PERCEIVED PARENTING STYLES, RELIGIOSITY AND PROSOCIAL BEHAVIORS AMONG YOUNG ADULTS

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DECLARATION OF AUTHENTICATION

We certify that the research work presented in this research project, to the best of our knowledge, is our own. All the sources used, and any help received in the preparation of this thesis have been acknowledged. We hereby declare that we have not submitted this material, either in whole or in part, for any other degree at this or any institution.

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DEDICATION

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ABSTRACT

The research study aimed to investigate the relationship between Perceived Parenting styles, Religiosity and Prosocial behavior among young adults. The sample comprises of total n=355 university going students perusing bachelor's degree between age range of 18-24 among which there were n=178 male students and n=176 female students. Total three instruments were used in the process of data collection via Questionnaires those were Parental Authority Questionnaire PAQ, The Iium Religiosity Scale (IIUMRelS) and Prosocialness scale (Buri 1991; Mahudin et al., 2016; Caprara et al., 2005). The Relationship between perceived parenting styles, religiosity and prosocial behavior was observed. The perceived parenting styles included in the study were (authoritative, authoritarian and permissive). Results indicates significant gender differences in the perceived authoritarian style of father and prosocial behavior with males reporting higher level of authoritarian parenting from father and females reporting higher level of prosocial behavior giving potential insight into gender variations in family dynamic and social behavior. Religiosity served as a significant mediator between perceived parenting styles and prosocial behavior.

Keywords: Young Adults, Parenting Styles, Religiosity, Prosocial Behavior

CHAPTER 1

INTRODUCTION

Human beings are social animals, as stated by the legendary Greek philosopher, Aristotle (350 B.C.E) "Man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that precedes the individual" Hence, this phenomenon of socialization leads to formation of communities and societies which greatly depend on how people interact with each other, the behaviors they display towards others and how these behaviors strengthen or weakens the bonds amongst the members of the community or society, also to promote peace and harmony at society level (Penner et al., 2005). Out of all the behaviors prosocial behaviors are those behaviors that a society or community aims at in order to form the basis for a healthy atmosphere of mutual help, friendship and partnership.

Prosocial behaviors refer to responses that are positive in nature and are done in order to provide help or welfare to others, behaviors like sharing, consideration, showing kindness cooperating, altruism, solidarity and expressing sympathy, empathy to benefit others (Batson & Powell, 2003; Padilla-Walker et al., 2015).

Prosocial behavior is often explained as a voluntary action that is intended to benefit or help others in the society without any expectation of any form of reward or gain (Eisenberg & Mussen, 1989). Prosocial behaviors are commonly defined as voluntary behavior that benefits others or promotes harmonious relations with others (Eisenberg & Miller 1987). These behaviors play an important role in creating and maintaining social interactions and ultimately strong social bonds, increased well-being, and a greater sense of purpose in life. From infancy to adulthood, we can observe prosocial behavior in one's life.

Considering the harsh reality of life where one can unexpectedly end up in any sort of distasteful situation whether that is economic crisis, political instability or facing a pandemic where the entire mankind gets affected, but people manage to survive by helping one another in these trying times. With a sense that how much value it holds just to do one act of kindness, this thought in its self, strengthens a nation and helps it grow as no one gets left behind. Hence,

prosocial behaviors hold great significance and should be advocated right from the childhood to young adult hood as the children are considered the future of a country, especially for countries like Pakistan, which is considered to be one of the most helping nations when it comes to charity (Amjad & Ali, 2018).

As prosocial behaviors are considered to play an integral role in building healthy relations among the members of the community therefore, various factors have been identified by the scholars that influence the prosocial behaviors, such as friends, family, peers, religion, individual characteristic, personality traits, situational factors, social norms, and cultural values are considered to be important determinants of prosocial behavior, certain personality traits are associated with higher levels of prosocial behavior (Barry & Wentzel, 2006; Knafo & Plomin, 2006); Penner et al., 2005). In that case these factors should be closely studied that contribute to these behaviors in order to further reinforce them.

Apart from these factors, parents play a crucial role throughout the life of a child, who closely watch and guide their children to live in a socially acceptable way in the society. Therefore, parenting styles, that are classified into authoritative, authoritarian and permissive parenting styles offer as a great interest for researches in order to strengthen these behaviors in children especially young adults who are going through major transitions in their lives (Altay & Gure, 2012; Padilla-Walker & Christensen, 2011).

Additionally, parents have a pivotal role in socializing children and integrating them into society by teaching them social norms and acceptable behavior as children grow older, parents' expectations of socially acceptable behavior become more stringent and precise (Berk, 2009). However, parents have varying parenting styles that differ in the degree of affection, attention and approval they exhibit towards their children (Baum rind, 1989). Parenting style impacts children prosocial behavior during childhood and adolescence generally as well (Hastings et al., 2007).

According to Erikson (1959) young adults are those individual who have entered the stage of young adulthood and this stage is considered as intimacy vs isolation, where the youngster faces identity reconstruction and this demand for intimacy is identified as the most

crucial among all the partnerships, henceforth, parent- child relationship can a play a significant role in influencing prosocial behaviors in them (Marcia, 2002).

Parenting styles are the approaches that parents adopt in their child-rearing practices, including their methods of discipline, communication, and support. Parents have a critical role to play in the moral, social, and academic development of their children, as they are the primary agents of socialization (Barry et al., 2008; Hughes et al., 1999). Children are more likely to adopt and internalize values and behaviors modeled by their parents than those of any other individuals in their lives. The parenting styles can serve as a significant determinant on their children's attitudes, academic achievements, and career choices (Maccoby & Martin, 1983). Therefore, we can say parenting style refers to a set of values, practices, and behaviors that parents use to raise their children. It has an influence on the child's personality development and influences their interactions with both personal and social relationships (Akhtar, 2012).

Parenting styles have been studied extensively in the field of developmental psychology, as they have a significant influence on a child's emotional, social and cognitive development. Parenting style can also be defined as the attitudes, behaviors, and practices that parents adopt in raising their children. There are four different types of parenting styles as mentioned earlier: authoritative, authoritarian, permissive, and neglectful (Baum rind, 1971; Maccoby & Martin, 1983).Each style has a unique set of characteristics that can affect a child's development in different ways.

The authoritative parenting style is characterized by warmth, support, and clear communication between parent and child. Parents who adopt an authoritative style set high expectations for their children but also provide emotional support and positive feedback. They encourage independence and problem-solving skills while also providing guidance and discipline when needed.

The authoritarian parenting style, on the other hand, is characterized by strict rules, controlling attitude, high demands, and low warmth. Parents who adopt an authoritarian style tend to be controlling and use punishment rather than positive reinforcement to discipline their children. They have high expectations for their children but do not provide much emotional support or open communication. The manner in which parents encourage their children to

develop autonomy and guide their behavior is a crucial factor that distinguishes authoritarian and authoritative parenting styles. Authoritarian parents exert control over their children by dominating and enforcing compliance with directives; while parents with a more authoritative style aim to be assertive and help their children develop assertiveness (Baumrind, 1991).

Permissive parents are not demanding at all, but they are approachable, loving, and exercising little control (Walker, 2008). The permissive parenting style is characterized by emotional support and warmth but little rules and discipline. Parents who adopt a permissive style tend to be very involved and allow their children to make many decisions for themselves. They do not set clear boundaries or enforce consequences for misbehavior and are very nurturing.

Neglectful or uninvolved parents exercise little control, are not demanding, rarely express their love, and communicate their emotions, feelings, likes, and dislikes poorly (Baumrind, 1991). The uninvolved parenting style is characterized by low levels of both warmth and discipline. Parents who adopt an uninvolved style tend to be neglectful and disengaged from their children's lives. They neither set expectations nor provide support and guidance for their children.

Although parenting styles can have a significant influence on a child's development, it is important to note that no one style is inherently better or worse than another. Each style has its own strengths and weaknesses, and the most effective parenting style depends on the child's temperament, needs and wants as well as the cultural and social context in which they are raised (Darling & Steinberg, 1993; Maccoby & Martin, 1983).

Parenting styles can vary over time and that parents can take on different styles with different children or in different situations (Spera, 2005). For example, a parent may adopt a more authoritarian style with a particularly challenging child but a more permissive style with a more compliant child.

Additionally, the child's behavior and personality can also majorly influence the parenting style option that a parent adopts. Parenting style can also be understood as degree of approval, affection and attention shown by parents towards their children. Parenting style is a reflection of the parents' values, practices, and behaviors, as well as their level of responsiveness,

control and demandingness in raising their children, which can have prominent outcomes (Baumrind, 1991; Roman et al., 2015).

The psychosocial development of children and adolescents is impacted significantly by parenting styles. Parents are responsible for shaping their children into adults through their sphere of influence (Baumrind, 1971). From birth to adulthood, parents have a wide range of influence on their children's lives (Bibi et al., 2013). According, to developmental psychologists parenting styles are the patterns of behaviors and attitudes that parents use to interact with their children, based on two dimensions: demandingness and responsiveness. Demandingness refers to the extent to which parents require responsible behavior, supervision, control, discipline, and the ability to confront behavioral challenges. Responsiveness refers to the degree to which parents are supportive, nurturing, less demanding and responsive to their children's needs and demands (Baumrind, 1991).

In general, as far as individualistic communities are concerned, the children's connection with their parents is reduced as soon as they enter adulthood over 18 years in West countries (Dykstra & Fokkema, 2011). Whereas being a collectivist community, Pakistan is different, due to the predominant factor of familism, the parent-child connection remains close even when the children grow up and enter into adulthood (Leung & Shek, 2018). Young adults living in Pakistan may still depend on their parent in emotional regulation or daily supplies and therefore, parenting style may serve as a strong impact on the behaviors of these young adults. However, there is scarce research conducted in this domain for studying the influence of parenting style on prosocial behaviors of young adult children in Pakistani context.

Another factor that can influence prosocial behaviors of young adults is religion. Over the past two decades researchers and psychologists of religion have studied the domain of helping others in context to its relation with religiosity and there has been considerable amount of empirical research produced on this topic.

According to Koenig et al. (2001), religiosity is a system that is comprised of rituals, practices, symbols and beliefs that brings the believer close to the creator or ultimate truth. Along with that it instills the concept of responsibilities and relationships a person has towards the other people living with him in the society.

Religiosity plays an integral part in human society, where it has a crucial role of shaping an individual's attitudes, beliefs and values to the core. According to the report of Pew Forum 2012 religious beliefs have been observed in a total of 80% people, on the other side Gallup poll conducted in 2010 illustrated that more than half of Americans considered religion as a significant part of their lives, the yielded figures have been observed to be same for the last 40 years.

Religion as a concept is quite complex and difficult to define for at least two reasons (Gill et al., 2010). Which also marks the reasons for differences in dimensions of this concept: (1) 'Religiosity' has an uncertainty revolving around its meaning, specifically in English, and (2) Across the multiple academic fields, the significant interest in studying this phenomena has made it interdisciplinary (Holdcroft, 2006).

Determination of moral commitments, the very foundation on which an individual makes a decision between right and wrong takes places through religious commitments which revolve around a person's religious beliefs (McKay & Whitehouse, 2015). On the other hand secularism and atheism is faced with criticism of being amoral as it lacks the moral foundation (Stahl, 2021).

Religiosity is subjective to an individual hence; it is the benchmark for the way people interact and view their surroundings. In this evolving world the human history has always been of great interest when it comes to studying how people cooperate and interact with each other (Henrich & Henrich, 2007b). As the societies grow and expand, the interaction between the strangers becomes inevitable. These growing interactions sometimes are faced with deviant acts such stealing, cheating etc from other members of the society. When these issues take birth than they can't be countered by biological concepts such as reciprocal altruism and kin selection (De Waal, 2008). Hence, a mechanism that has culturally been evolved is required to give answers for the cooperation taking place at a high level amongst the members of the society (Chudek & Henrich, 2011; Chudek et al., 2013). One potential mechanism has been found in religion.

Religion, using the warning of unseen punishment, has played a significant role when it comes to instilling cooperative and normative behavior within a large society of people who are

strangers to each other **(J. Henrich et al., 2010; Norenzayan, 2013; Norenzayan et al., 2016; Purzycki et al., 2016; Watts et al., 2015).**

Religion is a concept that prevails deeply in every culture, emerging as a powerful institution that plays an eminent role in modeling the behaviors of human beings. Wide variety of religions exist all over the world, having different concepts and representations of Gods being worshiped and the group of followers but amongst the differences there is one similarity that is shared between most of the existing religions is the expectation from the believers to express prosocial behaviors (Agudelo & Cortés-Gómez, 2021).

It can be noted that all the religions that are followed in the world, endorse ethical principles which influence the believers to engage in prosocial behaviors, whether that be Christianity, Hinduism or Islam etc the aspects of these religions capture the interest of the researchers who study whether these principles directly translate into actual behaviors of the believer, influencing them to offer help and show altruistic behaviors towards others as compared to the non-believers or not.

