

**Perceived Parenting Styles and Filial Piety Among Adolescents:  
Moderating Role of Morality and Good Affection**



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## **CERTIFICATE**

It is certified that M.Phil. thesis titled “**Perceived Parenting Styles and Filial Piety Among Adolescents: Moderating Role of Morality and Good Affection**” prepared by **Maryam Safa** has been approved for submission to the National Institute of Psychology, Quaid-i-Azam University, Islamabad.

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## Abstract

The aim of present research was to investigate the direct as well as indirect effects of perceived parenting styles on the filial piety of adolescents. Adolescents between 14 to 18 years of age are the focal respondents of the study. The study also focused to identify whether the demographics such as gender, age, family system, and time spend with parents influence the study variables. This study was carried out in two phases. Phase i included pilot study that was conducted to check the psychometric properties of scales. Measures of the perceived parenting style scale (Divya & Manikandan, 2013), The Moral Identity Questionnaire (Black & Reynolds, 2016), Good Affection Scale (Shi & Wang, 2019) and Filial Piety Scale (Shi & Wang, 2019) the core protocols used to appraise the major constructs of the study. The sample for pilot study comprised of 120 adolescents taken from different schools and colleges of Islamabad and Rawalpindi. The results of pilot study depicted good alpha reliabilities and all the item to total correlation and person correlation were found to be within acceptable range and in assumed direction. Phase II was main study. Sample comprised of 400 adolescents from different schools and colleges of Islamabad and Rawalpindi. Analysis revealed that perceived authoritative parenting style (mother & father) shows positive alliance in regard to the morality, good affection and filial piety. Perceived authoritarian parenting style (mother & father) and perceived permissive parenting style (mother & father) shows negative alliance in regard to the morality, good affection and filial piety. Morality shows positive alliance in regard to the good affection and filial piety. Good affection shows positive alliance in regard to filial piety. morality significantly moderates the relationship between perceived authoritative parenting (mother & father), perceived authoritarian parenting (mother & father) and perceived permissive parenting (mother & father), while good affection significantly moderates the relationship between perceived authoritative parenting (mother & father), perceived authoritarian parenting (mother) and perceived permissive parenting (mother), further, group differences were revealed for gender, age, family system and time spend with parents. Implications and limitations of the present study were also discussed.

# **INTRODUCTION**

## Chapter 1

### Introduction

There are established norms, values, and practices in every society that specify how children are expected to treat their parents. In all cultures, the family is seen as the basic building block of social connections. Filial duties, which are firmly ingrained in many cultures across the globe, include Western and Asian countries, relate to the moral obligations and responsibilities that children have towards their parents (Bedford & Yeh, 2021). These responsibilities typically involve giving emotional support, financial help, and physical care to our parents. Children are expected to visit and spend time with their parents on a frequent basis, especially if they reside far away. Depending on cultural and family norms, they might also be expected to help their parents with errands, domestic tasks, or even medical care or other necessities (Li et al., 2021). While precise filial obligations may differ, the underlying idea of respecting and taking care of one's parents is shared by all cultures. By performing their filial responsibilities, children show their thanks for the sacrifices made by their parents and guarantee that they will receive the love and support they need. The caregiving of family members, intergenerational justice, the provision of retirement income assistance, and housing arrangements are all significantly impacted by the parent-child filial relationship (Yan et al., 2023).

There are many facets to the parent-child relationship, and it evolves with time. The child initially depends entirely on their parent, who acts as the primary caregiver and is in charge of providing for all of the child's needs but the relationship between the parent and child change over time. As the child develops greater independence, the parent's role changes to one of supporting and guiding the child's development. The parent-child relationship's characteristics can significantly affect the child's development and general well-being during this process (Li et al., 2021). Previous research has connected warm, supportive, and responsive parenting to positive outcomes for children, including improved emotional and social development, academic achievement, and mental health (Leung, 2020). Despite this, the parent-child relationship is not always peaceful. Negative events such as neglect, abuse, or conflict can have a negative influence on a child's development and well-being. In certain situations, these negative occurrences might have an impact on the

quality of the parent-child relationship over time (Sin, 2021). It is critical to recognize that the parent-child relationship is not fixed and can change throughout time. As children get older, their requirements from their parents may vary, prompting changes in parenting style. As time passes, open communication, empathy, and a willingness to be flexible and adjust may all help to promote a strong parent-child relationship.

### **Perceived Parenting Styles**

The perceived parenting style is the way children or adolescents perceive their parents raised them during their childhood or adolescence (Parra et al., 2019). It is concerned with children's impressions of their parents' attitudes and behaviors, which are consistently used across contexts to regulate their child's behavior and are marked by degrees of control, responsiveness, warmth, and discipline. Despite the existence of numerous parenting styles, the bulk of published research has focused on the degree and character of parental responsiveness/warmth, control/demandingness, and discipline in parenting styles (Power, 2013). It essentially relates to Adolescent's impressions of their parents' parenting methods, which may be classified as authoritative, authoritarian, or permissive (Divya & Manikandan, 2013).

The parenting style known as perceived authoritative parenting is distinguished by a high amount of affection and control (Feng et al., 2021). It may be defined as the degree to which parents expect mature behavior from their children, set clear expectations for their behavior, and are responsive and prepared to offer affection, autonomy, and support. It entails open communication between parents and children, clear directions and expectations for teens, a great deal of care and affection, spending time together, offering suitable advice, and assisting decision-making (Chen et al., 2022). This parenting style is usually considered as the greatest because it maintains a balance between structure and independence, enabling children to grow and explore their skills within realistic boundaries. Parents who use this approach set strict standards for their children to follow, while also creating an emotionally supportive environment that fosters trust (Chen et al., 2018).

Perceived authoritarian parenting is characterized by high demands, strict rules, and punishment for disobedience, as well as limited emotional warmth and support. This parenting style is associated with parents who expect their children to

follow rules without question and exert a great deal of control over them (Huang et al., 2022). Authoritarian parents are often seen as unresponsive and cold, and they may use tactics such as threats, intimidation, guilt induction, love withdrawal, and punishment to maintain control over their children (Divya & Manikandan, 2013). They may also compare their children to others and criticize them while they perform tasks. However, they may not provide solutions to issues and may limit their children's autonomy and decision-making (Chen et al., 2022).

Perceived permissive parenting is characterized by a relaxed approach where parents place minimal demands on their children and prioritize their expression of emotions while avoiding the use of authority to control their behavior (Feng et al., 2021). This parenting style is defined by low expectations for maturity and control, and the disciplinary techniques employed by parents focus more on maintaining warm relationships than on imposing rules (Divya & Manikandan, 2013). In other words, parents who adopt this style are not strict but are highly sensitive to their children's emotional needs (Kılıçkaya et al., 2023). It is important to note that the impact of parenting styles on children's development can vary across cultural norms (Huang et al., 2022).

Children educated with an authoritative parenting style are more likely to acquire good characteristics such as accountability, autonomy, decision-making abilities, flexibility, and social competence, all of which can help them flourish in cooperative work contexts. They are often well-liked by others and have strong self-esteem and confidence (Muraco et al., 2020). Children raised under an authoritarian parenting style, on the other hand, may rebel against tight rules and harsh punishment, turn to aggressive behavior, and emulate unfavorable peer behaviors. Children raised with a permissive parenting style may struggle to adjust to the rigors of the workplace, frequently feeling confused, uneasy, and making bad judgments. Their children are more likely to struggle with authoritative figures and have worse levels of pleasure and self-regulation (Syahril et al., 2010). Permissive parenting is the polar opposite of authoritarian parenting in that it lacks structure and limits, allowing children to do anything they want, which can lead to bad results (Huang et al., 2022; Muraco et al., 2020). Because of differences in cultural norms, the impact of

parenting styles on child development outcomes may differ across cultural contexts (Feng et al., 2021).

### ***Theory of Parenting Styles***

The way parents raise their children has a major and long-term impact on their growth and well-being. The dynamics of parent-child relationships can be better understood by examining perceived parenting styles, an important subject in the study of human behavior and child psychology. Discovering the complicated relationships between parenting approaches and their long-term impacts necessitates a journey into the worlds of psychology, sociology, and human nature as we study the concepts of perceived parenting styles. Diana Baumrind, a clinical and developmental psychologist, coined the terms authoritative, authoritarian, and permissive parenting styles (Muraco et al., 2020).

**Authoritative Parenting Style.** It entails encouraging open communication between parents and their children. It demands parents to provide their child clear guidelines, encouragement, and expectations, as well as adequate care, affection, and quality time with them. Furthermore, this parenting style entails providing proper direction and supporting decision-making (Lan, 2022). According to a recent comprehensive review of parental socialization, this parenting strategy is associated with internalization and externalization concerns across a variety of settings, including North America, Western Europe, Southeast Asia, Australia, and Arabic nations (Gimenez et al., 2022). According to Syahril et al. (2020), authoritative parenting, which combines a high level of support and control, is substantially associated with teenage pro-social behavior. This parenting style is usually regarded as the most beneficial because it provides a mix of structure and independence, allowing a kid to develop and explore their talents within fair boundaries. Authoritarian parents set high expectations for their children while simultaneously providing a loving and emotionally supportive atmosphere that promotes trust. They are thought to be tough yet fair, or firm but nurturing. Children are given the room and flexibility to make errors without fear of being judged when instruction is provided within a controlled atmosphere (Jessup, 2019).



Authoritative parenting is especially helpful for adolescents since it promotes autonomous development while yet giving structure and supervision. Adolescents go through substantial physical, cognitive, and emotional changes, and they may struggle with identity development, peer pressure, and dangerous behaviors. Authoritative parents provide clear and consistent rules and expectations for their children while yet enabling them to have a say and participate in decision-making in some elements of their lives. Furthermore, authoritative parents are warm and sympathetic, which can help teenagers feel supported and loved amid adolescent struggles. This beneficial association can also guard against undesirable consequences like substance misuse and delinquency (Goering & Mrug, 2021). According to recent studies, adolescents raised by authoritative parents had greater mental health, self-esteem, and academic performance than those reared by authoritarian or permissive parents. They also have superior social skills and more good connections with peers and adults (Shieh, 2022).

Authoritative parents exert themselves without being obtrusive or restricted, and their discipline tactics are helpful rather than harsh. They want to raise children who are assertive, socially responsible, self-regulated, and cooperative. This parenting approach can assist children in a variety of ways, including increased self-confidence, improved responsibility management, the ability to overcome challenges, and the development of trust in their own judgment (Jessup, 2019).

**Authoritarian Parenting Style.** It is characterized by high levels of control and demandingness, with minimal input or negotiation from the child (Lan, 2022). This parenting style can have negative effects on adolescents, including high standards, strict discipline, comparisons with peers, criticism during tasks, punishment for rule-breaking, minimal comfort and love, and limited problem-solving skills (Gou et al., 2023). Authoritarian parents typically expect unquestioned obedience from their children and exert excessive control over their lives. They are often perceived as cold and unresponsive, and their methods of control may include threats, intimidation, guilt induction, love withdrawal, and punishment. This parenting style is often seen as dictatorial and oppressive, with rigid rules that allow for no interpretation, compromise, or debate (Jessup, 2019).

Research has shown that adolescents raised in households with authoritarian parenting styles may experience increased levels of stress, anxiety, and depression.

The reason for this is that authoritarian parents typically rely on punishment and criticism as their primary disciplinary strategies, which can contribute to a negative and oppressive family environment (Hameed & Zuha, 2023). In such households, children's activities are often heavily regulated and controlled by their parents, which can lead to feelings of sadness and a lack of assertiveness. Additionally, these children may be less likely to challenge authority figures, including older adults (Perbowosari, 2018). It is worth noting that adolescents raised by authoritarian parents may also face challenges related to their autonomy and self-expression. These parents tend to make decisions for their children instead of allowing them to have a say in their own lives, which may result in feelings of powerlessness and frustration. These negative emotions may manifest in behaviors such as rebellion or withdrawal (Francis et al., 2020).

**Permissive Parenting Style.** In this type of parenting, parents have low expectations for their children, regard them as friends, spend less time with them, provide no rules or guidelines, are inconsistent and undemanding, and allow their children to govern their own activities (Syahril et al, 2020). This method entails making minimal demands, encouraging children to express their feelings, and rarely utilizing authority to control their behavior, instead encouraging independence. Permissive parenting is distinguished by modest expectations for maturity and control, as well as disciplining approaches that emphasize love. The parents are not overbearing, but rather receptive (Pali et al., 2022). Permissive parenting is distinguished by a lack of structure and supervision, and parents who choose this style may place their child's happiness and desires ahead of setting boundaries and expectations. The child is given a great deal of autonomy to make their own decisions, with little intervention or direction from their parents. This parenting approach may instill in children a sense of entitlement and a lack of self-discipline, which can lead to unfavorable results in adolescence and adulthood. Furthermore, lax parenting may not prepare children for life in the real world, where rules and expectations are frequently in place and penalties for breaking them exist (Lan, 2022).

According to Francis et al. (2020), there is a high association between psychological well-being and permissive parenting style. Children nurtured by permissive parents, on the other hand, have lower levels of happiness and self-

regulation and may struggle with authority. Permissive parents are tolerant, do not enforce boundaries or regulations, and avoid conflict (Muraco et al., 2020). Child's social experiences and moral ideals are influenced by their emotional dependence on their parents. According to previous study, a healthy moral orientation is founded on a foundation of stable attachment created in childhood and carried into maturity. This emotional attachment offers a sense of stability and protection for children, allowing them to explore and learn about their surroundings, form relationships with others, and form moral beliefs based on the trust and direction they receive from their parents. Insecure attachment, on the other hand, can lead to a lack of trust, anxiety, and trouble building healthy connections, all of which can have a negative impact on the development of moral principles (Esmaeili et al., 2021)

Recent research suggests that parenting approaches have a substantial impact on the moral development of children and adolescents. In particular, authoritative parenting, defined by warmth, support, and clear expectations, has been linked to greater levels of moral reasoning and empathy in children and adolescents. This parenting approach encourages open communication and rule thinking, allowing children to understand the significance of moral values and ideas. Authoritarian and permissive parenting styles, on the other hand, may have a negative impact on moral development (Tan & Yasin, 2020). Authoritarian parenting may encourage children to obey authoritative adults, but it may not equip them with knowledge of the reasons for moral ideals and views (Masitah, & Pasaribu, 2022). Permissive parenting on the other hand, may not provide the required guidance and boundaries for moral development. Thus, parents must examine the impact of their parenting style on their child's moral development and strive for an authoritative parenting style that promotes the comprehension and internalization of moral ideas and beliefs (Morgan & Fowers, 2022).

Overall, parenting style, attachment, and moral identity all influence a child's moral development. Parents can assist their children develop a good moral orientation and contribute constructively to their societies by promoting authoritative parenting, maintaining stable attachment, and reinforcing moral attitudes and beliefs (Brambilla et al., 2021).

## **Morality**

Morality is a set of rules or principles that regulate how individuals should act. Religious beliefs, cultural norms, and personal intuition are all possible sources for these standards (Black & Reynolds, 2016). Morality is extremely important in all communities since it contributes to a higher quality of life. In various societies, rules have been formed to bind individuals to moral norms, and these laws are binding for humans, with consequences occasionally implemented for disobeying those laws (Lavoie et al., 2022). Most states enact these laws with the primary purpose of improving human well-being by correcting behavior and modifying attitudes so that individuals can live pleasant, peaceful, and successful lives in society (Sarwer & Zafar, 2021).

The formation of moral principles and values is a significant positive effect of a supportive home setting. Authoritarian parenting approaches, defined by warmth, support, and firm standards, tend to foster better levels of moral reasoning and empathy in their children. Through open dialogue and logic behind laws, these youngsters learn the importance of moral ideals and views. Negative consequences of parenting styles such as authoritarian or permissive parenting, on the other hand, may impede the formation of moral ideals in children (Lavoie et al., 2022). The necessity of intentional decision-making in the formation of moral responsibility is emphasized in Kohlberg's theory of moral development (Joshi, 2023). However, the procedures that influence a decision may be overlooked. As a result, parents must examine the impact of their parenting approaches on their child's moral development and seek to provide a supportive home environment that promotes positive moral growth (Black & Reynolds, 2016).

In a healthy setting, a child's personality develops naturally and appropriately, whereas negative family circumstances hamper their growth and development (Perbowosari, 2018). Learning and adaptability are inextricably tied to human judgment in modern, complex socio-technological conditions. Computational thinking, disguised as keeping control over algorithmic counting, has the ability to supplant human judgment in decision-making, perhaps altering morals fundamentally and permanently (Moser et al., 2021). Moral theorists have extensively explored each facet of the moral system and answered criticisms. These criticisms were part of a

larger critique of moral theory that called into question its use, potential harm, and even feasibility (Driver, 2022). Positive parent-child Relation and communication, according to previous researches, are vital for fostering moral integrity in teenagers. Parents can help their children navigate complex moral issues by modeling ethical behavior and providing direction and support. Schools and community organizations can also help to promote moral integrity by providing chances for youth to participate in meaningful service projects or advocacy work (Wang & Li, 2021).

### ***Theories of Morality***

Morality encompasses a collection of principles and norms that govern our interactions with others and hold significant value. On a deeper level, it comprises moral justifications that are based on or establish more fundamental values. Universally applicable, moral standards are deemed to be binding on everyone facing similar circumstances. The underlying principles that convey these norms are considered general, devoid of proper names or definite descriptions. This perspective underscores the significance of ethical conduct and the guiding principles that underpin it (Driver, 2022).

**Kohlberg's Theory of Moral Development.** Kohlberg's theory of moral development focuses on the progression of morality and moral reasoning in children (Perez, 2022). It identifies six stages of moral development, with a central emphasis on the pursuit and preservation of justice. Moral development is the journey through which individuals learn to differentiate between right and wrong, which then guides their moral reasoning (Cherry, 2021).

***Stages of Moral Development.*** Kohlberg's moral development theory comprises three principal levels, with two stages of moral development at each level. As with Piaget's conception that not all individuals reach the highest levels of cognitive development, Kohlberg also posited that not all individuals achieve the highest stages of moral development (Saracho, 2021). There are three stages of moral development.

First stage is Pre-conventional which represents the earliest and most basic stage of moral development, which extends up until the age of nine. At this stage,

children's choices are primarily shaped by the expectations of authority figures and the consequences of breaking rules (Belgasem-Hussain, & Hussaien, 2020).

Conventional morality denotes the subsequent stage of moral development, characterized by the adoption of social norms dictating what is morally right or wrong. Adolescents and adults internalize the moral codes they acquire from their role models and society during this phase. The period is also concerned with embracing authority and conforming to group standards (Cherry, 2021).

Post-conventional morality signifies the third stage of moral development, in which an individual possesses a comprehension of universal ethical principles. These principles are often vague and abstract, but could involve the significance of human dignity and the preservation of life as a fundamental value regardless of the situation (Driver, 2022).

**Ethics of Care.** The ethics of care, sometimes known as care ethics, is a philosophical perspective that emphasizes the importance of relationships and context in moral decision-making (De at al., 2019). It is closely associated with feminist thought and challenges traditional ethical theories that rely on universal principles, such as deontology, utilitarianism, and justice theory. Unlike these theories, the ethics of care does not present fixed and absolute rules for moral action. Instead, it recognizes that moral judgments are influenced by personal relationships, emotions, and the particular circumstances of each situation (Nicholson & Kurucz, 2019).

The concept of morality provides a framework for understanding good affection that arises from personal relationships and emotional bonds, emphasizing the importance of empathy and compassion in moral decision-making. Thus, morality and good affection are both grounded in the values of benevolence, respect, and reciprocity, promoting a more compassionate and caring society. Noddings (2013) defines care ethics as taking relation as ontologically fundamental and caring relation as morally basic. Care ethics is regarded as the root of all moral thinking and behaviour in this way, and its significance resides in active interaction with and caring for concrete people in ways that result in the other's enhanced well-being.

## **Good Affection**

According to Shi and Wang (2019), the emotions and attitudes that children hold towards their parents, whether they are genuine or insincere expressions of filial piety, are collectively known as good affection. The concept of good affection suggests that parents are obligated to demonstrate love and care for their children out of a sense of benevolence, while children, in turn, are expected to show respect and obedience to their parents as an expression of filial piety (Leung, 2020). The concepts of affection and respect between parents and children are expected to be mutual and reciprocal. However, since children owe their existence to their parents, they can never fully repay this debt. Nevertheless, children can demonstrate their appreciation and reciprocate their parents' care by fulfilling their filial obligations, such as showing respect and providing care in their parents' old age. This expression of care and support for elderly parents is based more on a sense of affection than on a sense of filial duty (Bedford & Yeh, 2019).

According to Shi and Wang (2019), the relationship between parents and their grown children is multifaceted and can take many forms, including direct contact through visits and phone conversations, emotional expressions of affection and frustration, and both tangible and intangible forms of assistance. In understanding this relationship, it is essential to consider the nature of the contact and residence between parents and their grown children, as well as the emotional qualities that characterize the bond. These emotional qualities may include how parents perceive the development and success of their adult children. The duration of this bond is significant, as parents and children have often spent roughly two decades in close contact before transitioning to adulthood. The qualities of the relationship between parent and child in childhood and adolescence can also influence the traits of the relationship in young adulthood, as noted by Leung (2020).

