

PERCEIVED PARENTING STYLES AND FILIAL PIETY



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THE ROLE OF DUAL FILIAL PIETY BELIEFS AS MEDIATORS IN THE RELATION
BETWEEN PERCEIVED PARENTING STYLES AND FILIAL PIETY BEHAVIOUR OF
MALAYSIAN UNDERGRADUATES

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in the Relation between Perceived Parenting Styles
and Filial Piety Behaviour of Malaysian Undergraduates

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Abstract

There was an increase of elderly abandoned cases caused by diminishing of filial piety behaviour in Malaysia. Perceived parenting styles and filial piety beliefs were reported as the factors that lead to declining of filial piety behaviour. Hence, this study aimed to examine the role of dual filial piety beliefs piety beliefs as mediators in the relation between perceived parenting styles of both parents and the filial piety behaviour among undergraduates in Malaysia. The questionnaires were distributed to 385 undergraduates from different institutions with the mean age of 21.25 (SD = 1.48), including 107 males and 278 females. Purposive sampling was used and the statistical technique used was multiple linear regressions through PROCESS Macro. The result showed that the regression model was statistically significant, $F(6, 363) = 75.997, p < .001$, and accounted for 55.7% of variance. It was found that authoritative fathering ($\beta = .098, p = .009$), authoritative mothering ($\beta = .16, p = .003$), RFP ($\beta = .39, p < .001$) and AFP ($\beta = .37, p < .001$) were found to predict filial piety behaviour. Meanwhile, authoritarian fathering ($\beta = -.02, p > .05$) and authoritarian mothering ($\beta = -.10, p > .05$) were not indicated as predictors of filial piety behaviour. Also, the findings have determined the significant mediating role of dual filial piety beliefs piety beliefs in the relation of perceived parenting styles and filial piety behaviour. This study may serve as a contribution to current literature as limited to no research on this topic was investigated in Malaysia. Also, parents can perform appropriate parenting style to nurture filial children while the policy maker can also make advancement in terms of elderly-support law to ensure adult children can pay the responsibility to take care of older parents and reduce the burden of country in handling neglected elderlies as well as cultivate the belief of filial piety in society.

Keywords: Perceived parenting styles, dual filial piety beliefs, filial piety behaviour

DECLARATION

We declare that the material contained in this paper is the end result of our own work and that due acknowledgement has been given in the bibliography and references to ALL sources be they printed, electronic or personal.

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APPROVAL FORM

This research paper attached hereto, entitled “The Role of Dual Filial Piety Beliefs as Mediators in the Relation between Perceived Parenting Styles and Filial Piety Behaviour of Malaysian Undergraduates” prepared and submitted by “Lee Chew Yee & Phan Yong Nie” in partial fulfilment of the requirements for the Bachelor of Social Science (Hons) Psychology is hereby accepted.

Supervisor

Dr. Gan Su Wan

Date: _____

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List of Abbreviations

AFP	Authoritarian Filial Piety
DFPM	Dual Filial Piety Model
DFPS	Dual Filial Piety Scale
FPBS	Filial Piety Behavior Scale
PAQ	Parental Authority Questionnaire
RFP	Reciprocal Filial Piety
SPSS	Statistical Package for Social Science
UTAR	University of Tunku Abdul Rahman

Chapter I

Introduction

1.1 Background of Study

Recently in Malaysia, “Sin Chew Daily” (2018) has reported that an 80-year-old mother was kicked out of her home by her son due to insufficient space in the house. The mother had to seek shelter at a bus stop and it had been going on for a year. The son did not even show any sign of remorseful for his unfilial behaviour when the public approached him. Unfortunately, this kind of heart-breaking news is not the only case happening in Malaysia. There are many more cases where aged parents are neglected or abandoned. According to Jakarta Post in 2014, an average of 10 elderly Malaysians was sent to old folks’ home every week (as cited in Chew et al., 2018). Chew and colleagues (2018) mentioned that most of the elders being driven out of their homes are due to they are unable to work or perform daily living activities anymore. The elders feel helpless, not only because they become frail, but also by how they were being viewed and treated by their own family (Chew et al., 2018). Conditions like these have brought up much attention of the society and though call into question whether filial piety has eventually become a thing of the past (Guntalib, 2012).

Filial piety (孝, xiào) is a virtue originated from the Confucian ideals. This concept of Chinese philosophy has had a history of more than 3,000 years and until today, filial piety is still an important moral tenet in the Chinese community. Filial piety refers to offer love, care, respect, support, and be obedient to parents and the elderly (Chen, 2014; Cheng & Chan, 2006; Mack, 2019). Ho (2008) stated that filial piety is viewed as mutual obligations between parents and children (as cited in Cheah et al., 2017). Yeh and Bedford (2003) also stated that children are expected to fulfil the demands of parents range from material to emotional

requirement. Filial piety is viewed as a fundamental practise in Asian's family system, especially for the Chinese society (Nainee et al., 2016; Teon, 2016). Not only Chinese society, Asian countries include Japan, Hong Kong, Taiwan, Indonesia, India and Malaysia hold filial piety and family responsibility in a very high esteem (Chen et al., 2015; Guntalib, 2012; Setiyani & Windsor, 2019; Sung, 1998; Tiwari & Pandey, 2013). Filial piety is important for Asian in maintaining family order as it promotes responsibility, interdependence, sacrifice, and family harmony (Ismail et al., 2009). It is parallel with the collectivist culture practised in Asia where harmony and group cohesion between kinship, family, and community are valued (Cherry, 2019). As compared to Western counterparts that highlight the virtue of self-reliance, Asian societies advocate more on the need for respectful behaviour towards the elders (Laidlaw et al., 2010).

According to Chen and colleagues (2007), filial piety can be decomposed into filial piety belief and filial piety behaviour. Filial piety behaviour of the children is valued as it works as a protective factor against depression among older adults (Li et al., 2011). Filial piety behaviour is an act of respect and obligations that one carries towards parents and the elders (Nainee et al., 2016). Filial piety behaviour is also perceived as a form of showing gratitude towards parents and the elderly (Mack, 2019). Parents went through sweet and bitter moments to raise children. All the things parents had given to children such as life, shelter, education and so on, are an eternal debt that can never be fully repaid (Mack, 2019). The only thing children could do to repay at least a small part of the debt is to be filial to the parents by taking care of parents when parents reach old age, be grateful, make them feel contented and proud, as well as obey and serve them (Teon, 2016).

Although filial piety belief is expected to be manifested into filial piety behaviour, few studies had demonstrated considerable distance between them (Chen et al., 2007; Yu, 1983). Filial piety belief refers to the important belief and liability that children should hold towards their parents (Chen, 2014). Dual Filial Piety Model of Yeh and Bedford (2004) provides an insight in explaining filial piety belief. According to the model, there are two distinct types of filial piety belief, which are reciprocal filial piety belief and authoritarian filial piety belief. Reciprocal filial piety belief is the thought of maintaining harmonious interpersonal relationships with parents or elders out of gratitude and affection while authoritarian filial belief accentuates hierarchy and submission to role responsibilities and could be a product of social norms (Laidlaw et al., 2010; Yeh & Bedford, 2004). Chen (2014) indicated that children who uphold reciprocal filial piety belief may possess more motivation to repay parent's nurturing efforts which eventually increase their willingness to carry out filial duties and responsibilities. Besides this, Yeh (2003, 2006) mentioned that authoritarian filial piety belief can lead to filial piety behaviour as well due to compliance and expectations of social norms (as cited in Chen, 2014).

As promoted by collectivist culture in Asia, Asian children are taught to provide care and financial support to the parents and elderly when they become adults (Guntalib, 2012). Despite caring for their parents, maintaining contact with parents, being grateful, respectful and obedience towards parents and elderly are also included in the dimension of filial piety practised among Asian (Cheung & Kwan, 2009; Ng et al., 2002). Malaysian also cherish the practice of filial piety. There is not only Malaysian Chinese community practising filial piety, Malay and Indian communities in Malaysia also assume providing care and financial support to the elderly as a general family responsibility and is part of life duty (Guntalib, 2012; Norzareen & Nobaya, 2010). Filial piety for Malaysian Chinese means absolute obedience

towards parents and caring for parents (Guntalib, 2012). Filial piety is also one of Malay's customs. Muslims are often reminded to show gratitude to parents who raise them (Guntalib, 2012). Different from the Chinese and Malays, filial piety is not part of Malaysian Indian's cultural values. However, it is stated in the Laws of Manu that they should respect and please both of their mother and father (Zawawi, 2008). Malaysian Indians uphold the strong belief that incarnation after death depends very much upon their behaviour in the present life, thus, they should portray good behaviours, including being polite to their parents (Guntalib, 2012; Zawawi, 2008).

This study focuses on undergraduates who are also known as emerging adults. Emerging adults are in the stage where they are no longer adolescent, and yet a fully adult (Arnett, 2000). During emerging adulthood, parents still work as the main source of support for emerging adults in many aspects of their lives such as education and future employment (Fuligni & Pedersen, 2002). Most of them still need their parents in helping them to navigate this period of experimentation and exploration (Goldsmith, 2018; Nelson et al., 2011). The transition from adolescence into adulthood is a confusing state where emerging adults are learning to be more independent and trying to explore their roles as adults (Fuligni & Pedersen, 2002). A sense of filial maturity has been developed, thus, one of the questions that might come across when exploring and developing self-identities is about their roles in the family (Holst, 2017). They are more likely to face difficulty in deciding whether to pursue independent goals freely or to start reducing the burden of parents by contributing to the household (Fuligni & Pedersen, 2002). Thus, it is valuable to test the filial piety that an individual presents in emerging adulthood.

Parents play an important role in determining their children's sense of filial responsibility towards them. Family bonding, attachment and parental involvement are also crucial factors to promote filial piety behaviour among children (Liu et al., 2011; Nainee et al., 2016). During the stage of emerging adulthood, parent-child relationships experience renegotiation and children's views towards parents begin to shift too (Holst, 2017). Parenting style is still a strong influential factor in parent-child relationship (Holst, 2017) as well as in children's filial attitude and behaviour towards parents (Chen, 2014). Previous research found that parenting styles are associated with parent-child relationship (Bronte-Tinkew et al., 2006; Chen, 2014), which in turn impact filial piety belief and behaviour of children (Chen, 2014). Baumrind's framework (Baumrind, 1966) had characterized parenting into three major styles, including authoritarian, authoritative and permissive, which are associated with the degree of demandingness and responsiveness of parents. Authoritarian parenting is marked by low level of responsiveness yet high standard of demandingness while authoritative parenting is associated with high in both responsiveness and demandingness (Baumrind, 1966). According to Chen and colleagues (2015), perceived authoritative parenting reflects a positive emotional climate and thus develop reciprocal filial piety belief in children. In contrast, authoritarian parenting that was perceived as demanding and strict were more likely to develop authoritarian filial piety belief as this type of parenting evoked only involuntary conforming to parental wishes (Chen, 2014; Chen et al., 2015).

Due to the traditional gender role in the family, mothers are expected to play as the primary socializing agents who provide care and nurture to the children while fathers are expected to play as the breadwinner and are busy to sustain the family (Hong et al., 2012). As supported in the study of Chen et al. (2015), mother and father perform different roles and responsibilities in a family. Therefore, parenting styles of mother and father should be

analyzed separately. According to Chen et al. (2015) and Uji et al. (2014), a mother is usually believed to be caring and supportive while a father is often viewed as strict and emotionally detached from their children. Besides, Chen and colleagues (2015) reported that mothers are found to portray more supportive parenting than did fathers. Although parenting styles were and should be examined separately between father and mother, similar results were obtained across studies in which parents (either mother or father) who were perceived as supportive and warmth were associated with stronger reciprocal filial piety and filial piety behaviour in emerging adults (Chen et al., 2015; Nainee et al., 2015, 2016). In Malaysia, most of the mothers are being perceived to utilize authoritative parenting (Hong et al., 2012; Tay & Tam, 2011). On the other hand, fathers in Malaysia are usually being hypothesized to practise authoritarian parenting as it fulfils traditional gender roles which emphasize men should be strict and superior in his family (Hong et al., 2012; Tay & Tam, 2011). However, the results of past research (Hong et al., 2012; Tay & Tam, 2011) found that most of Malaysia's fathers are being perceived as authoritative rather than authoritarian. Tay and Tam (2011) explained that fathers nowadays might have come across the negative outcomes of authoritarianism via education or media and thus, they switch their parenting style to authoritative parenting.

To sum up, to find out the determinants for children to carry out filial piety behaviour towards their parents, one has to look from the perspective of children. Thus, it is important to examine the emerging adults' perception of parenting behaviour they received from their parents. Moreover, most of the previous studies targeted adolescents as sample and only a few are focusing on young adults, especially the emerging adults. Emerging adults should be focused as parenting styles are still a strong determinant towards their filial piety belief and behaviour (Chen, 2014). The way parents treat their children who are now emerging adults is

still likely to promote a change in their children's filial piety belief and behaviour towards them.

1.2 Problem Statement

Due to rapid modernization of the world, the practise of filial piety in Malaysia is declining (Guntalib, 2012). The noble values are diminishing where young generation now are becoming more disrespectful towards the elderly (Guntalib, 2012; Lee, 2018). An increasing number of neglected or abandoned elderly parents are reported too, making the parents horrified and wonder if they would be the next one being abandoned (Guntalib, 2012). According to Universiti Malaya's Prevent Elder Abuse and Neglect Initiative (PEACE) (2018), one in ten elders living in urban settings experience abuse and neglect, while the figure in rural areas is one in twenty. All of these statistics alerted us to look at the issues and examine them.

Furthermore, a new law in legislation to safeguard the rights of the welfare of the elderly was revealed by the Former Deputy Prime Minister Wan Azizah in December 2018 (The Star News, 2019). Once the law is passed, starting from the year 2020, children who abuse, abandon, or neglect their ageing parents would be penalised. This newly proposed law indicated that elderly mistreatment and neglect cases in Malaysia are getting more and more drastic until the point where legislation is needed to conserve the culture of "filial piety" in Malaysia.

Moreover, "World of Buzz" (2017) reported that emerging adults nowadays are taking their parents for granted. They failed to recognize and appreciate parents' effort in raising them and providing them the chance to receive high education. As a result, they do

not think they should be grateful to their parents or start to find ways to repay the “debt”. Instead of being obedience and make parents feel proud over their achievement in university, they spend time seeking after the latest fashionable things such as Adidas, Birkenstocks, and iPhone (World of Buzz, 2017). They buy branded items only because the items portray a modern lifestyle but not because they need the items (Halim, 2007). This is aligned with the study conducted by Laidlaw et al. (2010) that the process of modernization and globalization has impacted filial piety negatively. There is also signs of young generation becoming more individualistic in nature (Tien et al, 2011) in which they emphasize the needs of individuals over the needs of the groups (Cherry, 2019). Youngsters nowadays put “fulfilling own desires” as the priority instead of fulfilling the needs and demands of family. Thus, they are less likely to sacrifice for the parents and contribute to the family as well as perform less filial piety behaviour.

In short, there are quite a few cases and conditions indicating decrement of filial piety behaviour in Malaysia, especially among emerging adults. Thus, it is vital to examine the factors that predict filial piety behaviour of Malaysia’s emerging adults. Across multiple studies done in other countries (Chen et al., 2007; Chen, 2014; Chen et al., 2015), parenting styles are found to be a potential factor in predicting filial piety belief and behaviour of children. However, limited to no study has been done in Malaysia regarding those variables and most of the studies targeted Chinese adolescents (Nainee et al., 2016). There are limited studies regarding filial piety among Malay and Indian population specifically emerging adults in Malaysia. Hence, the goal of the study is to fulfil the knowledge gap by examining the role of filial piety belief in the relation between perceived parenting styles and filial piety behaviour of multi-ethnic emerging adults in Malaysia.

1.3 Significance of Study

First of all, this finding can reveal the levels of filial piety belief and behaviour of emerging adults. The finding can work as a report about Malaysian emerging adults' perception towards their filial piety belief and behaviour. Meanwhile, it can increase the awareness of emerging adults about the importance of filial piety. This study can heighten the awareness of the community about the current scenario of emerging adults' filial behaviour as well as the effect of contemporary parenting styles on filial piety. It can help to provide some ideas on which parenting styles will be more suitable to be promoted or encouraged in Malaysia context to ensure filial piety remain firmly rooted in the community.

Besides, this study can provide information to parents to gain more understanding about their parenting styles and its effects on children's filial piety belief and behaviour towards them. By understanding the effects of parenting styles on children's filial piety, ways to conserve and enhance filial piety behaviour could be figured out. The findings can be beneficial to parents who would like to nurture a filial piety child by performing appropriate parenting styles.

Furthermore, this study aims to fill the research gap by examining the predicting effect of different types of parenting style on filial piety belief and filial piety behaviour of multi-ethnic emerging adults in Malaysia. It is also served as a knowledge for educators and researchers to know how filial piety behaviour of emerging adults in Malaysia is influenced by perceived parenting styles. In addition, this study can also reveal the predicting effect of paternal and maternal parenting styles on emerging adults' filial piety. It can contribute to the current literature about the importance of mothering as well as fathering behaviour in cultivating filial piety.

1.4 Research Objectives

Generally, the purpose of this study is to examine the mediating role of filial piety beliefs in the relation between perceived parenting styles and filial piety behaviour of Malaysian undergraduates.

1.5 Research Questions

The specific research of this study are addressed as follows:

- (i) Do parenting styles (authoritarian and authoritative fathering and mothering) and filial piety beliefs (reciprocal and authoritarian) predict filial piety behaviour of undergraduates in Malaysia?
- (ii) Does reciprocal filial piety belief mediates the relationship between parenting styles and filial piety behaviour among undergraduates in Malaysia?
- (iii) Does authoritarian filial piety belief mediates the relationship between parenting styles and filial piety behaviour among undergraduates in Malaysia?

1.6 Hypotheses

1. Authoritarian fathering significantly predicts reciprocal filial piety beliefs of undergraduates in Malaysia.
2. Authoritative fathering significantly predicts reciprocal filial piety beliefs of undergraduates in Malaysia.
3. Authoritarian fathering significantly predicts authoritarian filial piety beliefs of undergraduates in Malaysia.

4. Authoritative fathering significantly predicts authoritarian filial piety beliefs of undergraduates in Malaysia.
5. Authoritarian mothering significantly predicts reciprocal filial piety beliefs of undergraduates in Malaysia.
6. Authoritative mothering significantly predicts reciprocal filial piety beliefs of undergraduates in Malaysia.
7. Authoritarian mothering significantly predicts authoritarian filial piety beliefs of undergraduates in Malaysia.
8. Authoritative mothering significantly predicts authoritarian filial piety beliefs of undergraduates in Malaysia.
9. Authoritarian fathering significantly predicts filial piety behaviour of undergraduates in Malaysia.
10. Authoritative fathering significantly predicts filial piety behaviour of undergraduates in Malaysia.
11. Authoritarian mothering significantly predicts filial piety behaviour of undergraduates in Malaysia.
12. Authoritative mothering significantly predicts filial piety behaviour of undergraduates in Malaysia.
13. Reciprocal filial piety belief significantly predicts filial piety behaviour of undergraduates in Malaysia.
14. Authoritarian filial piety belief significantly predicts filial piety behaviour of undergraduates in Malaysia.
15. Reciprocal filial piety belief mediates the relationship between authoritarian mothering and filial piety behaviour of undergraduates in Malaysia.

16. Reciprocal filial piety belief mediates the relationship between authoritative mothering and filial piety behaviour of undergraduates in Malaysia.
17. Reciprocal filial piety belief mediates the relationship between authoritarian fathering and filial piety behaviour of undergraduates in Malaysia.
18. Reciprocal filial piety belief mediates the relationship between authoritative fathering and filial piety behaviour of undergraduates in Malaysia.
19. Authoritarian filial piety belief mediates the relationship between authoritarian mothering and filial piety behaviour of undergraduates in Malaysia.
20. Authoritarian filial piety belief mediates the relationship between authoritative mothering and filial piety behaviour of undergraduates in Malaysia.
21. Authoritarian filial piety belief mediates the relationship between authoritarian fathering and filial piety behaviour of undergraduates in Malaysia.
22. Authoritarian filial piety belief mediates the relationship between authoritative fathering and filial piety behaviour of undergraduates in Malaysia.

1.7 Definition and Key Concepts

Parenting Styles

According to Chen (2014), Baumrind's framework (Baumrind, 1966; Malcony & Martin, 1983) aimed to probe the quality of parenting practices and its consequences on children's lifespan development. These practices are being characterized into three major parenting styles: authoritarian, authoritative and permissive respectively, which associated with the degree of demandingness and responsiveness of parents. Parental Authority Questionnaire (PAQ) developed by Buri (1991) will be used in this study to examine parents' parenting style perceived by participants. Only authoritative and authoritarian parenting

styles are examined. Sum scores of each subscale are generated and a greater score in particular parenting styles indicates the type of parenting styles practised by one's parents.

Authoritarian Parenting

Authoritarian parenting is marked by low level of responsiveness yet high standard of demandingness. Authoritarian parents are more likely to practice a high amount of conformity and authority on their children instead of individuality by exerting certain pressure and control over them (Hong et al., 2012). Sorkhabi (2005) has stated that children under authoritarian parenting circumstance are expected to compromise parents' standard without argument and thus, ignoring their own developmental needs and wants (as cited in Kirschner, 2013).

Authoritative Parenting

Authoritative parenting is associated with high in both responsiveness and demandingness. According to Chen (2014), the practice of authoritative parenting is considered optimal and consistent with children's development as it emphasizes on providing support and autonomy while setting boundaries. Sorkhabi (2005) has reported that authoritative parenting enables parents to maintain the equilibrium between setting goals and providing love and affection to their children, which eventually lead to a mutual understanding relationship (as cited in Kirschner, 2013).

Dual Filial Piety Model

The framework introduced in The Dual Filial Piety Model (Yeh, 2003; Yeh & Bedford, 2003) has developed two concepts of filial piety belief which are reciprocal filial piety belief and authoritarian filial piety belief. According to Cheah et al. (2017), reciprocal

filial piety belief refers to the willingness of showing caring and responsibility possessed by the children due to the feeling of gratitude towards their caregiver. On the contrary, authoritarian filial piety belief is defined as the thought of inhibiting own's need and committing towards parents' wishes due to seniority and other aspects (Cheah et al., 2017). Dual Filial Piety Scale (Yeh, 2003) will be used in this study to measure reciprocal and authoritarian filial piety belief of participants. Yeh (2003) stated that the greater the score in particular filial piety belief, the more the person holds corresponding filial piety belief.