These prominent religions in the world can be seen stressing on the values of prosocial behaviors (Einolf, 2011). In majority of the religions it can be observed that some sort of holy figures and concept of saint is serving the purpose of paradigms of altruism and charity which further becomes moral examples for the followers and a source of role identification for them (Habito & Inaba, 2006). According, to Hawwa (1989), Islam is comprised of three fundamentals that are the core elements and are found united in the Islam: Iman, Ihsan and Islam.

Furthermore, as far as the Muslims are concerned they tend to offer help because they have this belief system that in return for this gesture they will be rewarded by Allah in the future or in the afterlife, this belief systems contributes to both internal (will, instincts, an intellect etc) and external (dependency, guilt and fear etc) factors. These concepts further strengthen the faith which is the main factor that increases prosocial behaviors of the students in response to their environment, because the students will link the prosociality with the form of worship to their creator and hence will be focused to do it correctly according to the rules of Islam.

Therefore, it is agreed by different scholars that religiosity plays an imperative factors when it comes to nurturing prosocial behaviors of juveniles. A period of great transition is

observed in vulnerable age period of late teens or early adulthood where the youngster is in search of his identity in the society. This search leads to desire to understand the meanings of the value system of the society and the beliefs prevailing in it (Ahmed & Salas, 2013; Guo et al., 2018).

These religions encourage the followers to spread the love and kindness that the believer received from the divine on to the people of the society. The greater religiosity is in people the greater are the chances for them to endorse the values of universalism and benevolence (Saroglou, 2013). Prosocial behavior can directly be promoted by having a belief in God that is benevolent as it nurtures a benevolent self-identity in the believer who becomes internalized that helping others is an obligation (Johnson et al., 2016).

Notably, religious people are more helpful to others than non-religious people due to three reasons (Ellison, 1992). Firstly, good relationship gets to establish because of worship and prayer between the religious figure observed in their faith and the believer, this might lead the person to develop good relation with the creation of their creator as well. Secondly, when the believers gets to read good examples (Good Samaritans, The Brotherhood of Ansar and Muhajir) from Holy Scriptures, they might try to translate that into their own life, thirdly, there are some religions that preach their believers how to achieve the divine consent trough gaining peoples' consent.

From the lens of Evolutionary Psychology, a person who is involved in regular religious rituals will exhibit greater chances of prosocial behaviors (Sosis & Alcorta, 2003). An important concept of afterlife and getting rewarded for good deeds and avoiding punishment can serves as a means of fueling prosocial behaviors (Atkinson & Bourrat, 2011; Johnson et al., 2016; Piazza et al., 2011).

Literature Review

Parenting Styles

Studies have shown that positive parenting styles have a constructive impact, while negative parenting styles have an adverse impact on a child's life domains. Parents' positive engagement with their children is evident in interactions marked by mutual positive feelings and respect. This positive engagement has been connected to a broad range of positive outcomes in adolescents, including adaptive emotion regulation, self-worth, and social relationships. Parenting styles that facilitate or impede parents' ability to uphold sensitive attunement to an adolescent's dynamically changing needs and wants, have been studied extensively over the past two decades (Smetana, 2017).

Research has consistently shown that children raised by authoritative parents who are generally warm, and supportive, practice more prosocial behavior. Contrary to that children raised by authoritarian parents, who are generally demanding and controlling with no warmth at all tend to exhibit very less prosocial behavior. Permissive parents, who are warm and responsive but have few rules and expectations, their children practice less prosocial behavior. On the other hand, neglectful parenting or uninvolved parenting, which is observed has consisting of less responsiveness or involvement in a child's life, lead to decreased prosocial behavior (Eisenberg et al., 1998).

Furthermore, generally authoritative parenting has been linked to higher levels of prosocial behavior, while authoritarian and permissive parenting with lower levels of prosocial behavior (Padilla-Walker et al., 2018).

Another research work by Doan and colleagues (2014) studied the influence of parental modeling on parenting styles and prosocial behavior relationship. Outcome confirms parental modeling of prosocial behavior was positively associated with children's own prosocial behaviors, and that this relationship was stronger for children who experienced authoritative parenting (characterized by warmth and high expectations for behavior) compared to children who experienced authoritarian parenting (characterized by high expectations for behavior and low warmth) (Doan et al., 2014).

However, there are number of other factors that also possess significant level of impact on this relationship such as gender and socio-economic status SES as well. Gender and cultural context factors are important for studying the relationship between parenting styles and prosocial behavior in children research has found that girls are more likely to engage in prosocial behavior than boys, and that parental warmth and support are more strongly associated with prosocial behavior for girls than for boys (Eisenberg & Fabes, 1998). Gender can influence the relationship between parenting styles and prosocial behavior in children. Different parenting styles can have different effects on boys and girls, and that these effects depend on cultural context as well.

Additionally, immense research has been done on this subject that indicates that mothers use more emotional support and encouragement, whereas on the other hand fathers use more punishment and discipline. This suggests gender of parents also influence children's prosocial behaviors .Some studies have shown that parenting styles may have a stronger effect on girls' prosocial behaviors than on boys (Padilla-Walker et al., 2012). For example another study found that authoritative parenting style (warm and supportive, yet also firm and consistent) was positively associated with prosocial behavior in both boys and girls, however the impact was stronger for girls.

In addition, another Study found that maternal warmth was positively associated with prosocial behavior in both boys and girls, but the effect was stronger for girls. This may be because girls are generally socialized to be more nurturing and caring than boys, and that is why they are more responsive to warmth and affection from their mothers (Cheah et al., 2013).

Similarly, another study found that authoritarian parenting was associated with lower levels of prosocial behavior in boys, but not in girls (Padilla-Walker et al., 2014). This may be because boys are generally socialized to be more independent and assertive than girls, and therefore may be more resistant to strict and controlling parenting styles.

Conjointly, to that in a different cultural context, a study found that mother's authoritative parenting has significant impact on prosocial behavior in South Korean children, but only for girls (Kim et al,, 2005). This may be because South Korean culture values collectivism and interdependence, which may be more consistent with an authoritative parenting style than with other styles.

Furthermore, relationship between parenting styles and prosocial behavior may vary across different cultures. For example, research has found that authoritarian parenting is associated with higher levels of prosocial behavior in collectivistic cultures, such as Asian cultures, but not in individualistic cultures, such as Western cultures (Chao & Willms, 2002).It is being said that Parenting styles are shaped by cultural norms and values, which can vary widely across different cultures. These cultural values can shape the way that parents approach discipline, communicate with their children, and encourage prosocial behavior.

Additionally, Research has shown that parenting styles that are consistent with cultural values are more likely to be effective in promoting prosocial behavior in children. They found that parents who used an authoritarian parenting style (i.e., high control, low warmth) were less likely to have children who displayed prosocial behavior, such as helping and sharing. However, this relationship was less strong in families with a collectivistic cultural orientation, which emphasizes group harmony and interdependence (Chen et al., 2015).

Another study examined the association between parenting styles and prosocial behavior in adolescents from six countries: China, Colombia, Italy, Jordan, the Philippines, and Sweden (Carlo et al., 2012). They found that authoritative parenting (i.e., high control, high warmth) was positively associated with prosocial behavior across all six countries, but the strength of the relationship varied by culture. For example, in collectivistic cultures like China and the Philippines, the association was stronger than in individualistic cultures like Italy and Sweden.

Additionally, in another it was found that authoritative parenting was positively associated with prosocial behavior, but this relationship was moderated by cultural values. Specifically, the positive association was stronger among adolescents who endorsed collectivistic values, such as putting the needs of the group before the individual, compared to those who endorsed individualistic value (Yoo et al., 2017) .Over all it is also important to recognize that cultural norms and values can change over time and may not always be same across all families within a particular culture.

Furthermore in the context of family system either nuclear or joint a study was conducted to examine the relationship between family system types (nuclear or joint) and weather it has significant influence on parenting styles. Data was collected from a diverse sample of families

and assessed their family system types. Contrary to expectations, the study predicted that family system types did not play a significant role in determining parenting styles (Dumas et al., 1995).

These findings suggest that other factors, such as individual characteristics, cultural influences, or external stressors, may have a stronger impact on parenting styles than the overall family system type. It implies that parenting styles are influenced by a complex interplay of various factors, and the family system type alone may not be a strong predictor of specific parenting practices.

Moreover, one study conducted by Padilla-Walker, Fraser, Black, and Bean (2014) examined the relationship between parenting styles, socio economic Status (SES) and prosocial behavior. The study found that parental warmth was positively associated with prosocial behavior, regardless of SES. However, the relationship between parental control and prosocial behavior was moderated by socio economic Status (SES). Specifically, higher levels of parental control were associated with higher levels of prosocial behavior among low-SES adolescents, but not among high-SES adolescents. Another study by researcher Smith and Johnson aimed to investigate the potential differences in parenting styles between middle-class and upper-class families within different socioeconomic groups. The researchers collected data from a diverse sample of families, including both middle-class and upper-class households, and analyzed various aspects of parenting styles .the results indicated no differences in parenting styles between the middle-class and upper-class groups (Smith and Johnson, 2018)

Similarly, a study investigated the relationship between parenting styles, socio economic Status (SES), and prosocial behavior (Johnson et al., 1998). The study found that authoritative parenting was positively associated with prosocial behavior, regardless of socio economic status (SES). However, the relationship between authoritarian parenting and prosocial behavior was moderated by socio economic status (SES). Specifically, authoritarian parenting was negatively associated with prosocial behavior among low-socio economic status adolescents, but not among high-socio economic adolescents.

Lastly, another interesting study examined the relationship between parenting styles, socio economic status (SES), and prosocial behavior. The study found that parental warmth was positively associated with prosocial behavior, with no impact of socio economic status (SES) at

all. Specifically, high levels of parental control were associated with higher levels of prosocial behavior among those who belongs to high SES socioeconomic status adolescents, but not among low-SES socio economic Status adolescents. Result shows that socio economic Status does impact parenting styles and as result ends up influencing the development of prosocial behavior as well (Carlo et al., 2018).

Religiosity

It has been observed that people with greater religiosity have greater motivation indulge in behaviors through which one gets praised and seeks to avoid those behaviors that can result in guilt (Galen, 2012).

As stated by Schumann (2020), although human beings all over the world identify themselves with some sort of religious faith, but this concept of religion didn't capture much of the attention of social psychologist until in the last two decades, who have now tried exploring how an individual's behaviors, thoughts and feelings are predisposed by religious concepts, and have shifted their focus on deciphering how religion plays a role in determining how people treat one another. Contributing in the flied through her work she presented an association between religion which acts as a set of peaceful principles and source of compassion and magnanimity (prosocial behaviors) for a lot of people to live by.

According, to some studies religion is assumed as a force for good and source of inspiration for magnanimous ideals (selfless giving, charitable, generous and compassion etc) and especially according to correlational studies the results indicate that greater religiosity in people tends to express more prosocial behaviors like being more charitable, empathetic, cooperative, helpful an likely to engage in volunteer work as well as abstains themselves from being aggressive (Caputo, 2009; Landau et al., 2002; Markstrom et al., 2010; Putnam et al., 2011; Ruffle & Sosis, 2006; Saroglou et al., 2005).

Furthermore, the experimental studies by priming the religious concepts such as God, validate the findings of correlational studies that religiosity leads to prosocial behaviors (increased generosity, personal sacrifice and honesty etc) (Ahmed & Salas, 2011; Randolph-Seng & Nielsen, 2007; Shariff & Norenzayan, 2007). Remarkable metal-analysis studies that use range of contextual, implicit and explicit priming of religious concepts also further give strong

supporting evidence of link between religion and prosocial behaviors. The people tend to form an association with religious belief system which contributes to its effect on their behavior (Shariff et al., 2016).

Anthropologists, sociologist, psychologists and religious scholars over the period of time have identified link between religiosity as in the degree to which an individual is involved in religious actives such as prayer and prosocial behaviors (Allport, 1950; Durkheim, 1912; Skinner, 1969; Smith, 1891). Corroborating with this, empirical researches have repeatedly showed that religiosity is a key predictor of self-reported prosocial behaviors (Koenig et al., 2007; Morgan, 1983).

As supported by most of the psychological theories, religiosity and religion in general is expected to exhibit more prosocial behavior in people (Ahmed, 2009; Pichon et al., 2006; Saroglou et al., 2005; Shariff & Norenzayan, 2007). Religious People have greater will and empathy in order to follow the moral guidelines set by their religions hence, they tend to exhibit more prosocial behaviors. According, to Shariff and Norenzayan (2007) religiosity does increase prosocial behaviors as observed by their research in which they explained how priming the concepts related to God not only increases prosocial behaviors but also has impact on moral intuitions where the believer takes the primes as a reminder of supernatural agents or figures watching over them constantly, and in response it was observed that the people distributed more money to the strangers.