Parents act as role models, teachers, and agents of socialization, conveying important social norms and values to their children. Children learn from their parents not only through explicit teaching but also through observation and imitation of their behavior, attitudes, and emotions. The socialization process is ongoing, beginning in early childhood and continuing into adolescence and beyond, as children develop their identity and navigate the challenges of adulthood (Bedford & Yeh, 2019). The quality

of parent-child interactions is crucial in determining the effectiveness of the socialization process and can have a significant impact on children's psychological, social, and emotional development. By shaping children's beliefs, abilities, and interpretation of life experiences, parents play a crucial role in preparing their children for success in various domains of life (Shi & Wang, 2019). Study revealed that When it came to identifying effective parenting ideas and practices, Sicilian mothers emphasized control, discipline, and demandingness over warmth and responsiveness. Despite the significance placed on demandingness, a healthy parent-child relationship was primarily defined as the outcome of a balance of love and control, which was primarily built on communication, confidence, and respect (Lo Cricchio et al., 2019).

### ***Theory of Affection***

**Affection Exchange Theory.** Kory Floyd (2015) proposed Affection Exchange Theory. It is a social psychological theory that focuses on the exchange of affection between individuals in close relationships, such as partners, family members, and close friends. According to this theory, individuals exchange affectionate behaviors in order to maintain and strengthen their relationships. Affection exchange theory suggests that the exchange of affection is a two-way process, where people are actively involved in giving and receiving affectionate behaviors (Floyd, 2015). The theory argues that affectionate behaviors are important for maintaining the emotional connection and intimacy between partners, family members and friend and for creating a sense of security and support in the relationship. This theory also suggests that affectionate behaviors are influenced by social and cultural factors, such as gender roles and cultural norms surrounding expressions of affection. For example, in some cultures, public displays of affection may be considered inappropriate or taboo, while in others, they may be encouraged and valued (Floyd & Generous, 2021). Overall, affection exchange theory provides a theoretical framework for understanding how affectionate behaviors contribute to the maintenance and strengthening of close relationships. It emphasizes the importance of reciprocity and mutual exchange in the giving and receiving of affectionate behaviors (Filial piety), and highlights the role of social and cultural factors in shaping the expression of affection in relationships (Floyd, 2015).



Moreover, showing affection to biological children can serve individuals' long-term procreation goals, as the positive effects of receiving affection can enhance their children's suitability as mates, increasing their likelihood of reproducing and passing on their parents' genes to future generations (Salazar et al., 2022). Affectionate communication is a crucial component of human behavior, as it promotes adaptive behaviors that are essential to the survival and long-term viability of the human species. By encouraging bonding and social cohesion, affectionate communication enables individuals to access a broader range of resources that they would not have had access to otherwise (Salazar et al., 2022). This, in turn, contributes to humanity's reproductive success, as individuals are better able to find and secure suitable mates and provide for their offspring. Overall, the role of affection in human communication and behavior is critical to our species' continued survival and success (Floyd, 2015). Every human's primary purpose is to pass on their genes to the next generation, and people unconsciously or consciously take actions to ensure that it happens. Therefore, showing more affection to a child increases the likelihood of that child developing a similar affectionate relationship with their own children in the future (Salazar et al., 2022). A study also revealed that affection exchange theory predicts both excessive affection and affection deprivation are associated with poorer health, compared with receiving the level of affectionate communication that one desires (Hesse et al., 2022).

Filial piety places a high value on the role of good affection within the family. True good affection is the manifestation of filial piety's principles, marked by respect, empathy, selflessness, open communication, and sincere deeds. False good affection should be detected and avoided, since it can weaken the essence of filial piety and ruin family bonds. In order to establish a harmonious and loving home environment, filial piety requires growing and nurturing genuine affection (Shi & Wang, 2019).

### **Filial piety**

Filial piety contains significant beliefs regarding how children should treat their parents. Its criteria span the emotional and material, including assistance, memorializing, attendance, deference, obedience, respect, and love. Its structures are frequently generalized to apply to power dynamics outside the family (Shi & Wang, 2019). Filial piety is frequently defined as a collection of norms, attitudes, and

behaviors that govern how children should treat their parents. Filial piety is an essential component in Confucian legacy communities. It has long affected the family structure and intergenerational interactions between parents and children by defining the links and obligations between them. As a result, it is not unexpected that many Asian countries base and design their elderly policies on the ancient concept of filial piety, in which adult children are expected to care for their parents in old age (Bedford & Yeh, 2021).

Researchers initially defined and measured filial piety from a one-way perspective, believing that filial piety is an authoritarian relationship that requires children to completely obey their parents' wishes, repay their parents' sacrifices, protect family honor, and be accountable for the continuation of ancestral lineage (Shi & Wang, 2019). Recent research indicates that filial piety is no longer regarded as an authoritarian responsibility, but rather as an intergenerational exchange of care between children and parents that emphasizes utility, efficiency, personal choice, and pragmatic concessions (Lum et al., 2016).

Filial piety in children should be grounded in their own skills and resources. It is vital to include children's filial motivation in order to appropriately quantify their feelings toward their parents. Filial piety can operate within the framework of morality (Shi & Wang, 2019). However, the traditional attitude of filial piety appears to be fading. It is necessary to understand its current character and strength. More significantly, it is crucial to provide care from family systems in order to help public elder care services financially sustain themselves while meeting the rising demand and improving the quality of care.

### ***Theories of Filial Piety***

Filial piety, deeply rooted in the cultural fabric of many societies, has been a subject of profound contemplation and debate throughout history. Various philosophical and ethical traditions have offered distinct theories and perspectives on this fundamental concept, shedding light on the intricate web of relationships between parents and their children. In exploring these theories of filial piety, we embark on a journey to understand the complexities of duty, respect, and love that bind generations together, transcending time and culture (Pan & Yang, 2022).

### ***The Gratitude Theory of Filial Piety***

The Gratitude theory of filial piety is a moral theory that argues that children have a duty to be grateful to their parents for raising them and providing for their needs. This duty of gratitude, in turn, gives rise to a number of specific filial obligations, such as providing for the parents' physical and emotional needs, respecting them, and honoring them (Welch, 2012 as cited in Woon, 2023)

The Gratitude theory holds that gratitude is a feeling that results from a favor done by a donor for a recipient. Children are the beneficiaries of filial obligations, and parents are the benefactors. Children are expected to be grateful to their parents when they receive benefits from them. Children's feelings of gratitude inspire them to perform gratitude-related obligations. Before getting into the details of appreciation, there is a crucial distinction to be made. Being obliged to be grateful is not the same as feeling gratitude. Children have a responsibility to express gratitude to their parents in a way that is suitable (Woon, 2023).

### ***The Friendship Theory of Filial Piety***

According to the Friendship theory, the relationship between parents and children in the present is where filial duty originates, not in what parents did in the past. The obligations between parents and grown children are obligations of friends. Friendship-based exchanges of goods are governed by the idea of mutuality rather than reciprocity. It is more vital that each friend gives what he can afford to rather than that they all donate an equal amount (Keller, 2006 as cited in Sin, 2021). We are really just worried that we aren't doing enough to maintain the friendship rather than worrying about not paying our debts. In comparison to the notions of debt and gratitude, the friendship theory has some definite advantages. It can explain why a child's filial obligations are the same regardless of the amount of parental sacrifice that went into raising that particular child, why these obligations cannot be completely discharged, why grown children are only obligated to do for their parents what they can do so in a reasonable manner (Welch, 2012 as cited in Woon, 2023). A major criticism of the friendship theory is that it treats parent-child connections as though they are friendships. You might not consider your parent to be a friend; if you were looking for a friend, you would look elsewhere. One response is that the friendship

theory does not need to state that parent-child connections are friendships, just that they give rise to the same obligations as friendships or are morally equivalent to friendships (Keller, 2006 as cited in Yi et al., 2022)

### **Theoretical Underpinning of the Present Study**

Present study uses combination of Dual Filial Piety Model, Three Dimensional Filial Piety Model and Filial Care Theory.

#### ***The Three-Dimensional Filial Piety Model***

After a thorough examination of the historical variations in the meaning of filial piety, filial piety was methodically classified into distinct levels before developing a three-dimensional filial piety model (Wang & Zheng 2015). Dimensions of this model are as follows: two diametrically opposed poles: good affection (true-false), family role norms (autonomy-heteronomy), and a balance of interests (reasonable- unreasonable) (Shi & Wang, 2019).

***Dimensions of Three Dimensional Filial Piety Model.*** Each dimension of this model consists of two opposite poles (Wang & Zheng 2015 as cited in Shi & Wang 2019).

**Good Affection.** It refers to Children's emotions and sentiments for their parents, including both true and false filial piety (both are referred to as good affection). True filial piety refers to incorporating actual feelings, false filial piety refers to false hypocrisy in which one merely seeks to gain something from their parents or to project the image of a filial son/daughter by showing them care and respect. The motivations of the two youngsters are fundamentally different: the former wants to treat parents with kindness and care, while the latter is distinctly self-serving and instrumental (Shi & Wang, 2019)

**Family Role Norms.** It refers to a person's behavior, intention and reaction inclination to filial piety rules based on the roles of their own children. When children follow the rules of filial piety, their intentions toward their parents will change. As a result, there are two types of filial piety: autonomous and heteronomous (Wang & Zheng 2015). Autonomous family role norms describe kids who require outside encouragement to be filially pious toward their parents. To put it more simply, a person will only show recognition, emotion, and matching behavioral intentions or

reaction tendency in order to fulfill their filial obligations after they detect a tangible or intangible external demand. Heteronomous family role norms describe kids who consciously behave and have a filial attitude toward their parents. Children can therefore have cognition, emotion, and corresponding behavioral intents or reaction tendencies even when they are merely guided by their conscience in order to fulfill their filial obligations (Bedford & Yeh, 2021).

**Balance of Interests.** It refers to the harmony of righteous interests between children, parents, other family members, and society. As a result, there are two types of filial piety: reasonable and unreasonable, depending on whether practicing one will interfere with the rights and interests of everyone involved. According to one definition, reasonable filial piety is the act of obeying one's parents to the best of one's capacity and without jeopardizing one's own or anyone else's interests (Wang & Zheng 2015). According to the voluntariness tenet, it still counts as appropriate filial devotion for children to mildly sacrifice their own interests for their parents. Unreasonable filial piety comprises one-sided filial piety and blind devotion to one's parents. The reasonable balance of interest refers to children giving their parents their whole allegiance and exerting every effort to fulfill their requests, whilst the unreasonable balance of interest refers to youngsters making an attempt to honor their parents no matter how their parents treat those (Shi & Wang, 2019).

In the past, filial piety was often seen as a one-way street, with children expected to obey and respect their parents without question. However, in recent years, there has been a growing recognition that filial piety should be a two-way street, with parents also having responsibilities to their children (Bedford & Yeh, 2021). The three-dimensional model reflects this shift in thinking. The three-dimensional model can be used to measure and study filial piety in different cultures and contexts. This can help us to better understand how filial piety is formed, how it changes over time, and how it affects the lives of individuals and families (Shi & Wang, 2019).

This is how the Dual filial piety model is expanded upon by the three dimensional filial piety model. Three dimensional filial piety model increases the specificity of how each dimension is divided. When it comes to the emotional component, the three dimensional filial piety model primarily considers whether or not the children's feelings and emotions toward their parents are genuine. Prior

research on filial piety ignored motive and assumed that the emotion was honest by default (Shi & Wang, 2019). Motivation is thought to be the primary mechanism for producing moral judgment and behavior (Kaplan, 2016). People that have strong feelings for their fathers may actually care about them or they may only be thinking about themselves (Li and Fang, 2018). Therefore, it is important to take into account children's filial motivation in order to appropriately gauge children's feelings toward their parents (Shi & Wang, 2019).

### ***Filial Care Theory***

Filial care theory is a social theory that posits that children have a moral obligation to care for their parents. This obligation is based on the idea that parents have a lifelong investment in their children's well-being, and that children should reciprocate this investment by providing care to their parents (Uy & Palompon, 2020). The philosophy derives from Confucianism, which emphasizes the value of family and filial piety. Children in Confucian communities are educated from an early age that they have a duty to care for their parents, which is generally seen as a holy obligation. The notion of filial care is not widely embraced in Western societies. However, there is a growing acceptance that adult children have a moral obligation to care for their ageing parents, particularly if the parents are fragile or unwell. Filial care can take various forms, from offering emotional support to providing financial aid to providing hands-on care. The type of care supplied will vary depending on the resources and parent-child requirements. Filial care can take various forms, from offering emotional support to providing financial aid to providing hands-on care (Pan et al., 2023)

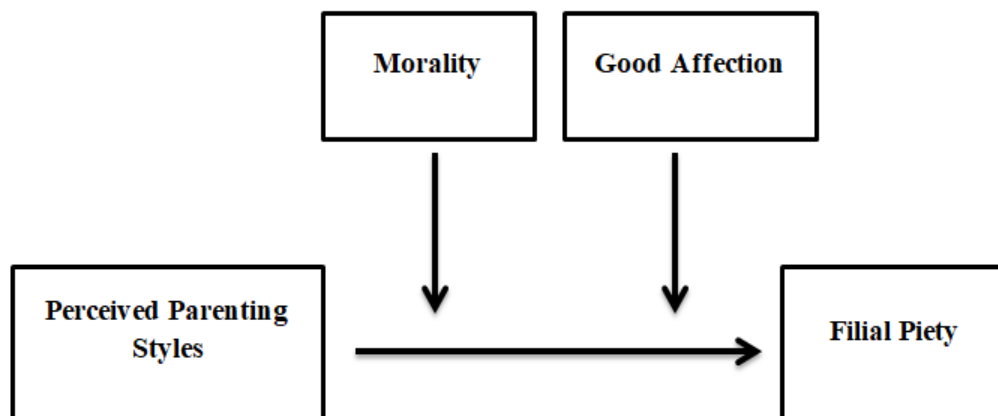
The type of care supplied will vary according to the demands of the parents and the resources of the adult children. The strength of the parent-child connection, the family's cultural background, and the availability of formal care choices are all variables that might impact whether or not adult children offer filial care. Filial care has a lot of advantages for both parents and adult children. Filial care can give emotional support, companionship, and aid with everyday activities for parents. Filial care can improve family relationships and create a sense of belonging for adult offspring (Bedford, 2021).

### Conceptual Model of Present Study

The conceptual model of study is that Perceived Parenting styles will predict Filial piety which has been taken from Dual Filial Piety Model (Yeh and Bedford, 2003). Morality and Good Affection will moderate between Perceived parenting styles and Filial piety which has been taken from filial care theory (Heumor, 2020) and three dimensional filial piety model (Wang & Zheng, 2015).

**Figure 1**

*Conceptual Framework of the present study*



### Empirical Evidences for Conceptual Framework

The previous empirical evidences highlight the intricate connections between perceived parenting, filial piety, morality, and good affection. This dynamic interplay underscores the importance of nurturing healthy parent-child relationships and fostering culturally sensitive approaches to moral and filial development (Leung, 2020; Curry et al., 2020).

#### *Perceived Parenting Styles as Predictor of Filial Piety*

Perceived Parenting styles has been shown to strongly linked with filial piety (Yeh and Bedford, 2003 as cited in Lim et al., 2022; Mao & Chi, 2011; Chen, 2014; Chen et al., 2016; Lin & Wang, 2022). Perceived authoritative parenting positively

predicts filial piety. The authoritative parenting style has been consistently associated to greater levels of filial piety, characterized by strong warmth and responsiveness as well as acceptable control. This parenting style fosters a strong parent-child relationship by encouraging emotional intimacy and respect, both of which are necessary components of filial piety (Leung, 2020; Li & Wang, 2022; Lim et al., 2022). Perceived authoritarian parenting negatively predicts filial piety. The authoritarian parenting style, characterized by a high level of control and a lack of warmth, frequently results in a more distant parent-child connection. According to studies, this parenting style could stunt the development of filial piety since it prioritizes obedience above emotional connection (Leung, 2020; Curry et al., 2021).

Perceived permissive parenting negatively predicts filial piety. Permissive parenting, defined by little control and strong warmth, can result in a variety of outcomes. While it fosters a close relationship, a lack of limits can hinder the creation of respect and reverence that are essential to filial piety. (Mao & Chi, 2011; Chen, 2014; Foo, 2014; Chen et al., 2016). Perceived parenting styles supposed to lead towards filial piety through grit (Lee & Datu, 2022), self-esteem (Kang, 2023), Gratitude (Ma & Lan, 2022) as well as perceived parental investment, filial emotions, parental warmth and support (Simons& Sutton, 2021).

### ***Moderating Role of Morality and Good Affection Between Perceived Parenting Styles and Filial Piety***

Previous researches have shown that Morality and Good affection moderate between perceived Parenting styles and Filial piety (Setyani & Winsor, 2018; Shi & Wang 2019).

**Moderating Role of Morality Between Perceived Parenting Styles and Filial Piety.** Morality, which includes concepts of right and wrong, is an important moderator of parenting styles and filial piety (Li & Chan, 2018; Zheng, 2021; Qiao et al., 2021). Children reared in a moral values-centered setting are more likely to regard filial piety as an ethical obligation, amplifying the effect of parenting methods. The importance of respectful and obedient behavior towards parents is reinforced through authoritative parenting mixed with a strong emphasis on morality. Children reared in morally deficient situations, on the other hand, may not fully comprehend the ethical



components of filial piety. As a result, the association between parenting approaches and filial piety may be less clear among those who lack a strong moral compass (Yuan & Liu, 2023).

**Moderating Role of Good Affection between Perceived Parenting Styles and Filial Piety.** Good affection is the emotional connection and goodwill felt by parents and children moderates between perceived parenting styles and filial piety. The importance of this good affection in upholding filial piety's core principles cannot be overstated (Shi & Wang, 2019). A strong parent-child relationship inspires kids to show their parents love and care, modelling the virtues of filial piety. The impact of parenting styles on filial piety may be diminished in circumstances when good affection is lacking (Floyd, 2015). It's possible that kids won't have the emotional connection needed to internalize the values of loyalty and respect. The effect of parenting style on filial piety may thus be diminished in those who have weak emotional relationships to their parents (Li & Chan, 2018).

### **Group Differences on Study Variables**

In the context of perceived parenting, filial piety, morality, good affection, prior studies provide an insight into the various facets of empirical evidence for group differences.

#### ***Gender***

Studies have typically revealed gender differences among adolescents across study variables. Studies found that boys reflect higher indication of perceived authoritative parenting (mother) and perceived authoritarian parenting (father) (Bi et al., 2018). However, girls reflect higher indications of perceived authoritarian parenting (mother), permissive parenting (father) (Kausar & Shafique, 2008). Moreover, according to Parra et al. (2019) girls have higher indication of morality. Some studies also found that girls reflect higher indication of good affection and filial piety (Chen et al., 2018).

#### ***Age***

Studies have revealed Age differences among adolescents across study variables. Studies revealed that older adolescents reflect higher indication of

perceived authoritative parenting (mother), perceived permissive parenting (mother), good affection and filial piety (Lim & Chapman, 2022). Studies also found that young adolescents reflect higher indication of perceived authoritarian parenting (father) and perceived permissive parenting (father) (Kausar & Shafique, 2008).

### ***Family System***

Studies have revealed differences on family system among adolescents across study variables. Studies revealed that adolescents living in joint family system reflect higher indications of perceived authoritative (father), perceived authoritarian (mother), morality, good affection and filial piety (Bedford & Yeh, 2021). However, adolescents living in nuclear family system reflected higher indication of perceived authoritarian parenting (father) perceived authoritative (mother) and perceived permissive parenting (mother & father) (He et al., 2020).

### ***Time Spent with Parents***

Studies have revealed differences on time spent with parents among adolescents across study variables. Studies suggested that adolescents spending more time with parents reflect higher indication of perceived authoritative parenting (father), perceived authoritarian parenting (mother) morality, good affection and filial piety (Sarwar, 2016). However, adolescents spending less time with parents reflect higher indication of perceived authoritarian parenting (father) and perceived permissive parenting (father) (Roskam & Mikolajczak, 2020).

### **Rationale**

The concept of filial piety, deeply rooted in cultural and social norms, has been a subject of extensive research. The existing literature on filial piety has primarily focused on cultural, social, and psychological factors that influence filial piety, such as cultural values, family dynamics, and personal beliefs. However, there has been limited research on how perceived parenting or the adolescents' subjective interpretation of their parental practices, morality and good affection might impact filial piety.

One gap in the existing research is that most studies have focused on the direct relationship between parenting style and filial piety. However, there is scarcity of

research on the role of protective/ buffering factors (morality and good affection) that shape the relationship between parenting styles and filial piety. This study aims to examine how these variables interact to influence family relationships. Specifically, the study aims to investigate how the perceived quality of parenting practices (e.g., warmth, responsiveness, control) relates to filial piety, and how this relationship is moderated by the individual's moral values and positive feelings towards parents. Previous research has shown that individuals who perceive their parents as warm, responsive, and controlling are more likely to display filial piety (Chen et al., 2016). Adolescents passing through transitional phase of life seek to establish their own beliefs, values, and goals separate from their parents which can sometimes clash with the expectations and traditions associated with filial piety. This study will contribute to understand such phenomenon in Pakistani context. By understanding the role of these factors, we could have important implications for promoting positive parenting practices and filial piety in adolescents.

## **Study I: Pilot Study**

## Chapter 2

### Study I: Pilot Study

In the present research, the constructs investigated are perceived parenting styles, filial piety, morality and good affection. The pilot study constitutes of two phases. Phase I comprises of the indigenous exploration of major constructs of the research in three steps. In phase I step I was selection of instruments, Step II was initial review on Instruments, step III was Pre- testing. Phase II focused on the psychometric estimation, that is, reliability and validity of the instruments. Further details of this study are presented in the following sections.

#### **Phase I: Selection and Pre-testing of the Instruments**

The key focus of phase I was two pronged, that is, firstly, to select the appropriate instruments in relation to the study variables and secondly, to determine the suitability and relevance of the instruments with reference to the target sample.