Filial Piety Behaviour

Nainee and colleagues (2016) have defined filial behaviour as the act of performing liability and respect towards their caregiver as well as elder family members. To measure filial piety behaviour of participants, this study will adapt Filial Behaviour Scale developed by Chen and colleagues (2007). Chen et al. (2007) mentioned in their study that people who score above average items have higher likeliness to perform filial piety behaviour.

Chapter II

Literature Review

2.1 Dual Filial Piety Beliefs

In a collectivistic community, filial piety is a fundamental virtue associated with parenting (Nainee et al., 2016). Initially, the concept of filial piety is less likely being explained operationally (Wang et al., 2009). As time went by, many researchers began to probe and focus on this topic. By using the analysis of the previous study and historical ideas of virtue as a foundation (Yeh & Bedford, 2003), an evolutionary framework on filial piety beliefs which is known as Dual Filial Piety Model (DFPM; Yeh, 2003; Yeh & Bedford, 2003) has been developed. Two core filial piety aspects which are reciprocity and authoritarianism has been introduced to integrate its beneficial and harmful effects on children's psychological development (Leong et al., 2009). According to Yeh and colleagues (2013), these factors act as two different motivations that promote the interaction between parents and children.

Based on DFPM, reciprocal filial piety belief (RFP) refers to the presence of attending to one's folks genuinely and psychologically out of appreciation for their nurturing effort as well as offering care to them physically and financially when they get older (Wang et al., 2009). It is derived from the theory of reciprocity and philosophy of favouring the intimate in Confucianism (Leong et al., 2009). According to Yeh (2003), it entails one's tendency to reciprocate and provide care to those who considered most intimate to him/her such as parents (as cited in Leong et al., 2009). In other words, this factor originated spontaneously from an individual which able to trigger his/her willingness to reciprocate in the relationship. Hence, Yeh and Bedford (2004) have reported RFP as a factor which is

beneficial in promoting interpersonal relationships while minimizing parent-child contract (as cited in Chen & Ho, 2012).

In contrast, authoritarian filial piety belief (AFP) in DFPM is being defined as the inhibition of one's emotion and desire while conforming his/her parents' demands due to their ascendancy in terms of financial, physical and social terms (Yeh & Bedford, 2003). As reported by Yeh (2003), this aspect is derived from the theory of respecting the superior in Confucianism (as cited in Leong et al., 2009). It means that the conformity of an individual towards his/her parents' expectations is mostly due to parental authority. As AFP highlighted more on authority and compliance, it generally leads to negative outcome on children's development (Yeh & Bedford, 2003). However, AFP may not be absolutely negative, which has yet to be explored in past study (Chen et al., 2015).

However, RFP and AFP in DFPM are found to have interdependent relationship (Leong et al., 2009). According to past finding (Yeh & Bedford, 2003), a positive correlation was found between these two aspects (as cited in Leong et al., 2009). Yeh and Bedford (2004) have introduced four categories associated with reciprocity and authoritarianism, which high levels of RFP and AFP are considered as absolute filial type; low levels of RFP and AFP belong to non filial type; high in RFP while low in AFP are considered as reciprocal type; high in AFP and low in RFP are being categorized as authoritarian type (as cited in Chen & Ho, 2012).

2.2 Parenting Styles

Parenting behaviour that brought impacts on children's psychosocial and behaviour is considered as parenting typology (Mousavi & Juhari, 2019). To study parenting typology, Baumrind (1966, 1971, 1989, 1991) has pioneered an eminent seminar work which outlined responsiveness and demandingness. Besharat and colleagues (2011) have defined

responsiveness as the degree in which parents provide affection, acceptance and emotional quality towards their children. In contrast, demandingness refers to the degree to which parent control, supervise and placing demands to their children (Besharat et al., 2011). According to Chen (2014), these two dimensions also being mentioned as warmth and support versus control and restriction. Three parenting styles have been derived from the framework which is authoritative parenting, authoritarian parenting and permissive parenting.

Authoritative parenting is marked by high degrees in both responsiveness and demandingness (Bibi et al., 2013). In other words, authoritative parents show high support and control towards their children (Hoeve et al., 2011). This type of parenting style enables the parent to create an equilibrium relationship between being responsive to their children and setting disciplines (Kirschner, 2013). Also, authoritative parenting generally promotes democracy as well as enhances independence of children (Hong et al., 2012). Hence, authoritative parenting is believed to create a flexible parent-child relationship (Kirschner, 2013).

Another parenting style which is being introduced in Baumrind's framework would be authoritarian parenting. As stated by Bibi and his colleagues (2013), high in demandingness yet low in responsiveness are referred to as authoritarian parenting style. Authoritarian parents tend to set high demands and expect their children to comply with their boundaries without negotiation (Bibi et al., 2013). Therefore, authoritarian parenting is also being known as high control and low support (Hoeve et al., 2011). A mutual interaction is less likely to occur between authoritarian parent and children as the family rules are expected to obey strictly (Sarwar, 2016). Therefore, Baumrind (1967) reported that children under authoritarian parenting appear to be timid, withdrawal and uncertain (as cited in Hong et al., 2012).

On the contrary, permissive parenting is marked by high responsiveness yet low demandingness (Bibi et al., 2013). Also, it is being identified as a parenting style which emphasizes on high support and low control (Hoeve et al., 2011). According to Bibi and her colleagues (2013), children under permissive parenting are being exposed to an excessively liberal circumstance for socialization. As a result, Rossman and Rea (2005) noticed that children under this parenting style may feel depressed and socially withdrawn as they are experiencing a higher degree of anxiety and internalizing problems (as cited in Bibi et al., 2013).

2.3 Fathering and Mothering Styles

Although many of the past journals have worked on parenting style, the analysis of fathering and mothering styles on children's filial piety beliefs and behaviour have yet to be concerned about. Numerous of the past findings supposed that both of the parents implemented similar parenting style (Milevsky et al., 2007), which have overlooked the outcome of mothering and fathering styles respectively. According to Mckinney and Renk (2008), a mother is believed to show caring and love while a father is expected to enforcing discipline towards their child (as cited in Uji et al., 2014). Hence, Shek (2002) stated that it is extremely important to examine father and mother respectively in the study of parental influences on children since their socialization duties may vary from one to another (as cited in Kirschner, 2013).

According to Chen et al. (2015), children at age 20 who reported their father and mother as supportive tend to possess more reciprocal filial piety and authoritarian filial piety after five years. Children under supportive father are less likely engaged in problematic behaviour in school (Browne & Rife, 1991) and poor social integration (as cited in Moore & Carrano, 2006). On the other hand, authoritative mothering is being examined to influence

children's life satisfaction and self-esteem positively while decreasing their depression (Milevsky et al., 2006). Also, Checa and colleagues (2019) noted that supportive mothering tends to predict academic outcome of children while supportive fathering does not. Checa et al. (2019) proposed that there might be difference roles possessed by father and mother in children education which mother may place stronger influence on children's academic.

However, both authoritative mothering and fathering were found to have a positive influence on children's later life psychological development regardless of children's gender (Uji et al., 2014). In contrast, if the father is not considered responsive to the children, the interaction between them could become antagonistic and eventually leads to poor development outcomes of children (Monteiro et al., 2017). Similarly, authoritarian mothering could lead the children to adopt negative behaviour (Sarwar, 2016).

2.4 The Relations among Perceived Parenting Styles, Dual Filial Piety Beliefs and Filial Piety Behaviour

Past research (Yeh & Cheng, 2005; Huang & Yeh, 2013) concluded that authoritative parenting is advantageous to both reciprocal and authoritarian filial piety belief (as cited in Chen, 2014). Sorkhabi (2005) noticed that authoritative parenting is able to create reciprocity between parents and children (as cited in Kirschner, 2013), which in turn lead to reciprocal filial piety belief. This is because children may increase their willingness to form an intimacy-based filial piety belief in responding to the reasonable demandingness and positive interaction possesses by the authoritative parents (Chen, 2014). Also, they may be more inspired to repay parent's effort through reciprocal filial piety belief (Chen, 2014). According to Chen (2014), filial piety behaviour and attachment of children are related to the degree of reciprocal filial piety belief. Meanwhile, Nainee and her colleagues (2016) have reported

reciprocal filial piety belief as a strong predictor to filial piety behaviour as the findings indicated both of them to be interlaced with each other.

As mentioned in previous part, mothering and fathering are encouraged to be analysed individually as they might possess different duties and roles in a family. However, several past research (Chen et al., 2015; Nainee et al., 2015, 2016) stated that similar outcome have been received in which parents who considered as supportive tend to associate with stronger reciprocal filial piety beliefs among children regardless of parental gender. According to Chen and Ho (2012), this type of interpersonal relationship is resulted from mutual understanding, and it is more likely to fulfil parent's psychological needs (Waters et al., 2000) through reciprocal filial piety beliefs (as cited in Chen et al., 2015).

At the same time, children under authoritative parenting may also aware of their duties and responsibilities in a family hierarchy (Chen, 2014). Beyond the feeling of gratitude toward parent's nurturing effort, children also realised that they should bear their roles in order to obey accomplish family obligation (Chen, 2014). Besides that, Cheah and his colleagues (2012) stated that filial piety behaviour is being guided by the contribution of parental warmth and support as well. Thus, authoritative parenting is believed to predict reciprocal filial piety belief, authoritarian filial piety belief and filial piety behaviour among emerging adults.

However, there is a discrepancy between authoritative mothering and fathering on authoritarian filial piety beliefs. According to Ho et al. (2010), female is fundamentally in charge of family affairs as supported in the principle of patriarchy ideology (as cited in Chen et al., 2015). As stated by Chen et al. (2015), one of the responsibilities of mother would be maintained the harmonious and status of a family, while authoritarian filial piety belief performed by children such as raising a son or living with folks after marriage can help to

make sure that this maternal responsibility is being satisfied. Hence, it is believed that authoritarian filial piety belief tends to associate with authoritarian mothering which eventually improve the quality of their connection with mother (Chen et al., 2015). In this case, the result of authoritarian filial piety belief generated from authoritative mothering seems to be functional.

In contrast, authoritative fathering was found to generate authoritarian filial piety belief, yet, it has shown no influence on the relationship between children and father (Chen et al., 2015). This is because in traditional parental role, father is more likely being interpreted as emotionally disconnected with their children (Chen et al., 2015). As a result, the impact of authoritarian filial piety belief generated from authoritative fathering seems to be remained unknown as Yeh (2003) has reported that its effect can be both positive and negative (as cited in Chen et al., 2015).

According to Yeh and his colleagues (Huang & Yeh, 2013; Yeh & Cheng, 2005), authoritarian parenting is reported to predict authoritarian filial piety (as cited in Chen, 2014). Also, they reported that authoritarian parenting that was associated with high demandingness can lead to authoritarian filial piety due to children's involuntary filial obedience toward parent's expectation (as cited in Chen, 2015). This is because authoritarian parents tend to hold more regard for traditional family hierarchy (Sarwar, 2016), in which children have to suppress their emotions and desire to comply with parent's expectation (Chen, 2014). As a result, children may promote an inactive manner towards parents and possess role-based filial belief (Chen, 2014). Besides this, authoritarian is believed to predict filial piety behaviour as well.

As stated by Yeh (2003, 2006), authoritarian filial piety can lead to filial piety behaviour as well due to compliance and expectations of social norms (as cited in Chen,

2014). This is because authoritarian filial piety emphasized on family authority and filial conforming (Chen, 2014). It is believed that there will be a difference between authoritarian mothering and fathering on authoritarian filial piety belief, yet limited past research has emphasized on both of these variables. Hence, the impact of authoritarian fathering and mothering is recommended to be further explored.

Generally, both of the authoritarian and authoritative parenting styles are more likely being examined in the previous research (Hong et al., 2012). Most of the previous studies (Chen, 2014; Huang & Yeh, 2013; Yeh & Cheng, 2005) have emphasized on the contribution of authoritarian and authoritative parenting styles to the evolution of authoritarian and reciprocal filial, while the practices of permissive parenting among caregivers seem to be discouraged in most of the past Chinese research (as cited in Hong et al., 2012) and among Asian (Sarwar, 2016). As stated by Gray (2003), the unrestrained parent-child relationship resulted from permissive parenting is believed to bring negative outcome on children's development (as cited in Hong et al., 2012). Thus, it is less likely that permissive parenting was examined in predicting dual filial piety beliefs and filial piety behaviours in past research. This is probably because permissive parenting style is expected not to give rise to the development of filial piety beliefs as well as filial piety behaviour of children.

2.5 Role of Dual Filial Piety Beliefs as Mediators

Both of the reciprocal and authoritarian filial piety beliefs are being examined to have a significant relationship with filial piety behaviour, children's psychological development, psychosocial adjustment, academic achievement as well as life satisfaction. However, Cheah et al. (2012) argued that past studies which used filial piety beliefs as a predictor of filial piety behaviour are still considered limited (as cited in Nainee et al., 2016). Besides this, how dual filial piety beliefs may influence the mediating process in the relationship between

perceived parenting style and children's filial piety behaviour has yet to be explored. Past research (Chen, 2014) examined parenting styles with filial piety beliefs as well as reciprocal filial piety beliefs with filial piety behaviour (Nainee et al., 2016). However, there is no past research works on mothering/fathering styles, dual filial piety beliefs and filial piety behaviour at the same time. Therefore, our study probes to examine the role of dual filial piety beliefs as a mediator in the relationship between perceived parenting style of both parents and the filial piety behaviour among undergraduates in Malaysia.

2.6 Social Cognition Theory

According to Chen (2014), Bandura's (2008) framework has provided an insight which perfectly explained how parents bring influences on children's later life outcomes and behaviour. As to what is being introduced by Bandura (2008), cognition is the main concept in Social Cognition Theory. As stated by Green and Peil (2009), this model offered an insight for comprehension, predicting and modifying an individual's behaviour (as cited in Nabavi, 2012). Social Cognition Theory describes how social experience influences children's cognition which eventually affects their behaviour and development as well (Nabavi, 2012). In other words, children digest the message gains from social setting such as parents and shape a personal value system, which later develops their interaction with the society (Chen, 2014).

As mentioned by Salkind (2004), children are more likely to possess more respect and concern to their parents which eventually bring influence behaviour in their childhood (as cited in Rapanan, n.d.). However when they entered adolescence phase, adolescent's behaviours are continuously being overwhelmed by interaction with environment and social factors (as cited in Rapanan, n.d.). According to Caprara et al. (2005), adolescent is both

reactive agent of parental social management practices and proactive agent of own physical and psychological growth at the same time.

Chao and Tseng (2002) explained that filial piety belongs to a socio-cultural value which is energetically internalized through an individual's parenting experience (Chen et al., 2015). Some past studies (Darling & Steinberg, 1993; Urdan et al., 2007) proposed that filial piety is then created and formed along with the family socialization which delivered sociocultural value from parents to the child (as cited in Chen et al., 2015). Marchant and colleagues (2001) reported that parental influence on children's development and behaviour takes place when the child cognitively and deliberately constructs the information transmitted through the family socialization (as cited in Chen, 2014). According to Chen (2014), perceived parenting style is the one which acts as the parental influences on children's development instead of parenting itself. Thus, it is believed that perceived mothering and fathering style can influence children filial piety beliefs which eventually bring out the filial piety behaviour of children.

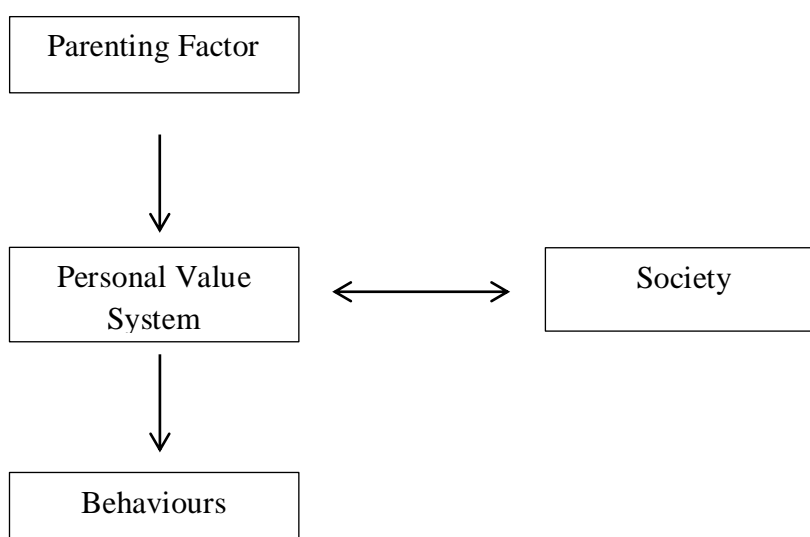


Figure 1. Analytic model from Social Cognition Theory that explained about how parents bring influences on children's later life outcomes and behaviour.

Chapter III

Methodology

3.1 Research Design

It was a quantitative study where survey research design has been conducted in this study. Survey research design is referred to as the gathering of information from the sample's response through the questions prepared (Ponto, 2015). Survey is widely used in the field of social science as it helps to examine human behaviour (Singleton, Straits, & McAllister, 1988). Cross-sectional design was selected in this research as it aimed to examine the role of dual filial piety beliefs as the mediator in the relationship between perceived mothering/fathering style and filial piety behaviour among Malaysian undergraduates at one time.

3.2 Participants

The population of this study were undergraduates who are in emerging adulthood. Emerging adults refers to the late teens through their twenties, with a focus on ages 18 to 25 (Arnett, 2000). They are in a stage where they are no longer adolescents, and yet a fully adult (Arnett, 2000). As stated in Cambridge Dictionary (2019), undergraduate student is referred to those who are currently pursuing their first degree in college or university. According to Ministry of Education Malaysia (2018), there were 1,161,067 undergraduates in Malaysia who are pursuing their tertiary education. However, there was no statistic that mentioned the number of undergraduates from each state. The current study aimed to recruit respondents with some selection criteria that the individual who is pursuing tertiary education, aged between 18 to 25, and local Malaysian. Thus, the method implemented in this research was

purposive sampling. Purposive sampling is used when including the selection of sample based on a specific characteristic and the research objective (Crossman, 2019).

The required sample size for this study was being calculated by using Raosoft online calculator with margin error of 5%, confidence level of 95% and response distribution of 50%. Some of the past research (Meysamie, Tae, & Mohammadi-Vajari, 2014; McCrum-Gardner, 2010) have particularly advocated this calculator to be utilized in the research with thought of population size (as cited in Alhomoud, 2016). As a result, a total sample size of 385 respondents aged between 18 to 25 years old ($M = 21.25$, $SD = 1.47$) from different universities were recruited through online and paper pen method regardless of their ethnicity and religious. About 72% of them were females. Among the respondents, Chinese undergraduates occupied 84.9%, followed by Indian undergraduates (9.9%), Malay undergraduates (3.4%), and other races undergraduates (1.8%).

3.3 Measures

Self-report questionnaires were administered to collect the data of this study. All the scales adapted in this study were all in English version. Agreements were obtained from each author respectively before using their scales in the present study.

Parental Authority Questionnaire (PAQ)

PAQ developed by Buri (1991) was adapted in this study to examine parenting style perceived by participants. Only two factors were utilized in this study, which were authoritative (10 items) and authoritarian (10 items) parenting. Items were rated on a 5-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Sum scores of each subscale were generated and greater score in particular parenting styles indicates the type of dominant parenting styles practised by one's parents. Participants were required to complete

one form for perceived mothering and also identical form for perceived fathering. An example of question in authoritative subscale was “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.” An example of question in authoritarian subscale was “As I was growing up my mother did not allow me to question any decision she had made.” This scale was reported to show good reliability and validity in Asian societies (Ang & Goh, 2006; Chen, 2014). The coefficient alphas reported in the study of Ang and Goh (2006) were: Authoritarian-Mother (.81), Authoritative-Mother (.82), Authoritarian-Father (.81), and Authoritative-Father (.80). In current study, the Cronbach alpha of this scale were: Authoritarian-Father (.81), Authoritative-Father (.80), Authoritarian-Mother (.82), and Authoritative-Mother (.78), which indicated a good reliability for each subscale.

Dual Filial Piety Scale (DFPS)

Yeh and Bedford's (2003) Dual Filial Piety Scale were used to assess reciprocal and authoritarian filial piety belief of participants in this study. This scale consisted of eight items of reciprocal filial piety belief and eight items of authoritarian filial piety belief. The odd-numbered items were measuring reciprocal filial piety belief while the even-numbered items were measuring authoritarian filial piety belief. The items were rated on a 6-point Likert scale ranging from 1 (*extremely unimportant*) to 6 (*extremely important*). The odd and even numbered items were summed up respectively. Yeh and Bedford (2003) stated that the greater the score in particular filial piety belief, the more the person holds corresponding filial piety belief. An example item of reciprocal filial piety belief was “Be grateful to my parents for raising me.” An example item of authoritarian filial piety belief was “Take my parents' suggestions even when I do not agree with them.” Yeh's Dual Filial Piety scale yielded a coefficient alpha of 0.78 in previous study done in Malaysia (Nainee et al., 2016) which

indicated good reliability in Malaysia context. The Cronbach alpha of this scale in present study were: Reciprocal (.86), and Authoritarian (.78), which also indicated good reliability.

Filial Piety Behaviour Scale (FPBS)

To measure filial piety behaviour of participants, this study adapted Filial Behaviour Scale developed by Chen and colleagues (2007). There were 25 items in total and response to each items were made on a 5-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Items 5 and items 11 were formulated in reverse direction to reduce acquiescence bias. Participants were asked to indicate how often they perform each filial piety behaviour in their daily lives. The scoring interpretation of this scale is to sum up all 25 items and calculate the mean. Chen et al. (2007) mentioned in their study that people who score above average items has higher likeliness to perform filial piety behaviour. An example of the question asked was “When I make decisions, I consider their impact on my parents.” This scale was reported as showing good reliability in Malaysia context in previous study done by Nainee et al. (2016). The coefficient alpha yielded in the study of Nainee et al. (2016) was 0.78. In present study, the Cronbach alpha of this scale was 0.88, which was showing good reliability too.