Correspondingly, in another research conducted by Pichon et al. (2006) tested the subliminal priming and prosociality, it was found that during the lexical task, religious words having positive religious meaning (e.g faith , pilgrimage and communion) were more impactful and were recognized faster than the neutral ones in the participants. Words that carried neutral religious meaning (e.g incense and apostle) had similar impact as the neutral words (e.g office and hammer).

Another study was conducted to explore the role of gender in shaping religious beliefs and practices. To elaborate the researchers conducted a review of previous literature on the topic. They examined various studies that investigated the relationship between gender and religiosity, considering various cultural and societal contexts. The findings of the study indicated that while

there may be some minor differences but gender doesn't significantly influences religiosity (Beit-Hallahmi & Argyle 1997).

Similarly, Kirchmaier et al. (2018) evidenced the relation between religiosity and prosocial behaviors but in the context of political and social ethics. Relationship between religion, moral conduct and attitudes was studied from the religious experiences and found that immoral behaviors are least accepted by an individual having a religious personality.

Moreover, it can be seen that prosociality is positively related to religiosity because it can be seen that some religious values accentuate social obligation, along with these social obligations all the religions share the commonality of promoting peace and abstaining from violence and promoting forgiveness and help hence, according to the experts' religion plays a critical role in molding the youth's prosocial behaviors and values also the youth comprising of late adolescence or early adulthood is a tender age as well as a transitional period where the individual is in the search of social identity which results in high desire to conform to with the religious beliefs and value systems (Carlo et al., 2010; Khalek, 2013). Therefore, students that have more religiosity are eager to cooperate and offer help to fellow friends because they tend to have better social skills that lead to prosocial behaviors hence, in addition, individuals with high (religious) spirituality tend to feel they have better social skills by contributing to prosocial behavior (Ahmed, 2009)

As evidenced in another study by Safrilsyah et al. (2020). The findings showed that increased religiosity in result increased prosocial behaviors. Equivalently, in another quantitative research using cross-sectional studies Safrilsyah et al. (2021) yet again aimed to explore the relationship between religiosity and prosocial behaviors. The result showed significant positive correlation between religiosity and prosocial behaviors, where female students tended to exhibit more prosocial behaviors strengthening the findings of Afolabi, (2013), that females tend to be more emotional as compared to men who tend to offer greater physical help when it comes to helping others like rescuing people during emergency situations. Religious teachings serve as a moral foundation hence, someone who is friendly, disciplined and expresses prosocial behavior is because of the degree of religious consciousness they have.

Conjointly, Ahmed (2009) stated that students who are reported with greater religiosity tend to be more cooperative and generous in public and dictator games, hence, it can concluded that religiosity of a student plays a significant role in determining the low and high prosocial students. Additionally, Hafiza et al. (2018) study showed positive and significant relationship between religiosity and attitudes of students toward prosocial behavior, determining that increased religiosity in students increases student's attitudes toward performing prosocial behaviors.

Basing on further studies that supported the positive correlation between religiosity and prosocial behaviors and how it urges the religious people to invite others to behave prosocial as well (Haryati, 2013; Stamatoulakis, 2013).

Another study explored the relationship between socioeconomic background and religiosity, specifically examining whether individuals from lower socioeconomic backgrounds tend to exhibit higher levels of religiosity compared to those from higher socioeconomic backgrounds. Sample of individuals from different socioeconomic backgrounds were selected. They assessed participants' socioeconomic status using various indicators, such as income, education level, and religiosity .The findings of the study predicted that individuals from lower socioeconomic backgrounds exhibited higher levels of religiosity as compared to those from higher socioeconomic backgrounds (Thompson & Williams 2017).

Furthermore, the difference between expressing prosocial behaviors amongst lower class and upper class has been observed where lower class exhibits more prosociality, because they are seen to show greater commitment to feelings of compassion and equalitarian views (Piff et al., 2010). The religious concepts such as God and belief system knowing that your actions are being monitored by supernatural power serves as the biggest reason why an individual expresses behaviors that benefit others (Shariff & Norenzayan, 2007). In addition to what has been said there is a strong association between religion and planned helping as an individual is observed to experience psychological well-being when engaged in helping others like in organ transplant or any other type of volunteer service (Krause & Hayward, 2014).

Similarly, according to the empirical result that further adds substance to the literature, shows significant, direct and positive influence of religiosity on prosocial behavior (Wasim &

Siddiqui, 2020). This study indicated that religiosity of an individual gets directly and strongly impact the social activity and that leads to active participation in helping the less privilege ones despite the fact that the other person could not even belong from the same religion.

Moreover, the greater the religiosity the greater the prosocial behavior expressed by an individual, The study found that rural communities show more helping behavior as compared to urban communities because of the diffusion of responsibility making urban communities less likely to engage in helping others (Afolabi, 2014).

In accordance, to another study that stated that in highly religious emerging adult may be more inclined to help other person only when the other person is also identified with strong and continual accentuation in regards to importance of providing help and time to religious communities, family members or to the strangers and hence, in line with this concept the religious groups can be substantially different (Johnson et al., 2013).

Additionally, From the Meta analysis of Oviedo (2015) it further corroborates the relationship between religiosity and prosocial behaviors. Theoretical papers that consisted of cognitive theories of religion, highlighted the critical role of supernatural agents as moral reinforces. From the combined evolutionary and cognitive perspectives, belief bias was observed to enhance both competition in out groups and commitment in in-groups (Henrich, 2009). Social-psychological view point suggest that rituals, beliefs and other aspects of practicing religious values are viewed as sustaining as well as establishing a moral community (Graham & Haidt, 2010).

Likewise, there is a positive association between religion and prosocial behavior because of the values found in a religion highlight the significance to help and care for other people (Colbert & Chan, 2020). Correspondingly, in a recent research, that studies the influence of religious orientation stated that people who have more religious orientation have a significant impact on prosocial behaviors, as observed in the students who were enrolled in an undergraduate program (Kausar et al, 2023). Identically, in another study it was evidenced that religious prosociality is first identified by self-report and other reported data (Guo et al., 2020). From the view of religious people they consider themselves as caring, compassionate and empathetic etc. and likely to promote universalism and justice (Saroglou, 2013).

In addition, national culture also plays a role in inducing prosocial behavior (Luria et al., 2015; Winterich & Zhang, 2014). This study by Roberts and David (2018) found direct positive association between both national level religion and national level prosocial behaviors.

In accordance, to national level religion, and being a collectivist community, a study conducted in Pakistan, explored varying external factors that influenced the prosocial behaviors of the people especially during the trying times like pandemic and religiosity was reported amongst the factors (Ahmed et al., 2022). The religion was indicated as the core reason for them to exhibit prosocial behaviors as the religious beliefs played an integral role for increasing empathy and sympathy towards the underprivileged community of the society (Islam). Their faith helped them gauge a sense of control over themselves which aided in directing their behaviors in way that benefited others, because the religious belief strongly preaches that if you will help others in this world in return you will get rewarded by a place in heaven in the hereafter.

Furthermore, comprehensive review of research on the relationship between religion and positive adolescent outcomes was conducted and according to this study the significant impact of religiosity on prosocial behavior is not dependent on the specific family system (nuclear or joint) in which individuals are raised (Regnerus, 2004).

Conversely, religiosity indicted positive association with charitable giving as can be observed that all the major religions in the world endorse helping behaviors (Norenzayan & Shariff, 2008; Ranganatham & Henley, 2008).

Furthermore, according to Mahaarcha and Kittisuksathit (2013), religious engagement shows significance in promoting prosocial behavior among youth, the results showed religiosity to be a significant predictor of youth behavior. It was observed that adolescents with more religiosity were engaged in frequent volunteer work and also abstained from indulging in immoral behaviors e.g smoking (Schneider et al., 2004).

Conjointly, this study also hypothesized the impact of religiosity on prosocial behaviors of youth while controlling their demographic characteristics, the results showed females exhibited more prosocial behavior as compared to the males (Mahaarcha & Kittisuksathit, 2013).

Moreover, contributing to the literature Xia et al. (2022), demonstrated that prosocial, altruistic and trusting behaviors of Buddhists were higher as compared to the non-believers. The associations of the religious identities of Christianity and Islam with altruistic and trusting behaviors were often related to the degree of devoutness.

In addition to that, Ayten (2017) observed that females scored greater than males in context of helping behaviors, hence, indicting gender differences with regards to helping behaviors. Furthermore, it indicated that increase in religiosity increased helping behavior.

Additionally, Heaven et al. (2010) conducted a longitudinal study and collected data in the span of 3 years to examine the linkage between recalled parental styles and religious values among the adolescents'. The authoritative parenting style was found as a significant longitudinal and long term predictor of religious belief. This study further illustrated that despite teenage years are amongst the most challenging phase of one's life still, in teenagers the religious values are greatly impacted by the perception of their parent's parenting styles as during this period the perceptions they have established regarding their parental authoritativeness may play an integral role when it comes to predicting religious values in the later years.

In addition to that, even though a child isn't born with specific association to a certain religion or faith but it is clear that the family in which the child is brought up and the environment that is provided along with the behaviors of the parents are considered pivotal in determining the religious belief of the youngsters (Holden, 2001). Conjointly, it was evidenced by Thomas et al. (1974) that when parents are observed to using an approach where they combine support with strictness when dealing with their children, in response the child shows significantly greater sense of commitment towards the religious values.

Moreover, while studying the influence of family background of a child on its religiosity, it was demonstrated that the home, and specifically amongst the both parents, mother, elicited to greatly impact the religiosity in the later years as the child grew older (Hunsberger & Brown, 1984).

In addition to that this study found that authoritative parenting was positively associated with the transmission of religion from parents to children, and this relationship was mediated by the parents' own religious beliefs and practices (Koenig et al., 2019).

Furthermore, Dudley and Wisbey (2000) evidenced through their study that while parenting the parents may use different methods in order to rear their child or it could be the method that their child gets to remember when entering the phase of young adulthood, this remembrance of how they were raised is significantly related to their religious outlook where their church attendance is increased and as they are keeping themselves close to places which are signifying their religion this in return increases their religiosity. This commitment of going to the church was found to be greatly impacted by reminiscing the care and warmth the child acquired from their parents and especially from their mothers. On the other hand religious commitment was shown as non-significant and didn't predict church attendance among young adults whose parents exhibited behaviors such as controlling and overprotective.

Lastly, a study by Ahmad and Ahmed (2022) revealed that Malaysian parents tended to use an authoritarian parenting style more frequently than other parenting styles. The study also found that there was a positive correlation between authoritative parenting style and religiosity. In contrast, there was a negative correlation between permissive parenting and religiosity.

Theoretical Framework

Social Cognitive Theory

Albert Bandura's Social Cognitive Theory SCT, emphasizes the role of observational learning and cognitive processes in shaping behavior. Bandura's social cognitive theory suggests that children learn through observation and imitation of their parents' behaviors. Parenting styles can influence the religious beliefs and practices of children (Bandura,1986).

According to this theory, parenting style can influence the development of religiosity through cognitive processes and observational learning. Children learn about religion from through observing parents and imitating them. If parents demonstrate strong religious practices, and positive attitudes toward religion, children are more likely to adopt those beliefs and practices, which will result in higher levels of religiosity. similarly, cognitive processes, such as the interpretation and internalization of religious experiences, also influence an individual's religiosity. Parenting styles that encourage cognitive exploration, value critical thinking, and facilitate discussions about religious topics can foster independent religious exploration in children. By engaging in such exploration, individuals develop their own understanding and beliefs about religion, which contribute to their level of religiosity.

Bandura's theory also highlights that observational learning plays a crucial role in the development of prosocial behavior, (which refers to behaviors that benefit others) suggesting that Religiosity can potentially influence prosocial behavior. Religiosity is often associated with moral beliefs and values. Individuals who are more religious may have a strong moral compass, which can motivate them to engage in prosocial behaviors. Religious communities often provide role models who demonstrate prosocial behaviors, and individuals who are more religious tend to observe and learn from these role models. By observing prosocial behavior within their religious community, individuals may learn and adopt prosocial behaviors themselves, leading to increased engagement in acts of kindness and altruism.Moreover, religious teachings frequently emphasize prosocial values such as empathy, helping others, and altruism. Individuals who perceive prosocial behavior as aligned with their religious values are more likely to adopt or engage in such behavior. When individuals believe that their religious beliefs and practices

support and encourage prosocial behavior, they are more inclined to demonstrate acts of kindness and engage in behaviors that benefit others.

