				
22	I perceive myself as an ethically strong person				
23	I think I should be thankful to others				
24	I avoid doing things that could hurt others even if those things are related to my personal interest.				
25	I wish to have peace even with those people whose actions are problematic for me.				
26	I think, I should be grateful in every situation				
27	I follow my institution's values/traditions				
28	I make decisions on the basis of my ethical rules				

29	I am always ready to perform my ethical role in any situation.				
30	I respect relationships				
31	I complete my responsibilities seriously				
32	I listen to others with full attention				
33	I do my work with patience				
34	I admit my faults if any				

Moral Character Scale

S #	Statements	Completely disagree	to some extent disagree	to some extent agree	Completely agree
1	I try to complete my work without any negligence.				
2	I always encourage myself even when situations are out of my control.				
3	I have good leadership qualities				
4	I do my work with devotion				
5	I try to facilitate my friends while working with them.				
6	I am never afraid to say the right thing				
7	I do whatever is right even when others are against it				
8	I always do the right job even if it is difficult				
9	I try my best to fulfill my responsibilities				
10	I settle my issues with great wisdom				
11	When I take any action, I also take care of others' welfare				
12	I properly plan before working things out.				
13	I give importance to others' feelings				
14	I try to create balance between my needs and that of others.				
15	I want to make my own identity				
16	I can communicate my point of view in a good way				
17	I give importance to what others want				
18	I am not able to communicate properly.				
19	I am not able to communicate my point of view.				
20	I try to listen to other people rather than concentrating on my own point of view				
21	I leave my work/duties unfinished				
22	I think I often lose patience				
23	I talk about ethics just to impress others				
24	I worked hard for my success				
25	I keep trying till I resolve issues				
26	I do not get bored while working				

27	I do not blame my fate when I am unable to achieve my goals.				
28	I think I can control my emotions and feelings while working				
29	I am not afraid to try something new				
30	I give importance to the way to express things				
31	I only choose those objectives which I can achieve				
32	I can make the right decisions even in haste.				

The Inventory for Parent and Peer Attachment-Revised Parent Form

S#	Statements	Always true	Sometimes true	Never true
1	My parents respect my feelings.	1	2	3
2	My parents are good parents.	1	2	3
3	I wish I had different parents.	1	2	3
4	My parents accept me as I am.	1	2	3
5	I can't depend on my parents to help me solve a problem.	1	2	3
6	I like to get my parents' view on things I'm worried about.	1	2	3
7	It does not help to show my feelings when I'm upset.	1	2	3
8	My parents can tell when I'm upset about something.	1	2	3
9	I feel silly or ashamed when I talk about my problems with my parents.	1	2	3
10	My parents expect too much from me.	1	2	3
11	I easily get upset at home.	1	2	3
12	I get upset a lot more than my parents know about.	1	2	3
13	When I talk about things with my parents they listen to what I think.	1	2	3
14	My parents listen to my feelings.	1	2	3
15	My parents have their own problems, so I don't bother them with mine.	1	2	3
16	My parents help me to understand myself better.	1	2	3
17	I tell my parents about my problems and troubles.	1	2	3
18	I feel angry with my parents.	1	2	3
19	I don't get much attention at home.	1	2	3
20	My parents support me to talk about my worries.	1	2	3
21	My parents understand me.	1	2	3
22	I don't know who I can depend on.	1	2	3
23	When I am angry about something, my parents try to understand.	1	2	3
24	I trust my parents.	1	2	3
25	My parents don't understand my problems.	1	2	3
26	I can count on my parents when I need to talk about a problem.	1	2	3
27	No one understands me.	1	2	3
28	If my parents know that I am upset about something, they ask me about it.	1	2	3