3.4 Reliability Test of Pilot Study and Actual Study

After obtaining ethical approval from university ethics committee, the questionnaires were generated, in paper form for pilot test. A total of 40 Foundation students from University Tunku Abdul Rahman (UTAR) participated in the pilot test. The result of pilot test had reported that all the scales yielded good reliability values. It indicated that actual study

could be proceeded. Reliability test was done on the scales for actual studies as well. As shown in Table 1.0, all the scales reported good reliability.

Table 1.0

Display of Cronbach's alpha for PAQ, DFPS, and FPBS in pilot study (N = 40) and real study (N = 385)

Variables	Number of item	Pilot study (N = 40)	Actual Study (N = 385)
Parental Authority Questionnaire (PAQ)			
Authoritarian Fathering	10	.67	.81
Authoritative Fathering	10	.75	.80
Authoritarian Mothering	10	.79	.82
Authoritative Mothering	10	.77	.78
Dual Filial Piety Scale (DFPS)			
Reciprocal	8	.79	.86
Authoritarian	8	.79	.78
Filial Piety Behaviour Scale (FPBS)			
	25	.88	.88

3.5 Procedure

Online questionnaire was generated using Qualtrics software. The questionnaires were distributed to participants from different universities through online platforms such as Facebook, Messenger, and WhatsApp. Due to low response rate, paper based questionnaires were printed and distributed to the respondents. Informed consent was emphasized during distribution of both online and paper surveys as well as stated in the first page of the survey to make sure participants understood that their participations are fully voluntary and that they

could withdraw whenever they want. Participants were also being informed that their answers will not be judged and their data would be kept confidential to encourage honest responses. After understanding the details in consent form, participants proceeded to answer the questionnaires. Participants were required to report demographic information as well. After collecting sufficient data, analysis was conducted.

3.6 Data Analysis

SPSS version 23 was used to analyze the data of the present study. First, descriptive statistics were derived to summarize demographic information of the participants, including age, sex, and ethnicity. Secondly, normality of data was checked, including skewness, kurtosis, and quantile-quantile plots (Q-Q) plots. Thirdly, a correlation analysis was conducted to examine the relationship between perceived parenting styles (father/mother), dual filial piety belief, and filial piety behaviour. Then, multiple regression model was conducted to assess predicting effects of perceived parenting styles and filial piety belief on filial piety behaviour of participants. Finally, the mediation analysis was conducted using PROCESS macro software to examine the mediating effect of dual filial piety belief (reciprocal and authoritarian) in the relation between perceived parenting styles (authoritative and authoritarian) and filial piety behaviour of undergraduates in Malaysia.

Chapter IV

Result

4.1 Descriptive Statistics

In this chapter, descriptive and inferential statistics of this study were reported. A total of 385 undergraduates who were in the age range of 18 to 25 from 31 private and public institutions (see Appendix A, p. 75) have contributed full participation rate in this study. There are 107 male and 278 female participated in the study in which 84.9% ($n = 327$) of them are Chinese, 9.9% ($n = 38$) of Indian, 3.4% of Malay ($n = 13$) and seven of them from minority ethnic groups. Among 385 participants, 338 (87.8%) of them are from two biological family, eight of them from single father family (2.1%), 38 from single mother parents (9.9%) and one from third party caregiver (0.3%).

Table 2.0 has shown the authoritarian fathering ($M = 29.1$, $SD = 6.64$), authoritative fathering ($M = 34.4$, $SD = 6.07$), authoritarian mothering ($M = 29.13$, $SD = 6.84$), authoritative mothering ($M = 35.35$, $SD = 5.9$), reciprocal filial piety belief ($M = 41.84$, $SD = 5.32$), authoritarian filial piety belief ($M = 27.65$, $SD = 6.73$) and filial piety behaviour ($M = 91.51$, $SD = 12.04$) among the participants. There were some missing data reported in perceived parenting styles variables as some of our participants were unable to answer the questionnaires due to their family status.

Table 2.0

Descriptive Statistics of Perceived Parenting Styles, Dual Filial Piety Model and Filial Piety Behaviour

Variables	<i>N</i>	<i>M</i>	<i>SD</i>
Authoritarian fathering	374	29.1	6.63
Authoritative fathering	374	34.4	6.06
Authoritarian mothering	381	29.13	6.84
Authoritative mothering	381	35.35	5.90
RFP	385	41.84	5.32
AFP	385	27.64	6.73
Filial piety behaviour	385	91.51	12.04

Note. *N* = total number of sample, *M* = mean, *SD* = standard deviation, RFP = reciprocal filial piety belief, AFP = authoritarian filial piety belief

Prior to carry out inferential statistics, Q-Q plot, skewness and kurtosis were conducted to examine the normality of the study. As shown in Table 3.0, the level of skewness and kurtosis of all variables have fall in between ± 2 and ± 3 , which were being considered as normally distributed. The interpretation of the data is as follow: authoritarian fathering was normally distributed, with the skewness of .130 ($SE = .126$) and kurtosis of .056 ($SE = .252$) at $p = .05$. Also, the Q-Q plot of this study has indicated that the result was normally distributed as the lines have lie on 0 (see Appendix G, p. 85).

Table 3.0

Descriptive Statistics of Skewness and Kurtosis for Variables

	Skewnes		Kurtosis	
	Statistic	Std Error	Statistic	Std Error
Authoritarian fathering	.130	.126	.056	.252
Authoritative fathering	-.336	.126	.294	.252
Authoritarian mothering	.276	.125	.180	.249
Authoritative mothering	-.387	.125	.548	.249
RFP	-1.003	.124	.952	.248
AFP	.266	.124	.275	.248
Filial piety behaviour	-.175	.124	.084	.248

Note. Std. Error = standard deviation, RFP = reciprocal filial piety belief, AFP = authoritarian

filial piety belief

4.2 Inferential Statistics

4.2.1 Correlations between Perceived Parenting Styles, Dual Filial Piety Beliefs and Filial Piety Behaviour

Prior to conducting multiple linear regressions, Pearson correlation has been carried out to analyse the relationships between all of the variables. Table 4.0 has shown the relationship between perceived parenting styles, dual filial piety beliefs and filial piety behaviour among undergraduates. The correlation between authoritarian fathering and mothering, $r(370) = .72, p < .01$ as well as between authoritative fathering and mothering, $r(370) = .71, p < .01$ has shown high correlated to each other. However, the correlations between these variables are lower than 0.8 and thus, it will not raise multicollinearity problem (Katz, 2011).

Authoritarian Fathering and Reciprocal Filial Piety Belief. There is a significant relationship between authoritarian fathering and RFP, $r(372) = -.12, p < .05$. The finding reported that both of the variables are negatively associated. Thus, it indicated that higher degree of authoritarian fathering is correlated to lower degree of RFP.

Authoritarian Fathering and Authoritarian Filial Piety Belief. There is a significant relationship between authoritarian fathering and AFP, $r(372) = .29, p < .01$. It indicated that both of the variables are positively associated. In other words, it implied that higher degree of authoritarian fathering is associated with higher degree of AFP.

Authoritarian Fathering and Filial Piety Behaviour. There is no significant relationship existed between authoritarian fathering and filial piety behaviour, $r(372) = .05, p > .05$.

Authoritative Fathering and Reciprocal Filial Piety Belief. There is a significant positive relationship between authoritative fathering and RFP, $r(372) = .38, p < .01$. It indicated that higher degree of authoritative fathering correlated with higher degree of RFP.

Authoritative Fathering and Authoritarian Filial Piety Belief. There is a significant positive relationship existed between authoritative fathering and AFP, $r(372) = .30, p < .01$. It implied that higher degree of authoritative fathering tend to have higher degree of AFP.

Authoritative Fathering and Filial Piety Behaviour. There is a significant positive relationship between authoritative fathering and filial piety behaviour, $r(372) = .50, p < .01$. Thus, higher degree of authoritative fathering is associated with higher degree of filial piety behaviour.

Authoritarian Mothering and Reciprocal Filial Piety Belief. There is a significant negative correlation between authoritarian mothering and RFP, $r(381) = -.16, p < .01$. It indicated that higher degree of authoritarian mothering tend to associate with lower degree of RFP.

Authoritarian Mothering and Authoritarian Filial Piety Belief. There is a significant positive association between authoritarian mothering and AFP, $r(381) = .30, p < .01$. Hence, higher degree of authoritarian mothering correlated with higher degree of AFP.

Authoritarian Mothering and Filial Piety Behaviour. There is non-significant relationship between authoritarian mothering and filial piety behaviour, $r(381) = .31, p > .05$.

Authoritative Mothering and Reciprocal Filial Piety Belief. There is a significant positive relationship between authoritative mothering and RFP, $r(381) = .45, p < .01$. It implied that higher degree of authoritative mothering is correlated with higher degree of RFP.

Authoritative Mothering and Authoritarian Filial Piety Belief. There is a significant positive relationship existed between authoritative mothering and AFP, $r(381) = .23, p < .01$. It implied that higher degree of authoritative mothering tend to correlate with higher degree of AFP.

Authoritative Mothering and Filial Piety Behaviour. There is a significant positive relationship between authoritative mothering and filial piety behaviour, $r(381) = .51, p < .01$. Hence, it indicated that higher degree of authoritative mothering is correlated with higher degree of filial piety behaviour.

Reciprocal Filial Piety Belief and Filial Piety Behaviour. There is a significant positive relationship existed between RFP and filial piety behaviour, $r(385) = .60, p < .01$. It implied that higher degree of RFP is associated with higher degree of filial piety behaviour.

Authoritarian Filial Piety Behaviour and Filial Piety Behaviour. There is a significant positive relationship between AFP and filial piety behaviour, $r(385) = .53, p < .01$. Thus, it indicated that higher degree of AFP is correlated with higher degree of filial piety behaviour.

Table 4.0

Summary of Correlation on Perceived Parenting Styles, Dual Filial Piety Beliefs and Filial Piety Behaviour

Variables	1	2	3	4	5	6	7
1. Authoritarian Fathering	-	.055	.722**	.072	-.119*	.286**	.047
2. Authoritative Fathering	-	-	.050	.706**	.378**	.300**	.500**
3. Authoritarian Mothering	-	-	-	-.004	-.156**	.301**	.031
4. Authoritative Mothering	-	-	-	-	.445**	.228**	.506**
5. RFP	-	-	-	-	-	.226**	.604**
6. AFP	-	-	-	-	-	-	.532**
7. Filial Piety Behaviour	-	-	-	-	-	-	-

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

4.2.2 Perceived Parenting Styles and Dual Filial Piety Beliefs as Predictors of Filial Piety Behaviour

Multiple linear regression analysis was conducted in this study in order to find out the predictor of filial piety behaviour based on perceived parenting styles and dual filial piety beliefs. Assumption of independent error also has been tested by calculating the value of Durbin-Watson. The value of Durbin-Watson is closer to two, which indicated that the assumption has not been violated. Table 5.0 has shown the assumptions of multicollinearity by analysing the value of tolerance and variance inflation factor. According to the table, it reported no multicollinearity in the study as the tolerance value fall in between 0 and 1.

The result has reported that the equation was statistically significant, $F(6, 363) = 75.997, p < .001$, and accounted for 55.7% of variance. It reported that authoritative fathering ($\beta = .098, p = .009$), authoritative mothering ($\beta = .16, p = .003$), RFP ($\beta = .39, p < .001$) and AFP ($\beta = .37, p < .001$) were found to predict filial piety behaviour. Meanwhile, authoritarian fathering ($\beta = -.02, p > .05$) and authoritarian mothering ($\beta = -.10, p > .05$) were not indicated as predictors of filial piety behaviour.

Table 5.0

Multiple Relations Coefficients of Variables

	B	Std. Error	Beta	<i>t</i>	Sig.	Adj. R ²
Model 1 Regression						.549
Constant	18.352	4.224		4.345	<.001	
Authoritarian fathering	-.028	.090	-.016	-.311	.756	
Authoritative fathering	.260	.098	.134	2.645	.009	
Authoritarian mothering	-.018	.090	-.010	-.195	.845	
Authoritative mothering	.311	.103	.155	3.027	.003	
RFP	.872	.090	.391	9.704	.000	
AFP	.652	.070	.366	9.350	.000	

Note. B = unstandardized coefficients; Std. = standard; Beta = standardized coefficients; Sig. = significant value; VIF = variance inflation factor; RFP = reciprocal filial piety belief; AFP = authoritarian filial piety belief, Adj. R² = adjusted R-squared, $F(6, 363) = 75.997, p < .001$

4.2.3 Mediating Effect of Reciprocal Filial Piety Belief (RFP) and Authoritarian Filial Piety Belief (AFP) in the Relation of Perceived Parenting Styles with Filial Piety Behaviour

Authoritarian Fathering, Reciprocal Filial Piety Belief and Filial Piety

Behaviour. Authoritarian fathering ($b = -.12, p = .022$) was found to predict RFP negatively while RFP ($b = .50, p < .001$) was found to predict filial piety behaviour positively. However, there is no statistical significant direct causal effect ($b = -.01, p > .05$) from authoritarian fathering to filial piety behaviour.

There is a mediating effect of RFP in the relations of authoritarian fathering and filial piety behaviour. Hence, it indicated full mediation model of RFP. Bootstrapping was assessed in order to further examine the mediating effect. The significance of indirect effect

was tested by using bootstrapping with resample of 5000. As shown in Figure 2, the standardized regression coefficient between authoritarian fathering and RFP was statistically significant, as well as the standardized regression coefficient between RFP and filial piety behaviour. The indirect effect was $-.06$ with 95% confidence interval $(-.10; -.02)$ and thus, it is statistically significant. Alternative hypothesis 17 was supported. See Figure 2.

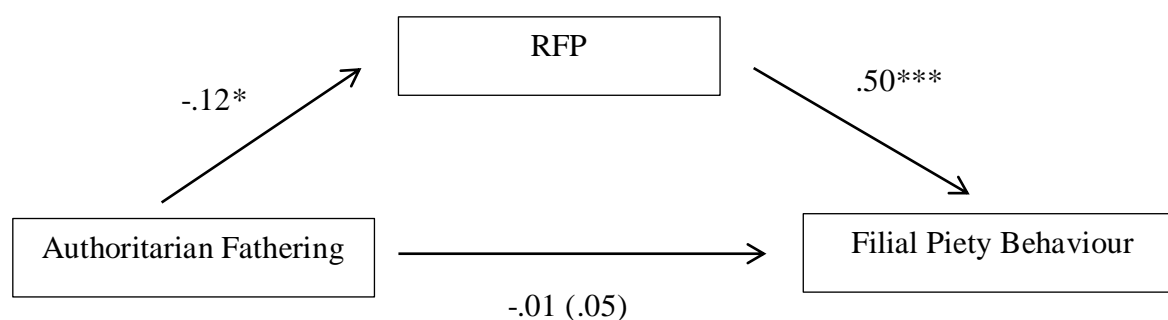


Figure 2. Standardized regression coefficients for the relationship between authoritarian fathering and filial piety behaviour, controlling for RFP. Path coefficient in parenthesis represented total effect of authoritarian fathering. Note. * $p < .05$, *** $p < .001$

Authoritarian Fathering, Authoritarian Filial Piety Belief and Filial Piety

Behaviour. Authoritarian fathering ($b = .29, p < .001$) was reported to predict AFP positively. There is no statistical significant direct causal effect ($b = -.01, p > .05$) from authoritarian fathering to filial piety behaviour. The path from AFP to filial piety behaviour has shown a causal effect ($b = .41, p < .001$).

There is a mediating effect of AFP in the relations of authoritarian fathering and filial piety behaviour. Hence, it implied full mediation model of AFP. The significance of indirect effect was tested by using bootstrapping with resample of 5000. Figure 3 illustrates the standardized regression coefficient between authoritarian fathering and AFP was statistically

significant, as well as the standardized regression coefficient between AFP and filial piety behaviour. The indirect effect was .12 with 95% confidence interval (.07; .17) and thus, it is statistically significant. Alternative hypothesis 21 was supported. See Figure 3.

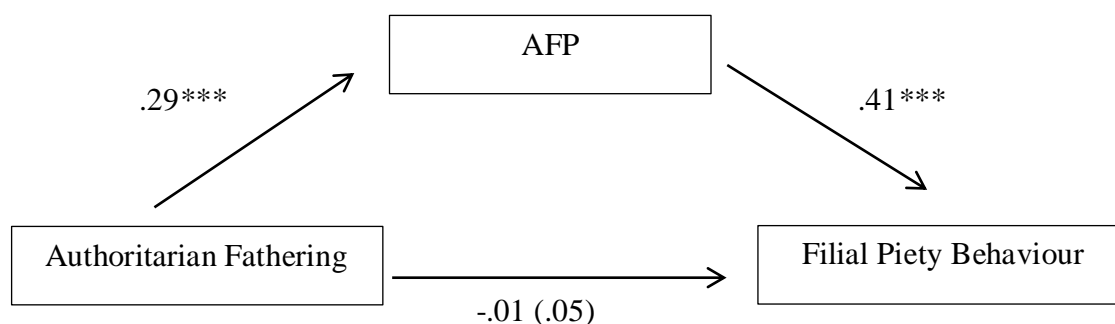


Figure 3. Standardized regression coefficients for the relationship between authoritarian fathering and filial piety behaviour, controlling for AFP. Path coefficient in parenthesis represented total effect of authoritarian fathering.

Note. *** $p < .001$

Authoritarian Mothering, Reciprocal Filial Piety Belief and Filial Piety

Behaviour. The path from authoritarian mothering to RFP was found to be negative and significant ($b = -.16, p = .002$). The direct effect of authoritarian mothering on filial piety behaviour is negative and non-significant ($b = -.02, p > .05$). There is a causal effect ($b = .51, p < .001$) from RFP to filial piety behaviour.

There is a mediating effect of RFP in the relations of authoritarian mothering and filial piety behaviour. Hence, it indicated full mediation model of RFP. Bootstrapping was assessed in order to further examine the mediating effect. The significance of indirect effect was tested by using bootstrapping with resample of 5000. As shown in Figure 4, the standardized regression coefficient between authoritarian mothering and RFP was statistically significant, as well as the standardized regression coefficient between RFP and filial piety

behaviour. The indirect effect was $-.08$ with 95% confidence interval $(-.13; -.03)$ and thus, it is statistically significant. Alternative hypothesis 15 was supported. See Figure 4.

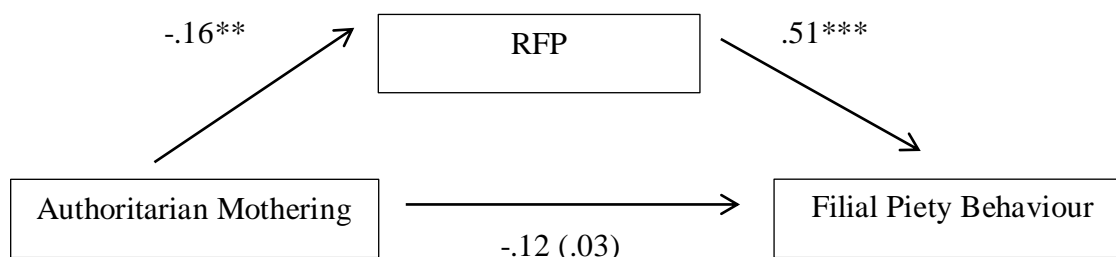


Figure 4. Standardized regression coefficients for the relationship between authoritarian mothering and filial piety behaviour, controlling for RFP. Path coefficient in parenthesis represented total effect of authoritarian mothering.

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

Authoritarian Mothering, Authoritarian Filial Piety Belief and Filial Piety Behaviour. The path from authoritarian mothering to AFP was found to be positive and significant ($b = .30, p < .001$). The direct effect of authoritarian mothering on filial piety behaviour is negative and non-significant ($b = -.02, p > .05$). There is a causal effect ($b = .43, p < .001$) from AFP to filial piety behaviour.

There is a mediating effect of AFP in the relations of authoritarian mothering and filial piety behaviour. Hence, it implied full mediation model of AFP. The significance of indirect effect was tested by using bootstrapping with resample of 5000. Figure 5 illustrates the standardized regression coefficient between authoritarian mothering and AFP was statistically significant, as well as the standardized regression coefficient between AFP and filial piety behaviour. The indirect effect was $.13$ with 95% confidence interval $(.07; .18)$ and thus, it is statistically significant. Alternative hypothesis 19 was supported. See Figure 5.

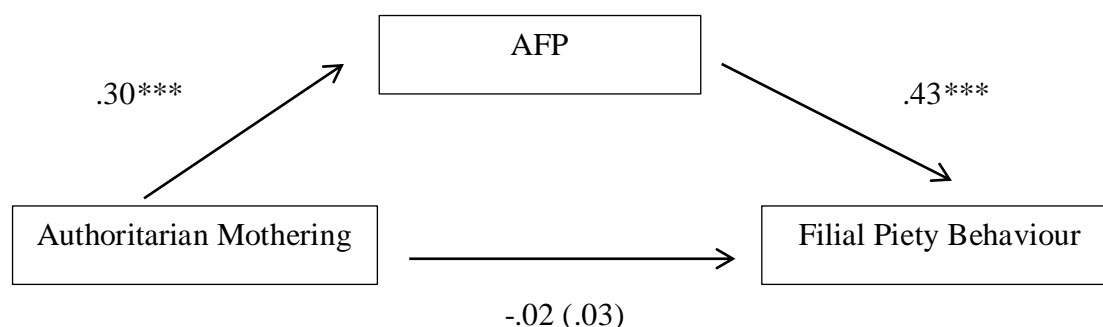


Figure 5. Standardized regression coefficients for the relationship between authoritarian mothering and filial piety behaviour, controlling for AFP. Path coefficient in parenthesis represented total effect of authoritarian mothering.

Note. *** $p < .001$

Authoritative Fathering, Reciprocal Filial Piety and Filial Piety Behaviour.

Authoritative fathering ($b = .38, p < .001$) was reported to predict RFP positively. There is a statistical significant direct causal effect ($b = .23, p < .001$) from authoritative fathering to filial piety behaviour. The path from RFP to filial piety behaviour has shown a causal effect ($b = .43, p < .001$).