#### ***Objectives***

The following objectives were phrased for this phase:

1. To capture general understanding and comprehension of the respondents regarding the instruments.
2. To determine the appropriateness of instruments in relation to content, language, format, instructions, and time.
3. To identify the related demographics of the targeted sample to be included in demographic sheet.

To acquire the proposed objectives; phase I was further comprised of three steps:

#### ***Step I: Selection of Instrument***

In this step, measures of Perceived Parenting Style scale (Divya & Manikandan, 2013), The Moral Identity Questionnaire (Black & Reynolds, 2016), Good Affection Scale (Shi & Wang, 2019) Filial Piety Scale (Shi & Wang, 2019) were selected to appraise the related constructs.

**Demographic Sheet.** Sample specific demographic sheet was developed tailored to the sociological attributes of the ultimate sample. The demographic sheet included attributes of adolescents living with their parents. the personal traits related to gender, age, education, birth order, family system, father's occupation, mother's occupation and how much time do you spend with your parents were included.

**Informed Consent Form.** An elaborative consent form specifying an introductory note about the broader objectives of the present study was designed to be presented in the beginning of the questionnaire booklet. The consent form also educates the respondents about their ethical rights as participants in social survey. it further addresses the ethical considerations related to informed consent and confidentiality which are essentially to be shared with the respondents. at the end, researcher's contact details were also given for any query or concern to be shared by the respondents.

After selection of instruments, Step II of the study was initiated, and experts were contacted.

### ***Step II: Initial Review of Instruments***

In step II of phase I, the instruments have been tried on adolescent to take review on the instruments. The pre-testing of measures on the present sample assisted in the identification of concerns of the respondents while attempting the instruments.

**Sample.** In this phase of the study sample was adolescents from two schools of Rawalpindi. Respondents included Boys (n = 10) and Girls (n = 10). Age range of 14-18 years ( $M = 2.45$ ,  $SD = .68$ ).

**Results.** This step of the study helped in pointing out those difficult words and statements that needs to be modified in simpler ones. Respondents shared their concerns regarding the time taken. They also expressed their concern related to the difficulty level of few words and suggested to replace them with some simpler synonyms to make it easier to understand.

### ***Step III: Pre-testing***

The instruments that have been selected in the previous steps were tried out on a small sample adolescents ranging from 14 to 18.

**Sample.** At this level of the study, the instruments have been tried on an individual sample ( $N = 20$ ) from Islamabad and Rawalpindi. Respondents included boys ( $n = 10$ ) and girls ( $n = 10$ ) with age range of 14-18 years. Education level of the sample was middle, matric and intermediate. The tryout of measures on the present sample assisted in the identification of concerns of the respondents while attempting the instruments.

**Instruments.** The instruments selected in phase I of the study, including of Perceived Parenting Style scale (Divya & Manikandan, 2013), The Moral Identity Questionnaire (Black & Reynolds, 2016), Good Affection Scale (Shi & Wang, 2019) and Filial Piety Scale (Shi & Wang, 2019) were used in step III.

**Procedure.** First of all, supporting letter from the national institute of psychology was taken to collect data. Official permission from targeted schools was also collected to collect data. Students from various schools were approached in order to collect data. Prior to distributing the questionnaire, the respondents were given an explanation regarding the subject, goals, objectives, and significance of the research. It was emphasized to the participants that they had the freedom to withdraw from the study at any point during data collection. Following the briefing, the students were provided with a consent form, demographic sheet, and scale to complete. They were assured that their information would be treated as confidential and solely used for the purpose of the research. The participants were acknowledged and thanked for their valuable time, cooperation, and for providing authentic information.

**Results.** Respondents shared their concerns regarding the time taken to fill the questionnaire that was approximately twenty minutes, along with that they also expressed their concern related to the difficulty level of few words and suggested to replace them with some simpler synonyms to make it easier to understand.

**Table 1***Recommendations of the Subject Matter Experts (N = 4)*

Original Items with Scale Titles	SME's Recommendations
1) <b>Capable of</b> making me to understand about "Right" and "Wrong" ( <b>Perceived Authoritative Parenting Subscale</b> )	<b>Are able to make me</b> to understand about "Right" and "Wrong".
2) <b>Being pursued</b> for taking my own decisions ( <b>Perceived Authoritative Parenting Subscale</b> )	<b>Being agreed</b> for taking my own decisions.
3) Fail to <b>inquire</b> about the disturbances and suggest <b>remedial measures</b> ( <b>Perceived Permissive Parenting Subscale</b> )	Fail to <b>ask</b> about the problems and provide <b>relevant solutions</b> .
4) I will remind my parents that arguing with others for <b>queue jumping</b> is wrong ( <b>Three Dimensional Filial Piety Scale</b> )	I will remind my parents that arguing with others for <b>unfairness</b> is wrong.

*Note:* Simpler terms/words are given as bold in parenthesis

## **Phase II: Psychometric Estimates of the Instruments**

After the initial reviewing of the measures and incorporating the recommended observations of the subject experts and the representatives of the relevant samples, psychometric estimation of the measurement protocols was executed in the pilot study. The primary purpose of the pilot study was to determine the psychometric estimates (reliability and validity).

### ***Objectives***

The major objectives of the phase II are as follow:

1. To determine the psychometric properties including internal consistency and validity estimates of the instruments of the study.
2. To determine the initial pattern of relationship among study variables, intra-scale correlation would be calculated.



### *Sample*

Purposive sampling technique was adopted to collect the data. Sample ( $N = 120$ ) consisted of students taken from educational institutes of Islamabad and Rawalpindi. The sample includes both boys ( $n = 113$ ) and girls ( $n = 57$ ). Age of the respondents fluctuated from 14 – 18 years ( $M = 1.34$ ,  $SD = 4.47$ ), comprising students currently enrolled in government and private sector institutions.

**Inclusion criteria.** Data was taken from adolescents who have both parents alive and they are living with their both parents. Adolescents with one or both parents deceased or having one of the parent who is currently overseas were excluded.

**Table 2**

*Descriptive Characteristics of Sample (N = 120)*

<b>Demographics</b>	<i>n</i>	%	<b>Demographics</b>	<i>N</i>	%
<b>Gender</b>			<b>Time spend with parents (Anon, 2019)</b>		
Boys	65	54.82	1-2 hours	43	35.85
Girls	55	45.18	2.1-4 hours	40	33.33
<b>Age</b>			4.1 hours and above	37	30.83
14-16 years	70	58.33	<b>Father's Education</b>		
16.1-18 years	50	41.67	Matric	45	37.5
<b>Family system</b>			Intermediate	42	35
Nuclear	62	51.66	Graduate	34	28.3
Joint	58	48.34	<b>Mother's Education</b>		
<b>Birth order</b>			Matric	47	39.16
Elder	30	25	Intermediate	39	32.5
Middle	35	29.1	Graduate	34	28.33
Youngest	20	16.6	<b>Father's occupation</b>		
Only child	35	29.3	Government sector	25	20.8
<b>Education</b>			Private job	35	29.1
Matric	50	41.6	Personal business	60	49.9

Intermediate	70	58.3	<b>Mother's occupation</b>	
<b>Types of School</b>			Employed	40 33.3
Public	2	50	House wife	80 66.6
Private	2	50		

In the present study data was taken from the educational institutes from Rawalpindi and Islamabad. Initially 150 questionnaire booklets were distributed but due to missing data 30 questionnaire booklets were eliminated. The characteristics of the sample are provided in Table 2.

### ***Instruments***

The instruments that were reviewed and modified in the study I were used to collect data in pilot study. The instruments selected in phase I of the study, including Perceived Parenting Style scale (Divya & Manikandan, 2013), The Moral Identity Questionnaire (Black & Reynolds, 2016), Good Affection Scale (Shi & Wang, 2019) and Filial Piety Scale (Shi & Wang, 2019) were used in step II. Detail of the instruments is given below:

**Perceived Parenting Style Scale.** It was constructed by Divya and Manikandan (2013) it consists of 30 items. It is a four point Likert scale with response category as *Strongly Agree* (4), *Agree* (3), *Disagree* (2) and *Strongly Disagree* (1). All the items in the scale are worded positively and scored 4 to 1. The Cronbach Alpha coefficient was calculated for each style to determine the reliability of the scale, and it was discovered that the authoritative style has an Alpha coefficient of .79, authoritarian .81, and permissive .86. All of the parenting styles on the perceived parenting style scales have an acceptable level of reliability. According to the authors, the scale has face validity (Divya & Manikandan, 2013)

**The Moral Identity Questionnaire.** It was constructed by Black and Reynolds (2016). It consists of 20 items. Items 1-8 correspond to the Moral Self Subscale, while items 9-20 correspond to the Moral Integrity Subscale. All items are displayed in a random order. The response options for this study were on a 4-point scale ranging from strongly disagree to strongly agree. Total Moral Identity

Questionnaire scores had high internal consistency reliability ( $\alpha = .91$ ) (Black & Reynolds, 2016).

**Good Affection Scale.** It was constructed by Shi and Wang (2019). It consists of 10 items. Its response categories were *slightly identify* (1), *moderately identify* (2) and *completely identify* (3). The Cronbach's alpha coefficient of the Scale was ( $\alpha = .91$ ) and it was reliable. Good affection scale is a reliable and valid measurement of good affection with good psychometric properties and can be used to measure good affection across different age, gender, and cohabitation situations (Shi & Wang, 2019).

**Filial Piety Scale.** It was constructed by Shi and Wang (2019). It consists of 30 items. It has two subscales including Balance of interest, and Family Role Norms. Its response categories were *slightly identify* (1), *moderately identify* (2) and *completely identify* (3). The Cronbach's alpha coefficient of the total scale was .85, and that of each dimension exceeded .8. Subscales including Balance of interest ( $\alpha = .80$ ) and Family role norms ( $\alpha = .81$ ) were reliable. Filial piety scale is a reliable and valid measurement of filial piety with good psychometric properties and can be used to measure filial piety across different age, gender, and cohabitation situations (Shi & Wang, 2019).

### ***Procedure***

First of all, official supporting letter from the national institute of psychology was taken to collect data. Official permission from targeted schools was also collected to collect data. Respondents from different educational institutes of Islamabad and Rawalpindi were approached in their classroom room setting. They were briefed about the purpose of present study following ethical considerations of debriefing, informed consent, confidentiality and right to withdraw the response. All the participants expressed their informed consent by embracing their signature on the early on page of the questionnaire booklet. Respondents were guaranteed about the classification of the information and that the information is being utilized uniquely for research reasons. Knowing the sensitivity of topic respondents were liberated to provide as much information as they want and can withdraw from filling the questionnaire further if not feeling comfortable. Further there was no restriction of time to fill the questionnaire. To facilitate the respondents written as well as verbal

instructions were provided to fill the questionnaire. Afterwards respondents were thanked for providing the valuable information and their precious time.

### **Results**

The pilot study was performed to determine the psychometric properties of the instruments along with that the model confirmation and validation of factor structure was carried out through factor analysis.

**Descriptive and Reliability Estimates.** Initially Cronbach's alpha coefficients were tabulated to determine the reliability of measures. Markers of skewness and kurtosis were established to create the normal distribution of the data. Moreover, potential, and actual score ranges obtained on the measures were also reported along with average scores and standard deviations.

**Table 3**

*Descriptive Statistics and Alpha Reliability Coefficients for Scales and Subscale*  
(*N* = 120)

Scales	<i>k</i>	<i>α</i>	<i>M</i>	<i>SD</i>	Kurt.	Skew	Range	
							Potential	Actual
Per.Auth.Par (F) Subscale	10	.72	31.08	4.53	-.86	1.03	10-40	13-38
Per.Auth.Par (M) Subscale	10	.76	29.32	3.45	.55	2.45	10-40	13-37
Per.Autho.Par (F)Subscale	10	.73	23.01	4.18	.56	2.17	10-40	12-36
Per.Autho.Par(M)Subscale	10	.74	26.45	2.99	1.23	1.11	10-40	13-36
Per.Perm.Par.(F) Subscale	10	.79	20.20	5.24	.78	1.84	10-40	10-38
Per.Perm.Par (M) Subscale	10	.77	18.45	4.67	.56	1.39	10-40	15-38
Morality Scale	17	.69	33.14	4.35	.42	1.10	17-68	36-50
Good Affection Scale	10	.70	21.76	2.34	-.07	2.25	10-30	15-28
Filial Piety Scale	28	.72	57.52	5.46	.41	1.19	28-84	44-79

*Note:* Per.Auth.Par (F) Subscale= Perceived Authoritative Parenting (F), Per.Auth.Par (M) Subscale= Perceived Authoritative Parenting (M), Per. Autho. Par (F) Subscale= Perceived Authoritarian Parenting (F),Per.Autho.Par(M)Subscale= Perceived Authoritarian Parenting (M), Per.Perm.Par.(F) Subscale= Perceived Permissive Parenting (F), Per.Perm.Par.(M) Subscale= Perceived Permissive Parenting (M)

Table 3 showed that standard deviations of the variables are neither too high nor too low which indicates a good spread of data around the mean. Also, most of the coefficients of skewness and kurtosis are within the acceptable range (+1 to -1), which shows the data is normally distributed. The normality of data showed that the parametric tests are applicable for the data taken for the study.

### Validity Estimates

The validity estimates of the variables were conducted through factorial validity. The Item Discrimination of all the instruments were examined through item to total correlation.

**Table 4**

*Item to Total Correlation for Perceived Parenting Styles (Father Form) (N=120)*

Items of Perceived Authoritative Parenting	<i>r</i>	Items of Perceived Authoritarian Parenting	<i>r</i>	Items of Perceived Permissive Parenting	<i>r</i>
1	.56*	2	.50*	3	.67*
4	.70**	5	.46*	6	.48*
7	.61**	8	-.53*	9	.45*
10	.57**	11	.46*	12	.49*
13	.65**	14	-.55*	15	.58*
16	.59**	17	-.45*	18	.45*
19	.65**	20	.56*	21	.49*
22	.49*	23	-.45*	24	.56*
25	.59**	26	-.45*	27	.44*
28	.59*	29	.46*	30	.45*

\* $p < .05$ . \*\* $p < .01$ .

Table 4 shows the item to total correlation of perceived parenting styles (father form). Items in all three subscales show acceptable correlation between range of .44

to 70 with Significance level of  $p < .001$  indicating that items are internally consistent and measuring the same construct reliably on the target sample.

**Table 5**

*Item to Total Correlation for Perceived Parenting Styles (Mother Form) (N=120)*

Items of Perceived Authoritative Parenting	<i>r</i>	Items of Perceived Authoritarian Parenting	<i>r</i>	Items of Perceived Permissive Parenting	<i>r</i>
1	.56*	2	.60*	3	.67*
4	.40**	5	.46*	6	.38*
7	.41**	8	-.43*	9	.45*
10	.57**	11	.46*	12	.49*
13	.45**	14	-.25*	15	.58*
16	.59**	17	-.45*	18	.45*
19	.65**	20	.36*	21	.39*
22	.49*	23	-.45*	24	.56*
25	.79**	26	-.65*	27	.49*
28	.59*	29	.46*	30	.55*

Table 5 shows the item to total correlation of perceived parenting styles (Mother Form). Items in all three subscales show acceptable correlation between range of .36 to .67 with Significance level of  $p < .001$  indicating that items are internally consistent and measuring the same construct reliably on the target sample.

**Table 6***Item to Total Correlation for Moral Identity Questionnaire (N=120)*

Items of Moral Self	<i>r</i>	Items of Moral Integrity	<i>R</i>
1	.57*	9	.45*
2	.58*	10	.48**
3	.43**	11	.46*
4	.43*	12	.53**
5	.41*	13	.49*
6	.49*	14	.49*
7	-.48*	15	.63*
8	.41*	16	.56**
		17	.48**

\* $p < .05$ . \*\* $p < .01$ .

Table 6 shows the item to total correlation of Moral Identity Questionnaire. Items in its two subscales show acceptable correlation between range of .41 to .63 with Significance level of  $p < .001$  indicating that items are internally consistent and measuring the same construct reliably on the target sample.

**Table 7***Item to Total Correlation for Good Affection (N=120)*

Items of True Good Affection	<i>r</i>	Items of False Good Affection	<i>R</i>
1	.49*	2	.49**
3	.56*	4	.56*
5	.43*	6	.57*
7	.46*	8	.47*

\* $p < .05$ . \*\* $p < .01$ .

Table 7 shows the item to total correlation of Good affection subscale. Items in its two subscales show acceptable correlation between range of .46 to .57 with Significance level of  $p < .001$  indicating that items are internally consistent and measuring the same construct reliably on the target sample.

**Table 8**

*Item to Total Correlation for Filial Piety Scale (N=120)*

Items of Balance of Interest	<i>r</i>	Items of Family Role Norms	<i>R</i>
1	.45*	11	.65*
2	.51*	12	.44*
3	.59*	13	.48*
4	.59**	14	.39*
5	.40*	15	.48*
6	.47*	16	.49**
7	.40*	17	.45*
8	.58*	18	.52**
9	.52*	19	.61**
10	.52*	20	.48*

\* $p < .05$ . \*\* $p < .01$ .

Table 8 shows the item to total correlation of Filial piety. Items in its two subscales show acceptable correlation between range of .40 to .65 with Significance level of  $p < .001$  indicating that items are internally consistent and measuring the same construct reliably on the target sample.



## **Discussion**

Pilot study was conducted on a sample adolescents ranging from 14 to 18 years. The primary stages of the study include the selection of the instruments to be administered on the sample and try out of these instruments. The instruments selected in phase I of the study, including of Perceived Parenting Style Scale (Divya & Manikandan, 2013), The Moral Identity Questionnaire (Black & Reynolds, 2016), Good Affection Scale (Shi & Wang, 2019) and Filial Piety Scale (Shi & Wang, 2019) were used in step II.

Pre-testing of measures was conducted for the face validity of the scales and modifications were done for the linguistic difficulties of the scales to make them understandable for the individuals with education level of bachelors. Suggestions from both psychology professors and linguistic experts were considered. Furthermore, the instruments were tried out on a small sample to check the understanding level of the respondents.

Various analyzing techniques were used to assess the data of pilot study. Cronbach alpha reliabilities of the scales and subscales in the pilot study which were all acceptable. For the normality distribution test skewness and kurtosis were measured which mostly lie between the acceptable range. Data falling in this range is considered to be acceptable as per Pallant (2013).

Validity of the constructs was determined through factorial structure. Items of the assessment protocols were analyzed on the basis of item to total correlation.

## **Main Study**

## Chapter 3

### Main Study

The purpose of this study is to investigate adolescents' perceptions of parenting styles and their filial piety attitudes with moderating role of good affection and morality. To assess their relationship and prediction various analysis were used including correlation, regression, moderation, and t-test. Details of the main study are given below.

#### Objectives

The major objectives of the main study are as follow.

1. To investigate the relationship of perceived parenting styles and Filial Piety.
2. To examine the moderating role of morality and good affection in relationship between perceived parenting styles and filial piety.
3. To investigate the role of various demographics (age, gender, family system, bot parent alive, parents living as and time spend with parents) in relation to study variables.

#### Hypotheses

Hypotheses based on broader objectives are following

1. Perceived authoritative parenting (mother & father) positively predicts morality, good affection and filial piety.
2. Perceived authoritarian parenting (mother & father) negatively predicts morality, good affection and filial piety
3. Perceived permissive parenting (mother & father) negatively predicts morality, good affection and filial piety
4. Morality and good affection positively predicts filial piety.
- 5(a). As a moderator, morality will strengthen the relationship between perceived authoritative parenting (mother) and filial piety.
- 5(b). As a moderator, morality will strengthen the relationship between perceived authoritative parenting (father) and filial piety.

- 5(c). As a moderator, good affection will strengthen the relationship between perceived authoritative parenting (mother) and filial piety.
- 5(d). As a moderator, good affection will strengthen the relationship between perceived authoritative parenting (father) and filial piety.
- 6(a). As a moderator, morality will buffer the relationship between perceived authoritarian parenting (mother) and filial piety.
- 6(b). As a moderator, morality will buffer the relationship between perceived authoritarian parenting (father) and filial piety.
- 6(c). As a moderator, morality will buffer the relationship perceived permissive parenting (Mother) and filial piety.
- 6(d). As a moderator, morality will buffer the relationship between perceived permissive parenting (father) and filial piety.
- 7(a). As a moderator, good affection will buffer the relationship between perceived authoritarian (father).
- 7(b). As a moderator, good affection will buffer the relationship between perceived authoritarian (mother) and filial piety.
- 7(c). As a moderator, good affection will buffer the relationship perceived permissive parenting (father) and filial piety.
- 7(d). As a moderator, good affection will buffer the relationship between perceived permissive parenting (mother) and filial piety.
8. Girls would reflect more perceived authoritative parenting (mother & father), morality, good affection and filial piety as compared to boys.
9. Boys would reflect more perceived authoritarian parenting (mother & father), perceived permissive parenting (mother & father), as compared to girls.
10. Adolescents living in joint family system would reflect more perceived authoritative parenting (mother & father), morality, good affection and filial piety as compare to their counterparts.

11. Adolescents living in nuclear family system would reflect more perceived authoritarian parenting (mother & father), perceived permissive parenting (mother & father), as compare to their counterparts.
12. As adolescents grow older, they reflect more perceived authoritative parenting (mother & father), morality, good affection and filial piety as compare to their counterparts.
13. Young adolescents reflect more perceived authoritarian parenting (mother & father), perceived permissive parenting (mother & father) as compare to their counterparts.
14. Adolescents spending more time with parents would reflect more perceived authoritative parenting (mother & father), morality, good affection and filial piety as compare to their counterparts.
15. Adolescents spending less time with parents would reflect more perceived authoritarian parenting (mother & father) and perceived permissive parenting (mother & father) as compare to their counterparts.