Conceptual framework
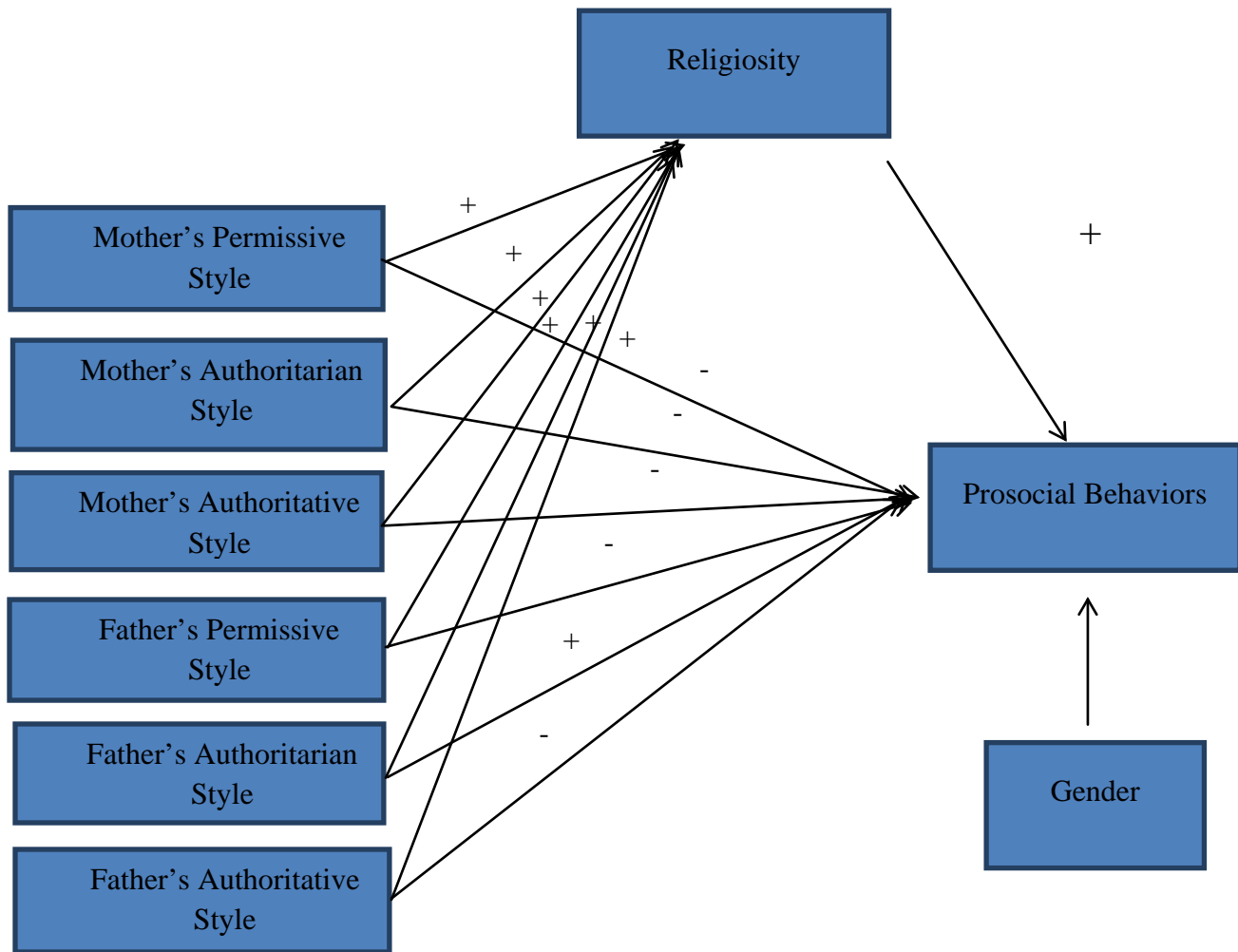
Figure 1: Conceptual model of the study

Rationale

Prosociality is believed to strengthen the community, it clearly plays an integral role throughout the entire lifespan of human beings where, it promotes mutual support and acceptance and helps in establishing as well as maintaining positive relations amongst the members of the society (Eisenberg et al., 1999). Given the importance of prosocial behaviors, it is indispensable to advocate for these helping behaviors among the youth in order to achieve positive youth development. Since, a child is found to be the closest to his family especially parents, hence, the promotion of prosociality in this environment for shaping the young child is suggested (Lam, 2012) and therefore, this present research aims to explore this domain.

In addition to parent-child relationship, as a child grows, there is some sort of association established between the child and religious beliefs and according to that the child gets to identify itself with a certain religion. This identification of religion plays an essential factor in a person's life and the belief system is followed by social obligations which advocate for prosocial behaviors hence, religiosity of an individual gets to directly and strongly impact the social activity and that leads to active participation in helping the less privilege ones despite the fact that the other person could not even belong from the same religion (Wasim & Siddiqui, 2020). Religion is a significant domain in all cultures and its potential impact on prosocial behaviors of young adults has not been vastly explored and on the other hand there has been scarcer literature present on exploring the relationship between parenting styles, religiosity and prosocial behavior in young adulthood. Ideally, the previous literatures have examined the parenting styles and then after couple of years later, they had assessed the religious commitment of the children who had grown into adults. It is acknowledged that for adolescents and young adults there is a usual pattern to be followed in order to examine the relationship between the child and its parents. Therefore, when we are assessing this relation the actual parenting styles are not what are being measured instead the perception or reminisces of those styles are being measured.

The link between perceived parenting styles and religious beliefs impact on the outlook of children have captured little focus even though, in the lives of children, the parents are apprehended as an integral source as well as force of socializing (Parke, 2004).The present study aims to study this section considering religion as a vital component in relation to diverse

behaviors observed in young people especially is Muslim context where the research is conducted in a Muslim country, Pakistan.

Keeping in mind the significance of parenting styles, religiosity and prosocial behaviors and its importance for youth's development, this research aims to study the triadic relationship between the three variables. Not much recently recorded studies have been previously conducted hence, the present study aims to provide a unique contribution to literature by bridging the gap in and adding more substance by examining the mediating role of religiosity between the relationship of perceived parenting styles and the prosocial behavior of young adults living in the capital city of Pakistan. The findings of this study will help to understand the relationship between the variables in a very specific Pakistani as well as Muslim context. The knowledge gained from this study could contribute to the advancement of prosocial behavior in youth, as well as to the implementation of interventions. In addition, this study also highlighted the different parenting approach which parents adopt for males and females. The findings of this study may also benefit parents. It will give parents an indication of which parenting style will best promote prosocial behavior in their children.

Research Objectives

Following are the main objectives of the study.

1. To investigate the relationship between parenting styles, religiosity and prosocial behaviors among young adults.
2. To investigate the mediating role of religiosity between perceived parenting styles and prosocial behaviors.
3. To examine the role of gender and study variables among young adults.

Hypotheses

1. There will be a positive relationship between parenting styles, religiosity and prosocial behaviors among young adults.

2. Religiosity will act as a mediator between perceived Permissive, Authoritarian, Authoritative, parenting styles and prosocial behavior.

3. There will be gender difference across the study variables parenting styles, religiosity and prosocial behaviors.

CHAPTER 2

METHOD

Research Design

The current study is quantitative and has incorporated cross-sectional method. The study is correlational in nature and convenient sampling was used. The data was collected on self-report measures through a cross-sectional survey research design.

Participants

The current study, a sample of 355 students, both male 178 and female 176 students participated from different private and semi government universities of Islamabad and Rawalpindi. Convenient sampling was used and age range that was chosen was young adults (18-24).

Inclusion Criteria

Students enrolled in undergraduate programs. Students who had their parents alive and they were living with both of their parents.

Exclusion Criteria

Students who are not Muslims and Students who are physically or psychologically challenged will be excluded.

Operational Definition

Parenting Styles

Attitudes, beliefs, and behaviors that parents use in their interactions with their children, which can vary along dimensions such as warmth, control (Baumrind, 1991)Warmth refers to the degree to which parents are emotionally supportive, accepting, and affectionate toward their children, while control refers to the degree to which parents exert authority and regulate their children's behavior (Baumrind, 1991; Maccoby & Martin, 1983) Based on these dimensions,there are four types of parenting styles, Authoritative (characterized by high warmth and high control)Authoritarian(characterized by low warmth and high control Permissive (characterized by high warmth and low control).

Religiosity

Religiosity is a multifaceted construct that refers to an individual's engagement in religious beliefs, practices, and experiences (Hill & Pargament, 2003). It can be operationalized in different ways, such as measures of religious beliefs, religious practices, religious experiences and religious coping.

Prosocial Behavior

Prosocial behavior is a type of voluntary action that aims to benefit others without any expectation of personal gain or reward (Eisenberg & Mussen, 1989). It can be operationalized by measuring helping attitude, empathy, acts of kindness, cooperation and altruism.

Informed Consent

As per the guidelines of APA, following the ethical requirements and taking permission from the authors the participants were than assured about their confidentiality in the study. Consent form was given to each participant; they were briefed regarding the purpose of the study and also guaranteed that the responses and results will only be used for research purposes. This allowed the participants to decide whether they want to take part in the study or not.

Measures

Demographic Sheet

A demographic sheet was prepared that contained information about the participant's age, gender, education, housing type, marital status, family system, relationship status of their parents, father's education, mother's education, mother is alive or deceased, father is alive or deceased, socio-economic status, is Muslim or not.

Parental Authority Questionnaire PAQ (Buri, 1991)

In this study Parental Authority Questionnaire (PAQ) was used that was developed in 1991 by John R. Buri (Buri, 1991). PAQ has been used in many published studies (Agbaria & Bdier, 2021, Besharat et al., 2011; McErlean & Lim, 2020; Stavrulaki et al., 2021). The Parental Authority Questionnaire (PAQ) is a 30-item questionnaire for measuring perceived parenting styles of mother and father separately hence, in total there are 60 items. The 30 items on PAQ taps three different parenting styles. The authoritarian subscale scale, consists of 10 items, the authoritative subscale scale, consists of 10 items; and the permissive subscale scale consists of 10 items. It is a 6-point Likert-type scale ranging from, strongly disagree (1) to strongly agree (5). PAQ can be applied on young and older adults. The internal consistency (Cronbach's alpha coefficient) for the subscales is 0.82 for mother's authoritativeness, 0.85 for mother's authoritarianism and 0.75 for mother's permissiveness on the other hand 0.85 for father's authoritativeness, 0.87 for father's authoritarianism and 0.74 for father's permissiveness (Buri, 1991). The PAQ scale yields scores for six subscales separately for each individual respondent. The range of score for each of the three subscales is potentially 10 to 50, with higher the score indicating the greater use of the perceived parenting style.

The Iium Religiosity Scale (IIUMRelS) (Mahudin et al., 2016)

The Iiium Religiosity Scale (IIUMRelS) was developed in 2016 by Diana Mahudin, Noraini Noor and Mariam Adawiah Dzulkifli. The IIUMRelS has been used in published studies (Amiruddin et al., 2020; AHa et al., 2022). The scale is designed in order to serve the purpose of measuring religiosity among Muslims who are based on an Islamic perspective centered on bodily actions or human activities (Islam), thoughts or understanding of God (Iman), and spirit or the actualization of virture and goodness (Ihsan). The scale consists of 10 items and is 4 Likert-type scale, in which options range from strongly disagree (1) to strongly agree (4). The IIUM Religiosity Scale (IIUMRelS)'s scores range from 10 to 40, with higher scores indicating greater religiosity. Scoring can be done by the researcher or by respondents themselves as it is self-administered. There are no reverse-scored items. The final scale yields one factor with 10 items. Cronbach Alpha produced a score of α 0.92, and the factor loading score ranged from 0.67 to 0.78 (Mahudin et al., 2016).

Prosocialness Scale (Caprara et al., 2005)

The Prosocialness Scale was developed in 2005 by Gian Vittorio Caprara (Caprara et al., 2005). The Prosocialness scale has been used in published studies (Kanacri et al., 2021; Rodriguez et al., 2021; Tariq & Naqvi, 2020). The scale is developed with a purpose of measuring the prosocial behaviors such as sympathy, helping and confidence of adolescents and adults as well as helps discriminate between those who are not. It is a 16-item 5 point Likert type scale with items ranging from almost never true (1) to almost always true (5). The composite score is calculated and higher the score the greater is prosocial behavior. The internal consistency (Cronbach's alpha coefficient) of the scale is 0.91(Caprara et al., 2005).

Procedure

The current study was approved by the research committee at Bahria University, Islamabad campus. A questionnaire was prepared that comprised of instruments that were used to measure the variables included in the study after formally receiving permission from the respected authors of the scale. Consent form was attached at the beginning of the questionnaire booklet, which ensured that the participants were willingly taking part in the study and also giving consent to use their response for the research purpose. After the consent form, they were asked to fill the demographics, which was followed by the scales, Parenting Authority Questionnaire, The Iiium Religiosity Scale (IIUMRelS), and Prosocialness Scale (Buri, 1991; Caprara et al., 2005; Mahudin et al., 2016). The participants were given instructions to fill the questionnaires accurately and to best of their knowledge as their responses would influence the results of the study. The data was collected from only those who signed the informed consent. The collected data was analyzed using SPSS (version 27) and results were acquired.