**The Inventory for Parent and Peer Attachment-Revised
Peer Form**

S#	Statements	Always true	Sometimes true	Never true
1	I like to get my friends' opinions on things I'm worried about.	1	2	3
2	My friends can tell when I'm upset about something.	1	2	3
3	When we talk, my friends listen to my opinions.	1	2	3
4	I feel silly or ashamed when I talk about my problems with my friends.	1	2	3
5	I wish I had different friends.	1	2	3
6	My friends understand me.	1	2	3
7	My friends support me to talk about my worries.	1	2	3
8	My friends accept me as I am.	1	2	3
9	I feel the need to be around my friends more often.	1	2	3
10	My friends don't understand my problems.	1	2	3
11	I do not feel like I belong when I am with my friends.	1	2	3
12	My friends listen to what I have to say.	1	2	3
13	My friends are good friends.	1	2	3
1	My friends are fairly easy to talk to.	1	2	3
15	When I am angry about something, my friends try to understand.	1	2	3
16	My friends help me to understand myself better.	1	2	3
17	My friends care about the way I feel.	1	2	3
18	I feel angry with my friends.	1	2	3
19	I can count on my friends to listen when something is bothering me.	1	2	3
20	I trust my friends.	1	2	3
21	My friends respect my feelings.	1	2	3
22	I get upset a lot more than my friends know about.	1	2	3
23	My friends get annoyed with me for no reason.	1	2	3
24	I tell my friends about my problems and troubles.	1	2	3
25	If my friends know that I am upset about something, they ask me about it.	1	2	3

The Inventory of Parent and Peer Attachment-Revised (IPPA-R Peer)

نمبر شمار	بیانات	ہمیشہ سچ	کبھی کبھی سچ	بالکل سچ
1	میرے والدین میرے احساسات کی پروا کرتے ہیں۔			
2	میرے والدین اچھے والدین ہیں۔			
3	میری خواہش ہے کہ میرے والدین کوئی اور ہوتے۔			
4	میرے والدین مجھے ایسا ہی قبول کرتے ہیں جیسا میں ہوں۔			
5	میں اپنی مسائل کو حل کرنے میں مدد کے لیے اپنے والدین پے انحصار نہیں کر سکتا۔			
6	میں جن چیزوں کے بارے میں پریشان ہوتا ہوں اُن پے اپنے والدین کی رائے لینا پسند کرتا ہوں۔			
7	میرے احساسات کا اظہار کوئی مدد نہیں کرتا جب میں پریشان ہوتا ہوں۔			
8	میرے والدین بتا سکتے ہیں جب میں کسی چیز کے بارے میں پریشان ہوتا ہوں۔			
9	میں نادان یا شرمندہ محسوس کرتا ہوں جب میں اپنے مسائل کے بارے میں والدین سے بات کرتا ہوں۔			
10	میرے والدین مجھ سے بہت زیادہ توقعات رکھتے ہیں۔			
11	میں گھر میں آسانی سے پریشان ہو جاتا ہوں۔			
12	میں اُس سے کہیں زیادہ پریشان ہوتا ہوں جتنا کہ میرے والدین جانتے ہیں۔			
13	جب میں چیزوں کے بارے میں اپنے والدین سے بات کرتا ہوں تو سنتے ہیں جو میں سوچتا ہوں۔			
14	میرے والدین میری رائے تو سنتے ہیں۔			
15	میرے والدین اپنے مسائل رکھتے ہیں اس لئے میں اپنے مسائل سے انہیں زحمت نہیں دیتا۔			
16	میرے والدین مجھے خود کو بہتر سمجھنے میں مدد دیتے ہیں۔			
17	میں اپنے والدین کو اپنی مشکلات اور مسائل بتاتا ہوں۔			
18	میں اپنے والدین سے ناراضگی محسوس کرتا ہوں۔			
19	مجھے گھر میں زیادہ توجہ نہیں ملتی۔			
20	میرے والدین مجھے اپنی پریشانیوں کے بارے میں بات کرنے میں تعاون کرتے ہیں۔			
21	میرے والدین مجھے سمجھتے ہیں۔			
22	میں نہیں جانتا میں کس پے انحصار کر سکتا ہوں۔			