### **Conceptual and Operational Definitions of Variables**

The operational definitions of the variables included in the current study were as follow:

#### ***Perceived Parenting Style***

It is defined as the parenting style that adolescents or children believe they got from their parents throughout their childhood/adolescence. It refers to how teenagers view their parents' parenting methods, which are classified into three types: authoritative, authoritarian, and permissive (Muraco et al., 2020).

Perceived Parenting Style scale is constructed by Divya and Manikandan (2013). It consists of 30 items. It is a four point Likert scale with response category as Strongly Agree (5), Agree (4), Neutral (3) Disagree (2) and Strongly Disagree (1). All the items in the scale are worded positively and scored 5 to 1. The Cronbach Alpha coefficient was calculated for each style to determine the reliability of the scale, and it was discovered that the authoritative style has an Alpha coefficient of .79,

authoritarian .81, and permissive .86. All of the parenting styles on the perceived parenting style scales have an acceptable level of reliability. High scores on scale indicate presence of certain parenting style (Divya & Manikandan, 2013).

### ***Morality***

The capacity to think about moral choices, such as respecting norms, is one of the characteristics of early social development. Humans exhibit the ability to think about morally ambiguous activities as early as the first year of life (Lavoie et al., 2022).

The Moral Identity Questionnaire It was constructed by Black and Reynolds (2016). It consists of 20 items. Items 1-8 correspond to the Moral Self Subscale, while items 9-20 correspond to the Moral Integrity Subscale. 4 items were removed during factor analysis and SME. All items are displayed in a random order. The response options for this study were on a 5-point scale ranging from strongly disagree. Total scores had good internal consistency reliability ( $\alpha = .90$ ) in this study. Both subscales had medium Cronbach's alpha in this sample: for Moral Integrity ( $\alpha = .87$ ), and for Moral Self ( $\alpha = .84$ ). High scores indicate higher indication of Morality (Black & Reynolds, 2016).

### ***Good Affection***

The emotions and feelings that children have for their parents, including both real and false affection, are referred to as good affection (Shi & Wang, 2019). Parents are expected to dedicate their love and attention to their children because of benevolence, and reciprocally children should respect and follow the rules of their parents due to filial piety.

Good affection scale was constructed by Shi and Wang (2019).it consists of 10 items. Its response categories were *slightly identify* (1), *moderately identify* (2) and *completely identify* (3). The Cronbach's alpha coefficient of the Scale was ( $\alpha =$  and it was reliable. Good Affection scale is a reliable and valid measurement of good affection with good psychometric properties and can be used to measure good affection across different age, gender, and cohabitation situations (Shi & Wang, 2019). high scores indicate higher indication of good affection (Leung, 2020).

### ***Filial piety***

Filial Piety contains significant beliefs regarding how children should treat their parents. Its criteria span the emotional and material, including assistance, memorializing, attendance, deference, obedience, respect, and love (Shi & Wang, 2019).

Filial piety scale was constructed by Shi and Wang (2019).it consists of 30 items. It has two subscales including Balance of interest and Balance of interest. Its response categories were slightly Identify (1), moderately identify (2) and completely identify (3). The Cronbach's alpha coefficient of the total scale was .84, and that of each dimension exceeded .60. Subscales including Balance of interest ( $\alpha = .80$ ) and Family role norms ( $\alpha = .81$ ) were reliable. Filial Piety Scale is a reliable and valid measurement of filial piety with good psychometric properties and can be used to measure filial piety across different age, gender, and cohabitation situations. High scores indicate higher indication of Filial Piety (Shi & Wang, 2015).

### **Sample**

At this level of the study by using purposive sampling technique, the instruments have been tried on an individual sample from Islamabad and Rawalpindi. Respondents included boys ( $n = 190$ ,) and girls ( $n = 210$ ) with age range of 14-18 years ( $N = 400$   $M = 2.53$ ,  $SD = 1.50$ ). Education level of the sample was middle, matric and intermediate. The application of measures on the present sample assisted in the identification of concerns of the respondents. Data was taken from the educational institutes from Rawalpindi and Islamabad. Initially 430 questionnaire booklets were distributed but due to missing data 30 questionnaire booklets were eliminated.

### ***Inclusion criteria***

Data was taken from adolescents who have both parents alive and they are living with their both parents.

**Table 9***Demographic Profile for Sample (N = 400)*

<b>Demographics</b>	<i>n</i>	<i>%</i>	<b>Demographics</b>	<i>n</i>	<i>%</i>
<b>Gender</b>			<b>Time spend with parents</b>		
Boys	190	47.5	1-2 hours	178	44.5
Girls	210	52.2	2.1-4 hours	112	28
<b>Age</b>			4.1-hours and above	110	27.5
14-16 years	215	53.7	<b>Father's Education</b>		
16.1-18 years	185	46.2	Matric	45	37.5
<b>Family system</b>			Intermediate	42	35
Nuclear	155	38.7	Graduate	34	28.3
Joint	245	61.2	<b>Mother's Education</b>		
<b>Birth order</b>			Matric	147	39.16
Elder	91	22.7	Intermediate	139	32.5
Middle	155	38.7	Graduate	114	28.33
Youngest	85	21.2	<b>Father's occupation</b>		
Only child	69	17.2	Government sector	125	20.8
<b>Education</b>			Private job	135	29.1
Middle	134	33.5	Personal business	140	49.9
Matric	201	50.2	<b>Mother's Occupation</b>		
Intermediate	65	16.2	Employed	160	33.3
<b>Types of Schools and Colleges</b>			House wife	240	66.6
Public	5	50			
Private	5	50			

The characteristics of the sample are provided in Table 9.



## **Instruments**

The instruments that were reviewed and modified in the study I were used to collect data in pilot study. The instruments selected in phase I of the study, including Perceived Parenting Style scale (Divya & Manikandan, 2013), The Moral Identity Questionnaire (Black & Reynolds, 2016, Good Affection Scale (Shi & Wang, 2019) and Filial Piety Scale (Shi & Wang, 2019) were used. Details are given below:

### ***Perceived Parenting Style Scale***

It was constructed by Divya and Manikandan (2013) it consists of 30 items. It is a four point Likert scale with response category as *Strongly Agree* (5), *Agree* (4), *Neutral* (3) *Disagree* (2) and *Strongly Disagree* (1). All the items in the scale are worded positively and scored 5 to 1. The Cronbach Alpha coefficient was calculated for each style to determine the reliability of the scale, and it was discovered that the authoritative style has an Alpha coefficient of .79, authoritarian .81, and permissive .86. All of the parenting styles on the perceived parenting style scales have an acceptable level of reliability. Higher scores on this instrument give higher indication of certain Parenting style. According to the authors, the scale has face validity (Divya & Manikandan, 2013)

### ***The Moral Identity Questionnaire***

It was constructed by Black and Reynolds (2016). It consists of 20 items. Items 1-8 correspond to the Moral Self Subscale, while items 9-20 correspond to the Moral Integrity Subscale. All items are displayed in a random order. The response options for this study were on a 4-point scale ranging from strongly disagree (to strongly agree, but a 5-point scale could also be used. Higher scores on this instrument give higher indication of Morality. Total Moral identity Questionnaire scores had high internal consistency reliability ( $\alpha = .91$ ) (Black & Reynolds, 2016).

### ***Good Affection Scale***

It was constructed by Shi and Wang (2019).it consists of 10 items. Its response categories were *slightly identify* (1), *moderately identify* (2) and *completely identify* (3). The Cronbach's alpha coefficient of the Scale was ( $\alpha =$  and it was reliable. Good Affection scale is a reliable and valid measurement of good affection with good

psychometric properties and can be used to measure good affection across different age, gender, and cohabitation situations (Shi & Wang, 2019).

### ***Filial Piety Scale***

It was constructed by Shi and Wang (2019). It consists of 30 items. It has three subscales including Balance of interest, Good Affection and Balance of interest. Its response categories were *slightly identify* (1), *moderately identify* (2) and *completely identify* (3). The Cronbach's alpha coefficient of the total scale was .85, and that of each dimension exceeded .80. Subscales including Balance of interest ( $\alpha = .80$ ), and Family role norms ( $\alpha = .81$ ) were reliable. Filial piety scale is a reliable and valid measurement of filial piety with good psychometric properties and can be used to measure filial piety across different age, gender, and cohabitation situations. Higher scores on this instrument give higher indication of Filial Piety (Shi & Wang, 2019).

### **Procedure**

First of all, official supporting letter from the National Institute of Psychology was taken to collect data. Official permission from targeted schools were also collected to collect data. Permission from the authors of the instrument were also taken via email. For the purpose of data collection, students were approached from different schools. Before handing over the questionnaire, respondents were briefed pertaining to topic, aims, objectives and significance of this research. Participants were informed that they have right to quit from participation in research any time during data collection. After briefing, consent form, demographic sheet and scale were given to students for completion with this assurance that their information would be kept confidential and would be used for this research.

# **RESULTS**

**Chapter 4****Results**

Analysis performed for the results of main study include correlation analysis for the correlation of the variables with each other and the subscales. Regression analysis was performed to determine the variability caused by the predictors to the outcomes. To assess the effects of moderator on the outcome the analysis has done and for group differences across various demographic variables were calculated through t-test and analysis of variance.

**Descriptive Statistics**

Mean, standard deviation, Cronbach alpha reliability, skewness and kurtosis along with range of the data were tabulated. Potential range in the table indicates the score range obtained by the sample while the actual range is the range of the scale between which scores can fall. Skewness and kurtosis were calculated for the normality assumptions. Table 2 shows the Cronbach alpha reliabilities of all the scales and subscale fall in an acceptable range .60 to .93 which indicates that the scales accurately measure the constructs and are internally consistent. Furthermore, the values of skewness and kurtosis fall between +2 to -2 which indicates that the data is normally distributed and that it may be subjected to parametric tests. Standard deviation of the scales indicated that the variability of the data is normally distributed. The score range of the scales and subscales falls between actual ranges of the scales.

**Table 10***Psychometric Properties of the Study Variables (N = 400)*

Scales	<i>k</i>	$\alpha$	<i>M</i>	<i>SD</i>	Kurt	Skew	Range	
							Potential	Actual
Per. Auth. Par Subscale(F)	10	.75	31.08	4.53	-.86	1.03	10-40	15-30
Per. Auth. ParSubscale(M)	10	.76	30.32	3.45	.55	1.45	10-40	17-35
Per. Autho.ParSubscale(F)	10	.77	23.01	4.18	.56	2.17	10-40	12-36
Per.Autho.ParSubscale(M)	10	.74	24.45	2.99	1.23	2.11	10-40	11-36
Per. Perm.Par Subscale (F)	10	.79	20.20	5.24	.78	1.84	10-40	10-38
Per. Perm.ParSubscale(M)	10	.77	17.45	4.67	.56	1.89	10-40	15-39
Morality Scale	17	.71	43.14	4.35	.42	1.10	17-68	31-60
Good Affection Scale	10	.73	20.76	2.34	-.07	.25	10-30	15-28
Filial Piety Scale	28	.75	57.52	5.46	.41	1.19	28-84	44-79

*Note:* Per.Auth.Par (F) Subscale= Perceived Authoritative Parenting (F), Per.Auth.Par (M) Subscale= Perceived Authoritative Parenting (M), Per. Autho. Par (F) Subscale= Perceived Authoritarian Parenting (F),Per.Autho.Par(M)Subscale= Perceived Authoritarian Parenting (M), Per.Perm.Par.(F) Subscale= Perceived Permissive Parenting (F), Per.Perm.Par.(M) Subscale= Perceived Permissive Parenting (M)

Table 10 shows the descriptive statistics for the variables under study. The results indicate the alpha reliability, skewness and kurtosis for the scales and subscales used in the study. These descriptive statistics were computed to check the overall distribution of data across study variables. It comprised of the number of items belonging to each Scale and subscales, along with the means, standard deviation, reliability coefficient, and actual and potential ranges of scores. Reliability of all the Subscales of perceived parenting is more than  $\alpha = .70$ . Reliability coefficients for perceived authoritative, perceived authoritarian and perceived permissive parenting subscales were  $\alpha = .75$ ,  $\alpha = .76$  and  $\alpha = .77$  respectively. Similarly, for morality ( $\alpha = .71$ ) Good affection ( $\alpha = .73$ ) and filial piety ( $\alpha = .75$ ). *k* indicated number of items in respective scale. *M* indicates the mean and *SD* indicates the standard Deviation while  $\alpha$  is reliability coefficient commonly known as Cronbach alpha.

**Table 11***Pearson Product Moment Correlation Among all Study Variables (N = 400)*

Variables	1	2	3	4	5	6	7	8	9
1.Per.Auth.Par(F)	-								
2.Per.Auth. Par (M)	.81*	-							
3.Per. Autho.Par (F)	-.43*	-.44*	-						
4.Per. Autho.Par (M)	-.66*	-.23*	.63**	-					
5.Per. Perm.Par (F)	-.52*	-.45*	.37*	.42*	-				
6.Per. Perm.Par (M)	-.35*	-.55**	.40*	.55**	.74*	-			
7.Morality	.44*	.38*	-.43*	-.37*	-.45**	-.37*	-		
8.Good Affection	.56**	.49**	-.29*	-.23*	.26*	-.45*	.49*	-	
9.Filial Piety	.20*	.56**	-.39*	-.44*	.39*	-.56*	.53*	.67**	-

*Note:* Per.Auth.Par (F) Subscale= Perceived Authoritative Parenting (F), Per.Auth.Par (M) Subscale= Perceived Authoritative Parenting (M), Per. Autho. Par (F) Subscale= Perceived Authoritarian Parenting (F),Per.Autho.Par(M)Subscale= Perceived Authoritarian Parenting (M), Per.Perm.Par.(F) Subscale= Perceived Permissive Parenting (F), Per.Perm.Par.(M) Subscale= Perceived Permissive Parenting (M)

\* $P < .05$ . \*\* $p < .01$ .

Results in the table 11 indicate the correlation pattern among the study variables. results shows that perceived authoritative parenting (mother & father) is significantly positively correlated with filial piety, morality and good affection and significantly negatively correlated with perceived authoritarian parenting (mother & father) and perceived permissive parenting (mother & father). Perceived authoritarian parenting (mother & father) is significantly negatively related with filial piety, morality and good affection and significantly positively correlated with perceived permissive parenting (mother & father). Perceived permissive parenting (mother & father) has significant negative correlation with morality, good affection and filial piety.

### Regression Model Predicting Filial Piety

Multiple hierarchical Regression was performed to assess the variance by the variables in predicting filial piety.

**Table 12**

*Multiple Hierarchical Regression on Study Variables (N=400)*

Variables	<i>B</i>	95% CI for <i>B</i>		<i>SE B</i>	$\beta$	<i>R</i> <sup>2</sup>	$\Delta R^2$
		<i>LL</i>	<i>UL</i>				
<b>Step 1</b>						.29	.29
Constant	34.90**	32.19	54.19	1.09			
Per. Auth.Par (F)	.32**	1.02	.69	.05	.20		
Per. Auth. Par (M)	.45**	.30	.91	.08	.50		
Per. Autho.Par (F)	-.21**	-1.02	-.69	.01	-.13		
Per. Autho.Par (M)	-.33**	-2.34	-.45	.09	-.21		
Per. Perm.Par (F)	-.10**	-2.65	-.23	.11	-.12		
Per. Perm.Par (M)	-.28**	-1.23	-.20	.12	-.32		
<b>Step 2</b>						.42	.13
Constant	43.78**	13.65	32.65	3.56			
Per. Auth.Par (F)	.21**	.90	1.32	.05	.13		
Per. Auth. Par (M)	.30**	.98	1.40	.09	.12		
Per. Autho.Par (F)	-.17**	-1.05	-.39	.12	-.13		
Per. Autho.Par (M)	-.21**	-1.67	-.59	.01	-.32		
Per. Perm.Par (F)	-.14*	-2.34	-.56	.05	-.52		
Per. Perm.Par (M)	-.21**	-2.23	-.13	.01	-.15		
Morality	.62***	1.65	3.34	.02	.34		
Good Affection	.59**	1.34	3.45	1.12	.45		

*Note:* Per.Auth.Par (F) Subscale= Perceived Authoritative Parenting (F), Per.Auth.Par (M) Subscale= Perceived Authoritative Parenting (M), Per. Autho. Par (F) Subscale= Perceived Authoritarian Parenting (F), Per.Autho.Par(M) Subscale= Perceived Authoritarian Parenting (M), Per.Perm.Par.(F) Subscale= Perceived Permissive Parenting (F), Per.Perm.Par.(M) Subscale= Perceived Permissive Parenting (M)

\* $P < .05$ . \*\* $p < .01$ .



Table 12 presents the impact of perceived authoritative parenting, perceived permissive parenting, morality and good affection on filial piety. In step 1, perceived parenting styles (mother & father) significantly contributed towards regression model. Value of  $r^2$  revealed that accounts 29% variance in filial piety. In step 2, moderators good affection and morality along with predictor variable perceived parenting styles (mother & father) significantly contribute to regression model. Value of  $r^2$  revealed that explain 42% variance in predicting filial piety. Perceived authoritative parenting (mother & father) significantly positively predicts filial piety. Perceived authoritarian parenting (mother & father), perceived permissive parenting (mother & father) significantly negatively predicts filial piety and morality and good affection significantly positively predicts filial piety. Hence H1, H2, H3 and H4 are supported.

### Moderating Role of Morality and Good Affection for Predicting Filial piety From Perceived Authoritative Parenting Style

Morality significantly moderates the relationship between Perceived Authoritative Parenting style and Filial piety. Tables show the moderating role of Morality.

**Table 13**

*Moderating Role of Morality in Predicting Filial Piety from Perceived Authoritative Parenting Style (Mother) (N=400)*

Variables	$\beta$	$p$	95% CI	
			<i>LL</i>	<i>UL</i>
Constant	132.57	.00	42.63	90.80
Perceived Authoritative parenting (M)	1.03	.00	1.28	5.5.1
Morality	.79	.00	0.01	3.22
Perceived Authoritative Parenting (M) × Morality	.05	.01	0.11	2.01
$R^2$	.37			
$\Delta R^2$	.32			
$F$	9.81**			
$\Delta F$	7.48**			

Table 14 indicates significant moderation of morality between perceived authoritative parenting (mother) and filial piety. The major effect of morality is shown to be significantly positive ( $b = .79, p < .05$ ). Which indicates high level of morality predicts high level of filial piety.

Figure illustrates moderating graph of morality indicating that morality strengthens the relationship between perceived authoritative parenting (mother) and filial piety. With the increase in the level of morality filial piety also tends to increase along with perceived authoritative parenting (mother). Hence H5 (a) was supported.

**Figure 2**

*Moderating Role of Morality in Predicting Filial Piety from Perceived Authoritative Parenting Style (Mother) (N=400)*

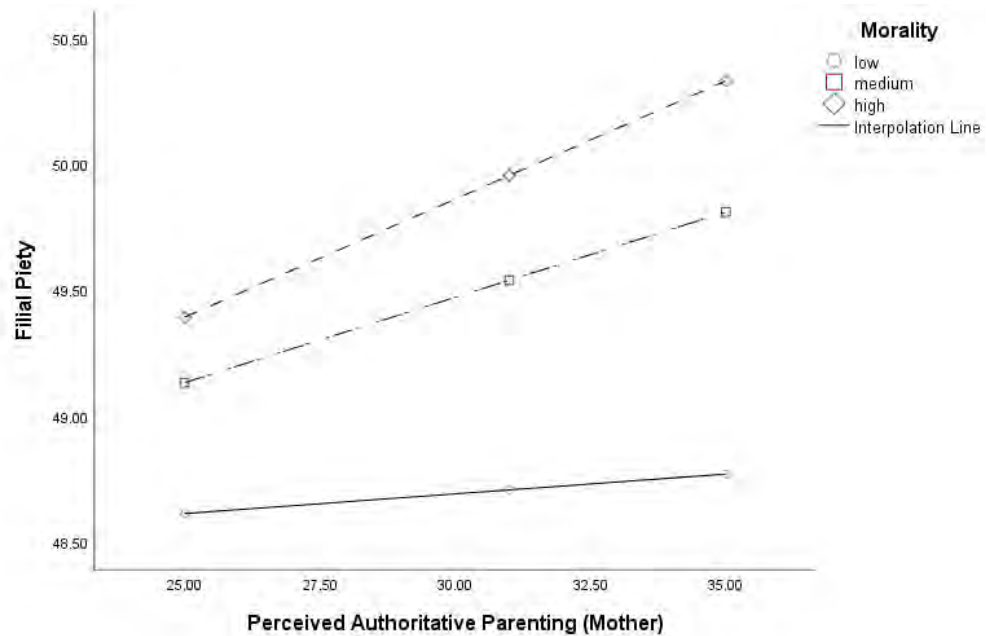


Figure 2 shows the moderating effect of morality for relationship between perceived authoritative parenting (mother) and filial piety. X- axis represents perceived authoritative parenting and Y- axis shows filial piety. The three different slopes in the mode graph indicate low, moderate and high level of morality which is moderator. The slopes of the graph in figure 2 indicate the positive relationship of perceived authoritarian parenting and filial piety. When there is high level of morality the slope of the graph increases at higher level indicating better filial piety as compared to low and medium level of morality.