Ethical Consideration

Ethical approval for data collection was obtained beforehand from the authority of the Department of Professional Psychology Bahria University Islamabad Campus. The permission for the use of instruments in the study was taken prior to the data collection for the research. In the light of ethical consideration and to avoid violation of any ethics, the participants were given informed consent. Informed consent enabled the participants to willingly take part as well as withdraw from the research at any time. The participants were assured about the privacy of their responses as well as importance of their responses for the study. They were assure of no physical and psychological harm and their responses will only be used for research purposes.

Statistical Analysis

The Statistical Package for the Social Sciences (version 27) was used in the current study to analyze the data collected. Additionally, descriptive analysis was run to assess the demographic information, Pearson-Bivariate correlation analysis, independent sample t-test and mediation was carried out for the testing of the hypotheses.

CHAPTER 3

RESULTS

The present research aimed to examine the relationship between parenting styles, religiosity and prosocial behaviors among the young adults. After completing the data collection, The Statistical Package for Social Sciences (SPSS-IBM version 27) was utilized to run statistical analysis. The sample size was calculated using G* power. To compute frequency Descriptive Statistics were used, mean, and percentages for socio-demographic variables. The reliabilities for the scales used in this research were found using Cronbach's alpha. To measure the relationship between the study variables, Pearson-Product moment correlation coefficient was used. The mediating role of religiosity between perceived parenting styles and prosocial behavior was measured using *PROCESS* macro (version 4.3 for SPSS). Additionally, In order to measure the significant gender differences among the young adults, Independent sample t-test was run.

Table 1

Frequency and percentage of the demographic characteristics of sample (N= 355)

Characteristics of participants		*f*	%
Gender	Male	178	50.10
	Female	176	49.60
Marital_S	Single	347	97.70
	Married	8	2.30
Family_S	Joint	117	33.0
	Nuclear	238	67.00
Mother's_Edu	Illiterate	41	11.5.0
	Matric Pass	66	18.60
	Intermediate Pass	68	19.20
	Undergraduate	111	31.30
	Postgraduate	69	19.40
Father's_Edu	Illiterate	2	0.60
	Matric Pass	32	9.00
	Intermediate Pass	47	13.20
	Undergraduate	144	40.60
	Postgraduate	130	36.60
SocioeconomicStatus	Middle	315	88.70
	Upper	40	11.30

Note: Marital_S= Marital Status, Family_S= Family System, Mother's_Edu= Mother's Education, Father's_Edu= Father's Education, SES= Socioeconomic Status

Table 1 illustrates demographic characteristics of 355 young adults with age range of (18-24) out of which, males (178) have 50.1% participation and females (176) have 49.6% participation with mean 20.59 and standard deviation 1.61 respectively. The participants are all undergraduates. The marital status of 347 (97.7%) participants are single while 2.30% are married (8) and the majority lived in nuclear family system 238 (67%) while 117 participants lived in joint family system (33%) and participants that belonged to middle class are 315 (88.7%) while other participants living in upper class are 40 (11.3%). The participant's parents, mother (111, 31.3%) and father (144, 40.6) both were mostly undergraduates.

Table 2

Descriptive and Statistical Analysis (N=355)

Scale	No.of items	M	S.D	Range	Cronbach's α
PAQM	30				
PAQM_PS	10	30.75	5.23	10-46	.61
PAQM_ANS	10	30.78	6.12	13-50	.71
PAQM_AES	10	34.28	6.28	11-48	.80
PAQF	30				
PAQF_PS	10	31.23	5.99	10-50	.70
PAQF_ANS	10	31.13	7.04	10-50	.80
PAQF_AES	10	34.06	6.89	10-50	.82
Religiosity	10	33.36	4.53	16-40	.84
PSA	16	60.32	10.95	30-80	.90

Note: PAQM= Perceived Mother's Parenting Styles, PAQM_PS= Perceived Mother's Permissive Style, PAQM_ANS= Perceived Mother's Authoritarian Style, PAQM_AES= Perceived Mother's Authoritative Style, PAQF= Perceived Father's Parenting Styles, PAQF_PS= Perceived Father's Permissive Style, PAQF_ANS= Perceived Father's Authoritarian Style, PAQF_AES= Perceived Father's Authoritative Style, PSA= Prosocial Behavior Scale for Adults.

Table 2 illustrates psychometric properties of 355 participants on scales and subscales of Parental Authority Questionnaire for Mother, Parental Authority Questionnaire for Father, Religiosity and Prosocial Behavior for Adults. The Cronbach's α values for scales Religiosity (0.84) and PSA (0.90) show accepted to high internal consistency, on the other hand the Cronbach's α values for subscales of PAQM (Permissive Parenting Style, Authoritarian Parenting Style and Authoritative Parenting Style) ranges from 0.61 to 0.80 which indicates borderline to good internal consistency and Cronbach's α values of subscales for PAQF (Permissive Parenting Style, Authoritarian Parenting Style and Authoritative Parenting Style) ranges from 0.70 to 0.82 respectively and indicates accepted to good internal consistency.

Table 3

Pearson Product Moment Correlational Analysis between Parental Authority Questionnaire for Mother, Parental Authority

Questionnaire for Father, Religiosity and Prosocial Behavior (N=355)

	1	2	3	4	5	6	7	8
1.PAQM_PS	-	-0.02	0.53**	0.59**	0.05	0.47**	0.18**	0.06
2.PAQM_ANS		-	0.02	0.17**	0.47**	0.08	0.08	0.08
3.PAQM_AES			-	0.40**	0.17**	0.62**	0.35**	0.24**
4.PAQF_PS				-	0.08	0.60**	0.20**	0.04
5.PAQF_ANS					-	0.09	0.16**	0.11*
6.PAQF_AES						-	0.28**	0.08
7.RELIGIOSITY							-	0.39**
8.PSA								-

Note: *P<0.05, **P<0.01

PAQM_PS= Perceived Mother's Permissive Style, PAQM_ANS= Perceived Mother's Authoritarian Style, PAQM_AES= Perceived Mother's Authoritative Style, PAQF_PS= Perceived Father's Permissive Style, PAQF_ANS= Perceived Father's Authoritarian Style, PAQF_AES= Perceived Father's Authoritative Style, PSA= Prosocial Behavior Scale for Adults.

Table 3 shows the significant correlation among subscales of PAQM and PAQF along with Religiosity and PSA. In the table Perceived Mother's Permissive Parenting Style subscale positively correlate with Perceived Mother's Authoritative Parenting Style subscale (r=0.53, p<0.01), Perceived Father's Permissive Parenting Style subscale (r=0.59, p<0.01), Perceived Father's Authoritative Parenting Style subscale (r=0.50, p<0.01), Religiosity (r=0.18, p<0.01). Perceived Mother's Authoritarian Parenting Style subscale shows positive correlation with, Perceived Father's Permissive Parenting Style subscale (r= 0.17, p<0.01), Perceived Father's Authoritarian Parenting Style subscale (r=0.47, p<0.01). Perceived Mother's Authoritative Parenting Style subscale shows significantly positive correlation with Perceived Father's Authoritative Parenting Style subscale (r=0.62, p<0.01), Perceived Father's Permissive Parenting Style subscale (r=0.40, p<0.01), Perceived Father's Authoritarian Parenting Style subscale (r=0.17, p<0.01), Religiosity (r=0.35, p<0.01), PSA (r=0.24, p<0.01). Perceived Father's Permissive Parenting Style subscale shows positively significant correlation with Perceived Father's Authoritative Parenting Style subscale (r=0.60, p<0.01) and positive correlation with Religiosity (r=0.19, p<0.01). Perceived Father's Authoritarian Parenting Style subscale shows positive correlation with Religiosity (r=0.16, p<0.01) and PSA (r=0.11, P<0.05). Perceived Father's Authoritative Parenting Style subscale shows positive correlation with Religiosity (r=0.28, p<0.01). Religiosity shows positive correlation with PSA (r=0.39,p<0.01).

It was hypothesized that Religiosity will act as a mediator between Parenting Styles and Prosocial Behaviors. Mediation analysis was carried out between Parenting Styles and Prosocial Behaviors, using *PROCESS* macro **(Hayes, A. F, 2012)**.

Table 4.1

Direct effect between Perceived Mother's Permissive Parenting Style and Prosocial Behaviors through Religiosity (N=355).

Antecedent	Consequent				
	Religiosity			Prosocial behaviors	
	Coeff.	*SE*		*Coeff.*	*SE*
Constant					
Permissive Style	0.18**	0.05		-0.01	0.11
Religiosity	-	-		0.39***	0.12
Controls					
Gender	-	-		0.05	0.84
R^2	0.03			0.15	
F	5.69**			20.82***	

Note: *p<.05*, **p<.01, p<.001*, Coeff*= standardized regression coefficient

The results of direct effect show that perceived mother's permissive style was found to be significantly positively predicting religiosity but was a non-significant predictor of prosocial behavior whereas, religiosity was found to be significantly positively predicting prosocial behavior. However, the covariate including gender was found to be non-significant predictor of prosocial behavior.

Table 4.2

*Indirect effect of Religiosity between the relationship of Perceived Mother's Permissive
Parenting Style and Prosocial Behaviors (N=355)*

Mediator			Boot CI 95%	
	β	*Boot SE*	*Boot LL*	*Boot UL*
Religiosity	0.07	0.02	0.03	0.12

The results of indirect effect show that religiosity was found to be significant mediator between perceived mother's permissive style and prosocial behavior which means increase in mother's permissive parenting style tends to increase religiosity and increase in religiosity tends to increase prosocial behavior.

Table 5

Direct effect between Perceived Mother's Authoritarian Parenting Style and Prosocial Behaviors through Religiosity (N=355)

	Consequent				
	Religiosity			Prosocial behaviors	
Antecedent	*Coeff.*	*SE*		*Coeff.*	*SE*
Constant					
Authoritarian Style	0.08	0.04		0.05	0.09
Religiosity	-	-		0.38***	0.11
Controls					
Gender	-	-		0.05	0.84
R^2	0.01			0.15	
F	1.14			21.21***	

Note: *p<.05*, **p<.01, p<.001*, Coeff*= standardized regression coefficient

The results of direct effect show that perceived mother's authoritarian style was found non-significant with religiosity and prosocial behavior but religiosity was found to be significantly positively predicting prosocial behavior. However, the covariate including gender was found to be non-significant predictor of prosocial behavior.

Table 6

Direct effect between Perceived Mother's Authoritative Parenting Style and Prosocial Behaviors through Religiosity (N=355)

Antecedent	Consequent				
	Religiosity			Prosocial behaviors	
	Coeff.	*SE*		*Coeff.*	*SE*
Constant					
Authoritative Style	0.35***	0.04		0.12*	0.09
Religiosity	-	-		0.34***	0.13
Controls					
Gender	-	-		0.40	0.84
R^2	0.12			0.16	
F	23.93***			22.84***	

Note: *p<.05*, **p<.01, p<.001*, Coeff*= standardized regression coefficient

The results of direct effect show that perceived mother's authoritative style was found to be significantly positively predicting religiosity and prosocial behavior and religiosity was also found to be significantly positively predicting prosocial behavior. However, the covariate including, gender was found to be non-significant predictor of prosocial behavior.

Table 7.1

Direct effect between Perceived Father's Permissive Parenting Style and Prosocial Behaviors through Religiosity (N=355)

Antecedent	Consequent				
	Religiosity			Prosocial behaviors	
	Coeff.	*SE*		*Coeff.*	*SE*
Constant					
Permissive Style	0.20***	0.04		-0.03	0.09
Religiosity	-	-		0.40***	0.13
Controls					
Gender	-	-		0.05	0.84
R^2	0.04			0.15	
F	7.24**			20.94***	

Note: *p<.05*, **p<.01, p<.001*, Coeff*= standardized regression coefficient

The results of direct effect show that perceived father's permissive style was found to be significantly positively predicting religiosity but was non-significant predictor of prosocial behavior whereas, religiosity was found to be significantly positively predicting prosocial behavior. However, the covariate including, gender was found to be non-significant predictor of prosocial behavior.

Table 7.2

Indirect effect of Religiosity between the relationship of Perceived Father's Permissive Parenting Style and Prosocial Behaviors (N=355)

Mediator	β	*Boot SE*	Boot CI 95%	
			Boot LL	*Boot UL*
Religiosity	0.08	0.02	0.04	0.13

The results of indirect effect show that religiosity was found to be significant mediator between perceived father's permissive style and prosocial behavior which means increase in father's permissive parenting style tends to increase religiosity and increase in religiosity tends to increase prosocial behavior.