نمبر شمار	بیانات	ہمیشہ سچ	کبھی کبھی سچ	بالکل سچ
23	جب میں کسی چیز کے بارے میں ناراض ہوتا ہوں تو میرے والدین سمجھنے کی کوشش کرتے ہیں۔			
24	میں اپنے والدین پے بھروسہ کرتا ہوں۔			
25	میرے والدین میرے مسائل کو نہیں سمجھ سکتے۔			
26	میں اپنے والدین پے انحصار کرتا ہوں جب مجھے مسائل کے بارے میں بات کرنے کی ضرورت ہوتی ہے۔			
27	مجھے کوئی نہیں سمجھتا۔			
28	اگر میرے والدین کو پتہ ہو کہ میں کسی چیز کے بارے میں پریشان ہوں تو وہ میرے سے اس بارے میں پوچھتے ہیں۔			

The Inventory of Parent and Peer Attachment-Revised (IPPA-R Peer)

نمبر شمار	بیانات	ہمیشہ سچ	کبھی کبھی سچ	بالکل سچ
1	میں جن چیزوں کے بارے میں پریشان ہوتا ہوں ان کے بارے میں اپنے دوستوں کی رائے لینا پسند کرتا ہوں۔			
2	میرے دوست بتا سکتے ہیں جب میں کسی چیز کے بارے میں پریشان ہوتا ہوں۔			
3	جب ہم بات کرتے ہیں تو میرے دوست میری رائے سنتے ہیں۔			
4	میں نادان یا شرمندگی محسوس کرتا ہوں جب میں اپنے مسائل کے بارے میں اپنے دوستوں سے بات کرتا ہوں۔			
5	میری خواہش ہے کہ میرے دوستوں کا کوئی اور گروہ ہوتا۔			
6	میرے دوست مجھے سمجھتے ہیں۔			
7	میری پریشانیوں کے بارے میں بات کرنے میں میرے دوست تعاون کرتے ہیں۔			
8	میرے دوست مجھے قبول کرتے ہیں جیسا میں ہوں۔			
9	میں اپنے دوستوں کے مزید قریب ہونے کی ضرورت محسوس کرتا ہوں۔			
10	میرے دوست میرے مسائل کو نہیں سمجھتے۔			
11	جب میں اپنے دوستوں کے ساتھ ہوتا ہوں تو میں ایسا محسوس کرتا کہ میرا ان سے کوئی تعلق نہیں ہے۔			
12	مجھے جو بھی کہنا ہوتا ہے میرے دوست اسے سنتے ہیں۔			
13	میرے دوست اچھے دوست ہیں۔			
14	میرا دوستوں سے بات کرنا مناسب حد تک آسان ہے۔			
15	جب میں کسی چیز کے بارے میں ناراض ہوتا ہوں تو میرے دوست سمجھنے کی کوشش کرتے ہیں۔			
16	میرے دوست مجھے خود کو بہتر سمجھنے میں میری مدد کرتے ہیں۔			
17	میرے دوست میرے احساسات کی پروا کرتے ہیں۔			
18	میں اپنے دوستوں سے ناراضگی محسوس کرتا ہوں۔			
19	میں اپنے دوستوں پے انحصار کر سکتا ہوں جب مجھے کوئی چیز زحمت دیتی ہے۔			
20	میں اپنے دوستوں پے اعتماد کرتا ہوں۔			
21	میرے دوست میرے احساسات کی پروا کرتے ہیں۔			
22	میں اُس سے کہیں زیادہ پریشان ہوتا ہوں جتنا کہ میرے دوست جانتے ہیں۔			

			23	میرے دوست بغیر کسی وجہ کے میرے سے ناراض ہو جاتے ہیں۔
			24	میں اپنے مسائل اور مشکلات کے بارے میں اپنے دوستوں کو بتاتا ہوں۔
			25	اگر میرے دوست جانتے ہوں کہ میں کسی چیز کے بارے میں پریشان ہوں تو وہ میرے سے اس بارے میں پوچھتے ہیں۔