**Table 14**

*Moderating role of Morality in Predicting Filial Piety from Perceived Authoritative Parenting Style (Father) (N=400)*

Variables	<i>B</i>	<i>p</i>	95 % CI	
			<i>LL</i>	<i>UL</i>
Constant	57.75	.00	16.68	99.85
Perceived Authoritative Par (F)	-.77	.00	-1.36	-6.40
Morality	.39	.02	-7.31	-11.70
Perceived Authoritative Parenting (F) × Morality	.04	.04	-.02	-1.01
<i>R</i> <sup>2</sup>	.04			
$\Delta R^2$	.01			
<i>F</i>	6.17**			
$\Delta F$	3.02			

Table 14 indicates significant moderation of morality between perceived authoritative parenting and filial piety. The major effect of morality is shown to be significantly positive ( $b = .39, p < .05$ ). Which indicates high level of morality predicts high level of filial piety.

Figure illustrates moderating graph of morality indicating that morality strengthens the relationship between perceived authoritarian parenting (father) and filial piety. With the increase in the level of morality filial piety also tend to increase along with perceived authoritative parenting. H5 (b) was supported.

**Figure 3**

*Moderating Role of Morality in Predicting Filial Piety from Perceived Authoritative Parenting Style (Father) (N=400)*

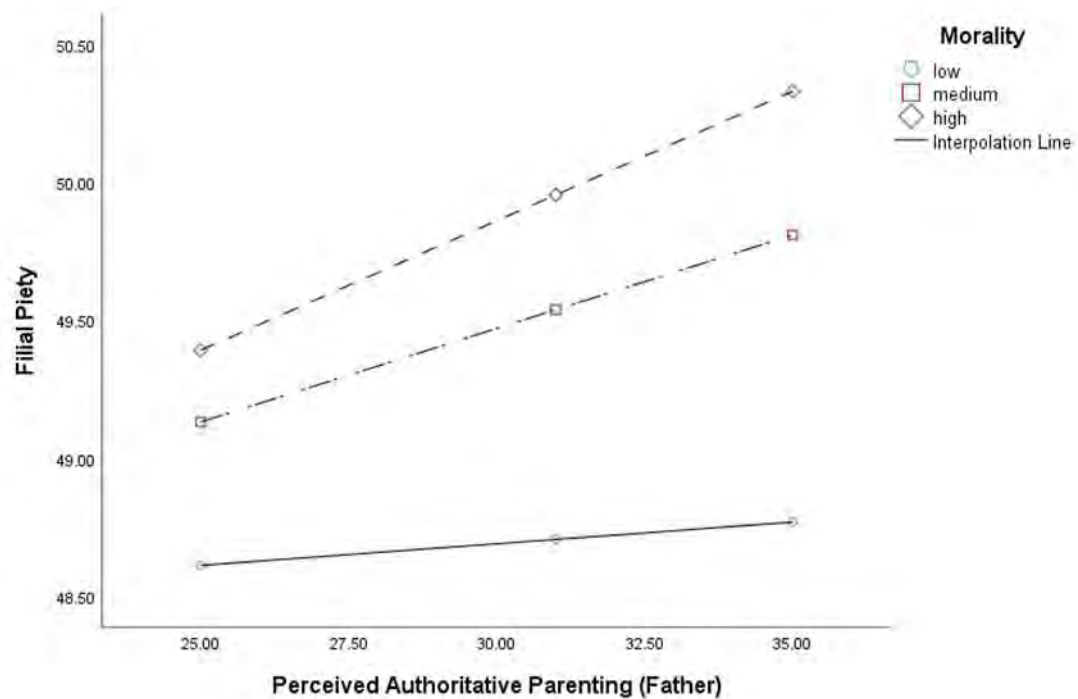


Figure 3 shows the moderating effect of morality for relationship between perceived authoritative parenting (father) and filial piety. X- axis represents perceived authoritative parenting and Y- axis shows filial piety. The three different slopes in the mode graph indicate low, moderate and high level of morality which is moderator. The slopes of the graph in figure 3 indicate the positive relationship of perceived authoritarian parenting and filial piety. Although with low level of morality, relationship between perceived authoritative parenting (father) and filial piety exists, but when there is high level of morality the slope of the graph increases at higher level indicating better filial piety as compared to low and medium level of morality.

**Table 15**

*Moderating Role of Good Affection in Predicting Filial Piety from Perceived Authoritative Parenting Style (Mother) (N=400)*

Variables	<i>B</i>	<i>p</i>	95% CI	
			<i>LL</i>	<i>UL</i>
Constant	64.59	.00	17.37	31.00
Perceived Authoritative Parenting(M)	.69	.00	1.63	9.01
Good Affection	.53	.03	1.28	4.10
Perceived Authoritative Parenting (F) × Good affection	.03	.02	1.01	4.35
<i>R</i> <sup>2</sup>	.49			
$\Delta R^2$	.46			
<i>F</i>	7.93**			
$\Delta F$	6.23			

Table 15 indicates significant moderation of good affection between perceived authoritative parenting (mother) and filial piety. The major effect of good affection is shown to be significantly positive ( $b = .53, p < .05$ ). Which indicates high level of good affection predicts high level of filial piety.

Figure illustrate moderating graph of morality indicating that goof affection strengthen the relationship between perceived authoritarian parenting and filial piety. With the increase in the level of good affection, filial piety also tends to increase along with perceived authoritative parenting (mother). Hence H5 (c) was supported.

**Figure 4**

*Moderating Role of Good Affection in Predicting Filial Piety from Perceived Authoritative Parenting Style (Mother) (N=400)*

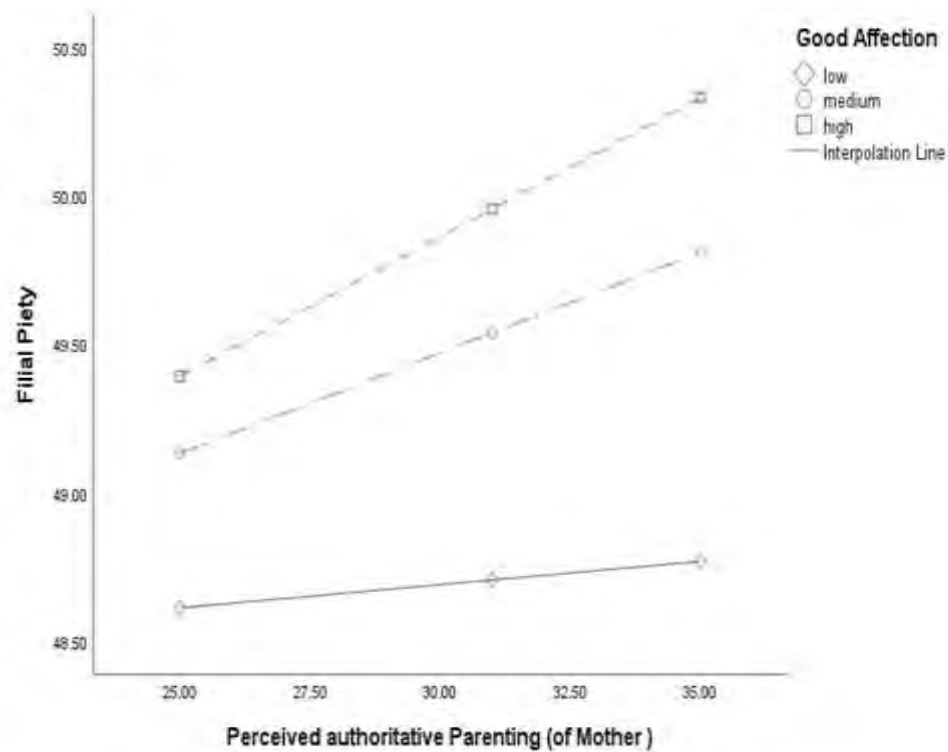


Figure 4 shows the moderating effect of good affection for relationship between perceived authoritative parenting (mother) and filial piety. X- axis represents perceived authoritative parenting and Y- axis shows filial piety. The three different slopes in the mode graph indicate low, moderate and high level of morality which is moderator. The slopes of the graph in figure 4 indicate the positive relationship of perceived authoritative parenting (mother) and filial piety. With low level of good affection, filial piety exists in the presence of perceived authoritative parenting but this change is very small and when there is high level of good affection the slope of the graph increases at higher level indicating better filial piety as compared to low and medium level of good affection.

**Table 16**

*Moderating Role of Good Affection in Predicting Filial Piety from Perceived Authoritative Parenting Style (Father) (N=400)*

Variables	<i>B</i>	<i>p</i>	95% CI	
			<i>LL</i>	<i>UL</i>
Constant	54.49	.00	37.97	51.00
Perceived Authoritative Parenting(F)	.59	.00	6.63	9.01
Good Affection	.33	.05	2.58	8.10
Perceived Authoritative Parenting (F) × Good affection	.04	.03	11.01	16.35
$R^2$	.39			
$\Delta R^2$	.35			
<i>F</i>	5.53**			
$\Delta F$	4.53			

Table 16 indicates significant moderation of good affection between perceived authoritative parenting and filial piety. The major effect of good affection is shown to be significantly positive ( $b = .33, p < .05$ ). Which indicates high level of good affection predicts high level of filial piety.

Figure illustrate moderating graph of morality indicating that goof affection strengthen the relationship between perceived authoritarian parenting and filial piety. With the increase in the level of good affection, filial piety also tends to increase along with perceived authoritative parenting (father). Hence H5 (d) was supported.



**Figure 5**

*Moderating Role of Good Affection in Predicting Filial Piety from Perceived Authoritative Parenting Style (Father) (N=400)*

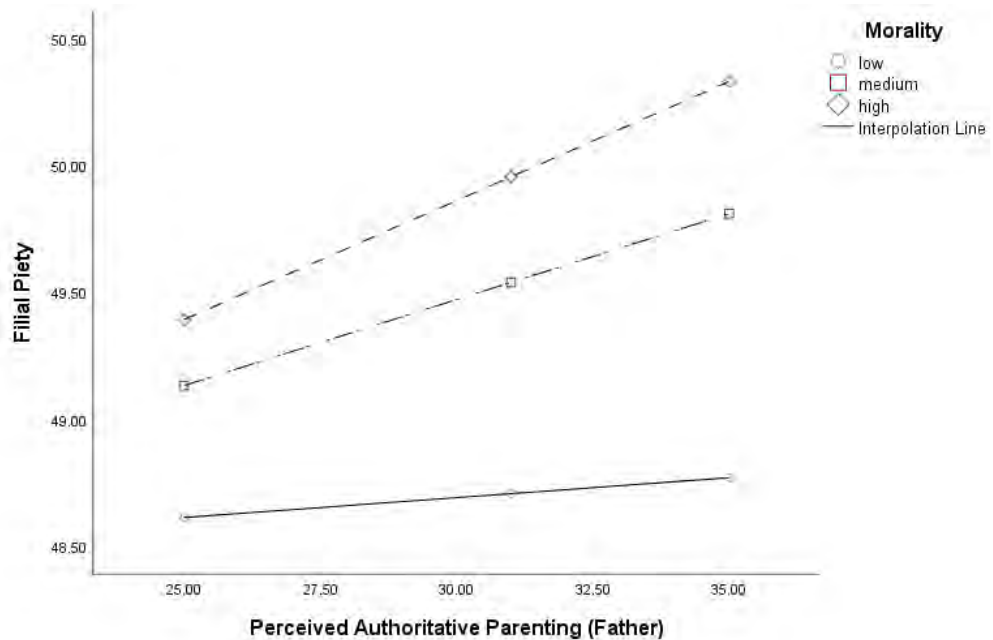


Figure 5 shows the moderating effect of good affection for relationship between perceived authoritative parenting (father) and filial piety. X- axis represents perceived authoritative parenting and Y- axis shows filial piety. The three different slopes in the mode graph indicate low, moderate and high level of morality which is moderator. the slopes of the graph in figure 5 indicate the positive relationship of perceived authoritative parenting (father) and filial piety. With low level of good affection, filial piety exists in the presence of perceived authoritative parenting but this change is very small and when there is high level of good affection the slope of the graph increases at higher level indicating better filial piety as compared to low and medium level of good affection.

### Moderating Role of Morality and Good Affection for Predicting Filial piety From Perceived Authoritarian Parenting Style

Morality significantly moderates the relationship between Perceived Authoritarian Parenting style and Filial piety. Tables show the moderating role of Morality.

**Table 17**

*Moderating Role of Morality in Predicting Filial Piety from Perceived Authoritarian Parenting Style (Mother) (N=400)*

Variables	$\beta$	$p$	95% CI	
			<i>LL</i>	<i>UL</i>
Constant	71.30	.00	62.90	355.04
Perceived Authoritarian parenting (M)	.20	.00	-9.90	-2.88
Morality	.79	.00	6.11	11.80
Perceived Authoritarian Parenting (M) $\times$ Morality	.11	.00	1.07	4.54
$R^2$	.40			
$\Delta R^2$	.38			
$F$	16.32**			
$\Delta F$	14.10**			

Table 17 indicates significant moderation of morality between perceived authoritarian parenting (mother) and filial piety. The major effect of morality is shown to be significantly positive ( $b = .19, p < .05$ ). Which indicates high level of morality predicts high level of filial piety.

Figure illustrates moderating graph of morality indicating that morality buffer the relationship between perceived authoritarian parenting (mother) and filial piety. With the increase in the level of morality filial piety also tend to increase along with perceived authoritarian parenting. Hence H6 (a) was supported.

**Figure 6**

*Moderating Role of Morality in Predicting Filial Piety from Perceived Authoritarian Parenting Style (Father) (N=400)*

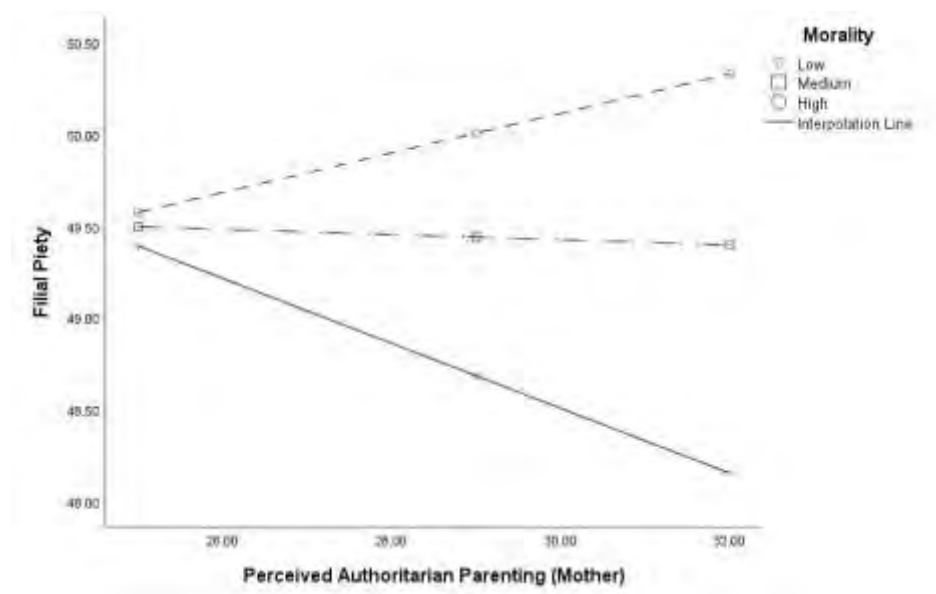


Figure 6 shows the moderating effect of morality for relationship between perceived authoritarian parenting (mother) and filial piety. X- Axis represents Perceived authoritarian parenting and Y- axis shows filial piety. The three different slopes in the mode graph indicate low, moderate and high level of morality which is moderator. The slopes of the graph in figure 6 indicate the negative relationship of perceived authoritarian parenting (mother) and filial piety. When there is high level of morality the slope of the graph increases at higher level indicating better filial piety as compared to low and medium level of morality.

**Table 18**

*Moderating Role of Morality in Predicting Filial Piety from Perceived Authoritarian Parenting Style (Father) (N=400)*

Variables	<i>B</i>	<i>p</i>	95 % CI	
			<i>LL</i>	<i>UL</i>
Constant	37.51	.00	28.09	46.93
Perceived Authoritarian parenting (F)	-.09	.00	-1.36	-.40
Morality	.19	.02	2.31	4.70
Perceived Authoritarian Parenting (F) × Morality	.04	.00	1.02	2.01
<i>R</i> <sup>2</sup>	.23**			
$\Delta R^2$	.19*			
<i>F</i>	3.37**			
$\Delta F$	3.02			

Table 18 indicates significant moderation of morality between perceived authoritarian parenting and filial piety. The major effect of morality is shown to be significantly positive ( $B = .19, p < .05$ ). Which indicates high level of morality predicts high level of filial piety.

Figure illustrate moderating graph of Morality indicating that morality buffers the relationship between perceived authoritarian parenting and filial piety. With the increase in the level of morality filial piety also tend to increase along with perceived authoritarian parenting. Hypothesis 6 (b) was supported.

**Figure 7**

*Moderating Role of Morality in Predicting Filial Piety from Perceived Authoritarian Parenting Style (Father) (N=400)*

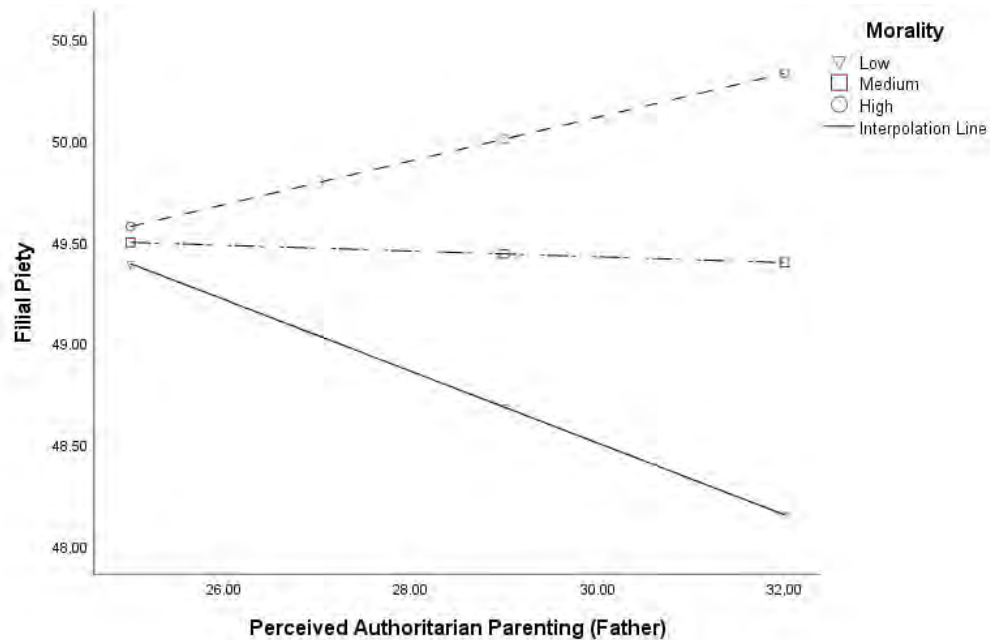


Figure 7 shows the moderating effect of morality for relationship between perceived authoritarian parenting (father) and filial piety. X- Axis represents perceived authoritarian parenting and Y- axis shows filial piety. The three different slopes in the mode graph indicate low, moderate and high level of morality which is moderator. The slopes of the graph in figure 7 indicate the negative relationship of perceived authoritarian parenting (father) and filial piety. When there is high level of morality the slope of the graph increases at higher level indicating better filial piety as compared to low and medium level of morality.

**Table 19**

*Moderating Role of Good Affection in Predicting Filial Piety from Perceived Authoritarian Parenting style (Mother) (N=400)*

Variables	$\beta$	$p$	95% CI	
			<i>LL</i>	<i>UL</i>
Constant	120.96	.00	36.39	94.77
Perceived Authoritarian parenting (M)	1.02	.00	1.43	5.63
Good Affection	.89	.00	0.14	2.59
Perceived Authoritarian parenting (M) $\times$ Good Affection	.04	.00	1.09	3.01
$R^2$	.55**			
$\Delta R^2$	.52**			
$F$	18.25***			
$\Delta F$	15.78***			

Table 19 indicates significant moderation of morality between perceived authoritarian parenting (mother) and filial piety. The major effect of morality is shown to be significantly positive ( $b = .89$ ,  $p < .05$ ). Which indicates high level of morality predicts high level of filial piety.

figure illustrate moderating graph of morality indicating that morality act as protective factor in the relationship between perceived authoritarian parenting (mother) and filial piety. With the increase in the level of morality filial piety also tend to increase along with perceived authoritarian parenting. Hence H6 (c) was supported.

**Figure 8**

*Moderating Role of Good Affection in Predicting Filial Piety from Perceived Authoritarian Parenting Style (Mother) (N=400)*

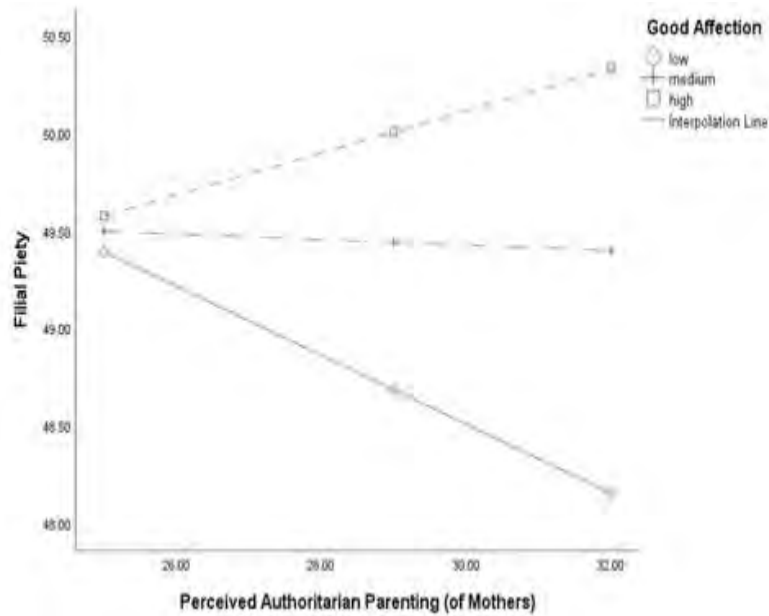


Figure 8 shows the moderating effect of morality for relationship between perceived authoritarian parenting (mother) and filial piety. X- Axis represents Perceived authoritarian parenting and Y- axis shows filial piety. The three different slopes in the mode graph indicate low, moderate and high level of morality which is moderator. The slopes of the graph in figure 8 indicate the negative relationship of perceived authoritarian parenting (mother) and filial piety. When there is high level of morality the slope of the graph increases at higher level indicating better filial piety as compared to low and medium level of morality.