There is a mediating effect of RFP in the relations of authoritative fathering and filial piety behaviour. Hence, it indicated partial mediation model of RFP. Bootstrapping was assessed in order to further examine the mediating effect. The significance of indirect effect was tested by using bootstrapping with resample of 5000. As shown in Figure 6, the standardized regression coefficient between authoritative fathering and RFP was statistically significant, as well as the standardized regression coefficient between RFP and filial piety behaviour. The indirect effect was .16 with 95% confidence interval (.11; .21) and thus, it is statistically significant. Alternative hypothesis 18 was supported. See Figure 6.

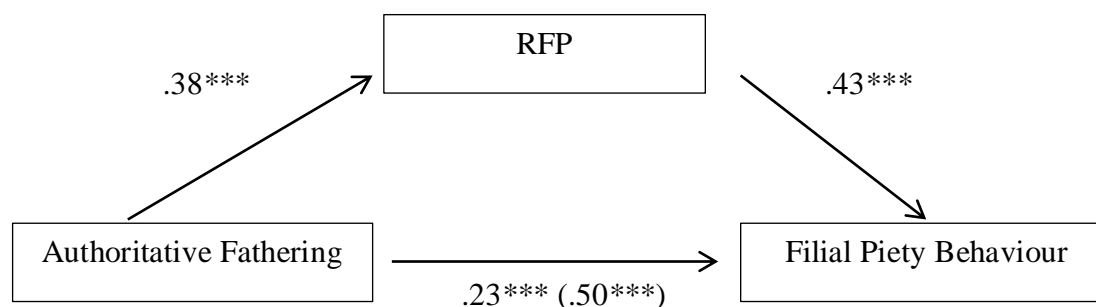


Figure 6. Standardized regression coefficients for the relationship between authoritative fathering and filial piety behaviour, controlling for RFP. Path coefficient in parenthesis represented total effect of authoritative fathering.

Note. $*** p < .001$

Authoritative Fathering, Authoritarian Filial Piety Belief and Filial Piety Behaviour. The path from authoritative fathering to AFP was found to be positive and significant ($b = .30, p < .001$). The direct effect of authoritative fathering on filial piety behaviour significant ($b = .23, p < .001$). There is a causal effect ($b = .35, p < .001$) from AFP to filial piety behaviour.

There is a mediating effect of AFP in the relations of authoritative fathering and filial piety behaviour. Hence, it implied partial mediation model of AFP. The significance of indirect effect was tested by using bootstrapping with resample of 5000. Figure 7 illustrates the standardized regression coefficient between authoritative fathering and AFP was statistically significant, as well as the standardized regression coefficient between AFP and filial piety behaviour. The indirect effect was .11 with 95% confidence interval (.07; .15) and thus, it is statistically significant. Alternative hypothesis 22 was supported. See Figure 7.

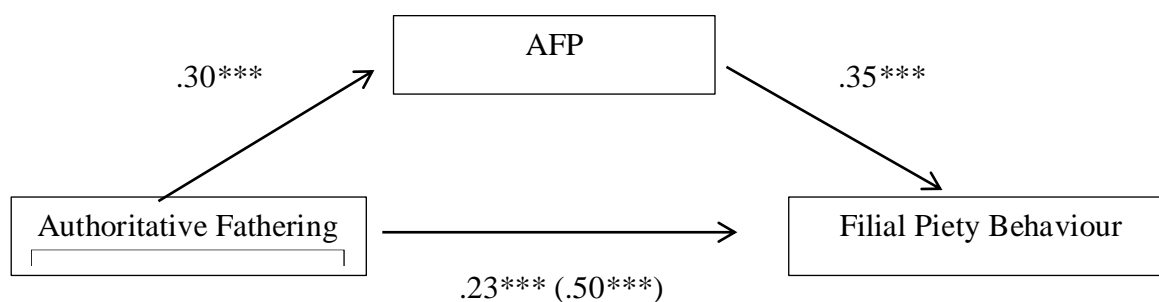


Figure 7. Standardized regression coefficients for the relationship between authoritative fathering and filial piety behaviour, controlling for AFP. Path coefficient in parenthesis represented total effect of authoritative fathering.

Note. *** $p < .001$

Authoritative mothering, Reciprocal Filial Piety Belief and Filial Piety

Behaviour. Authoritative mothering ($b = .45, p < .001$) was reported to predict RFP positively. There is a statistical significant direct causal effect ($b = .23, p < .001$) from authoritative mothering to filial piety behaviour. The path from RFP to filial piety behaviour has shown a causal effect ($b = .41, p < .001$).

There is a mediating effect of RFP in the relations of authoritative mothering and filial piety behaviour. Hence, it indicated partial mediation model of RFP. Bootstrapping was assessed in order to further examine the mediating effect. The significance of indirect effect was tested by using bootstrapping with resample of 5000. As shown in Figure 8, the standardized regression coefficient between authoritative mothering and RFP was statistically significant, as well as the standardized regression coefficient between RFP and filial piety behaviour. The indirect effect was .18 with 95% confidence interval (.13; .24) and thus, it is statistically significant. Alternative hypothesis 16 was supported. See Figure 8.

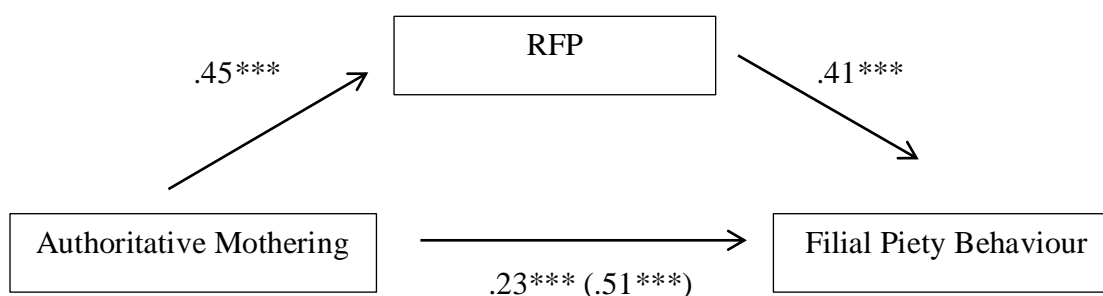


Figure 8. Standardized regression coefficients for the relationship between authoritative mothering and filial piety behaviour, controlling for RFP. Path coefficient in parenthesis represented total effect of authoritative mothering.

Note. $*** p < .001$

Authoritative Mothering, Authoritarian Filial Piety Belief and Filial Piety

Behaviour. The path from authoritative mothering to AFP was found to be positive and significant ($b = .23, p < .001$). The direct effect of authoritative mothering on filial piety behaviour significant ($b = .23, p < .001$). There is a causal effect ($b = .39, p < .001$) from AFP to filial piety behaviour.

There is a mediating effect of AFP in the relations of authoritative mothering and filial piety behaviour. Hence, it implied partial mediation model of AFP. The significance of indirect effect was tested by using bootstrapping with resample of 5000. Figure 9 illustrates the standardized regression coefficient between authoritative mothering and AFP was statistically significant, as well as the standardized regression coefficient between AFP and filial piety behaviour. The indirect effect was $.09$ with 95% confidence interval $(.05; .13)$ and thus, it is statistically significant. Alternative hypothesis 22 was supported. See Figure 9.

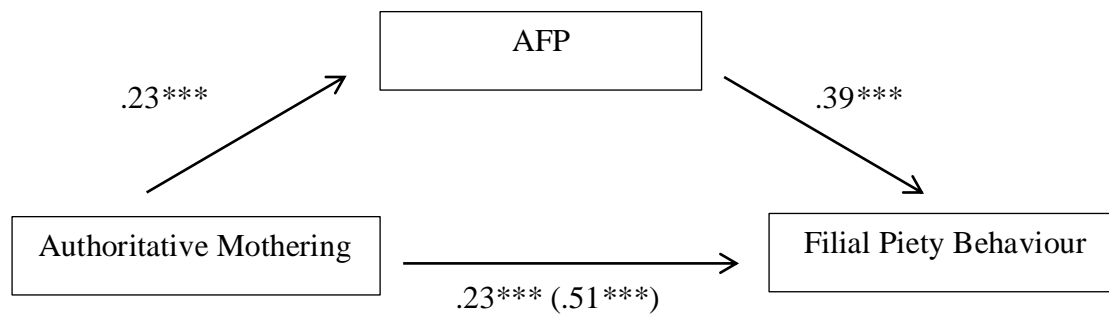


Figure 9. Standardized regression coefficients for the relationship between authoritative mothering and filial piety behaviour, controlling for AFP. Path coefficient in parenthesis represented total effect of authoritative mothering.

Note. *** $p < .001$

Chapter V

Discussion & Conclusion

5.1 Discussion

Filial piety behaviour could be contributed by various factors such as perceived parenting style and filial piety beliefs one upholds (Chen, 2014). Malaysian undergraduates, who are also known as emerging adults, were focused because there seemed to be a fall of filial piety among emerging adults in Malaysia. In general, the aim of this research was to examine the role of dual filial piety beliefs (RFP and AFP) as mediators in the relation between perceived parenting styles and filial piety behaviour of Malaysian undergraduates. Prior to the mediating effect, this study also examined the predicting effect of perceived parenting styles (authoritarian and authoritative fathering and mothering) and dual filial piety beliefs (RFP and AFP) to filial piety behaviour of Malaysian undergraduates. Hypothesis nine: Authoritarian fathering significantly predicts filial piety behaviour of undergraduates in Malaysia.

Hypothesis One: Authoritarian fathering significantly predicts reciprocal filial piety beliefs of undergraduates in Malaysia.

Hypothesis Five: Authoritarian mothering significantly predicts reciprocal filial piety beliefs of undergraduates in Malaysia.

In accordance with the hypotheses one and five, authoritarian parenting style of both father and mother significantly predicts RFP of emerging adults. However, it was in a negative direction. More specifically, the findings of this study suggested that the more the

practice of authoritarian parenting, the lesser the development of RFP in emerging adults. A possible explanation is RFP is an affection-based gratitude and is usually formed when children perceived positive intimacy in parent-child relationship (Chen et al., 2015; Liu, 2013). Contrary to a positive emotional state, authoritarian parenting is more inclined towards absolute obedience of children without negotiation (Bibi et al., 2013). Mutual interaction between parents and children were also less (Sarwar, 2016). Therefore, authoritarian parenting might have lesser tendency to trigger emerging adults' willingness to generate filial piety belief out of affection.

Hypothesis Two: Authoritative fathering significantly predicts reciprocal filial piety beliefs of undergraduates in Malaysia.

Hypothesis Six: Authoritative mothering significantly predicts reciprocal filial piety beliefs of undergraduates in Malaysia.

Based on the findings of this study, hypotheses two and six have been supported as both authoritative fathering and mothering tends to predict RFP positively. The present findings were found to be consistent with past study that authoritative parenting style is liable to have positive correlation with RFP (Chen, 2014). One possible explanation is that authoritative parents are able to provide and fulfil the demands needed by young adult during their emerging adulthood. According to Parra et al. (2019), parents should make adjustment on their family policy by increasing degree of warmth and decreasing degree of control in response to the changing of need of children especially during emerging adulthood. A longitudinal study by Chen et al. (2015) have reported that emerging adult participants (20 years old) who perceived their parents as authoritative and supportive are more likely to hold stronger RFP after five years. This is because authoritative parents have possesses more thoughtful, supportive and positive traits may raise their children's inclination to execute

filial role (Chen, 2014). Hence, it claimed that perceived authoritative parenting can motivate young adult to repay their parents due to close parent-child relationship and mutual understanding.

Hypothesis Three: Authoritarian fathering significantly predicts authoritarian filial piety beliefs of undergraduates in Malaysia.

Hypothesis Seven: Authoritarian mothering significantly predicts authoritarian filial piety beliefs of undergraduates in Malaysia.

In addition, the findings of this study supported hypotheses three and seven, in which authoritarian fathering and mothering significantly and positively predicts AFP of undergraduates in Malaysia. It is consistent with past studies (Huang & Yeh, 2013; Yeh & Cheng, 2005) where authoritarian parenting is reported to predict authoritarian filial piety (as cited in Chen, 2014). This is because according to Chen et al. (2015), authoritarian parenting was perceived as strict and demanding and this type of parenting elicited only involuntary compliance to parental wishes. Children have to suppress their emotions and desire to comply with parent's expectation (Chen, 2014) as children's view of point were ignored and they might be shamed or punished when rules are not followed (Trautner, 2017). Besides, authoritarian parents who hold AFP might also enforce their children to uphold AFP because they emphasize the importance of family authority and filial conforming (Chen, 2014). Social norms of Asia also emphasize on importance of filial piety towards parents and the elderly as well (Guntalib, 2012). Under influence of social norms and parent, children eventually develop involuntary filial obedience towards their strict and less supportive parents. Therefore, authoritarian parenting was reported to be associated with the development of AFP.

Hypothesis Four: Authoritative fathering significantly predicts authoritarian filial piety beliefs of undergraduates in Malaysia.

Hypothesis Eight: Authoritative mothering significantly predicts authoritarian filial piety beliefs of undergraduates in Malaysia.

In accordance with hypotheses four and eight, authoritative fathering and mothering were positively predicted AFP, which is also consistent with past finding. Besides RFP, Chen et al. (2015) have reported that AFP was also being noticed among young adults after five years when they first perceived their parents as authoritative. According to Chen (2014), young adult who received both RFP and AFP may aware of their roles in family hierarchy, which motivated them to obey and fulfil their family obligation. As mentioned by Chen et al. (2015), young adult under supportive parents tend to hold RFP earlier and develop AFP later in their life. Hence, a possible explanation where authoritative parenting is able to contribute to AFP is that young adult's earlier filial piety belief may influence how they perceive their parent's contribution and consequently behave in the way their parents expected them to be. Yeh and Bedford (2003) have implied that children who hold greater filial piety belief were expected to tolerate more and compliance with parents' expectation in order to retain family harmonious compared to those who possess less filial piety belief (as cited in Wong et al., 2010). Meanwhile, Arnett (1998) proposed that this kind of self-reliance required an increasing exposure and awareness of society and community's duty (as cited in Fuligni & Pederson, 2002).

Hypothesis Nine: Authoritarian fathering significantly predicts filial piety behaviour of undergraduates in Malaysia.

Hypothesis 11: Authoritarian mothering significantly predicts filial piety behaviour of undergraduates in Malaysia.

Contrary to expectations, the results showed that both authoritarian parenting style of father and mother had neither relationship nor direct effect on filial piety behaviour of emerging adults. Hypotheses nine and 11 were not accepted. This result has not previously been described in past study. In fact, there were no research that indicated whether or not authoritarian parenting will predict filial piety behaviour of children directly. However, in this study, authoritarian fathering and mothering were hypothesized to predict filial piety behaviour of emerging adults significantly because there is possibility that children might perform filial piety behaviour towards parents under compliance. It is also aligned with the rigid parenting styles an authoritarian parent displayed. Possible explanation to this contradictory expectation of findings are according to Cheah and his colleagues (2012), filial piety behaviour is being guided by the contribution of parental warmth and support. On the other hand, authoritarian parents displayed high demandingness and less warmth and support, which might be one of the possible reasons emerging adults developed inactive manner towards performing filial piety behaviour. On top of that, as stated by Chen (2014), parents who practise authoritarian parenting exerts high control on children and they expect high standard of behaviour, conformity, and unconditional submission to parental authority. When children misbehave, authoritarian parents utilize harsh punishment such as yelling and beating (Gill, 2017; Sarwar, 2016). Little or no explanation of the reasons behind the rules or punishment are given (Bi et al., 2018; Cherry, 2019). Children are also not given choices to express their emotions and thoughts (Gill, 2017). This may lead children to behavioural

problems such as reacting in rebellious way due to the extraordinary strictness displayed (Sarwar, 2016). Trautner (2017) also supported this statement in which strong punishment (without proper explanation) adhered to children results in more misbehaviour, rebellion, and constant power struggles. Moreover, past studies denoted that authoritarian parenting is associated with lower cohesion in parent-child relationship (McKinney & Renk, 2011), and higher conflict intensity between parents and children (Bi et al., 2018). Besides, Bi and colleagues (2018) also found that children living with authoritarian parents tend to seek greater behavioural autonomy (the ability to make decisions independently and act on the decisions) which usually disapproved by parents, and thus increase parent-child conflict. Increment of conflict between parents and child are likely to result in poor parent-child relationship. Hence, with rebellious thought resulting from poor parent-child relationship, emerging adults might not have high intention of performing filial piety behaviour towards their parents.

Hypothesis 10: Authoritative fathering significantly predicts filial piety behaviour of undergraduates in Malaysia.

Hypothesis 12: Authoritative mothering significantly predicts filial piety behaviour of undergraduates in Malaysia.

The findings support hypotheses 10 and 12 in which both authoritative fathering and mothering was reported to positively predict filial piety behaviour in a direct effect. In consistent with past study, Cheah et al. (2012) has reported that young adults tend to carry out the filial piety behaviour which resulted from the parental warmth and support received. It is being noticed that warm and supportive behaviour from parents has a significantly positive correlation with their children's filial piety behaviour (Cheah et al., 2012). O'Connor

et al. (1996) suggested that an ideal equilibrium between individual's autonomy and connection with family during adolescence is needed in order to possess greater filial obligation during young adulthood in later (as cited in Fuglini & Pederson, 2002). In other words, it implied that the greater the filial piety behaviour performed by children in later life when they received both adequate autonomy from family as well as relatedness to family at the same time.

Hypothesis 14: Authoritarian filial piety belief significantly predicts filial piety behaviour of undergraduates in Malaysia.

Hypothesis 19: Authoritarian filial piety belief mediates the relationship between authoritarian mothering and filial piety behaviour of undergraduates in Malaysia.

Hypothesis 21: Authoritarian filial piety belief mediates the relationship between authoritarian fathering and filial piety behaviour of undergraduates in Malaysia.

Even though there was no direct effect of perceived authoritarian parenting to filial piety behaviour, a positive indirect effect was found in authoritarian parenting (for both father and mother), AFP, and filial piety behaviour. This indicated that AFP is a significant predictor to filial piety behaviour, as well as there is a mediation effect of AFP on the path from both perceived authoritarian mothering and fathering to filial piety behaviour, supporting hypotheses 14, 19 and 21. It is supported by Chen (2014) where authoritarian parenting predicts AFP in children. A possible reason might be the children tend to perceive a less positive emotional climate in the parent-child relationship when their parents interact with them in forceful and disciplinarian manner, and thus form AFP that is consistent with

the rigid parenting style (Chen, 2014). Moreover, parents (regardless of gender) who hold authoritarian filial piety belief may perform more related parenting behaviour to enforce their children to uphold AFP (Chen, 2014). This is because the parents who uphold authoritarian filial piety tend to emphasize the importance of family authority and filial conforming (Chen, 2014). Thus, authoritarian mothering and fathering is reported to promote AFP in children effectively.

In this study, emerging adults who held AFP had also carried out filial piety behaviour. This is also in accordance with the study done by Chen (2014) and Yeh (2003, 2006) where children are induced by their AFP belief to fulfill their filial duties and responsibilities in order to comply with cultural norms and parents' expectation. It can be further explained through Bandura's Social Cognition Theory (2008). Bandura (2008) mentioned that social experiences such as learning the society norms, will influence children's cognition and eventually bring effects to their behaviour and development. As main influential factor of child's behaviour, filial piety belief is also being internalized by parents through parenting and family socialization (Chao & Tseng, 2002; Chen et al., 2015). Also, Asian culture view filial piety as a value that one should practice (Guntalib, 2012). Out of unwillingness and conforming to social norms, the filial piety belief generated are considered as AFP (Laidlaw et al., 2010; Yeh & Bedford, 2004). To apply this theory to this study, emerging adults might be influenced by their parents or society norm that stresses filial piety to internalize AFP as a belief they should hold, and eventually carry out filial piety behaviour towards parents.

Hypothesis 20: Authoritarian filial piety belief mediates the relationship between authoritative mothering and filial piety behaviour of undergraduates in Malaysia.

Hypothesis 22: Authoritarian filial piety belief mediates the relationship between authoritative fathering and filial piety behaviour of undergraduates in Malaysia.

Hypotheses 20 and 22 have been supported in this finding as there is a mediating effect of AFP in the relations of authoritative parenting (of father and mother) and filial piety behaviour. Supportive parents tend to contribute positive aspect on family life through the mediation of both RFP and AFP (Chen et al., 2015). Our findings were found to be in consistent with the suggestion raised by Yeh and his colleagues (2013) regarding the potential positive impact brought by AFP. Also, there is a significant association between AFP and positive effect on children's development in terms of family life reported in Chen and his colleagues' findings (2015). This finding could be perfectly explained by adapting Social Cognition Theory developed by Bandura's framework (2008). Chao and Tseng (2002) concluded that filial piety belief is one of the socio-cultural values which strongly internalized by children's perceived parenting factors (as cited in Chen et al., 2015). As children started to interact with the society, their internalization of filial piety belief is being empowered via socialization, which able to bring more positive attitude to parents' warm and supportive behaviour and eventually increased their willingness to bear their filial responsibilities (Cheah et al., 2012).

Hypothesis 13: Reciprocal filial piety belief significantly predicts filial piety behaviour of undergraduates in Malaysia.

Hypothesis 15: Reciprocal filial piety belief mediates the relationship between authoritarian mothering and filial piety behaviour of undergraduates in Malaysia.

Hypothesis 17: Reciprocal filial piety belief mediates the relationship between authoritarian fathering and filial piety behaviour of undergraduates in Malaysia.

Furthermore, the mediation analysis supported hypotheses 13, 15 and 17 that RFP is a significant predictor to filial piety behaviour, and RFP mediates the relationship between perceived authoritarian parenting (of both father and mother) and filial piety behaviour. This could possibly mean that authoritarian parenting generates lesser RFP, but did not totally wipe out the willingness of emerging adults in repaying parents. According to Liu (2013), certain aspects of strictness and control might be perceived as concern and caring by children growing up in collectivist culture. They believe that their parents' strictness towards them is performed for their own good because parents are viewed as having more life experiences and wisdom than them (Liu, 2013). Their perception of parents' actions might be a possible reason they develop appreciation towards parents and willingly wanted to repay parents in return. Moreover, Nainee and her colleagues (2016) had mentioned RFP as a strong predictor to filial piety behaviour. Thus, it is not surprised that emerging adults who held RFP in this study carried out filial piety behaviour.

Hypothesis 16: Reciprocal filial piety belief mediates the relationship between authoritative mothering and filial piety behaviour of undergraduates in Malaysia.