Social Support Scale (CAS-9)

S#	Statements	Nothing	Almost Nothing	Somewhat	to some extend	Very Much
1	How much emotional support did you need last month? (e.g., comfort, strength, etc.)					
2	How much spiritual support did you need last month? (e.g., prayer, meditations, religious meetings, helps from a religious leader, etc.)					
3	How much advice did you need last month? (e.g., family, friends, professionals, religious leaders, other groups, etc.)					
4	How much companionship from other persons did you need last month? (e.g., friends, partner, other persons or groups, etc.)					
5	How much did you need to participate in social activities last month? (e.g., parties, movies, sports events, clubs, etc.)					
6	How much material support did you need last month? (e.g., money, food, home, transportation, etc.)					
7	How much did you need support in performing tasks or working last month? (e.g., homework, school homework, etc.)					
8	Was the social support received sufficient?					
9	How satisfied are you with the support received?					

Social Support Scale

نمبر شمار	بیانات	کچھ بھی نہیں	تقریباً کچھ بھی نہیں	کچھ بھی	کسی حد تک	بہت زیادہ
1	گزشتہ ماہ آپ کو کس قدر جذباتی سہارے کی ضرورت تھی مثلاً (سکون، طاقت (Strength)، وغیرہ۔)					
2	گزشتہ ماہ آپ کو کس قدر روحانی سہارے کی ضرورت تھی (مثلاً عبادتیں، مراقبہ، مذہبی ملاقات۔ مذہبی رہنما سے مدد)					
3	گزشتہ ماہ آپ کو کس قدر مشورہ یا نصیحت کی ضرورت تھی (مثلاً خاندانی دوست پیشہ ور ماہرین، اور دوسرے گروہ وغیرہ سے)					
4	گزشتہ ماہ آپ کو کس قدر دوسروں کے ساتھ کی ضرورت تھی۔ مثلاً دوست، ساتھی۔ دوسرے لوگ اور گروہ وغیرہ۔)					
5	گزشتہ ماہ آپ کو کس قدر سماجی سرگرمیوں میں حصہ لینے کی ضرورت تھی (مثلاً دعوتیں، فلمیں، کھیل کی تقریبات، اجماع کی جگہ وغیرہ۔)					
6	گزشتہ ماہ آپ کو کس قدر مادی سہارے کی ضرورت تھی (مثلاً پیشہ خوراک، گھر، مواصلات وغیرہ)					
7	گزشتہ ماہ آپ کو کس قدر کام کرنے میں سہارے کی ضرورت تھی مثلاً سکول کا کام، گھر کا کام وغیرہ)					
8	کیا موصول کیا گیا سماجی تعاون کافی تھا؟					
9	آپ موصول کئے گئے سہارے سے کس قدر مطمئن ہیں؟					

Locus of Control Scale

یہ سوالنامہ کئی ایسے بیانات پر مشتمل ہے جو یہ ظاہر کرتے ہیں کہ آپ کہ آپ ایک خاص صورت حال میں کس طرح کا کردار ادا کرتے ہیں۔ آپ ہر بیان کو غور سے پڑھیں اور یہ بیان کیجئے کہ آپ اس بیان سے متفق ہیں یا غیر متفق۔
وضاحت کے طور پر اس مثال کو دیکھئے۔

اگر میں کچھ چاہتی/چاہتا ہوں تو میں اس کو حاصل کرنے کے لئے سخت محنت کرتا/کرتی ہوں۔ اگر آپ اس بیان سے بہت زیادہ متفق ہیں تو پھر بہت زیادہ متفق والے کالم کے آگے () نشان لگائیں۔