Table 8

Direct effect between Perceived Father's Authoritarian Parenting Style and Prosocial Behaviors through Religiosity (N=355)

	Consequent				
	Religiosity			Prosocial behaviors	
Antecedent	*Coeff.*	*SE*		*Coeff.*	*SE*
Constant					
Authoritarian Style	0.16**	0.34		0.06	0.08
Religiosity	-	-		0.38***	0.12
Controls					
Gender	-	-		0.05	0.84
R^2	0.03			0.15	
F	4.57*			21.35***	

Note: *p<.05*, **p<.01, p<.001*, Coeff*= standardized regression coefficient

The results of direct effect show that perceived father's authoritarian style was found to be significantly positively predicting religiosity but was non-significant predictor of prosocial behavior whereas, religiosity was found to be significantly positively predicting prosocial behavior. However, the covariate including gender was found to be non-significant predictor of prosocial behavior.

Table 9.1

Direct effect between Perceived Father's Authoritative Parenting Style and Prosocial Behaviors through Religiosity (N=355)

	Consequent				
	Religiosity			Prosocial behaviors	
Antecedent	*Coeff.*	*SE*		*Coeff.*	*SE*
Constant					
Authoritative Style	0.28***	0.34		-0.03	0.08
Religiosity	-	-		0.40***	0.12
Controls					
Gender	-	-		0.05	0.84
R^2	0.81			0.15	
F	15.50***			20.94***	

Note: *p<.05*, **p<.01, p<.001*, Coeff*= standardized regression coefficient

The results of direct effect show that perceived father's authoritative style was found to be significantly positively predicting religiosity but was non-significant predictor of prosocial behavior whereas, religiosity was found to be significantly positively predicting prosocial behavior. However, the covariate including, gender was found to be non-significant predictor of prosocial behavior.

Table 9.2

Indirect effect of Religiosity between the relationship of Perceived Father's Authoritative Parenting Style and Prosocial Behaviors (N=355)

Mediator	β	Boot SE	Boot CI 95%	
			Boot LL	*Boot UL*
Religiosity	0.11	0.02	0.07	0.16

The results of indirect effect show that religiosity was found to be significant mediator between perceived father's authoritative style and prosocial behavior which means increase in father's permissive parenting style tends to increase religiosity and increase in religiosity tends to increase prosocial behavior.

Figure 2
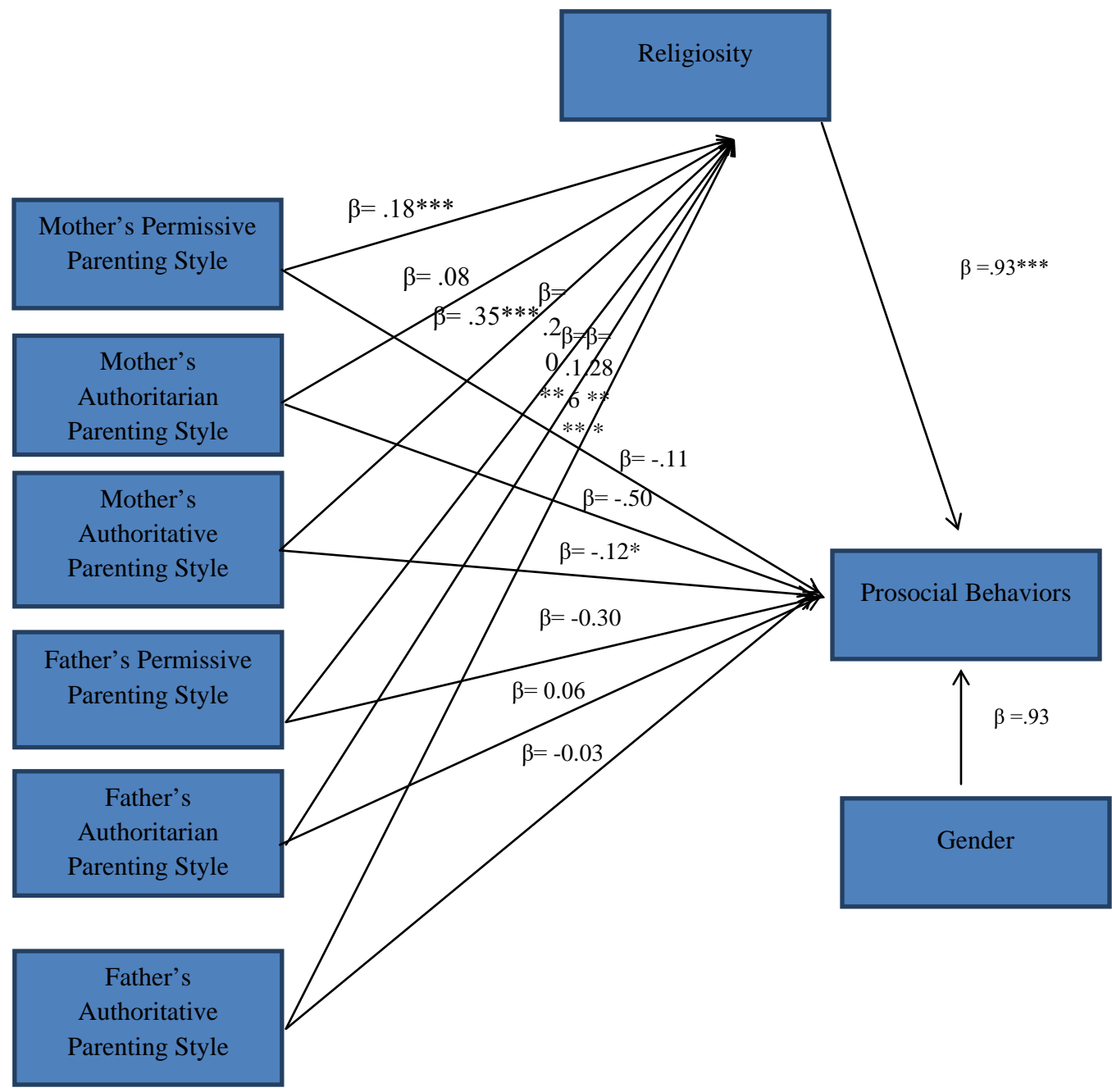
Figure 2 shows mediating role of religiosity between relationship of parenting styles and prosocial behaviors.

Table 10

Independent Sample t-test Showing Gender Differences in Parental Authority, Religiosity, And Prosocial Behavior (N=355)

	Male		Female				
	(n=178)		(n=176)				
Variables	M	S.D	M	S.D	t(353)	*p*	Cohen's d
PAQM_PS	30.94	4.94	30.58	5.57	0.68	0.51	0.07
PAQM_ANS	31.06	6.12	30.48	6.14	0.90	0.37	0.09
PAQM_AES	33.70	6.27	34.88	6.27	-1.78	0.07	0.18
PAQF_PS	31.76	5.73	30.69	6.23	1.69	0.09	0.17
PAQF_ANS	32.08	7.07	30.15	6.94	2.60	0.01	0.27
PAQF_AES	33.62	6.78	34.56	7.00	-1.29	0.20	0.44
Religiosity	33.20	4.80	33.53	4.27	-0.66	0.52	0.07
PSA	58.90	11.35	61.88	10.30	-2.60	0.01	0.27

Note: PAQM_PS= Perceived Mother's Permissive Style, PAQM_ANS= Perceived Mother's Authoritarian Style, PAQM_AES= Perceived Mother's Authoritative Style, PAQF_PS= Perceived Father's Permissive Style, PAQF_ANS= Perceived Father's Authoritarian Style, PAQF_AES= Perceived Father's Authoritative Style, PSA= Prosocial Behavior Scale for Adults.

Table 10 shows gender differences in variables related to parenting styles, religiosity, and prosocial behaviors. A significant gender difference was observed in the authoritarian style of fathers (PAQF_ANS), with males (M = 32.08, S.D = 7.07) perceiving significantly higher levels of authoritarian parenting compared to females (M = 30.15, S.D 6.94), t (352) = 2.60, p < 0.05. This suggests that both genders reported similar level of religiosity. In terms of prosocial behavior, significant gender difference was observed with females (M = 61.88, S.D = 10.30) demonstrating significantly higher levels of prosocial behavior compared to males (M = 58.90, S.D = 11.35), t (352) = -2.60, p<0.05. This effect size was moderate (Cohen's d = 0.37).

DISCUSSIONS

The current study intended to explore relationship between parenting styles, religiosity and prosocial behavior among young adults. In order to measure the relationship of the study variables, three instruments were used. The Parental Authority Questionnaire (PAQ) was used in order to measure parenting styles of the parents (Buri, 1991). The Iium Religiosity Scale (IIUMRelS) was used to measure religiosity of the young adults (Mahudin et al., 2016). Prosocialness Scale was used to measure prosocial behavior of the young adults (Caprara et al., 2005).

This study aimed to examine three major hypotheses. According, to the first hypothesis there will be a positive relationship between parenting styles, religiosity and prosocial behaviors among young adults, which will show that the study variables correlate with another. The second hypothesis asserts that religiosity will act as a mediator between perceived Permissive, Authoritarian, Authoritative, parenting styles and prosocial behavior. According, to the third, hypothesis there will be gender difference across the study variables parenting styles, religiosity and prosocial behaviors.

To analyze the psychometric properties of the scales used in the current study, Cronbach's α values were calculated. The internal consistency (Cronbach's alpha coefficient) for the overall subscales is 0.82 for mother's authoritativeness, 0.85 for mother's authoritarianism and 0.75 for mother's permissiveness on the other hand 0.85 for father's authoritativeness, 0.87 for father's authoritarianism and 0.74 for father's permissiveness (Buri, 1991). Whereas, the internal consistency (Cronbach's alpha coefficient) for the overall subscales in the current study was computed as .80 for mother's authoritativeness, 0.71 for mother's authoritarianism and 0.61 for mother's permissiveness on the other hand 0.82 for father's authoritativeness, 0.80 for father's authoritarianism and 0.70 for father's permissiveness respectively. The Cronbach's α reliability of The Iium Religiosity Scale (IIUMRelS) was 0.92 (Mahudin et al., 2016). In the current study the reliability of Iium Religiosity Scale (IIUMRelS) was 0.84. The overall

reliability of Prosocialness Scale was 0.91 (Caprara et al., 2005). In the present study the internal consistency of the Prosocialness Scale was 0.90.

According, to the first hypothesis there will be a relationship between parenting styles, religiosity and prosocial behaviors. Current study showed that parenting styles had significant correlation with religiosity where authoritative parenting style showed highest correlation for both mother and father's perceived parenting styles with religiosity which corroborates with the previous literature (Heaven et al., 2010). The results also indicated that perceived mother's authoritative style showed positive correlation with prosocial behaviors whereas, perceived father's authoritarian style showed positive correlation with prosocial behaviors, the findings are influenced by the cultural context where, in the collectivist culture of Pakistan, the children might show more closeness to their mothers who tend to exhibit more authoritative parenting style consisting of warmth and support yet firm and consistent approach and due to which it may have positive impact on shaping their cultural values and religious beliefs in return encouraging prosocial behaviors on the other hand as mentioned earlier parent's approach vary according to different culture as for collectivist culture as compared to individualist culture the fathers can be more strict and use disciple and punishment where they tend to adopt authoritarian style in raising their children and hence, it enhances the prosocial behaviors in the children, the varying cultural perspective between mother and parenting styles is consistent with the existing literature (Chao & Willms, 2002; Kim et al., 2005; Padilla-Walker et al., 2012).

The results also showed that religiosity showed positive correlation with prosocial behaviors, the positive and significant impact of religiosity on prosocial behaviors is aligned with the existing literature (Haryati, 2013; Stamatoulakis, 2013; Wasim & Siddiqui, 2020).The reason behind this could be that as Islam is the most practiced religion in Pakistan, the teaching and preaching greatly influence the prosocial behaviors amongst the people.

According, to the second hypothesis religiosity will act as a mediator between perceived Permissive, Authoritarian, Authoritative, parenting styles and prosocial behavior. The findings suggested indirect effect show that religiosity was found to be significant mediator between perceived mother's permissive style, perceived father's permissive style along with perceived father's authoritative style and prosocial behavior which means increase in mother's permissive

parenting style and father's permissive as well as authoritative parenting style tends to increase religiosity and increase in religiosity tends to increase prosocial behavior. These findings can be justified by how parents are likely to provide an environment to the child where each parent aims to make the child grow into a better person and this aim is further strengthen due to the religious association people have with the faith they follow hence the parenting styles further reinforce the religious obligations which inculcate the youth to get indulged in prosocial behaviors that provide benefit to others.

On the other hand, the mediation analysis suggested that perceived mother's authoritative style indicated as an independent variable and the results asserted that the direct effect show that perceived mother's authoritative style was found to be significantly positively predicting religiosity but was non-significant predictor of prosocial behavior whereas, religiosity was found to be significantly positively predicting prosocial behavior. Likewise, mediation analysis for perceived father's authoritarian style and according to the results of direct effect show that perceived father's authoritarian style was found to be significantly positively predicting religiosity and prosocial behavior and religiosity was also found to be significantly positively predicting prosocial behavior. However, the mediation analysis run for perceived mother's authoritarian parenting style while taking religiosity as a mediator. The perceived mother's authoritarian parenting style was found as an insignificant predictor of religiosity.