Hypothesis 18: Reciprocal filial piety belief mediates the relationship between authoritative fathering and filial piety behaviour of undergraduates in Malaysia.

Besides that, our findings indicated that hypotheses 16 and 18 have been supported as RFP tends to mediate the relationship between authoritative parenting (of father and mother) and filial piety behaviour among undergraduate students. Consistent with the past findings, authoritative parenting style was found to bring positive outcomes on young adults through the mediation effects of RFP despite parental gender (Chen et al., 2015). In contrast, Cheah et al. (2012) has suggested different degree of RFP received between father and mother. Even though young adult generated positive filial piety belief resulted from both parents' warmth and support, they may less likely to execute filial duty toward father due to less core role played in emotional aspect (Cheah et al., 2012), as compared to mother. Nevertheless however, most of the findings indicated that RFP resulted from authoritative parenting is able to generate positive outcome in terms of development and quality of family aspect. This is because children are more likely to perform their responsibilities by accomplishing parents' psychological need (Waters et al., 2000), resulted from mutual understanding with authoritative parents (Chen & Ho, 2012) via RFP (as cited in Chen et al., 2015).

5.2 Implications of Study

Filial piety is one of the major concerns of society as it is considered a noble value in Asian context (Guntalib, 2012). To ensure filial piety remained firmly rooted in society, this research provided several contributions. First, this study can report the perceptions of Malaysian emerging adults towards filial piety belief and behaviour. This study can also

increase the awareness of society about the importance of parenting styles in cultivating filial piety among the community.

As parents still work as a main source of support for emerging adults in many aspects of their lives, their parenting styles might affect their child's filial piety belief and behaviour towards them (Fulgini & Petersen, 2002). This study heightened the awareness to parents that their parenting styles might bring effects to their child's filial piety towards them. It is also beneficial to parents who would like to encourage filial piety in their children by providing some ideas on which parenting style to be promoted. According to the results of this study, authoritative parents are more likely to bring up a child who holds reciprocal filial piety belief and the child are more likely to carry out filial piety behaviour.

Furthermore, this present study took prior step in filling the research gap by examining the mediating effects of dual filial piety beliefs in the relation between perceived parenting styles and filial piety behaviour among Malaysian undergraduates. Moreover, limited to no research had targeted undergraduates in Malaysia in revealing the effects of perceived parenting styles (father and mother respectively) on their filial piety belief and behaviour towards parents. Therefore, this research can work as a contribution to current literature about the importance of mothering as well as fathering in promoting and maintaining filial piety.

As our society is getting aging and the number of children per family are declining (Khazanah Research Institute, 2015), the cultivation of filial piety of emerging adults are getting important. This is because as the elderly getting frail, they need substantial care, and the responsibility of providing substantial support for them lies onto their children. The main

aim of caring for the elderly, according to Yusof (2019), is to maintain a quality life in their twilight years; and caring includes not only physical health, but also the mental health.

Provided that well-being of the elderly are associated with filial piety, it shows the importance of forming filial piety among children. The findings of this study provide insights on the importance of different parenting styles in raising filial children.

Also, this research could work as a contribution to the advancement of country policy by focusing on two main areas. Firstly, the policy makers are able to identify current trend and perception of younger generation toward this noble value. Through the findings, policy maker might notice that both adolescent and emerging adulthood phases are essential stages to create and implement the sense of filial piety among younger generation as they started to have dual interaction with our society. Hence, policy maker may consider developing some charity or servicing programs or any activities that can increase the parent-child interaction in order to increase children's sense of filial piety through the rise of quality family interaction and moral education provided in school. Other charity program such as services to old folk home may be effective to increase students' understanding on the needs of elderly and parents in turn to promote their filial piety belief and behaviour.

Secondly, enhancement in terms of the parenting styles of our society could be made by our government. Ministry of Women, Family and Community Development or practitioners can encourage parents to identify and adjust their parenting style based on the change of demands of children at different developmental phases. Meanwhile, parents are encouraged to become role model of their children by possess their positive attitude and execute filial obligation toward elderly. Policy maker may consider implementing filial-support laws which encourage our society to provide better health-care and psychological

need of seniority. In fact, there was a newly proposed law in Malaysia which aims to protect the welfare of elderly (The Star News, 2019). If the proposed law is approved, it is believed that elderly mistreatment and neglect cases would decrease as children who abuse, abandon, or neglect their ageing parents would be penalised.

5.3 Limitations and Recommendations

One of the limitations of this study was the questionnaires is too lengthy for some of the respondents. This might be one of the reasons for low and slow response rates of online survey. Many respondents gave up during half-progress of the survey. According to Nulty (2008), online surveys are much more likely to receive response rates slower compared to paper surveys. This might be due to less urgency is felt by respondents in filling the questionnaires as there were no supervision. To boost up the response rate, paper form of questionnaires were distributed to the respondents. A recommendation to future studies is to adopt shorter version of questionnaires (if available) that measure the same variable.

Next, there might be problems like finishing the questionnaires perfunctorily as they found it difficult to grasp the meaning of the questions. The questions' structure were complex and they had to spend more time to re-read the questions before getting the meanings correctly. Another possible reason was English was not the mother-tongue language for most of the respondents. Hence, when they encountered difficult questions, they might simply choose an answer. To reduce this social bias issue, sufficient time of completing the survey had been given. Paper surveys were distributed to the undergraduates in classes after obtaining approval from the respective lecturer, but not undergraduates who were outside of the classroom. The rationale behind this action was researchers could easily reach to respondents when they encountered queries regarding the survey questions. As

further recommendation, future studies can adopt different language version of questionnaires such as Chinese and Malay if the targeted respondents are not proficient in English language. By using their familiar language, it can reduce language barrier and thus increase the reliability of the study.

Besides, the generalizability of these findings was subject to certain limitations due to most of the respondents were Chinese. The data received from undergraduates of other ethnicity groups were less. Although efforts had been made to reach out to different universities, including private and government universities, less response rate were received from the Malay and Indian undergraduates. It is recommended that future studies should try to include more Malay and Indian respondents so that the findings are more generalizable to whole Malaysian population.

5.4 Conclusion

Taken together, these findings suggested a role for perceived parenting style in promoting filial piety of emerging adults. In specific, authoritative parenting style is encouraged to be practised by parents because it generates reciprocal filial piety as well as authoritarian filial piety in children, and children who uphold either one of filial piety beliefs has high tendency to perform filial piety behaviour towards parents. It could not be denied that authoritarian parenting style may not significantly contribute to filial piety behaviour directly. However, with existence of filial piety beliefs, either reciprocal or authoritarian, authoritarian parenting style can contribute to filial piety behaviour as well. The findings were aligned with the theoretical framework of Social Cognition Theory developed by Bandura (2008) where children's behaviour changes due to social experiences, such as learning filial piety as a social norm to be followed. The study also reported that regardless of

parents' gender, the predicting effect of perceived parenting style to dual filial piety belief and filial piety behaviour had no much difference.

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Appendix A

Demographic Background of Participants

Table 6.0

Demographic Background of Participants (N = 385)

Institutions	n	%
BAC	1	.3
Berjaya University College	1	.3
Dasein Academy of Art	1	.3
Erican College	1	.3
Help University	9	2.3
Heriot-Watt University	1	.3
IACT College	1	.3
IMU	6	1.6
INTI	2	.5
Malaysian Institute of Art	1	.3
Melaka Manipal Medical College	1	.3
Monash University	3	.8
SEGi	53	13.8
Sunway	9	2.3
TARUC	8	2.1
Taylor University	5	1.3
The Chinese University of Hong Kong	1	.3
UCSI	1	.3
UKM	1	.3
UM	8	2.1
UMS	2	.5

University Teknikal Malaysia Melaka	1	.3
University of Nottingham Malaysia Campus	1	.3
UOW Malaysia KDU UC, Glenmarie	1	.3
UPM	4	1.0
USM Health Campus	4	1.0
UTAR	250	64.9
UTEM	5	1.3
UTP	1	.3
UUM	1	.3
UWE Bristol	1	.3

Note. n = number of participants

Appendix B

Reliability of Pilot Test

Reliability

Scale: AUTHORITARIAN FATHER

Case Processing Summary

		N	%
Cases	Valid	37	92.5
	Excluded ^a	3	7.5
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.667	.666	10

Reliability

Scale: AUTHORITATIVE FATHER

Case Processing Summary

		N	%
Cases	Valid	37	92.5
	Excluded ^a	3	7.5
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.747	.751	10

Reliability

Scale: AUTHORITARIAN MOTHER

Case Processing Summary

		N	%
Cases	Valid	39	97.5
	Excluded ^a	1	2.5
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.787	.785	10

Reliability

Scale: AUTHORITATIVE MOTHER

Case Processing Summary

		N	%
Cases	Valid	39	97.5
	Excluded ^a	1	2.5
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.763	.766	10

Reliability

Scale: RFP

Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded ^a	0	.0
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.799	.792	8

Reliability

Scale: AFP

Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded ^a	0	.0
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.791	.790	8

Reliability

Scale: DUAL FILIAL PIETY

Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded ^a	0	.0
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.807	.801	16

Reliability

Scale: FILIAL BEHAVIOUR

Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded ^a	0	.0
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.874	.881	25

Appendix C

Reliability of Actual Test

Reliability

[DataSet1] \\Mac\Home\Downloads\fil:

Scale: PAQ_F_AN

Case Processing Summary

		N	%
Cases	Valid	374	97.1
	Excluded ^a	11	2.9
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.812	.811	10

Reliability

Scale: PAQ_F_AE

Case Processing Summary

		N	%
Cases	Valid	374	97.1
	Excluded ^a	11	2.9
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.798	.801	10

Reliability

Scale: PAQ_M_AN

Case Processing Summary

		N	%
Cases	Valid	381	99.0
	Excluded ^a	4	1.0
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.818	.816	10

Reliability

Scale: PAQ_M_AE

Case Processing Summary

		N	%
Cases	Valid	381	99.0
	Excluded ^a	4	1.0
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.778	.783	10

Reliability

Scale: RECI

Case Processing Summary

		N	%
Cases	Valid	385	100.0
	Excluded ^a	0	.0
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.861	.862	8

Reliability

Scale: AUTHO

Case Processing Summary

		N	%
Cases	Valid	385	100.0
	Excluded ^a	0	.0
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.767	.775	8

Reliability

Scale: F_BELIEF

Case Processing Summary

		N	%
Cases	Valid	385	100.0
	Excluded ^a	0	.0
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.807	.827	16

Reliability

Scale: F_BEH

Case Processing Summary

		N	%
Cases	Valid	385	100.0
	Excluded ^a	0	.0
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.879	.884	25

Appendix D

Table of Frequency

Statistics

		F_AE	F_AN	M_AE	M_AN	RECI	AUTHO	F_BEH
N	Valid	374	374	381	381	385	385	385
	Missing	11	11	4	4	0	0	0
Mean		34.40	29.10	35.35	29.13	41.8442	27.6494	91.5117
Std. Error of Mean		.314	.343	.302	.350	.27121	.34316	.61379
Median		35.00	29.00	36.00	29.00	43.0000	27.0000	92.0000
Mode		37	30	37	27	48.00	27.00 ^a	95.00
Std. Deviation		6.066	6.638	5.903	6.840	5.32160	6.73332	12.04335
Variance		36.799	44.060	34.845	46.779	28.319	45.338	145.042
Skewness		-.336	.130	-.387	.276	-1.003	.266	-.175
Std. Error of Skewness		.126	.126	.125	.125	.124	.124	.124
Kurtosis		.294	.056	.548	.180	.952	.275	.084
Std. Error of Kurtosis		.252	.252	.249	.249	.248	.248	.248
Range		36	38	38	38	29.00	37.00	71.00
Minimum		14	12	12	12	19.00	11.00	54.00
Maximum		50	50	50	50	48.00	48.00	125.00
Percentiles	25	30.00	25.00	32.00	24.50	39.0000	23.0000	84.0000
	50	35.00	29.00	36.00	29.00	43.0000	27.0000	92.0000
	75	38.25	33.00	39.00	33.00	46.0000	32.0000	99.0000

a. Multiple modes exist. The smallest value is shown

Appendix E

Table of Correlation

Correlations

		F_AE	F_AN	M_AE	M_AN	RECI	AUTHO	F_BEH
F_AE	Pearson Correlation	1	.055	.706**	.050	.378**	.300**	.500**
	Sig. (2-tailed)		.287	.000	.333	.000	.000	.000
	N	374	374	370	370	374	374	374
F_AN	Pearson Correlation	.055	1	.027	.722**	-.119*	.286**	.047
	Sig. (2-tailed)	.287		.610	.000	.022	.000	.369
	N	374	374	370	370	374	374	374
M_AE	Pearson Correlation	.706**	.027	1	-.004	.445**	.228**	.506**
	Sig. (2-tailed)	.000	.610		.940	.000	.000	.000
	N	370	370	381	381	381	381	381
M_AN	Pearson Correlation	.050	.722**	-.004	1	-.156**	.301**	.031
	Sig. (2-tailed)	.333	.000	.940		.002	.000	.543
	N	370	370	381	381	381	381	381
RECI	Pearson Correlation	.378**	-.119*	.445**	-.156**	1	.226**	.604**
	Sig. (2-tailed)	.000	.022	.000	.002		.000	.000
	N	374	374	381	381	385	385	385
AUTHO	Pearson Correlation	.300**	.286**	.228**	.301**	.226**	1	.532**
	Sig. (2-tailed)	.000	.000	.000	.000	.000		.000
	N	374	374	381	381	385	385	385
F_BEH	Pearson Correlation	.500**	.047	.506**	.031	.604**	.532**	1
	Sig. (2-tailed)	.000	.369	.000	.543	.000	.000	
	N	374	374	381	381	385	385	385

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Appendix F

Table of Multiple Regressions

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.746 ^a	.557	.549	7.92020	.557	75.997	6	363	.000	1.780

a. Predictors: (Constant), AUTHO, RECI, F_AN, F_AE, M_AE, M_AN

b. Dependent Variable: F_BEH

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	28603.678	6	4767.280	75.997	.000 ^b
	Residual	22770.811	363	62.730		
	Total	51374.489	369			

a. Dependent Variable: F_BEH

b. Predictors: (Constant), AUTHO, RECI, F_AN, F_AE, M_AE, M_AN

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	18.352	4.224		4.345	.000					
	F_AE	.260	.098	.134	2.645	.009	.501	.138	.092	.473	2.114
	F_AN	-.028	.090	-.016	-.311	.756	.046	-.016	-.011	.471	2.121
	M_AE	.311	.103	.155	3.027	.003	.498	.157	.106	.466	2.145
	M_AN	-.018	.090	-.010	-.195	.845	.033	-.010	-.007	.458	2.184
	RECI	.872	.090	.391	9.704	.000	.583	.454	.339	.753	1.328
	AUTHO	.652	.070	.366	9.350	.000	.507	.441	.327	.797	1.254

a. Dependent Variable: F_BEH

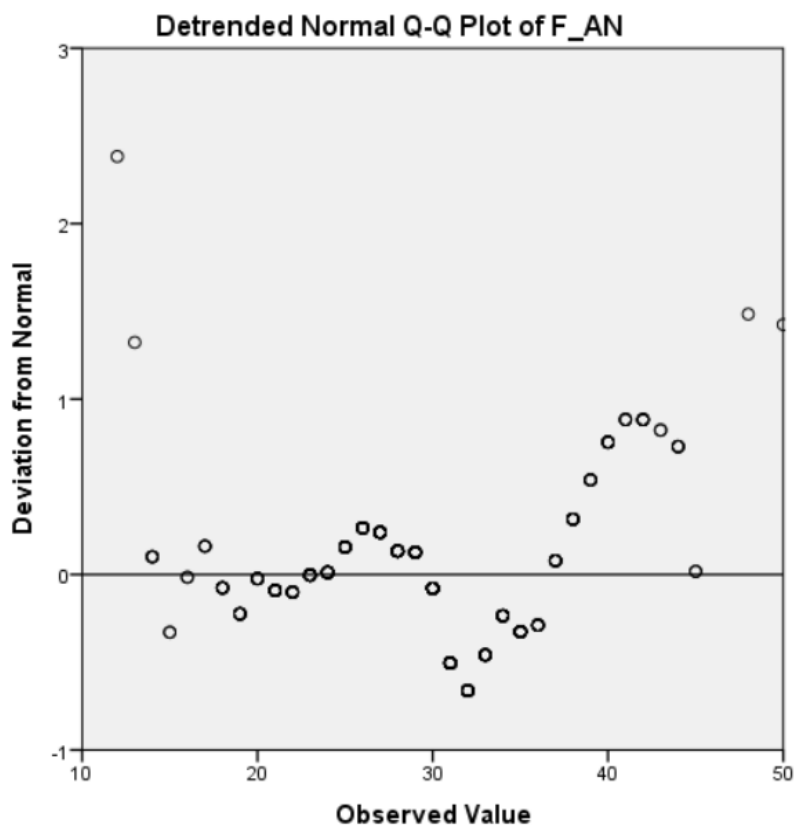
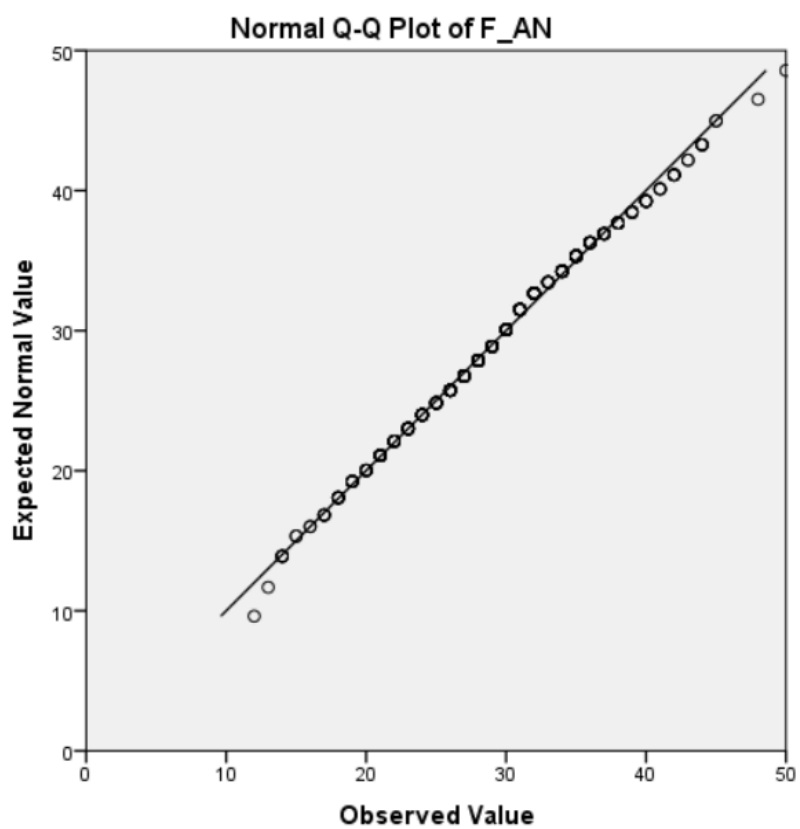
Residuals Statistics^a

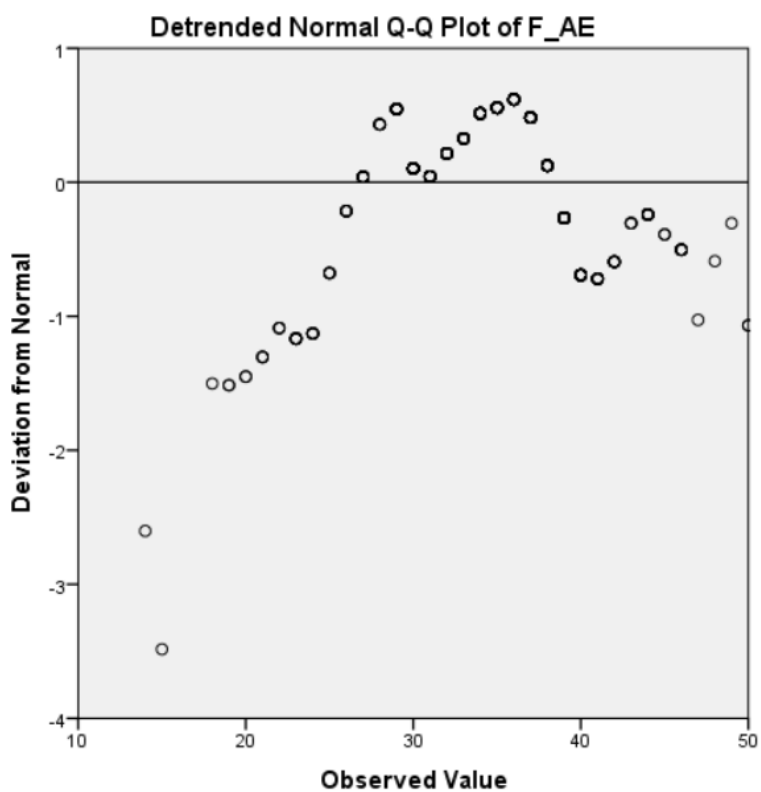
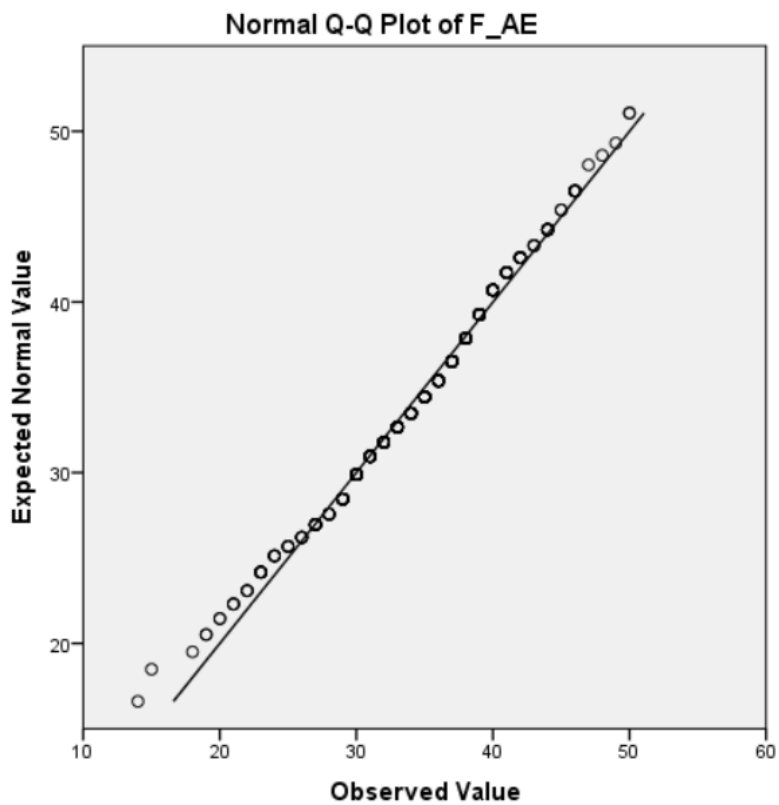
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	59.5508	112.5791	91.5054	8.80436	370
Residual	-26.31400	27.28568	.00000	7.85554	370
Std. Predicted Value	-3.629	2.394	.000	1.000	370
Std. Residual	-3.322	3.445	.000	.992	370