**Table 20**

*Moderating Role of Good Affection in Predicting Filial Piety from Perceived Authoritarian Parenting style (Father) (N=400)*

Variables	$\beta$	$p$	95 % CI	
			<i>LL</i>	<i>UL</i>
Constant	54.76	.00	23.09	8.43
Perceived Authoritarian parenting (F)	-.62	.27	-1.73	.48
Good Affection	-.12	.27	-1.91	1.66
Perceived Authoritarian parenting (F) × Good Affection	.02	.16	-.03	.09
$R^2$	.13			
$\Delta R^2$	.00			
$F$	9.70			
$\Delta F$	8.90			

Table 20 indicates moderation of good affection between perceived authoritarian parenting (father) and filial piety. The major effect of morality is shown to be non-significant (B=.02). H6 (d) was not supported.



**Moderating role of Morality and Good affection in Predicting Filial Piety from Perceived Permissive Parenting Style (N=400)**

**Table 21**

*Moderating Role of Morality in Predicting Filial Piety from Perceived Permissive Parenting Style (Mother) (N=400)*

Variables	B	p	95% CI	
			LL	UL
Constant	44.49	.00	37.97	51.00
Perceived Permissive Parenting (M)	-.31	.00	-2.63	-.01
Morality	.23	.01	1.58	4.10
Perceived Permissive parenting (M) × Morality	-.05	.00	-1.01	-.35
$R^2$	.35**			
$\Delta R^2$	.30*			
F	5.53**			
$\Delta F$	5.93			

Table 21 indicates significant moderation of morality between perceived permissive parenting (mother) and filial piety. The major effect of morality is shown to be significantly positively ( $b = .23$ ,  $p < .05$ ). Which indicates high level of morality predicts high level of filial piety.

Figure illustrate moderating graph of morality indicating that morality act as protective factor in the relationship between perceived permissive parenting and filial piety. With the increase in the level of morality filial piety tend to increase along with perceived permissive parenting. Hence H7 (a) was supported.

**Figure 9**

*Moderating Role of Morality in Predicting Filial Piety from Perceived Permissive Parenting Style (M) (N=400)*

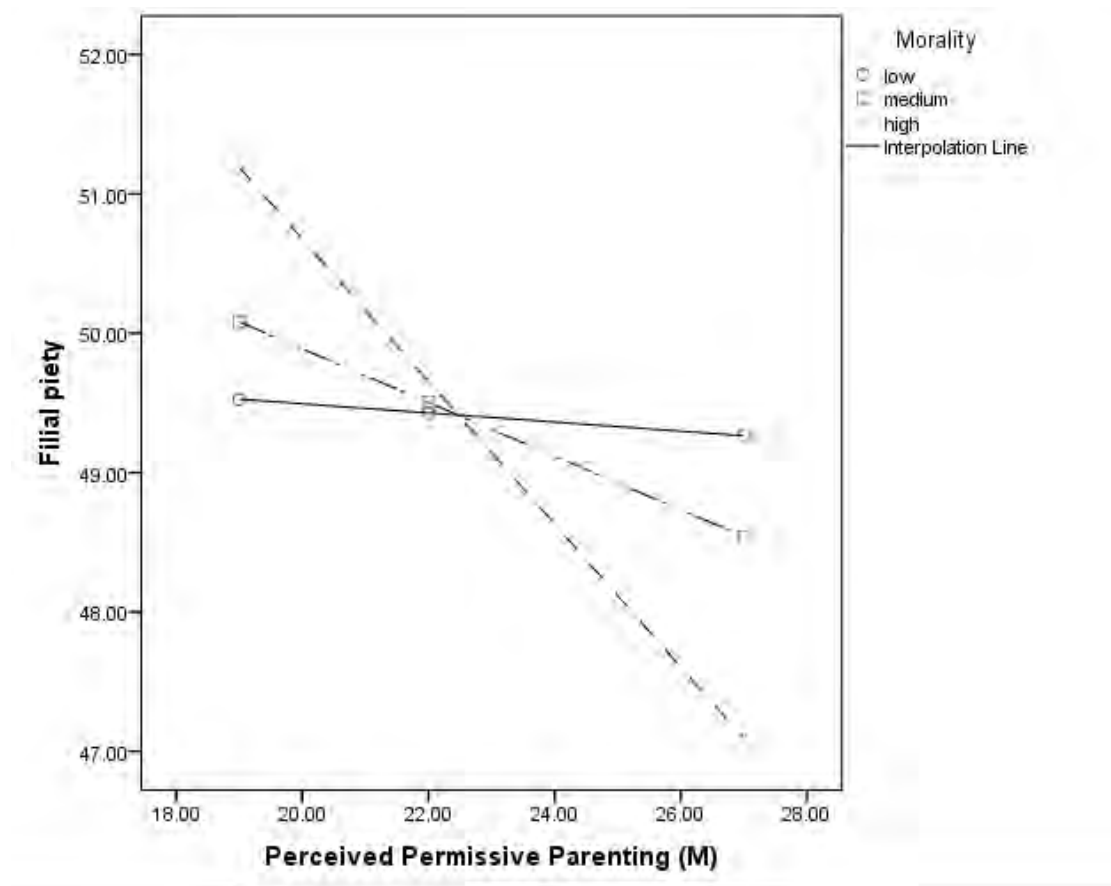


Figure 9 shows the moderating effect of morality for relationship between perceived permissive parenting (mother) and filial piety. X- Axis represents perceived permissive parenting and Y- axis shows filial piety. The three different slopes in the mode graph indicate low, moderate and high level of morality which is moderator. The slopes of the graph in figure 9 indicate the negative relationship of perceived permissive parenting and filial piety. When there is high level of morality the slope of the graph increases at higher level indicating higher filial piety as compared to low and medium level of morality. Thus H7(b) that morality will buffer the relationship between perceived permissive parenting (mother) and flail piety is supported.

**Table 22**

*Moderating Role of Morality in Predicting Filial Piety from Perceived Permissive Parenting Style (Father) (N=400)*

Variables	<i>B</i>	<i>p</i>	<i>t</i>	95% CI	
				<i>LL</i>	<i>UL</i>
Constant	44.49	.00	6.31	37.97	51.00
Perceived Permissive Parenting (F)	-.71	.00	-6.90	-2.63	-.01
Morality	.43	.01	-2.22	1.58	4.10
Perceived Permissive parenting (F) × Morality	.04	.00	2.73	5.01	8.35
<i>R</i> <sup>2</sup>	.45				
$\Delta R^2$	.41				
<i>F</i>	5.53*				
$\Delta F$	5.93				

Table 21 indicates significant moderation of morality between perceived permissive parenting (mother) and filial piety. The major effect of morality is shown to be significantly positively ( $B = .43, p < .05$ ). Which indicates high level of morality predicts high level of filial piety.

Figure illustrate moderating graph of morality indicating that morality act as protective factor in the relationship between perceived permissive parenting and filial piety. With the increase in the level of morality filial piety tend to increase along with perceived permissive parenting. Hypothesis 7 (b) was supported.

**Figure 10**

*Moderating Role of Morality in Predicting Filial Piety from Perceived Permissive Parenting Style (Father) (N=400)*

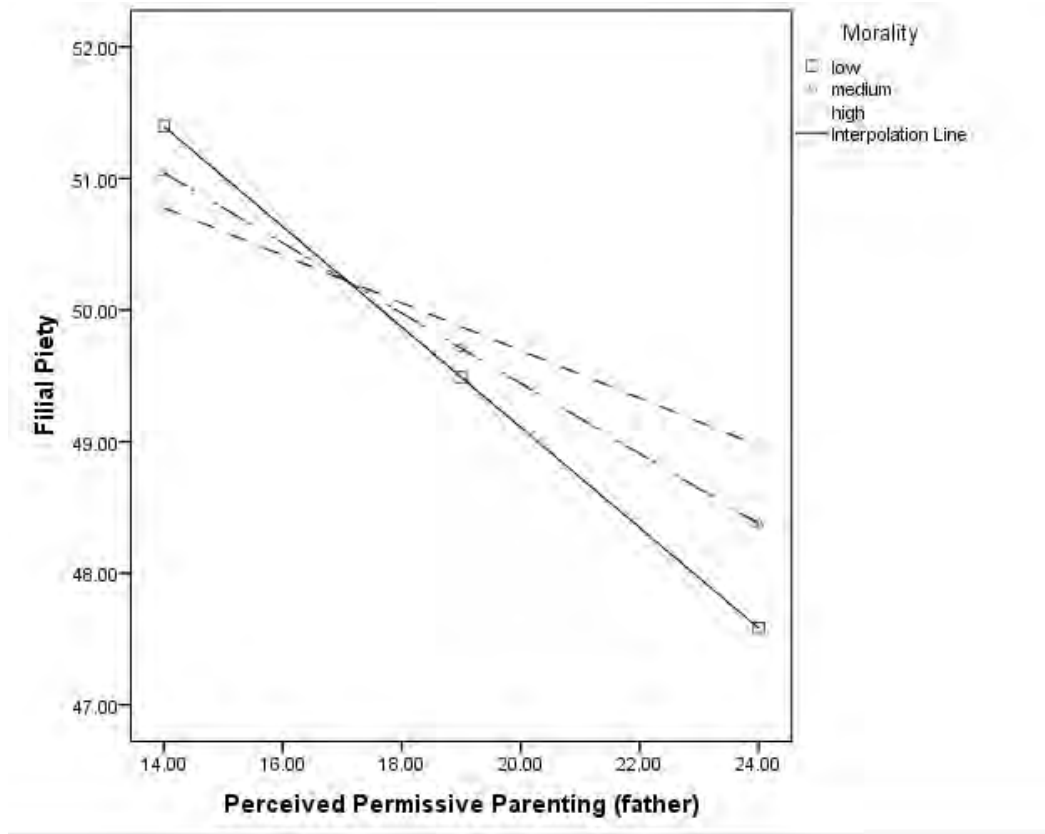


Figure 10 shows the moderating effect of morality for relationship between perceived permissive parenting (father) and filial piety. X- axis represents perceived authoritarian parenting and Y- axis shows filial piety. The three different slopes in the mode graph indicate low, moderate and high level of morality which is moderator. The slopes of the graph in figure 10 indicate the negative relationship of perceived permissive parenting (father) and filial piety. When there is high level of morality the slope of the graph increases at higher level indicating better filial piety as compared to low and medium level of morality.

**Table 23**

*Moderating Role of Good Affection in Predicting Filial Piety from Perceived Permissive Parenting Style (Mother) (N=400)*

Variables	$\beta$	$p$	95% CI	
			<i>LL</i>	<i>UL</i>
Constant	120.96	.00	36.39	94.77
Perceived Permissive Parenting (M)	1.02	.00	1.43	5.63
Good Affection	.89	.00	0.14	2.59
Perceived Permissive parenting (M) × Good Affection	.04	.00	-0.09	-0.01
$R^2$	.55			
$\Delta R^2$	.52			
$F$	18.25			
$\Delta F$	15.78			

Table 20 indicates significant moderation of Good affection between perceived permissive parenting (mother) and filial piety. The major effect of good affection is shown to be significantly positively ( $B = .89, p < .05$ ). Which indicates high level of good affection predicts high level of filial piety.

Figure illustrates moderating graph of good affection indicating that good affection buffer between the relationship between perceived permissive parenting (mother) and filial piety. With the increase in the level of good affection, filial piety also tends to increase along with perceived permissive parenting (mother). Hypothesis 7 (c) was supported.

**Figure 11**

*Moderating Role of Good Affection in Predicting Filial Piety from Perceived Permissive Parenting Style (Mother) (N=400)*

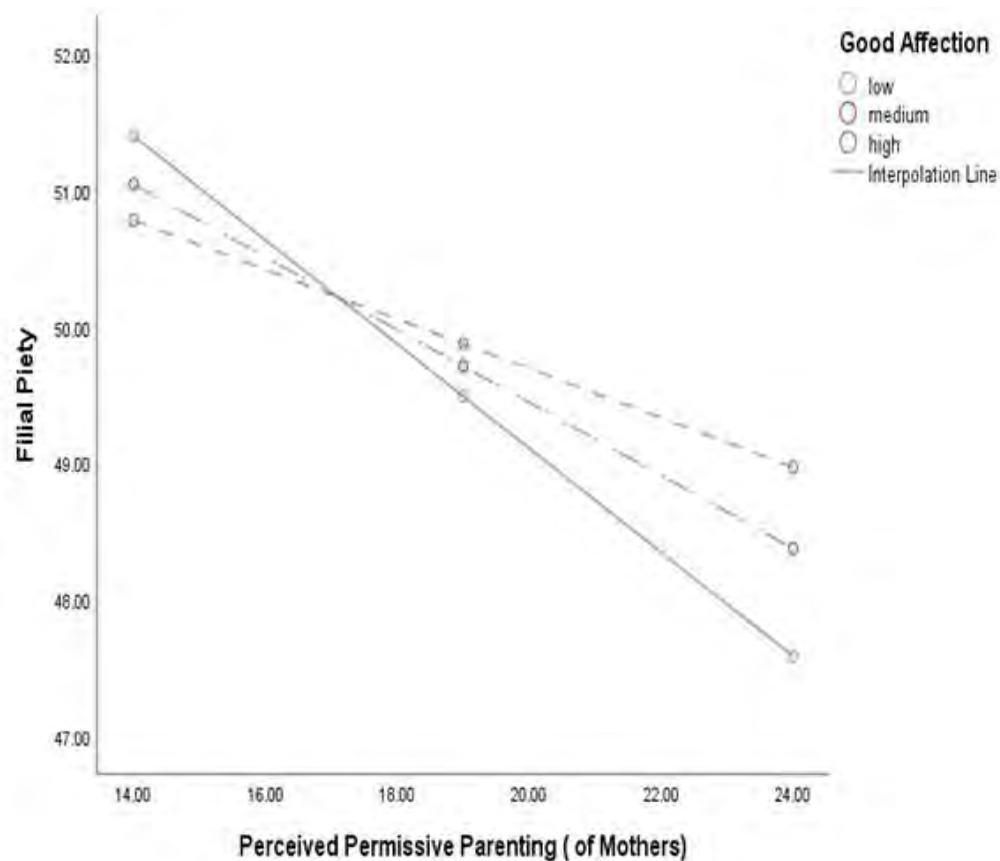


Figure 10 shows the moderating effect of good affection for relationship between perceived permissive parenting (mother) and filial piety. X- axis represents perceived permissive parenting and Y- axis shows filial piety. The three different slopes in the mode graph indicate low, moderate and high level of morality which is moderator. The slopes of the graph in figure 10 indicate the negative relationship of perceived permissive parenting (mother) and filial piety. Although with low level of good affection, in the presence of permissive parenting (mother), filial piety is on its peak. But when there is high level of good affection the slope of the graph increases at higher level indicating better filial piety as compared to low and medium level of morality. Thus our hypothesis that good affection will buffer the relationship between perceived permissive parenting (mother) and flail piety is accepted.

**Table 24**

*Moderating Role of Good Affection in Predicting Filial Piety from Perceived Permissive Parenting Style (Father) (N=400)*

Variables	$\beta$	$p$	95% CI	
			<i>LL</i>	<i>UL</i>
Constant	45.57	.00	50.80	92.63
Perceived Permissive parenting (F)	-4.23	.00	0.28	0.15
Good Affection	2.24	.00	-0.19	.48
Perceived Permissive parenting (F) × Good Affection	.01	.09	-.09	1.23
$R^2$	.10			
$\Delta R^2$	.00			
$F$	10.81			
$\Delta F$	7.48			

Table 23 indicates moderation of good affection between perceived Permissive parenting (Father) and filial piety. The major effect of morality is shown ( $B=.02$ ). Hence hypothesis 7 (d) is not supported.

**Table 25***Test of Difference between Gender on Study Variables (N = 400)*

Variables	Boys (n = 190)		Girls (n = 210)		t	p	95 % CI		Cohen's d
	M	SD	M	SD			LL	UL	
Per. Autho Par (F)	30.29	5.89	29.50	4.61	5.02	.00	-3.63	-1.58	.60
Per. Autho Par (M)	26.45	3.43	30.43	4.45	4.44	.00	1.34	4.98	.56
Per. Auth.Par (F)	27.90	4.05	29.13	4.58	5.41	.00	1.46	3.13	.52
Per. Auth. Par (M)	22.23	2.23	20.56	1.78	3.23	.09	-.34	5.34	--
Per. Perm.Par (F)	19.39	3.34	19.37	4.71	.04	.07	-9.47	.99	---
Per. Perm.Par (M)	20.22	2.09	22.23	3.12	4.09	.02	4.56	8.90	.44
Morality	49.57	4.17	51.60	4.62	5.37	.00	1.02	2.30	.32
Good affection	26.45	5.14	28.94	5.29	6.44	.02	1.44	3.45	.53
Filial Piety	43.28	4.06	50.39	3.76	6.74	.00	.85	1.42	.56

*Note:* Per.Auth.Par (F) Subscale= Perceived Authoritative Parenting (F), Per.Auth.Par (M) Subscale= Perceived Authoritative Parenting (M), Per. Autho. Par (F) Subscale= Perceived Authoritarian Parenting (F), Per.Autho.Par(M) Subscale= Perceived Authoritarian Parenting (M), Per.Perm.Par.(F) Subscale= Perceived Permissive Parenting (F), Per.Perm.Par.(M) Subscale= Perceived Permissive Parenting (M)

Table 25 indicates significant mean differences with respect to gender in the study. The results suggest girls tend to report higher perceived authoritative parenting (mother), perceived authoritarian parenting (father), morality, good affection and filial piety than boys. Boys tend to report higher perceived authoritative parenting (father). There are no significant gender differences on perceived permissive parenting (mother & father). Hence H8 and H9 are partially supported.



**Table 26***Test of Difference on Family System for Study Variables (N = 400)*

Variables	Nuclear (n=155)		Joint (n=245)		t	p	95 % CI		Cohen's d
	M	SD	M	SD			LL	UL	
Per. Autho Par (F)	28.38	5.91	26.11	30.99	5.34	.00	1.12	2.34	.31
Per. Autho Par(M)	20.34	1.87	23.56	2.76	4.98	.00	3.54	6.98	.43
Per. Auth.Par (F)	23.11	4.21	25.24	5.81	5.12	.01	1.76	3.54	.41
Per. Auth. Par (M)	29.67	3.14	27.87	2.12	4.12	.01	9.08	11.25	.56
Per. Perm.Par (F)	19.32	5.57	17.34	4.98	4.23	.00	1.29	.98	.37
Per. Perm.Par (M)	30.23	3.98	26.98	2.87	3.78	.00	2.34	4.87	.43
Morality	41.97	4.21	43.11	4.71	5.14	.05	1.70	3.95	.36
Good affection	15.98	2.63	18.36	3.87	5.01	.01	-1.52	-.25	.69
Filial piety	40.63	4.06	42.56	4.50	4.44	.03	-1.89	.07	.45

*Note:* Per.Auth.Par (F) Subscale= Perceived Authoritative Parenting (F), Per.Auth.Par (M) Subscale= Perceived Authoritative Parenting (M), Per. Autho. Par (F) Subscale= Perceived Authoritarian Parenting (F),Per.Autho.Par(M)Subscale= Perceived Authoritarian Parenting (M), Per.Perm.Par.(F) Subscale= Perceived Permissive Parenting (F), Per.Perm.Par.(M) Subscale= Perceived Permissive Parenting (M)

Table 25 indicates significant mean differences with respect to family system in the study. The results suggested that adolescents living in joint family tend to report higher perceived authoritarian parenting (father), perceived authoritative parenting (mother), morality, good affection and filial piety. Adolescents living in nuclear family tend to show more perceived authoritative parenting (mother), perceived authoritarian parenting (mother) and perceived permissive parenting (mother & father).Hence H10 and H11 are partially supported.

**Table 26***Differences on Age for Study Variables (N = 400)*

Variables	14-16 years (n= 215)		16.1- 18 (n =186 )		t	p	95 % CI		Cohen's d
	M	SD	M	SD			LL	UL	
Per. Autho Par (F)	30.27	5.17	29.29	5.28	4.18	.02	4.35	6.25	.35
Per. Autho Par(M)	31.23	4.43	29.34	3.09	3.67	.00	1.11	3.45	.45
Per. Auth.Par (F)	30.36	3.85	28.63	3.53	5.81	.01	1.33	3.25	.52
Per. Auth. Par (M)	24.09	1.12	25.45	3.34	4.98	.03	8.09	11.09	.56
Per. Perm.Par (F)	21.23	5.12	19.37	5.04	4.12	.01	3.15	5.96	.31
Per. Perm.Par (M)	16.12	2.23	18.76	3.34	5.09	.01	3.45	4.44	.39
Morality	51.23	4.80	49.32	4.06	5.96	.00	4.75	6.19	.48
Good affection	18.37	2.20	24.32	2.02	5.85	.01	9.36	11.26	.30
Filial piety	50.23	6.01	49.32	6.45	4.85	.03	4.38	5.96	.39

*Note:* Per.Auth.Par (F) Subscale= Perceived Authoritative Parenting (F), Per.Auth.Par (M) Subscale= Perceived Authoritative Parenting (M), Per. Autho. Par (F) Subscale= Perceived Authoritarian Parenting (F),Per.Autho.Par(M)Subscale= Perceived Authoritarian Parenting (M), Per.Perm.Par.(F) Subscale= Perceived Permissive Parenting (F), Per.Perm.Par.(M) Subscale= Perceived Permissive Parenting (M)

Table 26 indicates significant mean differences with respect to age in the study variables perceived. the mean values indicate that adolescents between 14-16 years show more perceived authoritarian parenting (father), perceived authoritarian parenting (mother), perceived authoritative parenting (father), perceived permissive parenting (father), morality and filial piety. the mean values also indicate that adolescents between 16.1-18 years show more perceived authoritarian parenting (mother), perceived permissive parenting (mother) and good affection. Hence H12 and H13 are partially supported.