نمبر شمار	بیانات	بہت زیادہ غیر متفق	زیادہ غیر متفق	غیر متفق	متفق	زیادہ متفق	بہت زیادہ متفق
1	میں جو چاہتا/چاہتی ہوں وہ اس لیے حاصل کر لیتا/ لیتی ہوں کیونکہ میں نے اس کے لیے محنت کی ہوتی ہے۔						
2	میری زندگی کا انحصار میرے عمل پر ہے۔						
3	میں عام طور پر اپنے ذاتی مفادات کا تحفظ کرنے کے قابل ہوتا/ ہوتی ہوں۔						
4	جب میں کوئی منصوبہ بندی کروں تو مجھے ان کے قابل عمل ہونے کا یقین ہوتا ہے۔						
5	میں کافی حد تک یہ اندازہ لگا سکتا/ سکتی ہوں کہ میری زندگی میں کیا ہوگا۔						
6	کافی حد تک میری زندگی حادثاتی واقعات سے کنٹرول ہوتی ہے۔						
7	میں جو چاہتی/چاہتا ہوں جب وہ مجھے ملتا ہے تو عموماً وہ قسمت کی وجہ سے ملتا ہے۔						
8	میری نظر میں مستقبل کے فیصلے ابھی سے کر لینا کچھ اتنی عقلمندی کی بات نہیں کیونکہ چیزیں اچھی یا بری قسمت کی وجہ سے بدل جایا کرتی ہیں۔						
9	میرے دوستوں کا کم یا زیادہ ہونا بنیادی طور پر میری قسمت پر منحصر ہے						
10	میں قائد بننا/ بننی ہوں یا نہیں زیادہ تر میری صلاحیت پر منحصر ہے۔						
11	میں جو چاہتا/چاہتی ہوں اس کو حاصل کرنے کے لیے مجھے ان لوگوں کو خوش کرنا پڑتا ہے جو مجھ سے اعلیٰ رتبہ پر ہیں۔						

نمبر شمار	بیانات	بہت زیادہ غیر متفق	زیادہ غیر متفق	غیر متفق	متفق	زیادہ متفق	بہت زیادہ متفق
12	میری تمام صلاحیتوں کے باوجود مجھے صاحب اقتدار کو خوش کئے بغیر قائدانہ ذمہ داری نہیں دی جائے گی۔						
13	میرے رہنما بننے کا انحصار اس پر ہے کہ میں اتنی خوش قسمت ہوں کہ صحیح وقت پر صحیح جگہ پہنچ جاؤں۔						
14	مجھے لگتا ہے کہ میری زندگی کا زیادہ تر حصہ بااثر طاقتور لوگوں کے ہاتھ میں ہے۔						
15	میری زندگی زیادہ تر ان لوگوں کے کنٹرول میں ہے جو زیادہ بااثر ہیں۔						
16	اپنے منصوبہ کو پایہ تکمیل تک پہنچانے کے لیے میں اس بات کو یقینی بناتا/ بناتی ہوں کہ وہ ان کو لوگوں کی پسند سے مطابقت رکھے۔						
17	میرے جیسے لوگوں کو بااثر گروہ اپنے ذاتی مفادات کو بچانا بہت مشکل ہوتا ہے۔						
18	اگر خاص لوگ مجھے ناپسند کرنے کا فیصلہ کریں تو میرے شاید بہت کم دوست ہوں گے۔						
19	میرے کتنے دوست ہیں اس کا انحصار اس بات پر ہے کہ میں کتنی رکتنا اچھا انسان ہوں۔						
20	میری کار کا حادثہ ہونے یا نہ ہونے کا انحصار زیادہ تر دوسرے ڈرائیوروں پر ہوتا ہے۔						
21	میری گاڑی کا حادثہ ہونے یا نہ ہونے کا انحصار اس پر ہے کہ میں کتنا اچھا/ اچھی ڈرائیور ہوں۔						
22	میرا حادثہ کا شکار ہونا زیادہ تر قسمت پر منحصر ہے۔						
23	میں اکثر ذاتی مفادات کو بری قسمت سے نہیں بچا سکتا/ سکتی۔						
24	اکثر میرے مشاہدے میں آیا ہے کہ جو ہونا ہوتا ہے وہ ہو کر رہتا ہے۔						