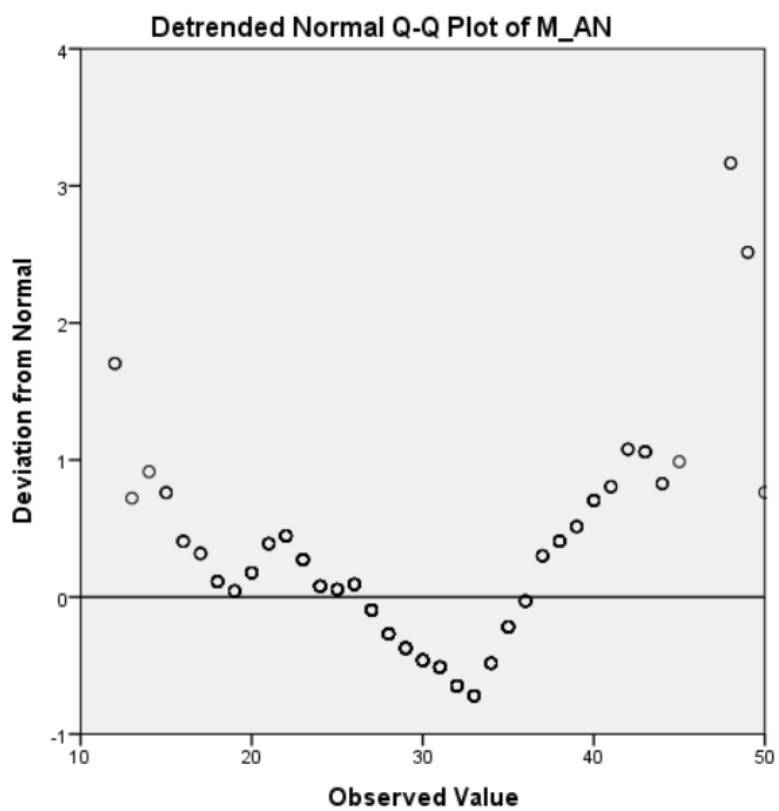
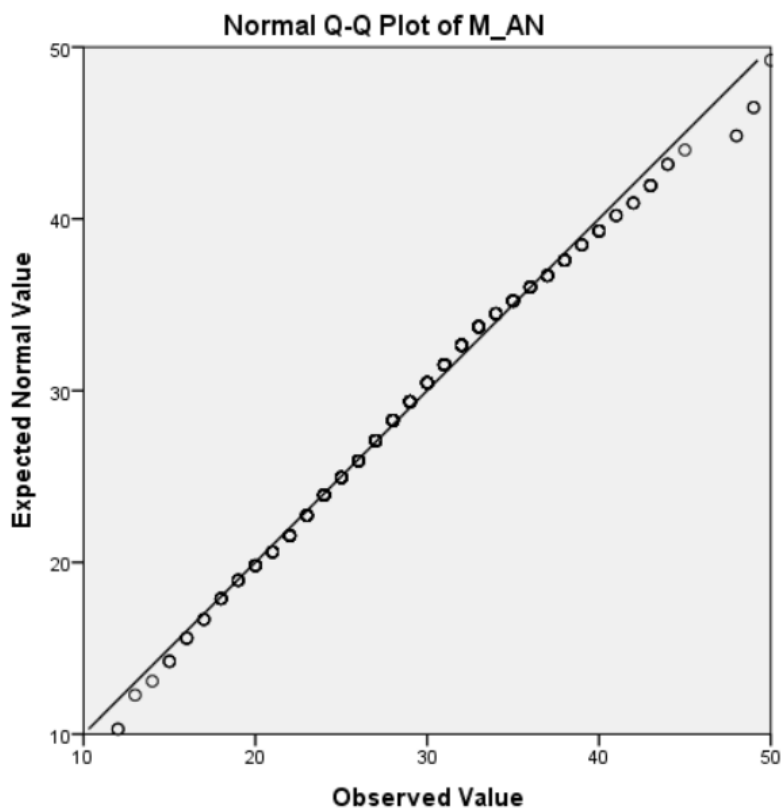
a. Dependent Variable: F_BEH

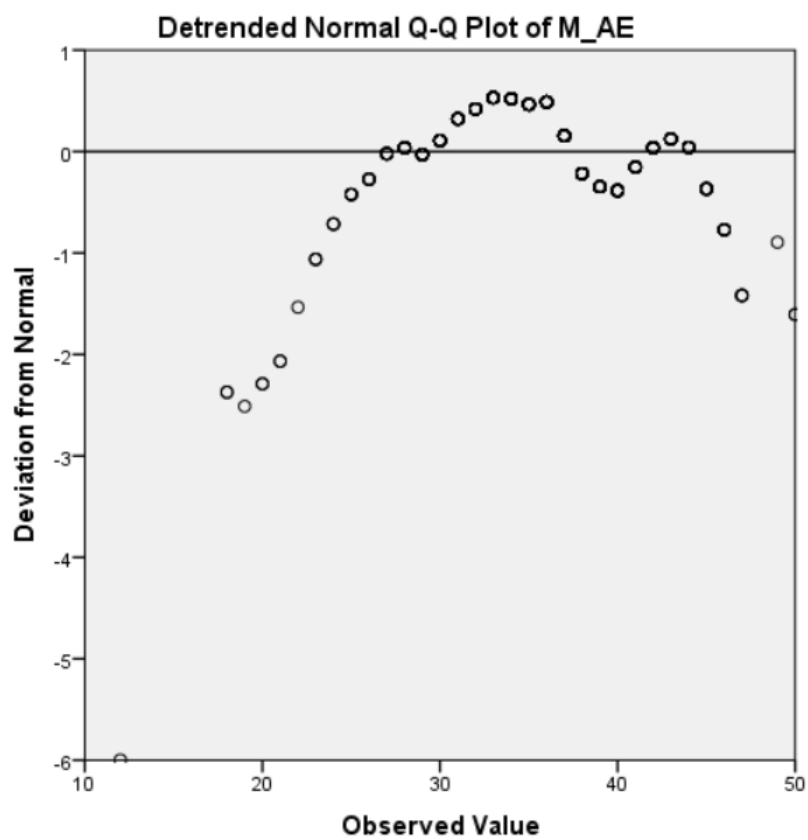
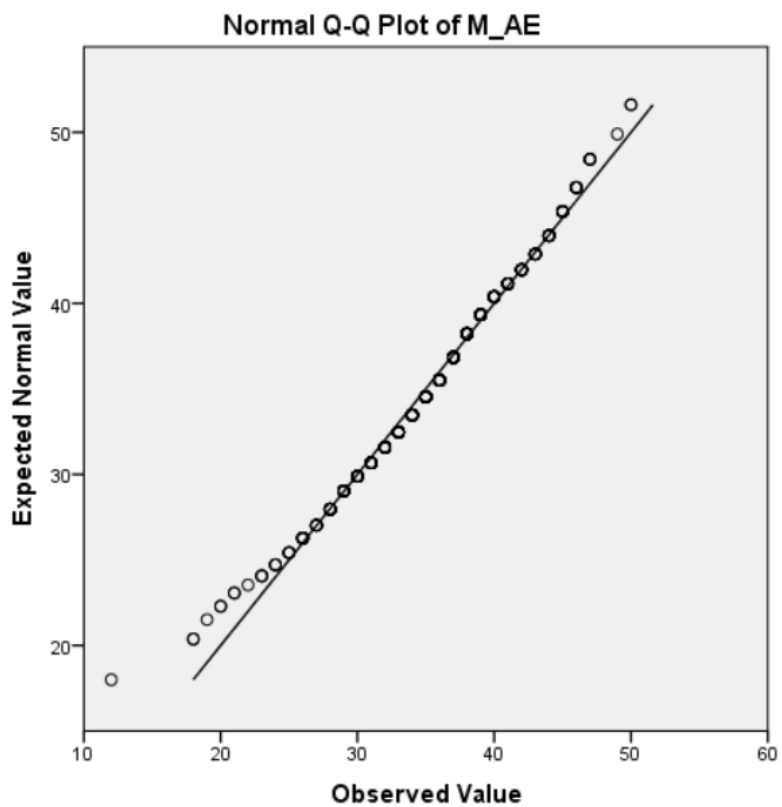
Appendix G

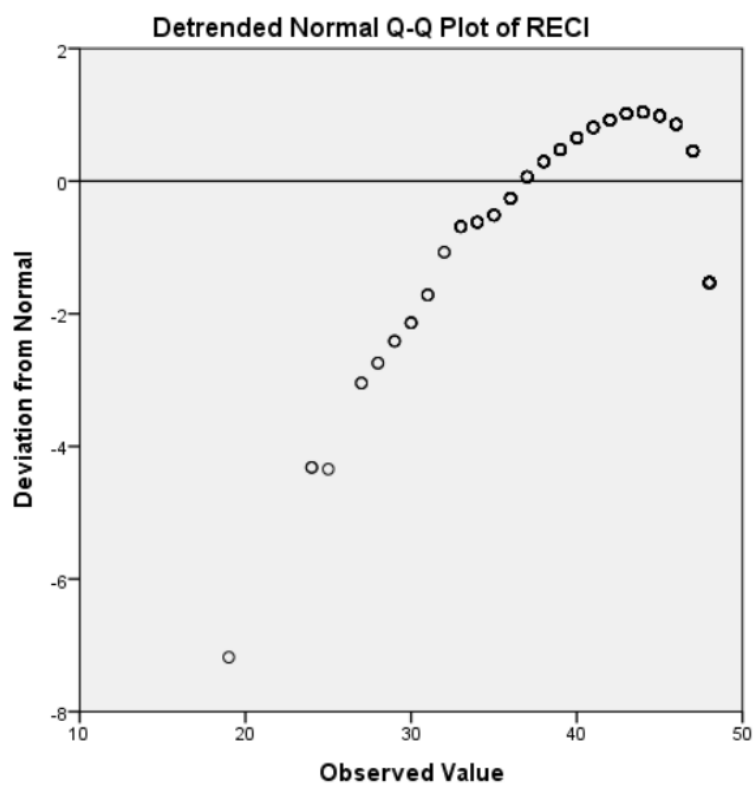
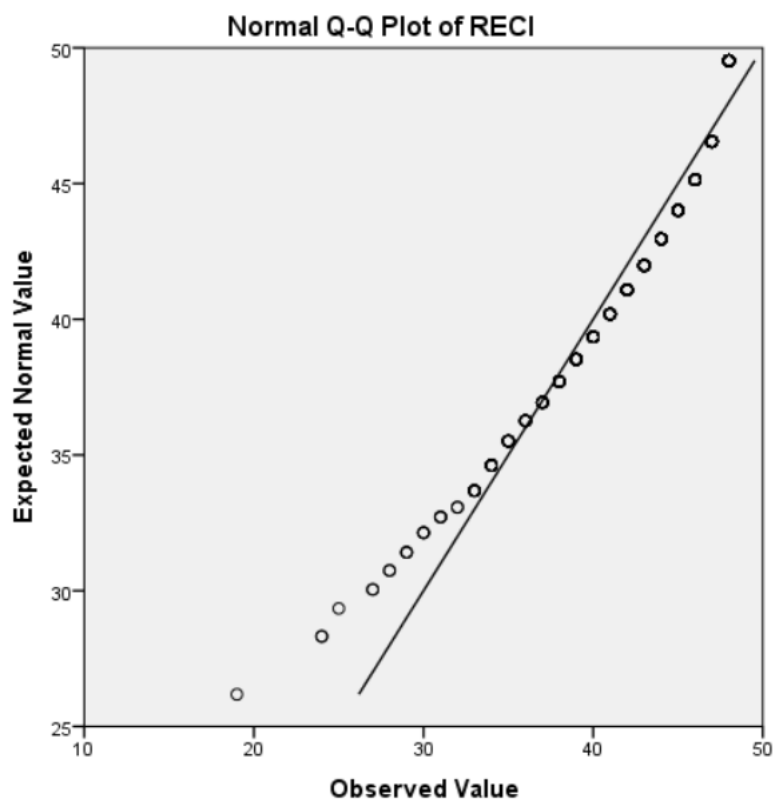
Q-Q Plot

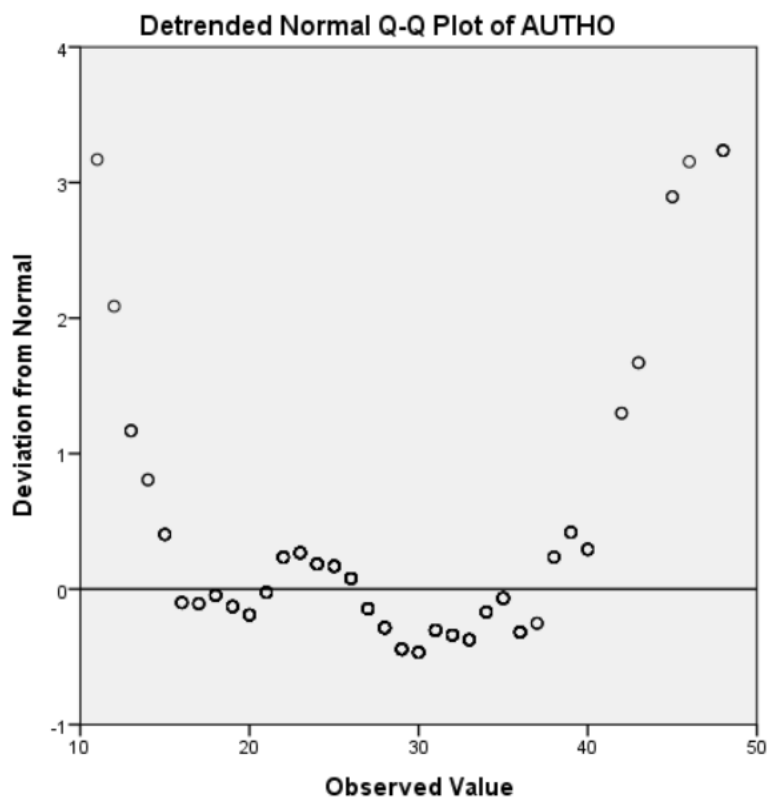
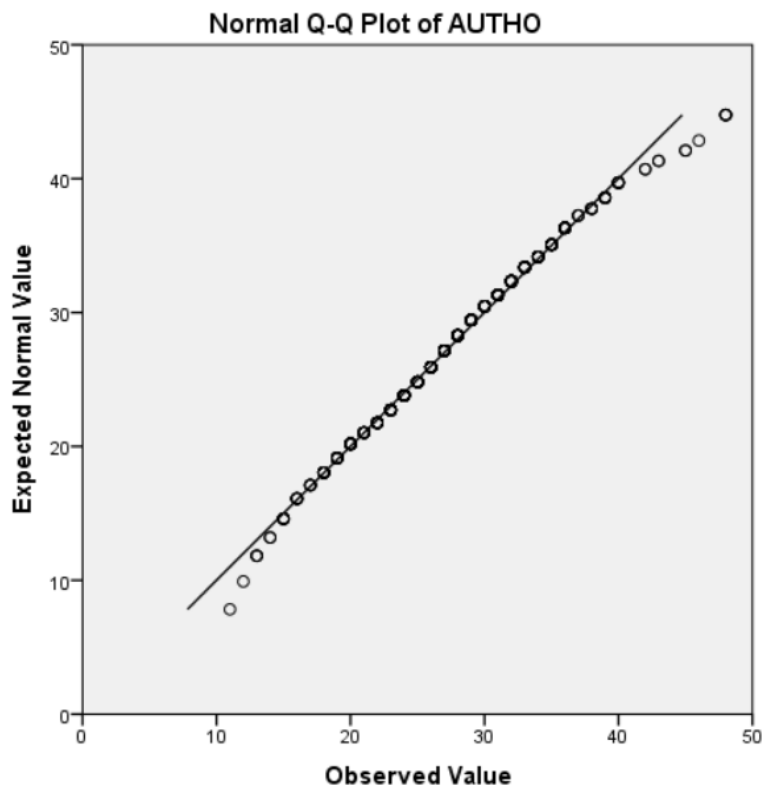


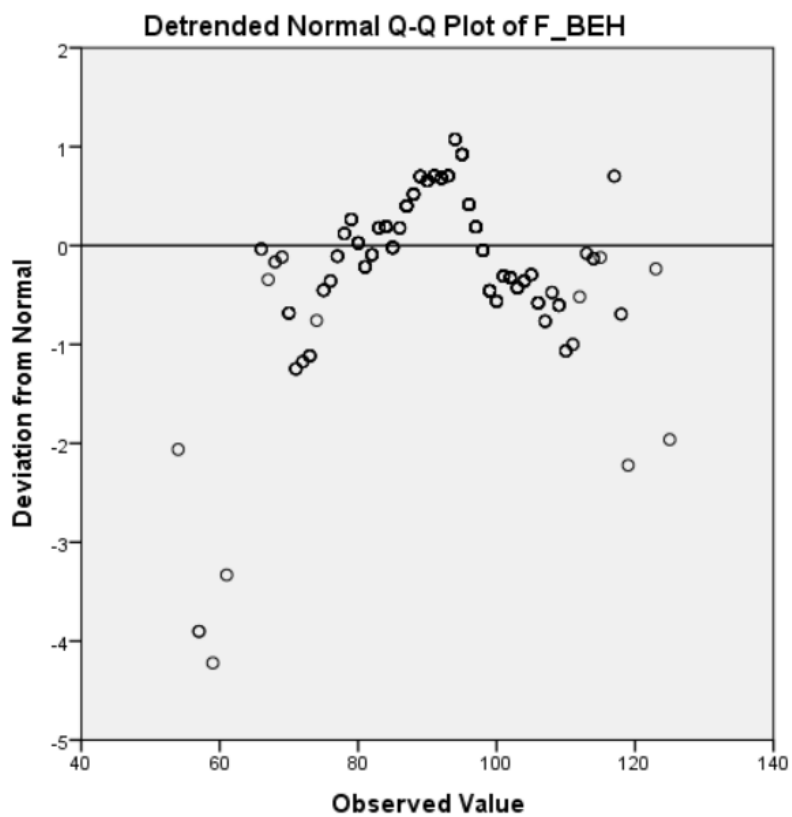
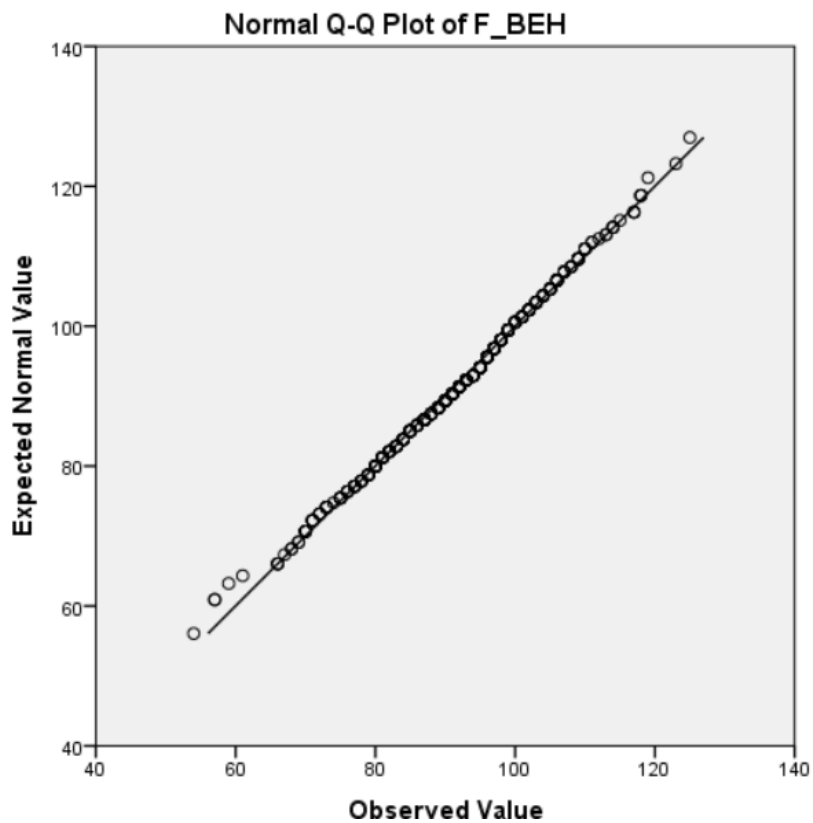