Our findings provide support for our hypothesis, suggesting that religiosity plays a mediating role in the relationship between parenting style (Permissive, Authoritarian and Authoritative) and prosocial behavior. The result of the mediation analysis indicated significant direct and indirect effects, indicating that religiosity explains the impact of parenting styles and prosocial behavior. Since, it was current study's gap and as there is scarce literature available on the mediating relation of these three variables together, however, some literature has studied these variables in different scenarios.

The perceived authoritative parenting style where the parents adopt more of a warm, encouraging yet firm approach tends to increase religiosity, it could be due to the factor that during the process of growing up the child enters various phases of its life and during this time where the child is exploring its identity and surroundings, it needs a proper source of guidance

and environment where the child can freely express itself as well as remain grounded from indulging in any act that can be socially unacceptable rather reinforced to indulge in actives that can be rewarding to one's own self as well as that can provide benefit to others in order to make a better society. As children feel more close to their parents (with authoritative parenting) which gives them a freedom to express themselves better yet the parenting styles helps them stay grounded and confided to their boundaries and to follow the rules and norms which are greatly shaped by religion, as Pakistan is a country where Islam is the most practiced religion, and hence, parents through their parenting styles tend to transmit those religious beliefs to their offspring and as the child grows it greatly influences the degree of religiosity they will possess (Holden, 2001; Heaven et al., 2010; Thomas et al., 1974).

Conversely, in return increased religiosity will increase prosocial behaviors as our religion tends to shape our outlook of our identity and role in the society which is evidence by the existing literature (Hafiza et al., 2018; Kausar et al, 2023; Mahaarcha & Kittisuksathit 2013).

However, the research findings that indicated that perceived father's authoritarian style tend to increase religiosity, as compared to perceived mother's authoritarian style this could be possibly due to how mother are likely to have more emotional nature and hence they don't use punishment and disciple to guide the child therefore, the mother's authoritarian style is not predicting or having impact on religiosity of the child. Conjointly, the findings also suggested that perceived permissive parenting style increased religiosity which in return increased prosocial behaviors, as every child is different, this could play as a factor in determining which approach of the parent will help in shaping its religious as well as social outlook, in accordance to this point, some children don't like the strict environment rather they want to be free to make open choices and this sense of freedom gives them the opportunity to explore and learn, this finding of the study was however, inconsistent with the previous literature (Ahmad & Ahmed, 2022; Dudley & Wisbey, 2000), it is recommended for future studies to further explore this relation in the future.

Third hypothesis was that there will be a gender differences across the, parenting styles religiosity and pro social behavior which is supported by the theory of differential gender socialization, suggesting that parents may have different expectations and socialization strategies

based on their child's gender (Fagot, 1995). This finding may reflect societal gender norms and expectation .For instance in some cases fathers may be perceived as more lenient towards girls in Pakistan, this may be due to the reason that fathers feel a sense of protectiveness towards their daughters, especially in patriarchal societies like Pakistan, which can lead to more lenient behavior or fewer restrictions. Furthermore outcome from this study also suggests that Gender may not be a major factor in shaping religious beliefs and practices which is consistent with previous literature work that factors such as cultural and social influences, family dynamics, and personal experiences may have stronger influences on an individual's religiosity instead of gender solely (Beit-Hallahmi & Argyle, 1997) supports the outcome of this study.

According to this study, significant gender difference were observed, with females displaying higher levels of prosocial behavior compared to males, is in line with previous extensive literature work on gender differences in empathy and caregiving tendencies (Eisenberg & Lennon, 1983). Evolutionary theories propose that females may have evolved to be more nurturing and empathetic due to their historical role in caregiving and reproduction. Socialization processes, such as gender role expectations and reinforcement of prosocial behaviors in girls, also contribute to these differences. (Eagly & Crowley, 1986).On contrary to that, when it comes to religiosity, studies have not consistently found significant gender differences.

Conclusion

The results revealed that there is a significant correlation among parenting styles of both mothers and fathers, Religiosity and Prosocial behavior. Religiosity served as a strong mediator between perceived Permissive, Authoritarian, Authoritative parenting styles and prosocial behavior. Furthermore, significant gender differences in the perceived authoritarian style of father and Prosocial behavior with males reporting higher level of authoritarian parenting from father and females reporting higher level of Prosocial behavior giving potential insight into gender variations in family dynamic and social behavior.

Limitation

The research has revealed some crucial information regarding the correlation between the study variables as well as the mediating role of religiosity between the relationship of perceived parenting styles and prosocial behaviors.

The current study was conducted in two months due to which the time constraint serves as a great limitation. The Length of the questionnaires was long due to which many people refused to take part in the study. Lastly, another limiting factor can be social desirability, where the participants might answers the question in a manner that their responses are considered socially acceptable hence, such responses may greatly influence the results of the study.

Recommendations

Data should be collected from different cities instead of only these two major cities i.e. Islamabad and Rawalpindi, the participants should be included from diverse age categories as well as those enrolled in higher degree programs so that the finding can be generalized. The future researches can evaluate the parents by asking them to self-report their parenting styles, and later examine its impact on the children's religiosity and prosocial behaviors. The future studies should study the mediating role of parenting styles on religiosity and prosocial behaviors of adults as well assess the difference of variables in rural and urban areas. This study highlights the need for multidisciplinary collaborations between psychologists, educators, religious scholars, and policymakers to develop comprehensive approaches that consider various aspects of child development and socialization. This research when conducted with Mixed-methods approaches i.e., Combine quantitative measures (e.g., surveys, standardized tests) with qualitative methods (e.g., interviews, observations) will provide a deeper understanding of the complex interplay between parenting styles, prosocial behavior, and religiosity. Qualitative data can provide rich insights into individual experiences and perspectives, complementing quantitative findings. All the categories of students for example college going, Masters, MPhil and PHD must be included for data collection.

Implication

The findings of the study can be used in parental counseling programs to assist parents in understanding the role and influence of various parenting styles on their children's prosocial behavior and religiosity by providing them with guidance on adopting authoritative and supportive parenting as per the outcome of this study to enhance positive social values and behaviors in young adults. Educational institutions for example colleges and universities can incorporate the study's findings into their curricular and extracurricular activities by conducting

seminars that focus on promoting prosocial behavior and religiosity among students and other programs such as community service initiatives, interfaith dialogues, and values-based workshops and seminars. These programs can help cultivate a sense of empathy, social responsibility and pro social behavior among young adults. Religious institutions and scholars can utilize the study's findings to enhance their efforts in nurturing religiosity and prosocial behavior among young adults by taking initiatives that encourage young adults to engage in religious practices, participate in community service, and contribute to the well-being of others. These efforts can help strengthen the connection between religiosity and prosocial behavior in young adults. Government organizations, NGOs, and community development agencies can inculcate the study's findings into their programs aimed at development of positive social behavior and religious engagement among young adults by engaging them in community service, volunteer work, and interfaith activities.

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APPENDICES

ANNEXURE – A

(Informed Consent Form)

INFORMED CONSENT FORM

Hello, I, Rubab Khan and Mehmoona Akthar are conducting research on **Parenting Styles, Religiosity and Prosocial Behaviors Among Young Adults**" under the supervision of Ms Fariha, Department of Professional Psychology, Bahria University Islamabad. The research aims to investigate influence of parenting styles and religiosity on prosocial behaviors of young adults.

We invite you to be a part of our research on voluntary basis to participate. It will be highly ensured that this information will be kept highly confidential and anonymous and will be used for research purposes only. You are also allowed to freely withdraw your participation from the study as per your convenience. You are requested to answer the questionnaires with complete honesty. Your kind cooperation will be highly appreciated. For further information and queries about the research you can also reach out to us on this **email:bahriauniversity2019@gmail.com**

I have read the above provided information and thus agree to participate in this research.

Researcher 1:   Participant's signature: _____

Rubab Khan

Researcher 2:   Date: _____

Mehmoona Akthar

ANNEXURE – B

(Demographic Information Sheet)

Demographics

Are you a Muslim?

  i.   Yes
 ii.   No

Physical illness:

  i.   Yes
 ii.   No

Psychological illness (diagnosed):

  i.   Yes
 ii.   No

1. Age: _____

2. Gender:

  i.   Male
 ii.   Female

3. Education:

  i.   Bachelors
 ii.   Masters

4. Housing types

  i.   Day scholar
 ii.   Hostel

5. Marital Status

  i.   Single
 ii.   Married

6. Family system

  i.   Joint
 ii.   Nuclear

7. Relationship status of parents

  i.   Married
 ii.   Divorced
iii.   Separated
 iv.   Widowed

8. Father's education: _____

9. Mother's education: _____

10. Mother

  i.   Alive
 ii.   Deceased

11. Father

  i.   Alive
 ii.   Deceased

12. Socioeconomic status

  i.   Lower class
 ii.   Middle class
iii.   Upper class

ANNEXURE – C

(Parental Authority Questionnaire)

PAQ (Mother)

INSTRUCTIONS: For each of the following statements, circle the number of the 5-point scale **(1 = strongly disagree, 2= Disagree 3= neither agree nor disagree 4= Agree 5 = strongly agree)** that best describes how that statement applies to you and your mother and father. Try to read and think about each statement as it applies to you and your mother and father during your years of growing up at home. There are no right or wrong answers, so don't spend a lot of time on any one item. We are looking for your overall impression regarding each statement. Be sure not to omit any items.

S No.	Statements about you and your mother	Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
1	While I was growing up my **mother** felt that in a well-run home the children should have their way in the family as often as the parents do.	1	2	3	4	5
2	Even if her children didn't agree with her, my **mother** felt that it was for our own good if we were forced to conform to what she thought was right.	1	2	3	4	5
3	Whenever my **mother** told me to do something as I was growing up, she expected me to do it immediately without asking any questions.	1	2	3	4	5
4	As I was growing up, once family policy had been established, my **mother** discussed the reasoning behind the policy with the children in the family.	1	2	3	4	5
5	My **mothe**r has always encouraged verbal give-and-take whenever I have felt 1that family rules and restrictions were unreasonable.	1	2	3	4	5
6	My **mother** has always felt that what children need is to be free	1	2	3	4	5

	to make up their own minds and to do what they want to do, even if this does not agree with what their parents might want.					
7	As I was growing up my **mother** did not allow me to question any decision she had made	1	2	3	4	5
8	As I was growing up my **mother** directed the activities and decisions of the children in the family through reasoning and discipline.	1	2	3	4	5
9	My **mother** has always felt that more force should be used by parents in order to get their children to behave the way they are supposed to.	1	2	3	4	5
10	As I was growing up my **mother** did not feel that I needed to obey rules and regulations of behavior simply because someone in authority had established them.	1	2	3	4	5
11	As I was growing up I knew what my **mother** expected of me in my family, but I also felt free to discuss those expectations with my mother when I felt that they were unreasonable.	1	2	3	4	5
12	My **mother** felt that wise parents should teach their children early just who is boss in the family.	1	2	3	4	5
13	As I was growing up, my **mother** seldom gave me expectations and guidelines for my behavior	1	2	3	4	5
14	Most of the time as I was growing up my **mother** did what the children in the family wanted when making family decisions.	1	2	3	4	5
15	As the children in my family were growing up, my **mother** consistently gave us direction and guidance in rational and objective ways.	1	2	3	4	5

16	As I was growing up my **mother** would get very upset if I tried to disagree with her.	1	2	3	4	5
17	My **mother** feels that most problems in society would be solved if parents would not restrict their children's activities, decisions, and desires as they are growing up.	1	2	3	4	5
18	As I was growing up my **mother** let me know what behavior she expected of me, and if I didn't meet those expectations, she punished me.	1	2	3	4	5
19	As I was growing up my **mother** allowed me to decide most things for myself without a lot of direction from her.	1	2	3	4	5
20	As I was growing up my **mother** took the children's opinions into consideration when making family decisions, but she would not decide for something simply because the children wanted it.	1	2	3	4	5
21	My **mother** did not view herself as responsible for directing and guiding my behavior as I was growing up.	1	2	3	4	5
22	My **mother** had clear standards of behavior for the children in	1	2	3	4	5

	our home as I was growing up, but she was willing to adjust those standards to the needs of each of the individual children in the family					
23	My **mother** gave me direction for my behavior and activities as I was growing up and she expected me to follow her direction, but she was always willing to listen to my concerns and to discuss that direction with me.	1	2	3	4	5
24	As I was growing up my **mother** allowed me to form my own point of view on family matters and she generally allowed me to decide for myself what I was going to do.	1	2	3	4	5
25	My **mother** has always felt that most problems in society would be solved if we could get parents to strictly and forcibly deal with their children when they don't do what they are supposed to as they are growing up.	1	2	3	4	5
26	As I was growing up my **mother** often told me exactly what she wanted me to do and how she expected me to do it.	1	2	3	4	5
27	As I was growing up my **mother** gave me clear direction for my behaviors and activities, but she was also understanding when I disagreed with her.	1	2	3	4	5
28	As I was growing up my **mother** did not direct the behaviors, activities, and desires of the children in the family.	1	2	3	4	5
29	As I was growing up I knew what my **mother** expected of me in the family and she insisted that I conform to those expectations simply out of respect for her authority.	1	2	3	4	5
30	As I was growing up, if my	1	2	3	4	5

	mother made a decision in the family that hurt me, she was willing to discuss that decision with me and to admit it if she had made a mistake.					