**Table 27***Differences on Time Spend with Parents (per day) (N = 400)*

Variables	1-2 hrs. (n = 178)		2.1-4 hrs. (n = 112)		4.1 hrs. and above (n = 110 )		F	p
	M	SD	M	SD	M	SD		
Per. Autho Par (F)	30.92	4.84	31.01	5.03	31.56	5.71	4.14	.03
Per. Autho Par(M)	29.11	3.45	31.76	4.02	33.65	5.91	5.45	.00
Per. Auth.Par (F)	29.12	3.90	28.87	3.14	28.07	4.13	3.12	.01
Per. Auth. Par (M)	28.09	2.12	28.34	2.45	28.98	3.23	.56	.07
Per. Perm.Par (F)	19.86	5.34	19.90	4.37	20.32	4.85	5.23	.00
Per. Perm.Par (M)	20.34	3.65	22.56	3.69	23.43	4.87	4.61	.01
Morality	49.92	5.36	50.54	3.90	50.47	4.04	4.63	.05
Good Affection	18.16	5.07	18.11	5.36	19.73	5.90	5.12	.03
Filial Piety	48.99	5.72	49.20	5.14	49.87	5.17	3.45	.02

*Note:* Per.Auth.Par (F) Subscale= Perceived Authoritative Parenting (F), Per.Auth.Par (M) Subscale= Perceived Authoritative Parenting (M), Per. Autho. Par (F) Subscale= Perceived Authoritarian Parenting (F),Per.Autho.Par(M)Subscale= Perceived Authoritarian Parenting (M), Per.Perm.Par.(F) Subscale= Perceived Permissive Parenting (F), Per.Perm.Par.(M) Subscale= Perceived Permissive Parenting (M)

Table 27 demonstrates that there is significant difference on perceived authoritarian parenting (mother & father), perceived authoritative parenting (mother & father), and perceived permissive parenting (mother & father), morality, good affection and filial piety on time spend with parents per day.

**Table 28**

*Post Hoc Analysis of Differences on Time Spend with Parents (per day) (N = 400)*

Variables	Category I	Category j	<i>Post hoc</i>				
			<i>i &gt; j</i>	<i>D (i - j)</i>	$\eta^2$	95% CI LL	UL
Per.Auth. Par (F)	4.1hrs. and above	1-2 hrs.	3>1	1.86*	.21	.46	6.25
Per.Auth.Par (M)	4.1 hrs. and above	2.1-4 hrs.	3>2	2.34*	.34	1.23	3.45
Per.Autho.Par(F)	1-2 hrs	4.1hrs.and above	1>3	2.05*	.38	8.40	11.23
Per.Perm.Par (F)	4.1hrs. and above	1-2 hrs.	3>1	1.14*	.23	2.36	5.36
Morality	4.1hrs. and above	1-2 hrs.	3>1	1.68*	.33	4.85	6.35
Good Affection	4.1hrs. and above	2.1-4 hrs.	3>2	1.18*	.29	3.02	5.36
Filial Piety	6.1- 8hrs	2-4 hrs	3>1	2.30*	.34	1.75	4.32

*Note:* Per.Auth.Par (F) Subscale= Perceived Authoritative Parenting (F), Per.Auth.Par (M) Subscale= Perceived Authoritative Parenting (M), Per. Autho. Par (F) Subscale= Perceived Authoritarian Parenting (F),Per.Autho.Par(M)Subscale= Perceived Authoritarian Parenting (M), Per.Perm.Par.(F) Subscale= Perceived Permissive Parenting (F), Per.Perm.Par.(M) Subscale= Perceived Permissive Parenting (M)

Table 28 indicates adolescents spending more time with parents( 3<sup>rd</sup> group) experience higher level of perceived authoritative parenting (father), perceived authoritarian (mother) parenting, perceived permissive parenting (father), morality, good affection and filial piety as compared to adolescents who spend less time with parents per day (1<sup>st</sup> and 2<sup>nd</sup> group). Adolescents who spend less time with their parents (1<sup>st</sup> group) perceive their fathers more authoritarian as compare to adolescents spend more time (1<sup>st</sup> and 2<sup>nd</sup> group) with parents. Hence H14 and H15 are partially support.

# **DISCUSSION**

## Discussion

The present study aimed to investigate adolescents' perceptions of parenting styles and their filial piety attitudes with moderating role of good affection and morality. Measures of Perceived Parenting Style Scale (Divya & Manikandan, 2013), The Moral Identity Questionnaire (Black & Reynolds, 2016), Good Affection Scale (Shi & Wang, 2019) and Filial Piety Scale (Shi & Wang, 2019) are the core protocols used to appraise the major constructs of the study which were found to be adequately reliable and valid.

Finding of the study revealed that perceived authoritative parenting (mother & father) has positively predicted morality, good affection and filial piety. This finding is consistent with previous researches in Asian cultures. Studies have found that Chinese adolescents who perceived their parents as being authoritative were more likely to report high levels of morality, good affection and filial piety (Chen et al., 2014). Previous studies indicated that this is because authoritative parenting helps children to develop a strong sense of attachment to their parents, which in turn leads to greater feelings of moral obligation affection and respect (Leung & Lin, 2017; Lin & Wang, 2022). Possible explanations for this finding are authoritative parents provide their children with a strong sense of security and belonging (Divya & Manikandan, 2013). The emphasis on balance, moral development, and respect in both Islamic teachings and Pakistani culture finds a natural fit in authoritative parenting. This style fosters responsible individuals who contribute positively to society, aligning with both religious and cultural values. The Quran emphasizes a balanced approach to raising children. Surah Luqman advises to "enjoin righteousness upon your children, and be patient with them" (31:17). This verse advocates for both setting clear expectations (discipline) and showing love and support (righteousness). Authoritative parenting embodies this balance. The Quran instructs Muslims to establish clear boundaries and guidelines for their children. Surah An-Nisa says, "Let those who fear Allah obey Him and not obey their own vain desires" (4:131). Setting fair rules and enforcing them with reason and understanding, as practiced in authoritative parenting, helps children internalize these boundaries and develop self-control.

This can lead children to feel more connected to their parents and more motivated to follow their expectations. Authoritative parents model positive behaviors, such as cooperation and compassion. This can encourage children to adopt these behaviors themselves.

Finding of the study revealed that perceived authoritarian parenting (mother & father) negatively predicted morality, good affection and filial piety. These findings are consistent with previous studies for example; according to Chen (2014) authoritarian parenting is characterized by high levels of control and low levels of warmth. This type of parenting style can lead to children feeling resentful and distant from their parents, which can make it difficult for them to feel a sense of obligation and affection to their parents. A study found that Chinese adolescents who perceived their parents as being more authoritarian were also more likely to report lower levels of morality and filial piety. Authoritarian parenting can teach children that obedience is more important than autonomy. This can lead to children developing a sense of duty to their parents, but it can also make it difficult for them to develop their own sense of morality and values (Chen et al., 2014; Chen et al., 2017). There are a number of reasons why perceived authoritarian parenting is negatively associated with morality, good affection and filial piety. Firstly, authoritarian parenting is characterized by rigorous regulations, strict oversight, and restricted child autonomy. As a result, adolescents may miss out on opportunities to build their own moral reasoning skills (Fatima et al., 2020). Secondly, the principles of kindness, respect, individual choice, and nurturing relationships enshrined in Islamic teachings and Pakistani culture clash with the controlling and harsh nature of authoritarian parenting. This could lead to potential negative outcomes in morality, good affection, and filial piety. Islam encourages informed decision-making and individual accountability. Surah Ash-Shu'ara (26:106) states, "And We did not impose upon any soul a burden greater than it can bear." Authoritarian parenting, by suppressing individuality and autonomy, undermines this emphasis on choice and reason.

Finally, children may react in one of two ways to authoritarian parenting. Some children may rebel against their parents' strong norms and ideals, resulting in conflict and strained relationships. Others may suppress their own aspirations, ideals, and feelings in order to meet the expectations of their parents. Both of these reactions

can have a negative impact on their moral sense and ability to develop real affection and filial devotion.

Findings of the study revealed that adolescents who perceived their parents as being more permissive were more likely to report lower levels of morality, good affection and filial piety. These findings are consistent with previous findings that that permissive parenting can have a negative impact on morality, good affection and filial piety in adolescents (Baumrind, 1991; Steinberg, 2001 as cited in Woon, 2023). There are a number of possible explanations for this finding for example; Islam places a strong emphasis on morality, good behavior, and respect for parents. The Quran and Hadiths contain numerous teachings highlighting the importance of treating parents with kindness and respect. For example, the Quran states in Surah Al-Isra (17:23): "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff,' and do not repel them but speak to them a noble word, this type of parenting can lead to children developing a sense of entitlement. This can make them less likely to feel morally obligated to take care of their parents. Permissive parenting can lead to children developing a lack of respect for authority. This can make them less likely to want to follow the traditional rules and expectations of filial piety. Permissive parenting can lead to children developing poor self-regulation skills. This can make them more likely to act impulsively and make poor decisions, which can put their parents at risk. Permissive parenting may lead to adolescents feeling less connected to their parents. When parents are less involved in their children's lives, it can be difficult for children to develop a strong sense of attachment and respect towards their parents. Permissive parenting can create a climate of fear and intimidation. This can make children feel anxious and stressed, which can make it difficult for them to feel close to their parents or to express their love and respect for them (Fatima et al., 2020). These findings that perceived parenting styles predict morality, good affection and filial piety can be best explained through dual filial piety model (Yeh and Bedford, 2003). Which states that reciprocal and authoritarian filial piety are two main components of filial piety. Reciprocal filial piety which emerges from a series of positive interactions between parents and children is the real appreciation one feels for their parents' work and sacrifice. It takes the form of voluntarily supporting and caring for one's parents. Authoritarian filial



piety on the other hand, takes the form of parental obedience and the performance of one's legal obligations as a kid (Bedford & Yeh, 2019).

Findings of the study revealed that morality and good affection positively predict filial piety was supported. This finding is consistent with previous studies. A study found that morality and good affection positively predict filial piety (Bedford & Yeh, 2021). There are a number of possible explanations for this finding for example; moral principles often involve ideas of right and wrong, which frequently coincide with the values underlying filial piety. Filial piety emphasizes respect, obedience, and caring for one's parents and elders as morally desirable practices. Individuals who have strong moral beliefs are more likely to understand and apply these filial piety traits. Secondly, a sense of understanding and care for others, including one's parents, is fostered through good affection which might include empathy and compassion. Filial piety, as opposed to mere conformity, necessitates a true emotional connection and empathy toward parents (Mao & Chi, 2011; Chen, 2014; Foo, 2014; Chen et al., 2016). Individuals who have a strong good affection demonstrate the emotional qualities required for filial piety. Finally, in many cultures, morality, good affection, and filial piety are intertwined. Practicing one virtue can help to strengthen the practice of others. A person who loves moral principles, for example, may also demonstrate empathy and compassion (good affection), which reinforces their commitment to loving and caring for their parents.

The findings of the study revealed that morality strengthens the relationship between perceived authoritative parenting (mother & father) and filial piety. Findings showed that adolescents who perceive their parents as being authoritative are more likely to exhibit filial piety if they also have a strong sense of morality. This finding is consistent with previous research on the relationship between parenting styles and filial piety (Chen, 2014; Ho, 1994 as cited in Curry et al., 2021). There are several possible reasons why morality strengthens the relationship between perceived authoritative parenting (mother & father) and filial piety. First, authoritative parents are more likely to emphasize the importance of morality and values to their children. This emphasis on morality can help children to develop a strong sense of right and wrong, which can in turn lead them to be more willing to obey their parents and show them respect. Second, authoritative parents are more likely to provide their children

with opportunities to learn about and practice moral behavior. For example, they may encourage their children to volunteer in their community or to help out around the house. These experiences can help children to develop a strong sense of empathy and compassion, which can also lead them to be more filial. Finally, authoritative parents are more likely to have positive relationships with their children. These positive relationships can help children to feel loved and supported, which can make them more likely to want to please their parents and show them respect (Chen et al., 2016).

Findings of the study indicated that morality buffers the relationship between perceived authoritarian parenting (mother & father) and filial piety in adolescents. This finding is consistent with previous researches for example according to Lee (2015) In Asian cultures with strong family ties, the younger generation sees it as their moral obligation to care for their parents in exchange for the grace they received in their early years. This attitude of duty and gratitude to one's parents extends to one's ancestors as well. One possible explanation for morality's buffering effect on the relationship between authoritarian parenting and filial piety is that adolescents with strong moral values, regardless of their upbringing, are more likely to internalize the ideals of respect, obedience, and concern for their parents. These moral principles could work as a bridge to help adolescents comprehend and accept their parents' authoritarian practices. As a result, teenagers may still exhibit filial piety when dealing with their parents' requests (Chen, 2014). Secondly, adolescents who have developed moral reasoning skills may have a greater understanding and empathy for their parents' actions. They may be better qualified to perceive their parents' conduct within a broader ethical framework and perspective, resulting in less animosity or resistance. This improved understanding may encourage more open communication between parents and teenagers, resulting in a more balanced power dynamic and reinforcing the adolescent's filial piety. Finally, moral advancement frequently includes the development of emotional resilience and coping techniques. Adolescents who have experienced moral introspection and growth may be more prepared to deal with the emotional issues that come with authoritarian parenting. Their ability to cope with stress, disappointment, and conflict may allow individuals to maintain a sense of filial piety in the face of rigorous parental demands.

Findings showed that morality buffers between perceived permissive parenting (mother & father). This finding that morality buffers between perceived permissive parenting (mother & father) is consistent with previous research on the relationship between morality and filial piety. For example, a study by Nie (2019) found that Chinese adolescents who scored higher on morality were also more likely to report higher levels of filial piety. The results of this study showed that participants who scored higher on morality were also more likely to report higher levels of filial piety, even if they perceived their parents as being more permissive. There are a number of possible explanations for this finding. First, morality is associated with a number of positive qualities, such as empathy, compassion, and pro-social behavior. These qualities can help children to develop a strong sense of obligation to their parents, even if their parents are not very demanding. Second, morality can help children to resist negative peer pressure. This can be important in cultures where there is a strong emphasis on filial piety, as children may be tempted to neglect their parents in order to conform to their peers. Finally, morality can help children to cope with difficult emotions, such as anger and resentment. These emotions can be common in children who are raised in permissive households, as they may feel like they are not being given enough structure or guidance (Chan et al., 2022).

Findings of the study revealed that good affection strengthens the relationship between perceived authoritative parenting (father & mother) and filial piety. The results of the study showed that adolescents who perceived their parents as being more authoritative and more affectionate were more likely to report higher levels of filial piety. These findings are consistent with previous research on the relationship between good affection and filial piety. For example, a study by Chen (2014) found that Chinese adolescents who scored higher on good affection were also more likely to report higher levels of filial piety. Another study by Li and Wang (2022) found that Chinese adolescents who perceived their parents as being more authoritative and more affectionate were more likely to report higher levels of filial piety. There are a number of possible explanations for this finding. First, authoritative parenting is characterized by high levels of both warmth and control. This type of parenting style can help children to develop a strong sense of self-efficacy and self-regulation, which can lead to them feeling more confident and capable of taking care of their parents in the future. Good affection can help to create a close and positive relationship between

parents and children. This type of relationship can make it easier for children to feel close to their parents and to want to express their love and respect for them.

Findings revealed that good affection partially buffers between perceived authoritarian parenting (mother) and filial piety but not for perceived authoritarian parenting (father). This finding is partially consistent with previous researches for example according to Sim and Chin (2012) adolescents who perceived their mothers as being authoritarian but having true good affection for them can have positive effects in specific instances such as filial piety. This suggests that good affection towards mothers can help adolescents to resist the negative effects of authoritarian parenting and develop their own independent moral compass. There are a number of possible explanations for this finding for example a strong emotional bond with the mother can provide the child with a sense of emotional security. This emotional security may allow the child to better cope with the strict demands of authoritarian parenting, if they feel affection towards their mother. When the child demonstrates good affection, towards mother, the child may view her authority more positively. The child might be more likely to perceive the mother's rules and demands as expressions of care and concern rather than as strict mandates. Finding that good affection buffers the relationship between perceived authoritarian parenting by mother but not father and filial piety could be due to a complex interplay of cultural, gender-related, communication, and relationship factors. Further possible explanations for this finding could be: First, it is possible that the relationship between good affection and filial piety is moderated by other factors, such as culture or socioeconomic status. For example, a study by Zheng and Li (2022) found that good affection was more strongly associated with filial piety in Chinese than in American adolescents. Second, it is possible that the relationship between good affection and filial piety is curvilinear. In other words, it is possible that there is an optimal level of good affection, above or below which filial piety decreases. For example, a study by Zhou et al. (2023) found that Korean adolescents who perceived their parents as being too affectionate were actually less likely to report high levels of filial piety and finally, due to strictness of authoritarian parenting (father) Adolescent is unable to cope with negative effects of such parenting in the presence of Good affection. Further research and a deeper examination of the specific context of study may provide more insight into why this pattern emerged.

Findings revealed good affection buffers between perceived permissive parenting (mother) and filial piety but not for perceived permissive parenting (father) and filial piety. This finding that good affection buffers between perceived permissive parenting (mother) and filial piety is consistent with previous researches for example according to Chen (2014) adolescents who perceived their mothers as being permissive but having true good affection for them can have positive effects in specific instances such as filial piety. The results of our study showed that participants who perceived their mothers as being more permissive but adolescents have affection for them were more likely to report higher levels of filial piety. There are a number of possible explanations for this finding. First, good affection can help to buffer the negative effects of permissive parenting. Permissive parenting is characterized by low levels of control and high levels of warmth. This type of parenting style can lead to children feeling entitled and irresponsible, which can make it difficult for them to feel a sense of obligation to their parents. However, good affection can help to mitigate these negative effects. When children feel loved and supported by their parents and they also have affection for them, they are more likely to be able to cope with the demands of permissive parenting. They are also more likely to develop a strong sense of self-efficacy and self-regulation, which can help them to feel more confident and capable of taking care of their parents in the future. Second, good affection can help to create a close and positive relationship between parents and children. This type of relationship can make it easier for children to feel close to their parents and to want to express their love and respect for them. Finally, good affection can help to teach children about the importance of filial piety. When children see their parents being affectionate and caring towards them, they are more likely to learn that these are important values.

Findings of the study showed that good affection does not buffers the relationship between perceived permissive parenting (father) and filial piety. Findings revealed that even if there is a strong emotional connection or tie between a kid and their father, this may not be enough to offset any possible harm that perceived Permissive parenting may do to the child's expression of filial piety. These findings are consistent with previous research on the relationship between permissive parenting, good affection, and filial piety. For example, a study by Lee and Datu (2022) found that adolescents who perceived their fathers as being more permissive but also more

affectionate were also less likely to report higher levels of filial piety. There are number of possible explanations for this finding. For example parenting that is permissive might leave kids without clear rules and structure. Despite a strong emotional connection, a lack of structure may make it difficult for the child to comprehend the right actions and obligations that go along with filial piety. Secondly, without clear instructions and expectations, children may find it challenging to understand their role in the parent-child relationship. This confusion might affect how they interpret and display filial piety. Finally, although children may be given autonomy by permissive parents, the development of responsible autonomy may be postponed. Adolescents could not have the essential life skills and emotional maturity, which could affect their capacity to engage in filial activities.

Findings revealed that girls reflected perceived authoritarian parenting (mother), permissive parenting (father). This finding is supported by a number of studies. For example, a study by Kausar and Shafique (2008) found that adolescent girls in Pakistan perceived their parents as more authoritative and permissive than boys. This could be due to societal norms and gender role expectations, which may influence how parents interact with their children. Mothers might adopt a more authoritative or directive approach with their daughters, while fathers might lean towards a permissive approach, as traditional gender roles might encourage nurturing behaviors from mothers and leniency from fathers. Girls might interpret authoritative parenting from their mothers as a form of guidance and preparation for their future roles, while permissive parenting from their fathers might be seen as a way of promoting their empowerment and decision-making abilities.

Findings of the study girls reflected higher indication of morality, good affection and filial piety. This finding is backed by earlier research, which found that among adolescents, girls' moral development was much higher than boys (Silberman, & Snarey, 1993 as cited in Lim & Chapman, 2022). There are a number of possible explanations for why girls score higher on morality than boys during adolescence. One possibility is that girls are socialized to be more caring and compassionate than boys. They are often taught to put the needs of others before their own, and to be sensitive to the feelings of others. Boys, on the other hand, are often taught to be more assertive and independent (James et al., 2011 as cited in Durso & Symonds, 2021).