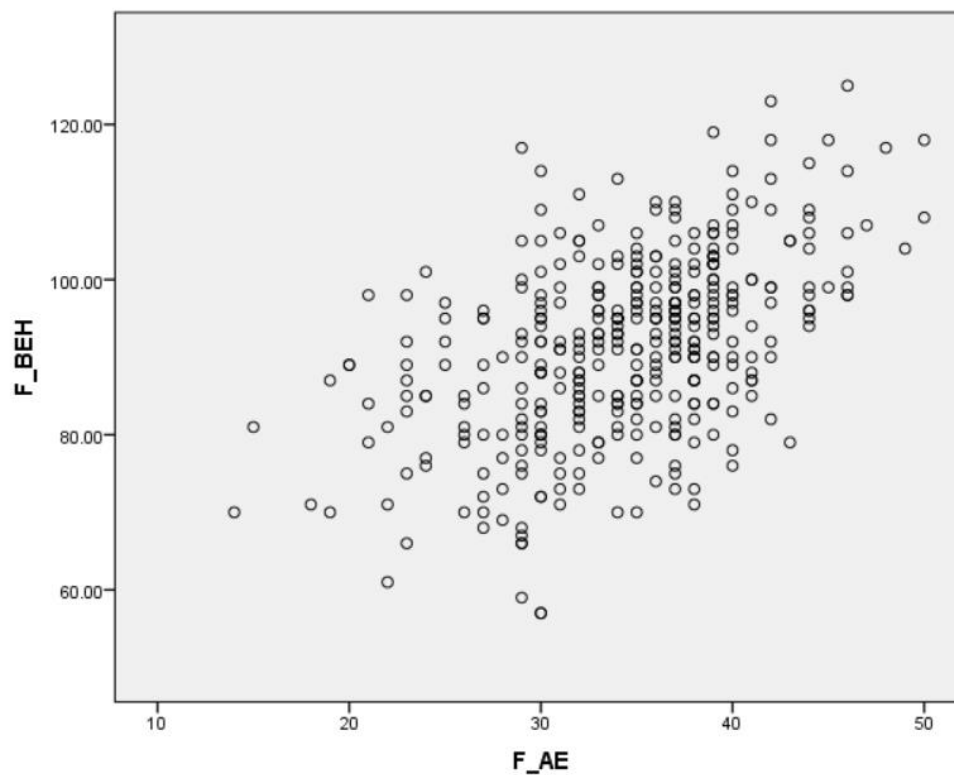
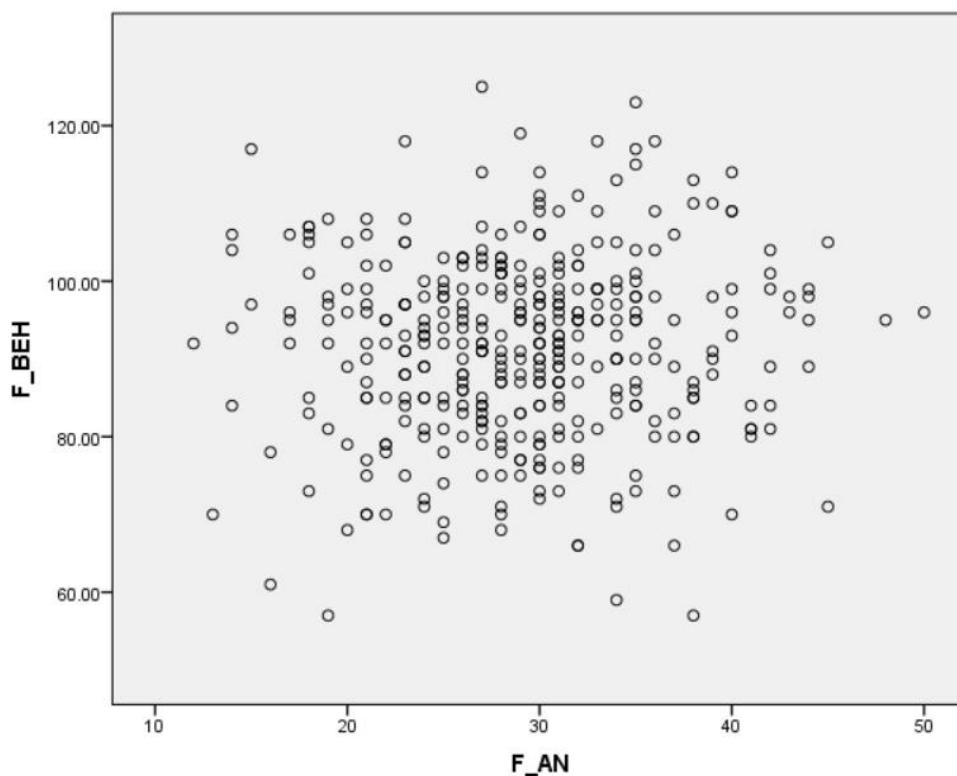


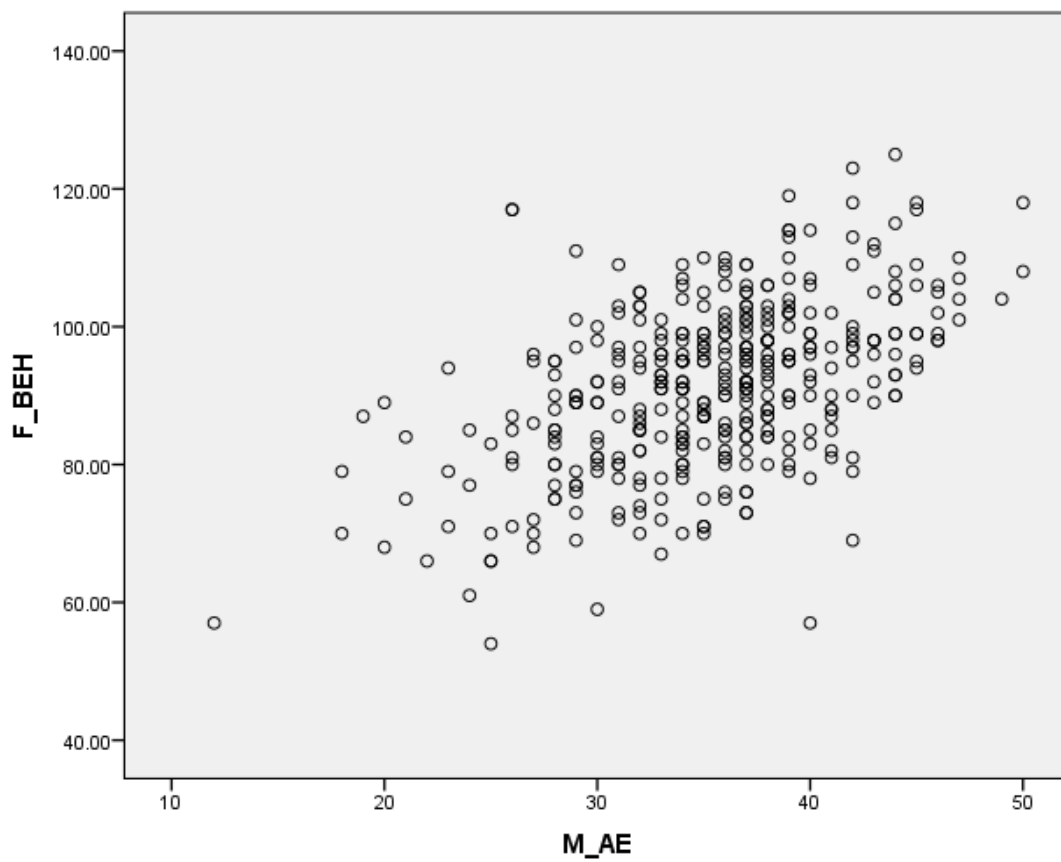
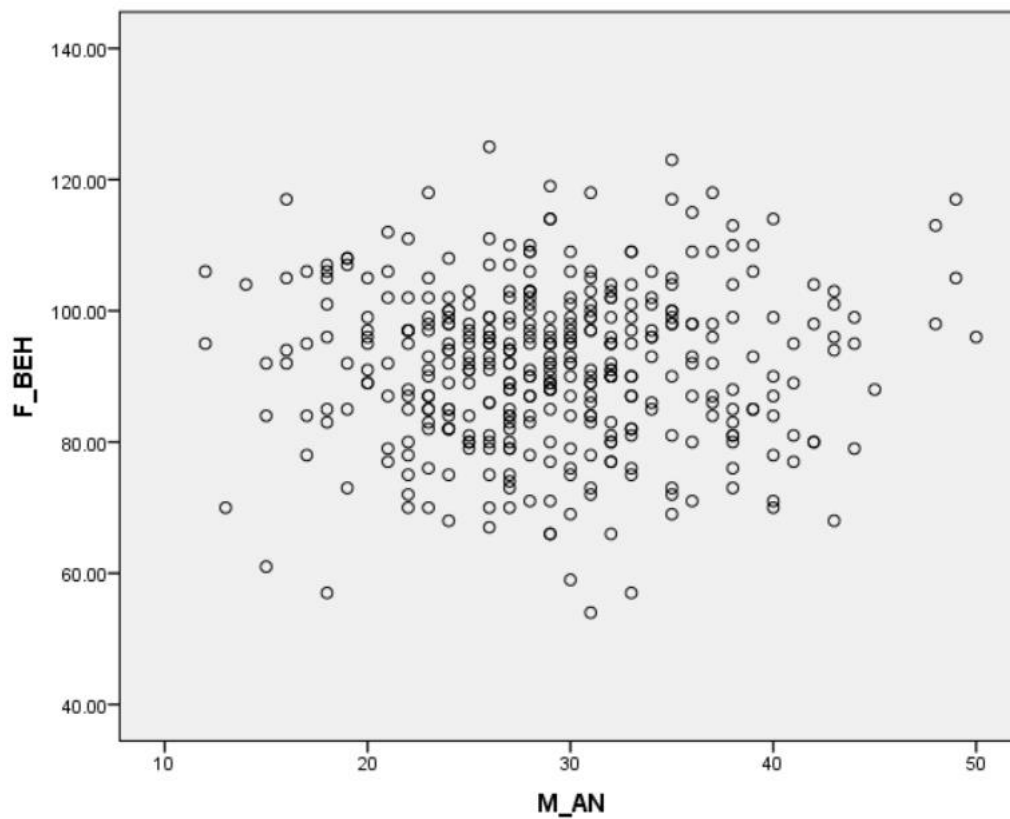


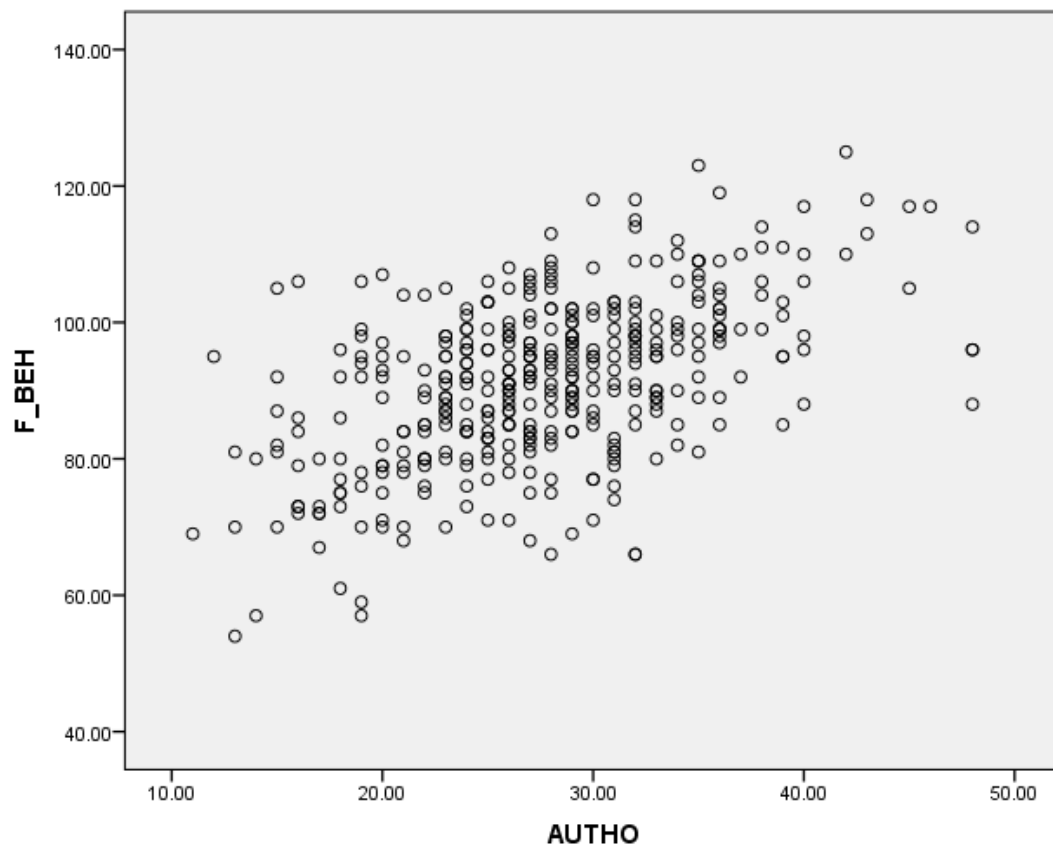
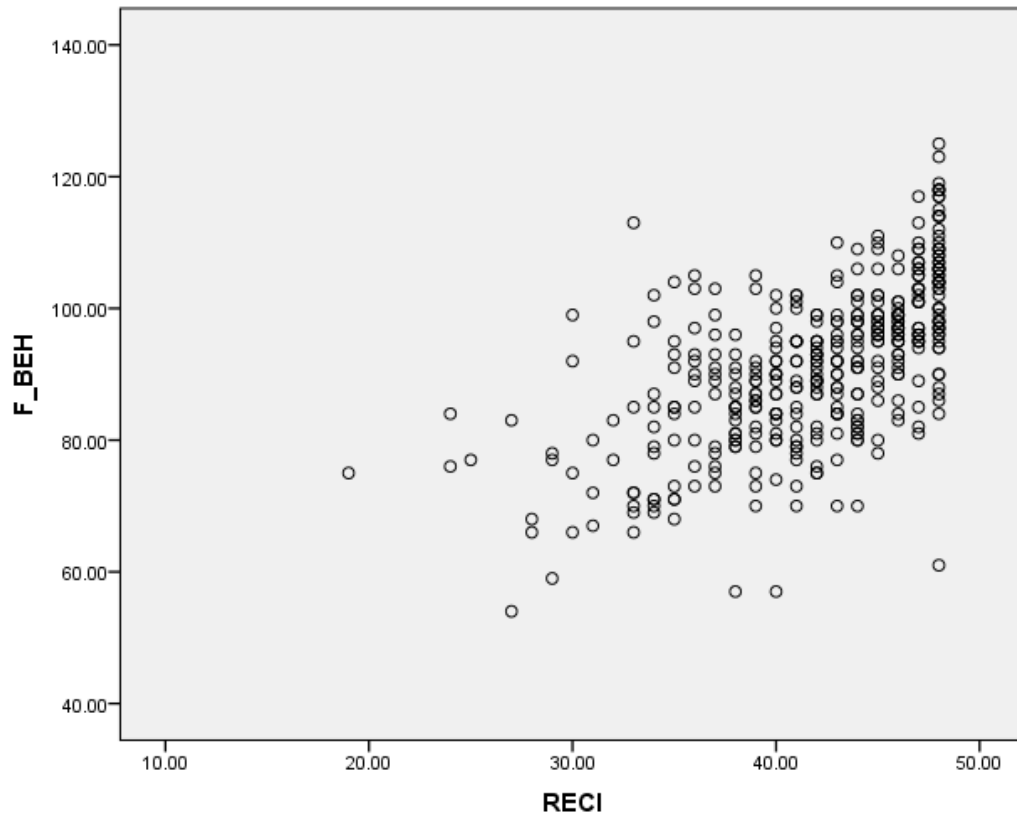


Appendix H

Scatterplot

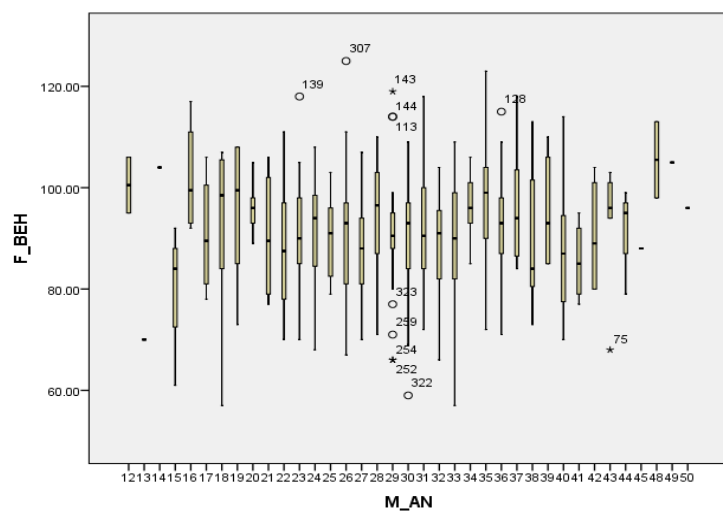
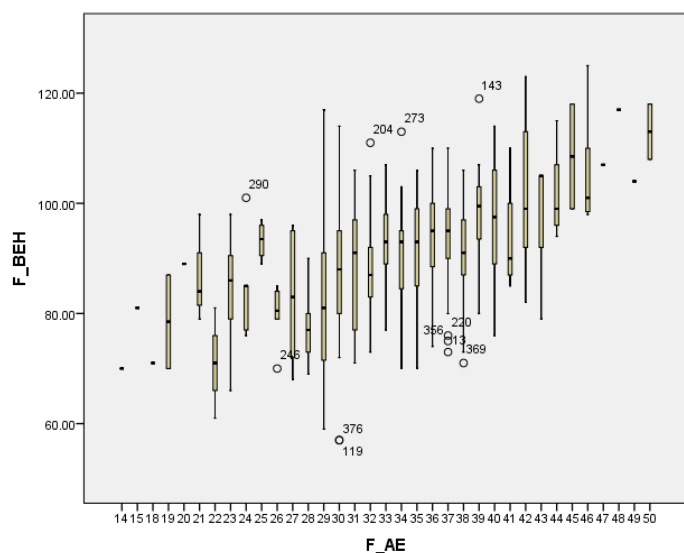
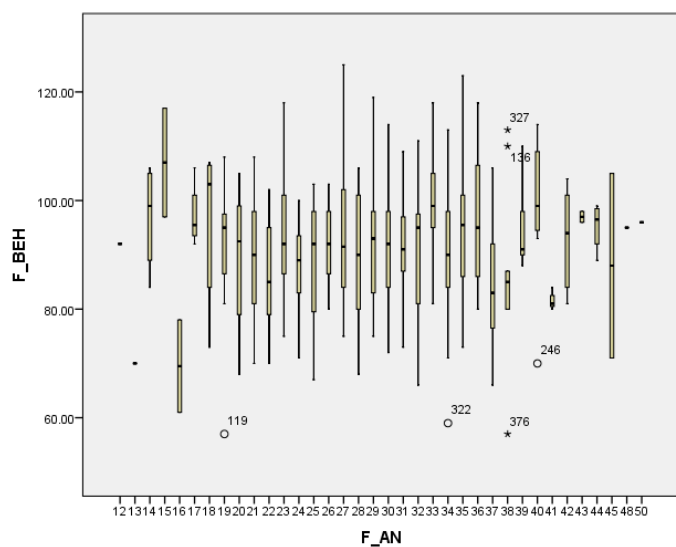


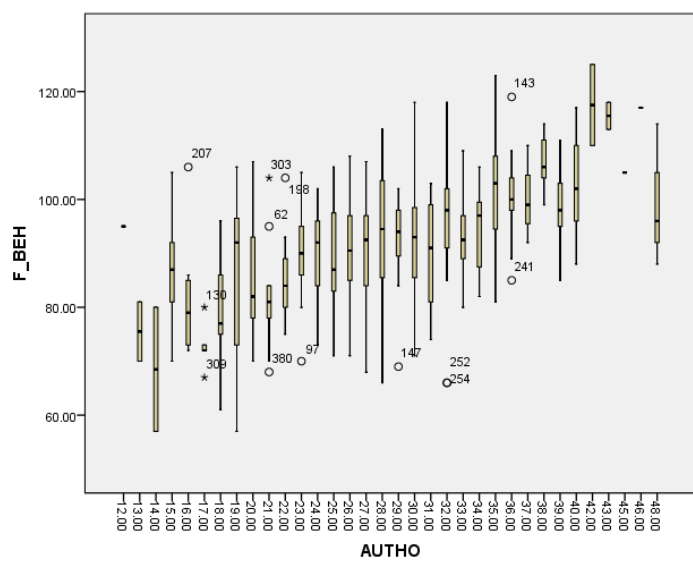
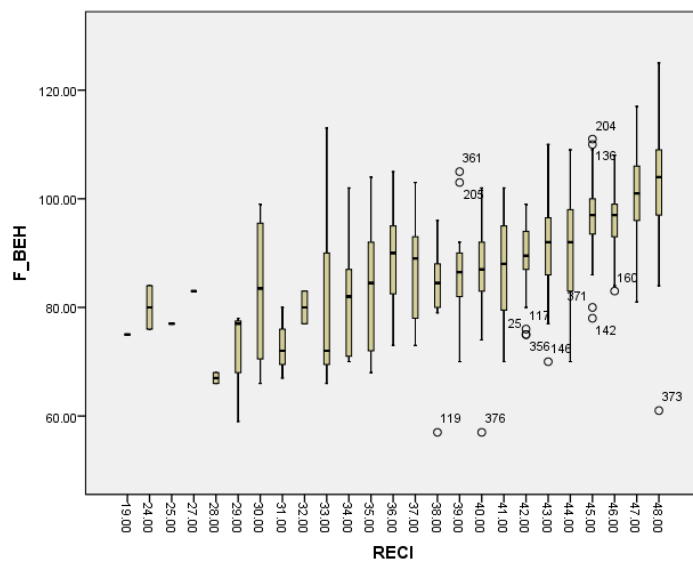
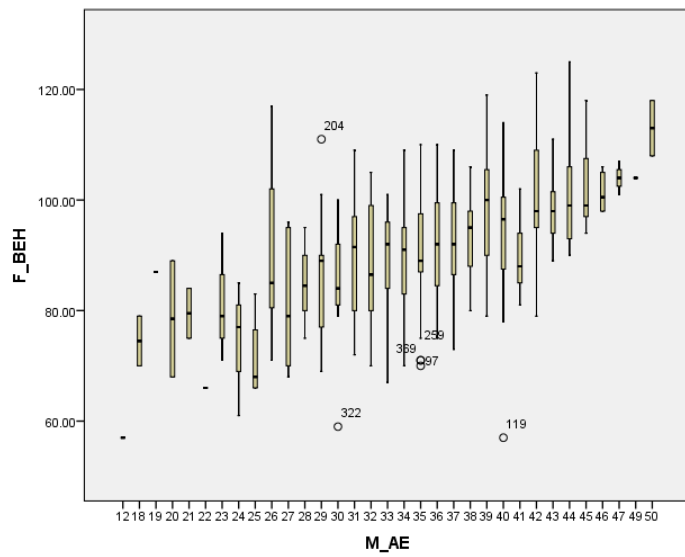