Satisfaction with Life Scale

یہ سوال نامہ آپ کی ذاتی زندگی کے بارے میں جاننے کے لیے تشکیل دیا گیا ہے نیچے ہر سوال کے سامنے پانچ نمبر دیے گئے ہیں ان میں سے جو بھی آپ کو موزوں لگے اس پر صحیح () کا نشان لگائیں۔ برائے مہربانی ہر سوال کا جواب ضرور دیں۔

نمبر شمار	سوالات	مکمل طور پر متفق	کسی حد تک متفق	معلوم نہیں	کس حد تک غیر متفق	مکمل طور پر غیر متفق
1	میری زندگی بہت حد تک مثالی زندگی ہے۔					
2	میں بہت حد تک مثالی زندگی گزار رہا/رہی ہوں۔					
3	میں اپنی زندگی سے بہت حد تک مطمئن ہوں۔					
4	میں نے زندگی میں جن اہم چیزوں کی خواہش کی وہ مجھے مل گئیں۔					
5	اگر مجھے نئے سرے سے زندگی گزارنے کا موقع ملے تو میں اس میں کوئی خاص تبدیلی نہیں کروں گا/گی۔					

Self Reported Delinquency Scale (SRDS)

اس سوالنامے کا مقصد آپ کی روزمرہ زندگی میں آپ کے رویوں کے متعلق معلومات حاصل کرنا ہے۔ اگر آپ سمجھتے ہیں کہ پچھلے چند مہینوں میں یہ کام کبھی نہیں کیا تو (کبھی نہیں) کا نشان لگائیں اور اگر آپ سمجھتے ہیں کہ یہ کام زیادہ مرتبہ کیا تو اسی کے مطابق نشان لگائیں۔

نمبر شمار	بیانات	کبھی نہیں	ایک دفعہ	دو سے تین دفعہ	پانچ سے دس دفعہ	دس سے زیادہ دفعہ
۱	میں نے گھر کی کوئی چیز سے دامن بچ دی۔					
۲	میں نے کئی بار دوستوں کے ساتھ شغل میں نشہ آور چیز کا مزہ چکھا۔					
۳	میں نے اپنی خوشی کے لئے دوسروں کو ڈرایا دھمکایا۔					
۴	میں نے بس اور ٹرین پر بغیر کرائے کے سفر کیا۔					
۵	میں نے اکیلے یا دوستوں کے ساتھ مل کر بلیو فلز یا گندی فلمز بناائیں۔					
۶	میں نے والدین کو بتائے بغیر ساری رات دوستوں کے ساتھ آوارہ گردی کی۔					
۷	میں نے کسی کو اس کی چیز چھین لینے کی دھمکی دی۔					
۸	میں نے ایک سے زیادہ دفعہ نشہ آور اشیا (صدا بانڈ، سگریٹ، چرس، اور ہیروئن) کا استعمال کیا۔					
۹	میں نشہ کے کاروبار میں پوری طرح ملوث رہا۔					
۱۰	میں نے سر راہ پڑی ہوئی قیمتی چیز کو نظر بچا کر اٹھایا یا غائب کیا۔					
۱۱	میں نے شرط لگا کر کوئی بھی کھیل (تاش، بلیئر ڈو وغیرہ) کھیلا۔					
۱۲	میں نے کسی کے عزیز یا پیارے دوست کو نقصان پہنچانے کی دھمکی دی۔					
۱۳	میں ہم جنس پرستی کی حرکات میں ملوث رہا۔					
۱۴	میں نے قانون کی خلاف ورزی کرنے کے بعد پولیس سے چپنے اور بچ نکلنے کی کوشش کی۔					
۱۵	میں نے خواتین کو چھیڑنے یا تنگ کرنے کی کوشش کی۔					
۱۶	میں نے کسی دوسرے کو اس کی مرضی کے بغیر چھو یا تنگ کرنے کی کوشش کی۔					
۱۷	میں نے موقع ملنے پر کسی دوسرے کی جیب سے پیسے نکالے۔					
۱۸	میں کسی لڑکی کے ساتھ جنسی حرکات میں ملوث رہا۔					