PAQ (Father)

INSTRUCTIONS: For each of the following statements, circle the number of the 5-point scale **(1 = strongly disagree, 2= Disagree 3= neither agree nor disagree 4= Agree 5 = strongly agree)** that best describes how that statement applies to you and your mother and father. Try to read and think about each statement as it applies to you and your mother and father during your years of growing up at home. There are no right or wrong answers, so don't spend a lot of time on any one item. We are looking for your overall impression regarding each statement. Be sure not to omit any items.

S No.	Statements about you and your father	Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
1	While I was growing up my **father** felt that in a well-run home the children should have their way in the family as often as the parents do.	1	2	3	4	5
2	Even if his children didn't agree with him, my **father** felt that it was for our own good if we were forced to conform to what he thought was right.	1	2	3	4	5
3	Whenever my **father** told me to do something as I was growing up, he expected me to do it immediately without asking any questions.	1	2	3	4	5
4	As I was growing up, once family policy had been established, my **father** discussed the reasoning behind the policy with the children in the family.	1	2	3	4	5
5	My **father** has always encouraged verbal give-	1	2	3	4	5

	and-take whenever I have felt that family rules and restrictions were unreasonable.					
6	My **father** has always felt that what children need is to be free to make up their own minds and to do what they want to do, even if this does not agree with what their parents might want.	1	2	3	4	5
7	As I was growing up my **father** did not allow me to question any decision he had made	1	2	3	4	5
8	As I was growing up my **father** directed the activities and decisions of the children in the family through reasoning and discipline.	1	2	3	4	5
9	My **father** has always felt that more force should be used by parents in order to get their children to behave the way they are supposed to.	1	2	3	4	5
10	As I was growing up my **father** did not feel that I needed to obey rules and regulations of behavior simply because someone in authority had established them.	1	2	3	4	5
11	As I was growing up I knew what my **father** expected of me in my family, but I also felt free to discuss those expectations with my father when I felt that they were unreasonable.	1	2	3	4	5
12	My **father** felt that wise parents should teach their children early just who is	1	2	3	4	5

	boss in the family.					
13	As I was growing up, my **father** seldom gave me expectations and guidelines for my behavior	1	2	3	4	5
14	Most of the time as I was growing up my **father** did what the children in the family wanted when making family decisions.	1	2	3	4	5
15	As the children in my family were growing up, my **father** consistently gave us direction and guidance in rational and objective ways.	1	2	3	4	5
16	As I was growing up my **father** would get very upset if I tried to disagree with him.	1	2	3	4	5
17	My **father** feels that most problems in society would be solved if parents would not restrict their children's activities, decisions, and desires as they are growing up.	1	2	3	4	5
18	As I was growing up my **father** let me know what behavior he expected of me, and if I didn't meet those expectations, he punished me.	1	2	3	4	5
19	As I was growing up my **father** allowed me to decide most things for myself without a lot of direction from him.	1	2	3	4	5
20	As I was growing up my **father** took the children's opinions into consideration when making family decisions, but he would not decide for something simply	1	2	3	4	5

	because the children wanted it.					
21	My **father** did not view himself as responsible for directing and guiding my behavior as I was growing up.	1	2	3	4	5
22	My **father** had clear standards of behavior for the children in our home as I was growing up, but he was willing to adjust those standards to the needs of each of the individual children in the family.	1	2	3	4	5
23	My **father** gave me direction for my behavior and activities as I was growing up and he expected me to follow his direction, but he was always willing to listen to my concerns and to discuss that direction with me.	1	2	3	4	5
24	As I was growing up my **father** allowed me to form my own point of view on family matters and he generally allowed me to decide for myself what I was going to do.	1	2	3	4	5
25	My **father** has always felt that most problems in society would be solved if we could get parents to strictly and forcibly deal with their children when they don't do what they are supposed to as they are growing up.	1	2	3	4	5
26	As I was growing up my **fathe**r often told me exactly what he wanted me to do and how he	1	2	3	4	5

		1	2	3	4	5
	expected me to do it.					
27	As I was growing up my **father** gave me clear direction for my behaviors and activities, but he was also understanding when I disagreed with him.	1	2	3	4	5
28	As I was growing up my **father** did not direct the behaviors, activities, and desires of the children in the family.	1	2	3	4	5
29	As I was growing up I knew what my **father** expected of me in the family and he insisted that I conform to those expectations simply out of respect for his authority.	1	2	3	4	5
30	As I was growing up, if my **father** made a decision in the family that hurt me, he was willing to discuss that decision with me and to admit it if he had made a mistake.	1	2	3	4	5

ANNEXURE – D

(Religiosity)

INSTRUCTIONS: Using the 1 - 4 rating scale, please indicate to what extent you agree or disagree with each statement below.

S no.	Statements	Strongly Disagree	Disagree	Agree	Strongly Agree
1	I strive for both worldly affairs and the hereafter as advised by Prophet Muhammad (SAW).	1	2	3	4
2	I avoid behavior that will be punished in the hereafter.	1	2	3	4
3	The more knowledge I have, the more humble I should become.	1	2	3	4
4	I teach my family members the greatness of Allah.	1	2	3	4
5	I feel bad doing something forbidden even if I know others are also doing it.	1	2	3	4
6	I strive to follow my aql (rationality) more than my nafs (lust).	1	2	3	4
7	I am pleased with what I have.	1	2	3	4
8	For fear of Allah I will always tell the truth.	1	2	3	4
9	I teach my family members to always remember Allah.	1	2	3	4
10	At any point of time in life, I can strengthen my relationship with Allah.	1	2	3	4

ANNEXURE – E

(Prosocial Behaviors)

INSTRUCTIONS: "The following statements describe a large number of common situations. There are no 'right' or 'wrong' answers; the best answer is the immediate, spontaneous one. Read carefully each phrase and mark the answer that reflects your first reaction.

S no.	statements	Never/ almost Never true	Occasionally true	Sometimes true	Often true	Almost always/ Always true
1	I am pleased to help my friends/colleagues in their activities.	1	2	3	4	5
2	I share the things that I have with my friends	1	2	3	4	5
3	I try to help others.	1	2	3	4	5
4	I am available for volunteer activities to help those who are in need.	1	2	3	4	5
5	I am emphatic with those who are in need.	1	2	3	4	5
6	I help immediately those who are in need	1	2	3	4	5
7	I do what I can to help others avoid getting into trouble.	1	2	3	4	5
8	I intensely feel what others feel.	1	2	3	4	5
9	I am willing to make my knowledge and abilities available to others.	1	2	3	4	5
10	I try to console those who are sad.	1	2	3	4	5
11	I easily lend money or other things.	1	2	3	4	5
12	I easily put myself in the shoes of those who are in discomfort.	1	2	3	4	5
13	I try to be close to and take care of those who are in need.	1	2	3	4	5
14	I easily share with friends any good opportunity that comes to me.	1	2	3	4	5
15	I spend time with those friends who feel lonely.	1	2	3	4	5
16	I immediately sense my	1	2	3	4	5

	friends' discomfort even when it is not directly communicated to me.					

ANNEXURE – F

(Permission for Parental Authority Questionnaire)

M Gmail

Rubab Khan <rubabsana9760@gmail.com>

Permission to use the scale for academic research

Buri, John R. <JRBURI@stthomas.edu>   19 April 2023 at 16:33
To: Rubab Khan <rubabsana9760@gmail.com>

Rubab:

Thank you for your interest in the Parental Authority Questionnaire (PAQ). Please feel free to use the PAQ for any not-for-profit purposes. For further information about the PAQ (for example, scoring details, norms, reliability, validity), please see the following journal article:

Buri, J. R. (1991). Parental authority questionnaire. *Journal of Personality Assessment, 57,* 110-119.

I wish you the best with your research project.

Sincerely,

John R. Buri, Ph.D.
Professor
Department of Psychology
UNIVERSITY of ST. THOMAS

From: Rubab Khan <rubabsana9760@gmail.com>
Sent: Wednesday, April 19, 2023 12:31 AM
To: Buri, John R. <JRBURI@stthomas.edu>
Subject: [External] Permission to use the scale for academic research

   You don't often get email from rubabsana9760@gmail.com. Learn why this is important

[Quoted text hidden]

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2 attachments

Parental Authority Questionnaire.pdf
784K

Journal of Personality Assessment.pdf
268K

ANNEXURE – G

(Permission for Religiosity)

M Gmail   Rubab Khan <rubabsana9760@gmail.com>

Re: Request for permission to use the scale and complete scoring

NOR DIANA BINTI MOHD. MAHUDIN . <nordianamm@iium.edu.my>   17 March 2023 at 20:57
To: rubabsana9760@gmail.com

Salam,
Thank you for your interest in our research work on religiosity and I am glad to know that you find it useful.
The scale is in the public domain, so you are welcome to use it (see attached for the scale and its scoring
information). All are free to use, but we would appreciate referencing the scale and its development process
as follows:

Mohd Mahudin, N. D., Noor, N. M., Dzulkifli, M. A., & Janon, N. S. (2016). Religiosity among Muslims: A scale
development and validation study. *MAKARA Hubs-Asia (Human Behavior Studies in Asia), 20*(2), 109-121.
https://doi.org/10.7454/mssh.v20i2.3492

If you are interested to know more about the IIUMReIS project, do visit this page https://beyondcommuting.
wixsite.com/projects/iiumrels. We hope these materials will help you with your research and we would be
interested in hearing about your findings as you go or at the end.

All the best with your research.

On Fri, 17 Mar 2023 at 06:08, Rubab Khan <rubabsana9760@gmail.com> wrote:

Assalaam o alaikom,

This is Rubab Khan and I am a student of BS Psychology from Bahria University Islamabad, Pakistan. I along with my
group members are about to being thesis on " **Relationship between parenting styles, religiosity and prosocial
behaviours among young adults**". In that case I came across your valuable work hence, I would like to request for
use of your Questionnaires "**Religiosity among Muslims**". Therefore, it is my humble request that if you could provide
us with the complete scale and scoring procedure along with permission to use it for our study we would be careful

ANNEXURE – H

(Permission for Prosocial Behavior)

M Gmail   Rubab Khan <rubabsana9760@gmail.com>

PROSOCIALNESS SCALE

Gianvittorio Caprara <gianvittorio.caprara@uniroma1.it>   29 March 2023 at 23:35
To: rubabsana9760@gmail.com

Dear Rubab Khan,

I am glad to accord you the permission to use the proscialness scale and enclose papers that can be of your interest and useful for the informations you require.
Sincerely, GV Caprara

3 attachments

📄 **CAPRARA_Adults' Prosocialness.pdf**
   330K

📄 **Prosociality scale in Frontiers.pdf**
   895K

📄 **Meta-analisi su Prosocialness scale.pdf**
   2085K

ANNEXURE – I

(Permission for Collection of Data)

Bahria University
Discovering Knowledge

17-Apr-2023

TO WHOM IT MAY CONCERN

REQUEST FOR DATA COLLECTION

It is stated that **Ms. Mehmoona Akhtar** Enrollment No. 01-171192-095 is a student of BS Psychology (8th Semester) Bahria University Islamabad Campus conducting research on '**Parenting style, religiosity and pro-social behaviors**' under supervision of undersigned. It is requested that kindly allow her to collect the data from your esteemed institution.

Regards,

Fariha Hayat
Senior Lecturer
Bahria School of Professional Psychology (BSPP)
Bahria University
E-8 Islamabad

Bahria University
Discovering Knowledge

17-Apr-2023

TO WHOM IT MAY CONCERN

REQUEST FOR DATA COLLECTION

It is stated that **Ms. Rubab Khan** Enrollment No. 01-171192-103 is a student of BS Psychology (8th Semester) Bahria University Islamabad Campus conducting research on 'Parenting style, religiosity and pro-social behaviors' under supervision of undersigned. It is requested that kindly allow her to collect the data from your esteemed institution.

Regards,

Fariha Hayat
Senior Lecturer
Bahria School of Professional Psychology (BSPP)
Bahria University
E-8 Islamabad

ANNEXURE – J

(Plagiarism Report)

Thesis Project

15% SIMILARITY INDEX **10**% INTERNET SOURCES **8**% PUBLICATIONS **7**% STUDENT PAPERS

PRIMARY SOURCES

1 link.springer.com
Internet Source 1%

2 www.researchgate.net
Internet Source 1%

3 psychologyroots.com
Internet Source 1%

4 Submitted to University of Stellenbosch, South Africa
Student Paper 1%