Another possibility is that girls are simply more mature than boys at this age. They tend to develop their cognitive and emotional skills earlier than boys, which may give them a head start in moral development (Donenberg & Hoffman, 1988 as cited in Lim & Chapman, 2022). Finding of the study indicated that girls reflected higher indication of good affection and filial piety. This finding is supported by previous researches. Studies have shown that girls tend to score higher on measures of good affection and filial piety than boys, according to the filial piety model (Woon, 2023), belief that children should show their parents love and respect through their actions. Good affection is one of the three dimensions of filial piety, and it refers to the emotional bond between children and their parents. There are a few possible explanations for why girls might score higher on good affection and filial piety. One possibility is that in our culture girls are socialized to be more emotional than boys. They are often encouraged to express their feelings, while boys are often told to toughen up and not show their emotions. This difference in socialization could lead to girls feeling more comfortable expressing their love and affection for their parents (Chen et al., 2018).

Findings of the study revealed that boys reflected higher indication of perceived authoritative parenting (mother) and perceived authoritarian parenting (father). These findings are consistent with previous researches for example Jabeen et al. (2013) boys reflected higher indication of perceived authoritative parenting (mother) and perceived authoritarian parenting (father). There are a number of possible explanations for why boys may be more likely to perceive their mothers as authoritative. One possibility is that gender roles and societal standards might influence how parents interact with their children. Boys may regard their mothers as more authoritative since they are frequently connected with care and emotional support. Fathers, on the other hand, may be viewed as more authoritarian due to conventional expectations of discipline and rule-making. On the other hand mothers communicate in more transparent and empathetic ways that promote conversation and comprehension. Boys may view them as more powerful because of this. Fathers adopt a more direct, directive, and perhaps dictatorial communication approach boys may perceive them as authoritarian.

According to findings of the study adolescents living in joint family system reflected higher indications of perceived authoritative (father), perceived authoritarian (mother), morality, good affection and filial piety. These findings are consistent with previous researches. According to Bedford and Yeh (2021) adolescents who grew up in joint families were more likely to perceive their parents as being authoritative, to have a strong sense of morality, to feel close to their parents, and tend to be filial. According to authors these findings may be due to the fact that joint families provide adolescents with more opportunities for close interaction with their parents and other family members. This close interaction can help adolescents to develop a strong sense of family identity and to learn the values and norms of their culture. There are a few reasons why adolescents from joint family systems tend to show more filial piety than those from nuclear families. Joint family systems are often seen as the traditional family structure in many cultures, and they tend to uphold traditional values such as filial piety. Adolescents who grow up in joint families are therefore more likely to be exposed to these values and to learn the importance of respecting and caring for their elders. Another reason can be in joint families; adolescents are more likely to be interdependent with their elders. They may share a living space with their grandparents, aunts, uncles, and cousins, and they may be responsible for helping out with household chores or caring for younger siblings. This interdependence can help to foster a sense of respect and gratitude towards elders, as adolescents come to realize the importance of their contributions to the family.

Findings also suggested that adolescents living in nuclear family system reflected higher indication of perceived authoritarian parenting (father) perceived authoritative (mother) and perceived permissive parenting (both parents). These findings are consistent with previous researches (He et al., 2020). Findings may be due to as father may be regarded as a source of authority or as the main provider in a nuclear family. This can give the impression that the father is an authoritarian parent who places a strong emphasis on compliance and discipline and sets tight rules and standards and the mother might be seen as the emotional center of the family, providing nurturing and support. Adolescents might perceive authoritative parenting from their mothers, characterized by clear rules and expectations, but also with an emphasis on open communication, understanding, and responsiveness to the adolescent's needs. In a nuclear family, the parents might place a higher priority on encouraging their kids'



autonomy and self-expression. They might think that giving their kids more freedom to make choices will help them learn from their mistakes.

According to findings of the study older adolescents (16.1 to 18 years) reflected more perceived authoritative parenting (mother), perceived permissive parenting (mother), good affection and filial piety. These findings are consistent with previous researches (Donenberg & Hoffman, 1988 as cited in Lim & Chapman, 2022). As adolescents mature, they may come to recognize or appreciate the authoritative parenting style of their mothers more prominently because as adolescents progress through cognitive developmental stages, they become more capable of abstract thinking and understanding complex social dynamics. This cognitive growth might lead them to recognize the reasoning and intention behind their mother's authoritative parenting approach. They may develop a deeper understanding of the importance of rules, boundaries, and guidance in their upbringing. As adolescents face increasingly complex moral dilemmas, their interactions with their parents' parenting styles can shape their moral reasoning and decision-making processes. In essence, adolescents' cognitive, emotional, and social growth as they become older causes them to become more engaged in their judgments of parenting approaches. This involvement in turn affects how they see ideas like love and filial devotion. It's critical to understand that each person's experience is unique because of the complex interactions between these variables, which are influenced by several internal and external circumstances.

Findings of the studies revealed that young adolescents (14-16 years) reflected higher indication of perceived authoritarian parenting (father) and perceived permissive parenting (father). These findings are consistent with previous researches (Kausar & Shafique, 2008). These findings could be due to as young adolescents are in a stage where they are striving for autonomy and independence. They might be more sensitive to their interactions with their fathers and how their fathers' parenting styles impact their sense of control and decision-making. Authoritarian parenting, characterized by strict rules and obedience, can clash with this growing need for autonomy, leading young adolescents to perceive their fathers as more authoritarian. Similarly, permissive parenting, marked by leniency and low control, might be perceived as giving them the freedom they desire. Young adolescents increasingly interact with peers and become more attuned to societal norms. If their peers discuss

their own experiences with different parenting styles, young adolescents might start to notice and reflect on the differences between their fathers' parenting approaches. This social comparison can influence their perception of their fathers as either more authoritarian or more permissive.

According to findings adolescents spending more time with parents, reflected higher indication of perceived authoritative parenting (father), perceived authoritarian parenting (mother) morality, good affection and filial piety.

These findings are consistent with previous researches for example, according to Sarwar (2016) adolescents who spent more time with their parents showed signs of morality, good affection, and filial piety along with authoritative parenting (father) and authoritarian parenting (mother). Possible reasons behind these findings could be as adolescents have greater opportunity for direct interactions and advice when they spend more time with their parents; strong parent-child bonds and moral development are two advantages of authoritative parenting, which is defined by a balanced approach of warmth and definite boundaries. Adolescents who spend a lot of time with their fathers may benefit from excellent communication, consistent parenting, and moral values talks, which can result in a perception of authoritative parenting. a deeper sense of family identity and values can result from shared experiences and quality time spent together. Adolescents who spend more time with their parents are more likely to experience a stronger affinity for family customs, including those that pertain to filial piety in their culture.

Findings revealed that adolescents spending less time with parents reflected higher indication of perceived authoritarian parenting (father) and perceived permissive parenting (father). These findings are consistent with previous researches (Renk et al., 2003 as cited in Roskam & Mikolajczak, 2020).the possible reasons could be as adolescents who spend less time with their parents may have fewer opportunities for guided interactions and meaningful conversations. As a result, they might perceive their fathers' parenting styles more distinctly, emphasizing either strict rules and control (authoritarian) or leniency and permissiveness (permissive). Less time spent with parents can lead to a weaker emotional bond and connection. Adolescents might perceive their fathers as overly controlling or distant, leading to a heightened perception of authoritarian or permissive parenting respectively. When adolescents

spend less time with parents, their interactions with peers and external influences may become more significant. Peer pressure and societal norms can shape adolescents' perceptions of their fathers' parenting styles, possibly exaggerating tendencies toward either authoritarianism or permissiveness. Limited time spent together can lead to communication gaps between adolescents and their fathers. Misunderstandings or misinterpretations of parenting behaviors may result in adolescents perceiving parenting styles as more extreme than they actually are.

### **Limitations and Suggestions**

Perceived parenting styles were measured which is described as the parenting style which in the opinion of the adolescents or children is received by them from their parents during their childhood/ adolescence (Lin & Wang, 2022). Actual parenting behaviors could be measured in addition to perceived parenting styles. This would provide a more accurate picture of the relationship between parenting and filial piety.

It was beyond the scope of the study to undertake the role of contextual factors such as presence of other socialization agents and caregivers who would have played an imperative role in shaping morality and good affection among the adolescents. A specific age cohort (between 14 to 18 years) was selected as sample, whereas various age cohorts (young adults and older adults) can also provide significant insights to filial piety.

### **Implications**

Findings of the study provide baseline information which provides insight to those who are working with parents such as counselors, mentors. The findings of the study can also contribute to family therapy interventions that aim to address conflicts and communication issues within families. Family therapy can help promote good affection and morality within families, leading to stronger filial piety. Awareness sessions on psycho-education of better parenting practices and parent-child relations can be rendered to adolescent, parents and teachers.

**Conclusion**

Finally, the intricate relationship between perceived parenting styles, filial piety, and the moderating role of morality and affection among adolescents has been extensively researched and debated. The parenting style that a child perceives has a significant impact on their social and emotional development. Parenting styles such as authoritarian, authoritative and permissive generate various responses from adolescents, affecting their attitudes, behaviors, and perceptions regarding filial piety in the presence of morality and good affection.

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# APPENDICES

# **APPENDICES**

**Annexure- A****Informed consent**

Respected participants,

I am a student of MPhil Psychology at National institute of Psychology, Quaid-i-Azam University, Islamabad. I am exploring perception of Adolescents about Filial piety. There for to assess the construct of the study, few forms are required to be completed (copy attached). Your valuable collaboration is vital in the completion of the attached forms to reflect your perception and experiences in real life.

It is ensured that data provided by the honored respondent will be exclusively used for research and academic purpose only, the information provided will be anonymously analyzed and never be used for any purpose other than research. Any personal information shared by respondents will be kept confidential and will not be disclosed in any forum or Publication.

There is no time limit for the completion of the forms however during filling out the forms, if it's inconvenient for any reason you have the right to quit and may discontinue at any stage.

This page will be removed from the booklet immediately after it is received by the researcher and will not be associated with your responses in this survey. If you like to share any feedback, suggestions, or comment, please feel free to Narrate through any of the following contacts (as given below). If you are willing to provide the relevant information, kindly endorse your consent with your initials in the specified area given below.

If you are willing to provide the relevant information, kindly endorse your consent with your initials in the specified area given below.

Thanking you in anticipation!

Participant's Signature \_\_\_\_\_

Regards

Maryam Safa

MPhil scholar

National institute of Psychology

Quaid e Azam University, Islamabad

Email: maryamsafa.f21@nip.edu.pk

## Annexure-B

## Demographic Sheet

<b>Age (14-18)</b> (Approximate Years)	
<b>Gender</b>	<input type="checkbox"/> Boy <input type="checkbox"/> Girl
<b>Education</b> (Currently enrolled in)	<input type="checkbox"/> Middle Intermediate <input type="checkbox"/> Matric <input type="checkbox"/>
<b>Birth Order</b>	<input type="checkbox"/> Elder <input type="checkbox"/> Middle <input type="checkbox"/> Youngest <input type="checkbox"/> Only Child
<b>Family System</b>	<input type="checkbox"/> Nuclear Family <input type="checkbox"/> Joint Family
<b>Father's Education</b>	
<b>Mother's Education</b>	
<b>Father's profession/occupation</b>	<input type="checkbox"/> Government Sector <input type="checkbox"/> Private Sector <input type="checkbox"/> Personal Business <input type="checkbox"/> No Job
<b>Mother's profession/occupation</b>	<input type="checkbox"/> Employed <input type="checkbox"/> Housewife
<b>Your School/ College is a Government / Private</b>	
<b>Are both your parents Alive?</b>	<input type="checkbox"/> Yes <input type="checkbox"/> No
<b>Parents living as</b>	<input type="checkbox"/> Divorced <input type="checkbox"/> Separated <input type="checkbox"/> Together <input type="checkbox"/> Widowed

<b>How much time do you spend with your parents?(Approximately)</b>	<input type="checkbox"/> 2-4 hrs./day <input type="checkbox"/> 4.1-6 hrs./day <input type="checkbox"/> 6.1 and above hrs./day
---	--

## Annexure-c

**Perceived Parenting Styles Scale (Father Form)**

**Listed below are some statements about how people feel and behave.** Please indicate your agreement with each statement AS YOU REALLY BELIEVE IT APPLIES TO YOU. DO NOT be influenced by what other people might believe or if it seems you should feel or act differently than you do. Please Answer Honestly.

Sr no.	My Father	Strongly Disagree	Disagree	Agree	Strongly Agree
1.	is able to make me to understand about “Right” and “Wrong”.				
2.	View everything with an open mind.				
3.	Never find time for me to help during difficult situations.				
4.	Congratulate me when I pass the exams.				
5.	I am compared with other friends / classmates.				
6.	Never help me in doing routine activities on time				
7.	My suggestions and ideas are considered.				
8.	Insult and beat me in front of others.				
9.	No directions are given while doing things				
10.	I have freedom to discuss about anything.				
11.	I often feel that I am being rejected for love and care				
12.	No second thoughts are made for the decisions taken by me.				
13.	During the difficult situation they ask about it.				
14.	Blame me even for little things/issues.				
15.	Never provide an atmosphere for my studies.				
16.	I get love and care from parents				
17.	Behave to me in a strict manner				
18.	Never do anything to satisfy my needs.				

19.	Being agreed for taking my own decisions.				
20.	Being punished for not meeting their expectations.				
21.	Fail to ask about the problems and provide relevant solutions.				
22.	My opinions are considered in all important decisions related to home.				
23.	Blame me for not doing things properly.				
24.	No effort is made to know about the progress of my studies.				
25.	Provide guidance in studies and suggest ways for personality development.				
26.	Being punished without knowing the reasons for late from the College.				
27.	No questions are made about my likes and interests.				
28.	At free time they spent time with me.				
29.	There is control over each of my activities.				
30.	They will not ask about my abilities and goals.				



## Annexure-D

**Perceived Parenting Styles Scale (Mother Form)**

**Listed below are some statements about how people feel and behave.** Please indicate your agreement with each statement **AS YOU REALLY BELIEVE IT APPLIES TO YOU. DO NOT** be influenced by what other people might believe or if it seems you should feel or act differently than you do. Please Answer Honestly.

Sr no.	My Mother	Strongly Disagree	Disagree	Agree	Strongly Agree
1.	is able to make me to understand about “Right” and “Wrong”.				
2.	View everything with an open mind.				
3.	Never find time for me to help during difficult situations.				
4.	Congratulate me when I pass the exams.				
5.	I am compared with other friends / classmates.				
6.	Never help me in doing routine activities on time				
7.	My suggestions and ideas are considered.				
8.	Insult and beat me in front of others.				
9.	No directions are given while doing things				
10.	I have freedom to discuss about anything.				
11.	I often feel that I am being rejected for love and care				
12.	No second thoughts are made for the decisions taken by me.				
13.	During the difficult situation they ask about it.				
14.	Blame me even for little things/issues.				
15.	Never provide an atmosphere for my studies.				
16.	I get love and care from parents				
17.	Behave to me in a strict manner				
18.	Never do anything to satisfy my needs.				

19.	Being agreed for taking my own decisions.				
20.	Being punished for not meeting their expectations.				
21.	Fail to ask about the problems and provide relevant solutions.				
22.	My opinions are considered in all important decisions related to home.				
23.	Blame me for not doing things properly.				
24.	No effort is made to know about the progress of my studies.				
25.	Provide guidance in studies and suggest ways for personality development.				
26.	Being punished without knowing the reasons for late from the College.				
27.	No questions are made about my likes and interests.				
28.	At free time they spent time with me.				
29.	There is control over each of my activities.				
30.	They will not ask about my abilities and goals.				

## Annexure- E

## Moral identity Questionnaire

Listed below are some statements about how people feel and behave. Please indicate your agreement with each statement PLEASE ANSWER HONESTLY.

Statement	Strongly Disagree	Disagree	Agree	Strongly Agree
1. I try hard to act honestly in most things I do.				
2. Not hurting other people is one of the rules I live by.				
3. It is important for me to treat other people fairly.				
4. I want other people to know they can trust on me.				
5. I always act in ways that do the most good and less harm to other people.				
6. Once I've made up my mind about what is the right thing to do, I make sure I do it.				
7. It is ok to do something you know is wrong if the rewards for doing it are great				
8. If no one is watching or will know it does not matter if I do the right thing.				
9. It is more important that people think you are honest than being honest.				
10. If no one could find out, it is okay to steal a small amount of money or other things that no one will miss.				
11. There is no point in going out of my way to do something good if no one is around to appreciate it.				
12. If a cashier accidentally gives me Rs 10 extra change, I usually act as if I did not notice it.				
13. Lying and cheating are just things you have to do in this world.				
14. It doesn't upset me to do things that other people could consider dishonest.				

15. If people treat me badly, I will treat them in the same manner.				
16. I will go along with a group decision, even if I know it is morally wrong.				
17. Having moral values is valueless in today's society.				

## Annexure-F

## Three Dimensional Filial Piety Scale

Listed below are some statements about how people feel and behave. Please indicate your agreement with each statement PLEASE ANSWER HONESTLY.

Sr no.	Statements	Slightly Identify	Moderately Identify	Completely Identify
1.	I take initiative to join my parents if time allows.	1	2	3
2.	I only join my parents inactively when they ask.	1	2	3
3.	I actively care about my parents' health conditions in peacetime.	1	2	3
4.	I am inactively concerned about my parents' health conditions when reminded by other family members.	1	2	3
5.	I reject constantly if my parents ask me to take advantage of work to get some comfort that goes against the principles.	1	2	3
6.	I totally agree if my parents ask me to take advantage of work to get some benefit that goes against the principles	1	2	3
7.	I will remind my parents that arguing with others for unfairness is wrong.	1	2	3
8.	I will do my best to defend my parents if they argue with others for unfairness.	1	2	3
9.	Logical suggestions from my parents will be adopted in my future programming.	1	2	3
10.	All suggestions, whether logical or not, from my parents will be adopted in my future programming.	1	2	3
11.	My love for my parents is a natural expression of my true feelings.	1	2	3
12.	Showing love to my parents is just an act for others.	1	2	3
13.	If my life partner and parents will disagree, I will only support the right one.	1	2	3
14.	If my life partner and parents disagree, even if my life partner is correct, I will fully support my parents.	1	2	3

15.	I take initiative to talk to my parents at home.	1	2	3
16.	I talk to my parents at home only when they ask.	1	2	3
17.	Even if my parents have no property left for me, I am happy to take care of them.	1	2	3
18.	Inheriting my parents' property is the reason I take care of them	1	2	3
19.	Since I love my parents, I do my best to make them happy.	1	2	3
20.	I want to make my parents happy in order to receive more benefits from them.	1	2	3
21.	I will never violate the rights or interests of others when I show familial affection/ love to my parents.	1	2	3
22.	I will do my best to take care of my parents even if I don't consider the rights and interests of others.	1	2	3
23.	Thankfulness for my brought up is the reason I take care of my parents.	1	2	3
24.	Fear of being criticized by others is the reason I take care of my parents.	1	2	3
25.	I often show care for my parents through calling them when I am far away.	1	2	3
26.	I show care for my parents only when they call me when I am far away.	1	2	3
27.	I enjoy spending time with my parents to make them happy.	1	2	3
28.	Helping my parents, for me, is just done to create the image of a good son/daughter.	1	2	3

# **Permissions of the Authors for Instruments**

## Open Access to Moral Identity Questionnaire



OSF

<https://osf.io> › download

<https://osf.io/f8kdn/download>

The **Moral Identity Questionnaire** (Black & Reynolds, 2016) is a 20-item tool ranged with a 6-point Likert. This scale was developed to evaluate the importance ...



**Re:Request Permission for Three-Dimensional Filial Piety Scale**

汪凤炎 &lt;fywangjx8069@163.com&gt;

Fri 09/09/2022 12:10 AM

To:Maryam safa &lt;02212113013@student.qau.edu.pk&gt;

📎 1 attachments (40 KB)

Three-Dimensional Filial Piety Scale, TDFPS.docx;

Dear Safa,

I agree with you to use the scale. The latest edition of the scale is attached. Thank you!

All best wishes,

Fengyan

Professor Dr. WANG Fengyan

School of Psychology

Nanjing Normal University

No.122, Ninghai Road, Gulou District

Nanjing, 210097

Jiangsu Province

P.R. China

At 2022-09-09 14:15:38, "Maryam safa" <02212113013@student.qau.edu.pk> wrote:

Hope this mail finds you well.

I Maryam Safa, MPhil student at National Institute of Psychology (Quaid-i-azam university) Islamabad, Pakistan, am about to begin my research on topic "Perceived Parenting Styles and Filial Piety Among Young Adults : Moderating Role of Morality and Good Affection" under the supervision of Dr Ayesha Zubair (Assistant Professor Psychology Department)

During literature review, I came across the article "Three-Dimensional Filial Piety Scale: Development and Validation of Filial Piety Among Chinese Working Adults" and I found that the developed scale is most suitable for my research topic. Hence, I want to request your permission to use the scale. Furthermore, I would be thankful if you can share the latest edition of the scale if possible.

Thanking in anticipation



Office of the Ethics Committee  
National Institute of Psychology  
Center of Excellence  
Quaid-e-Azam, University, Islamabad

**Certificate of Approval**

It is certified that the research project entitled “**Perceived Parenting Styles and Filial Piety Among Adolescents: Moderating Role of Morality and Good Affection**” submitted by **Maryam Safa** under the supervision of **Dr. Aisha Zubair** is approved from ethics committee dated on 7<sup>th</sup> October 2022.

Chair: Ethics Committee



(Prof. Dr. Rubina Hanif)

Member: Ethics Committee

(Dr. Sobia Masood)



Member: Ethics Committee

(Dr. Irum Naqvi)



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