					۱۹	میں نے ہوٹل، دکان، ورکشاپ یا فیکٹری/ کالج میں پڑی ہوئی قیمتی چیز کو نظر بچا کر اٹھایا یا غائب کیا۔
					۲۰	میں نے تفریحاً بغیر کسی مقصد کے جھوٹ بولا۔
					۲۱	میں نے بازار/ کالج یا مارکیٹ میں کسی کو زخمی کیا۔
					۲۲	میں نے ماں باپ کو پلٹ کر جواب دیا یا بدتمیزی کی۔
					۲۳	بغیر ٹکٹ خریدے فلم دیکھنے گیا۔
					۲۴	میں نے سائیکل، موٹر سائیکل یا گاڑی کے مالک کو بغیر بتائے اس کی سواری کی۔
					۲۵	غیر قانونی کام کرنے پر میرا واسطہ پولیس سے پڑا۔
					۲۶	میں نے جان بوجھ کر بازار، فٹ پاتھ، اور سڑک پر شیشے کی بوتلوں و جوس کے ڈبوں اور کوڑے کے کنستروں کو توڑا۔
					۲۷	میں نے خود کو جانی نقصان (مثلاً زخمی یا مارنے) کی کوشش کی۔

Religious Orientation Scale I/E-Revised

یہ سوالنامہ بیانات کی صورت میں ہے۔ آپ کو یہ بیانات پڑھ کر اپنے جوابات کے لئے دی گئی درجہ بندی میں سے کسی ایک پر صحیح (✓) کا نشان لگانا ہوگا۔ یاد رکھیے کہ کوئی بیان صحیح نہیں ہے۔ آپ کی رائے زیادہ اہم ہے۔

نمبر شمار	بیانات	مکمل طور پر متفق	کسی حد تک متفق	معلوم نہیں	کسی حد تک غیر متفق	مکمل طور پر غیر متفق
1	میں اپنے مذہب کے بارے میں پڑھ کر لطف محسوس کرتا کرتی ہوں۔					
2	میں مذہبی سرگرمیوں میں حصہ لیتا لیتی ہوں، کیونکہ مجھے اس سے دوست بنانے میں مدد ملتی ہے۔					
3	اس سے کوئی خاص فرق نہیں پڑتا کہ میرا عقیدہ کیا ہے، جب تک کہ میرے اندر اچھائی ہے۔					
4	میرے لئے یہ اہم ہے کہ میں ذاتی سوچ اور عبادت میں وقت گزاروں۔					
5	مجھے اکثر خدا کی موجودگی کا احساس شدت سے ہوتا ہے۔					
6	میں خاص طور پر سکون اور تحفظ حاصل کرنے کے لئے عبادت کرتا کرتی ہوں۔					
7	میں بھرپور کوشش کرتا کرتی ہوں کہ اپنی زندگی مذہبی عقائد کے مطابق گزاروں۔					
8	مذہب مجھے دکھ اور مشکل میں سب سے زیادہ راحت مہیا کرتا ہے۔					
9	عبادت سکون اور خوشی کے لئے ہے۔					
10	اگرچہ میں مذہبی ہوں مگر میری مذہبی سوچ روزمرہ کی زندگی پر اثر انداز نہیں ہوتی۔					
11	میرا مذہبی سرگرمیوں میں حصہ لینے کا مقصد دوستوں سے ملاقات بھی ہوتا ہے۔					
12	زندگی کے بارے میں میرا نظریہ میرے مذہب کے مطابق ہے۔					

					13	میں مذہبی سرگرمیوں میں اس لئے جاتا رہتا ہوں، کیونکہ مجھے وہاں جانے والوں سے ملنے سے خوشی ہوتی ہے۔
					14	گوکہ میں مذہب پر یقین رکھتا رہتا ہوں، اس کے باوجود زندگی میں اور بہت سی چیزیں زیادہ ضروری ہیں۔