Appendix I

Test of Normality





Appendix J

Table of Mediation

Run MATRIX procedure:

***** PROCESS Procedure for SPSS Version 3.4 *****

Written by Andrew F. Hayes, Ph.D. www.afhayes.com
 Documentation available in Hayes (2018). www.guilford.com/p/hayes3

Model : 4
 Y : F_BEH
 X : F_AN
 M1 : RECI
 M2 : AUTHO

Sample
 Size: 374

OUTCOME VARIABLE:

RECI

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.1187	.0141	27.4140	5.3141	1.0000	372.0000	.0217

Model

	coeff	se	t	p	LLCI	ULCI
constant	44.5817	1.2188	36.5783	.0000	42.1851	46.9783
F_AN	-.0942	.0408	-2.3052	.0217	-.1745	-.0138

Standardized coefficients

	coeff
F_AN	-.1187

Covariance matrix of regression parameter estimates:

	constant	F_AN
constant	1.4855	-.0485
F_AN	-.0485	.0017

OUTCOME VARIABLE:
AUTHO

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.2857	.0816	40.1064	33.0608	1.0000	372.0000	.0000

Model

	coeff	se	t	p	LLCI	ULCI
constant	19.3985	1.4742	13.1587	.0000	16.4997	22.2973
F_AN	.2840	.0494	5.7499	.0000	.1869	.3812

Standardized coefficients

	coeff
F_AN	.2857

Covariance matrix of regression parameter estimates:

	constant	F_AN
constant	2.1732	-.0710
F_AN	-.0710	.0024

OUTCOME VARIABLE:

F_BEH

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.7063	.4989	69.8196	122.8018	3.0000	370.0000	.0000

Model

	coeff	se	t	p	LLCI	ULCI
constant	24.9081	4.1955	5.9369	.0000	16.6581	33.1582
F_AN	-.0195	.0692	-.2813	.7786	-.1556	.1166
RECI	1.1213	.0852	13.1595	.0000	.9537	1.2888
AUTHO	.7307	.0704	10.3726	.0000	.5922	.8692

Standardized coefficients

	coeff
F_AN	-.0110
RECI	.5022
AUTHO	.4102

Covariance matrix of regression parameter estimates:

	constant	F_AN	RECI	AUTHO
constant	17.6023	-.1423	-.2959	-.0324
F_AN	-.1423	.0048	.0011	-.0015
RECI	-.2959	.0011	.0073	-.0014
AUTHO	-.0324	-.0015	-.0014	.0050

***** TOTAL EFFECT MODEL *****

OUTCOME VARIABLE:

F_BEH

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.0466	.0022	138.2884	.8091	1.0000	372.0000	.3690

Model

	coeff	se	t	p	LLCI	ULCI
constant	89.0698	2.7374	32.5380	.0000	83.6870	94.4525
F_AN	.0825	.0917	.8995	.3690	-.0979	.2629

Standardized coefficients

	coeff
F_AN	.0466

Covariance matrix of regression parameter estimates:

	constant	F_AN
constant	7.4934	-.2448
F_AN	-.2448	.0084

***** TOTAL, DIRECT, AND INDIRECT EFFECTS OF X ON Y *****

Total effect of X on Y

Effect	se	t	p	LLCI	ULCI	c_ps	c_cs
.0825	.0917	.8995	.3690	-.0979	.2629	.0070	.0466

Direct effect of X on Y

Effect	se	t	p	LLCI	ULCI	c'_ps	c'_cs
-.0195	.0692	-.2813	.7786	-.1556	.1166	-.0017	-.0110

Indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.1020	.0658	-.0290	.2310
RECI	-.1056	.0386	-.1838	-.0306
AUTHO	.2075	.0477	.1168	.3026

Partially standardized indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.0087	.0056	-.0024	.0195
RECI	-.0090	.0033	-.0156	-.0026
AUTHO	.0177	.0040	.0100	.0255

Completely standardized indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.0576	.0368	-.0168	.1282
RECI	-.0596	.0217	-.1034	-.0172
AUTHO	.1172	.0262	.0658	.1688

***** ANALYSIS NOTES AND ERRORS *****

Level of confidence for all confidence intervals in output:

95.0000

Number of bootstrap samples for percentile bootstrap confidence intervals:

5000

***** PROCESS Procedure for SPSS Version 3.4 *****

Written by Andrew F. Hayes, Ph.D. www.afhayes.com
 Documentation available in Hayes (2018). www.guilford.com/p/hayes3

Model : 4
 Y : F_BEH
 X : F_AE
 M1 : RECI
 M2 : AUTHO

Sample
 Size: 374

OUTCOME VARIABLE:
 RECI

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.3776	.1426	23.8418	61.8461	1.0000	372.0000	.0000

Model

	coeff	se	t	p	LLCI	ULCI
constant	30.5661	1.4559	20.9946	.0000	27.7033	33.4290
F_AE	.3278	.0417	7.8642	.0000	.2458	.4097

Standardized coefficients

	coeff
F_AE	.3776

Covariance matrix of regression parameter estimates:

	constant	F_AE
constant	2.1197	-.0598
F_AE	-.0598	.0017

OUTCOME VARIABLE:
 AUTHO

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.3002	.0901	39.7351	36.8462	1.0000	372.0000	.0000

Model

	coeff	se	t	p	LLCI	ULCI
constant	16.4270	1.8795	8.7399	.0000	12.7311	20.1228
F_AE	.3266	.0538	6.0701	.0000	.2208	.4324

Standardized coefficients

	coeff
F_AE	.3002

OUTCOME VARIABLE:

F_BEH

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.7366	.5425	63.7440	146.2616	3.0000	370.0000	.0000

Model

	coeff	se	t	p	LLCI	ULCI
constant	18.7257	3.6196	5.1735	.0000	11.6082	25.8431
F_AE	.4519	.0760	5.9458	.0000	.3025	.6014
RECI	.9529	.0851	11.1936	.0000	.7855	1.1203
AUTHO	.6263	.0659	9.4988	.0000	.4967	.7560

Standardized coefficients

	coeff
F_AE	.2332
RECI	.4268
AUTHO	.3516

Covariance matrix of regression parameter estimates:

	constant	F_AE	RECI	AUTHO
constant	13.1012	-.0716	-.2132	-.0559
F_AE	-.0716	.0058	-.0022	-.0013
RECI	-.2132	-.0022	.0072	-.0005
AUTHO	-.0559	-.0013	-.0005	.0043

***** TOTAL EFFECT MODEL *****

OUTCOME VARIABLE:

F_BEH

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.4999	.2499	103.9569	123.9282	1.0000	372.0000	.0000

Model

	coeff	se	t	p	LLCI	ULCI
constant	58.1398	3.0401	19.1242	.0000	52.1619	64.1178
F_AE	.9688	.0870	11.1323	.0000	.7977	1.1399

Standardized coefficients

	coeff
F_AE	.4999

Covariance matrix of regression parameter estimates:

	constant	F_AE
constant	9.2423	-.2606
F_AE	-.2606	.0076

***** TOTAL, DIRECT, AND INDIRECT EFFECTS OF X ON Y *****

Total effect of X on Y

Effect	se	t	p	LLCI	ULCI	c_ps	c_cs
.9688	.0870	11.1323	.0000	.7977	1.1399	.0824	.4999

Direct effect of X on Y

Effect	se	t	p	LLCI	ULCI	c'_ps	c'_cs
.4519	.0760	5.9458	.0000	.3025	.6014	.0384	.2332

Indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.5169	.0630	.3967	.6413
RECI	.3123	.0501	.2179	.4137
AUTHO	.2046	.0408	.1293	.2887

Partially standardized indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.0440	.0047	.0349	.0535
RECI	.0266	.0041	.0188	.0348
AUTHO	.0174	.0033	.0114	.0241

Completely standardized indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.2667	.0287	.2109	.3213
RECI	.1611	.0243	.1145	.2092
AUTHO	.1055	.0200	.0682	.1463

Model : 4
 Y : F_BEH
 X : M_AN
 M1 : RECI
 M2 : AUTHO

Sample
 Size: 381

OUTCOME VARIABLE:
 RECI

Model Summary

R	R-sq	MSE	F	df1	df2	p
.1558	.0243	27.9040	9.4240	1.0000	379.0000	.0023

Model

	coeff	se	t	p	LLCI	ULCI
constant	45.3772	1.1853	38.2838	.0000	43.0466	47.7078
M_AN	-.1216	.0396	-3.0699	.0023	-.1995	-.0437

Standardized coefficients

	coeff
M_AN	-.1558

Covariance matrix of regression parameter estimates:

	constant	M_AN
constant	1.4049	-.0457
M_AN	-.0457	.0016

OUTCOME VARIABLE:
 AUTHO

Model Summary

R	R-sq	MSE	F	df1	df2	p
.3010	.0906	41.6063	37.7535	1.0000	379.0000	.0000

Model

	coeff	se	t	p	LLCI	ULCI
constant	18.9640	1.4473	13.1027	.0000	16.1181	21.8098
M_AN	.2973	.0484	6.1444	.0000	.2021	.3924

Standardized coefficients

	coeff
M_AN	.3010

Covariance matrix of regression parameter estimates:

	constant	M_AN
constant	2.0948	-.0682
M_AN	-.0682	.0023

```
*****
OUTCOME VARIABLE:
  F_BEH

Model Summary
      R      R-sq      MSE      F      df1      df2      p
      .7303      .5334      68.7081      143.6586      3.0000      377.0000      .0000

Model
      coeff      se      t      p      LLCI      ULCI
constant      23.5258      4.1085      5.7261      .0000      15.4473      31.6043
M_AN      -.0328      .0672      -.4885      .6255      -.1649      .0992
RECI      1.1442      .0842      13.5944      .0000      .9787      1.3097
AUTHO      .7642      .0689      11.0861      .0000      .6286      .8997

Standardized coefficients
      coeff
M_AN      -.0186
RECI      .5056
AUTHO      .4271

Covariance matrix of regression parameter estimates:
      constant      M_AN      RECI      AUTHO
constant      16.8798      -.1436      -.2898      -.0143
M_AN      -.1436      .0045      .0014      -.0016
RECI      -.2898      .0014      .0071      -.0017
AUTHO      -.0143      -.0016      -.0017      .0048
```

```
***** TOTAL EFFECT MODEL *****
OUTCOME VARIABLE:
  F_BEH

Model Summary
      R      R-sq      MSE      F      df1      df2      p
      .0312      .0010      146.3333      .3698      1.0000      379.0000      .5435

Model
      coeff      se      t      p      LLCI      ULCI
constant      89.9389      2.7143      33.1349      .0000      84.6019      95.2759
M_AN      .0552      .0907      .6081      .5435      -.1232      .2336

Standardized coefficients
      coeff
M_AN      .0312

Covariance matrix of regression parameter estimates:
      constant      M_AN
constant      7.3676      -.2398
M_AN      -.2398      .0082
```

***** TOTAL, DIRECT, AND INDIRECT EFFECTS OF X ON Y *****

Total effect of X on Y

Effect	se	t	p	LLCI	ULCI	c_ps	c_cs
.0552	.0907	.6081	.5435	-.1232	.2336	.0046	.0312

Direct effect of X on Y

Effect	se	t	p	LLCI	ULCI	c'_ps	c'_cs
-.0328	.0672	-.4885	.6255	-.1649	.0992	-.0027	-.0186

Indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.0880	.0765	-.0657	.2335
RECI	-.1392	.0458	-.2369	-.0546
AUTHO	.2272	.0486	.1348	.3264

Partially standardized indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.0073	.0063	-.0055	.0192
RECI	-.0115	.0038	-.0196	-.0046
AUTHO	.0188	.0039	.0112	.0266

Completely standardized indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.0498	.0434	-.0365	.1309
RECI	-.0788	.0253	-.1325	-.0314
AUTHO	.1285	.0277	.0748	.1834

Model : 4
 Y : F_BEH
 X : M_AE
 M1 : RECI
 M2 : AUTHO

Sample
 Size: 381

OUTCOME VARIABLE:
 RECI

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.4451	.1981	22.9320	93.6409	1.0000	379.0000	.0000

Model

	coeff	se	t	p	LLCI	ULCI
constant	27.5972	1.4916	18.5016	.0000	24.6643	30.5300
M_AE	.4027	.0416	9.6768	.0000	.3209	.4845

Standardized coefficients

	coeff
M_AE	.4451

Covariance matrix of regression parameter estimates:

	constant	M_AE
constant	2.2249	-.0612
M_AE	-.0612	.0017

OUTCOME VARIABLE:
 AUTHO

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.2283	.0521	43.3667	20.8365	1.0000	379.0000	.0000

Model

	coeff	se	t	p	LLCI	ULCI
constant	18.3863	2.0512	8.9636	.0000	14.3531	22.4195
M_AE	.2612	.0572	4.5647	.0000	.1487	.3738

Standardized coefficients

	coeff
M_AE	.2283

Covariance matrix of regression parameter estimates:

	constant	M_AE
constant	4.2075	-.1158
M_AE	-.1158	.0033

OUTCOME VARIABLE:

F_BEH

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.7589	.5759	62.4451	170.6705	3.0000	377.0000	.0000

Model

	coeff	se	t	p	LLCI	ULCI
constant	16.3043	3.4914	4.6698	.0000	9.4392	23.1693
M_AE	.4784	.0775	6.1704	.0000	.3260	.6309
RECI	.9348	.0856	10.9182	.0000	.7664	1.1031
AUTHO	.6959	.0623	11.1772	.0000	.5735	.8183

Standardized coefficients

	coeff
M_AE	.2336
RECI	.4130
AUTHO	.3889

Covariance matrix of regression parameter estimates:

	constant	M_AE	RECI	AUTHO
constant	12.1898	-.0776	-.1885	-.0506
M_AE	-.0776	.0060	-.0028	-.0007
RECI	-.1885	-.0028	.0073	-.0008
AUTHO	-.0506	-.0007	-.0008	.0039

***** TOTAL EFFECT MODEL *****

OUTCOME VARIABLE:

F_BEH

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.5063	.2563	108.9320	130.6246	1.0000	379.0000	.0000

Model

	coeff	se	t	p	LLCI	ULCI
constant	54.8963	3.2510	16.8861	.0000	48.5041	61.2885
M_AE	1.0366	.0907	11.4291	.0000	.8583	1.2150

Standardized coefficients

	coeff
M_AE	.5063

Covariance matrix of regression parameter estimates:

	constant	M_AE
constant	10.5688	-.2909
M_AE	-.2909	.0082

***** TOTAL, DIRECT, AND INDIRECT EFFECTS OF X ON Y *****

Total effect of X on Y

Effect	se	t	p	LLCI	ULCI	c_ps	c_cs
1.0366	.0907	11.4291	.0000	.8583	1.2150	.0858	.5063

Direct effect of X on Y

Effect	se	t	p	LLCI	ULCI	c'_ps	c'_cs
.4784	.0775	6.1704	.0000	.3260	.6309	.0396	.2336

Indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.5582	.0672	.4306	.6994
RECI	.3764	.0586	.2692	.4961
AUTHO	.1818	.0436	.0982	.2706

Partially standardized indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.0462	.0051	.0365	.0567
RECI	.0311	.0048	.0225	.0409
AUTHO	.0150	.0035	.0083	.0219

Completely standardized indirect effect(s) of X on Y:

	Effect	BootSE	BootLLCI	BootULCI
TOTAL	.2726	.0298	.2132	.3302
RECI	.1838	.0271	.1325	.2396
AUTHO	.0888	.0207	.0483	.1296

Appendix K

Informed Consent



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Research Topic: The Role of Dual Filial Piety Beliefs as Mediators in the Relation between Perceived Parenting Style and Filial Piety Behaviour of Malaysian Undergraduates.

Introduction

We are year three Psychology undergraduate student from the Faculty of Arts and Social Science of Universiti Tunku Abdul Rahman. You are invited to participate in the study entitled "The Role of Dual Filial Piety Beliefs as Mediators in the Relation between Perceived Parenting Style and Filial Piety Behaviour of Malaysian Undergraduates". This research is conducted as a requirement for the subject Final Year Project II (UAPZ3023).

Procedure

This questionnaire consists of four sections. The first section is requiring to fill in your demographic information. The next three sections are made up of questions regarding perceived parenting style, filial piety beliefs and filial piety behaviour. This survey will take approximately 20 minutes to complete.

Confidentiality

Your participation in this study is voluntary and anonymous. Every information obtained will be kept private and confidential under protection of rules and solely for research purposes. The information given will only be reported as group data with no identifying information and will be used only for academic purposes. All information will be kept and only researchers in this study are able to access.

Participation

Please keep in mind that you are allowed to withdraw from this study at any time without any penalty. If you have any questions or concern, feel free to contact us via email, Lee Chew Yee (chewyee.0116@utar.my) and Phan Yong Nie (mayphan531@utar.my).

You are eligible to participate in this study if you are :

- between 18-25 years old;
- a Malaysian;
- pursuing tertiary education in Malaysia.

By signing below, it indicates that I have understood the information above and hereby give my full consent to participate in this study.

Signature: _____

Date: _____

Appendix L

Parental Authority Questionnaire (PAQ)

Section B

Instructions: For each of the following statements, circle the number of the 5-point scale (1 = strongly disagree, 5 = strongly agree) that best describes how that statement applies to you and your parents. Try to read and think about each statement as it applies to you and your parents 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.

1	2	3	4	5
Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree

Father	Statements	Mother
1 2 3 4 5	1 Even if his/her children didn't agree with him/her, my father/mother felt that it was for our own good if we were forced to conform to what he/she thought was right.	1 2 3 4 5
1 2 3 4 5	2. Whenever my father/mother told me to do something as I was growing up, he/she expected me to do it immediately without asking any questions.	1 2 3 4 5
1 2 3 4 5	3. As I was growing up, once family policy had been established, my father/mother discussed the reasoning behind the policy with the children in the family.	1 2 3 4 5
1 2 3 4 5	4. My father/mother has always encouraged verbal give-and-take whenever I have felt that family rules and restrictions were unreasonable.	1 2 3 4 5
1 2 3 4 5	5. As I was growing up my father/mother did not allow me to question any decision he/she had made.	1 2 3 4 5
1 2 3 4 5	6. As I was growing up my father/mother directed the activities and decisions of the children in the family through reasoning and discipline.	1 2 3 4 5
1 2 3 4 5	7. My father/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
1 2 3 4 5	8. As I was growing up I knew what my father/mother expected of me in my family, but I also felt free to discuss those expectations with my father/mother when I felt that they were unreasonable.	1 2 3 4 5
1 2 3 4 5	9. My father/mother felt that wise parents should teach their children early just who is boss in the family.	1 2 3 4 5

Father	Statements	Mother
1 2 3 4 5	10. As the children in my family were growing up, my father/mother consistently gave us direction and guidance in rational and objective ways.	1 2 3 4 5
1 2 3 4 5	11. As I was growing up my father/mother would get very upset if I tried to disagree with him/her .	1 2 3 4 5
1 2 3 4 5	12. As I was growing up my father/mother let me know what behavior he/she expected of me, and if I didn't meet those expectations, he/she punished me.	1 2 3 4 5
1 2 3 4 5	13. As I was growing up my father/mother took the children's opinions into consideration when making family decisions, but he/she would not decide for something simply because the children wanted it.	1 2 3 4 5
1 2 3 4 5	14. My father/mother had clear standards of behavior for the children in our home as I was growing up, but he/she was willing to adjust those standards to the needs of each of the individual children in the family.	1 2 3 4 5
1 2 3 4 5	15. My father/mother gave me direction for my behavior and activities as I was growing up and he/she expected me to follow his/her direction, but he/she was always willing to listen to my concerns and to discuss that direction with me.	1 2 3 4 5
1 2 3 4 5	16. My father/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
1 2 3 4 5	17. As I was growing up my father/mother often told me exactly what he/she wanted me to do and how he/she expected me to do it.	1 2 3 4 5
1 2 3 4 5	18. As I was growing up my father/mother gave me clear direction for my behaviors and activities, but he/she was also understanding when I disagreed with him/her .	1 2 3 4 5
1 2 3 4 5	19. As I was growing up I knew what my father/mother expected of me in the family and he/she insisted that I conform to those expectations simply out of respect for his/her authority.	1 2 3 4 5
1 2 3 4 5	20. As I was growing up, if my father/mother made a decision in the family that hurt me, he/she was willing to discuss that decision with me and to admit it if he/she had made a mistake.	1 2 3 4 5

Appendix M

Dual Filial Piety Scale (DFPS)

Section C

Instructions: People are different in their opinions about their PARENTS. Below are 16 statements about **the way people treat their parents**. Please read each statement carefully and rate its **IMPORTANCE** according to your own feelings using the following scale. The survey concerns just personal opinions, so there is no standard answer for any of these statements. Please mark the number that best represents your value. If there is a big difference in your interaction with your father and with your mother, please choose the parent with the most influence on you as the main target in answering all items.

1	2	3	4	5	6
Extremely Unimportant	Quite Unimportant	Slightly Unimportant	Slightly Important	Quite Important	Extremely Important

How important is it to you to ...

1. Be concerned about my parents' health.	1	2	3	4	5	6
2. Take my parents' suggestions even when I do not agree with them.	1	2	3	4	5	6
3. Talk frequently with my parents to understand their thoughts and feelings.	1	2	3	4	5	6
4. Let my income be handled by my parents before marriage.	1	2	3	4	5	6
5. Be concerned about my parents' general well-being.	1	2	3	4	5	6
6. Disregard promises to friends in order to obey my parents.	1	2	3	4	5	6
7. Be concerned about my parents, as well as understand them.	1	2	3	4	5	6
8. Give up my aspirations to meet my parents' expectations.	1	2	3	4	5	6
9. Support my parents' livelihood to make their lives more comfortable.	1	2	3	4	5	6

10. Do whatever my parents ask right away.	1	2	3	4	5	6
11. Be grateful to my parents for raising me.	1	2	3	4	5	6
12. Avoid getting married to someone my parents dislike.	1	2	3	4	5	6
13. Attend the parent's funeral no matter how far away I live.	1	2	3	4	5	6
14. Have at least one son for the succession of the family name.	1	2	3	4	5	6
15. Take the initiative to assist my parents when they are busy.	1	2	3	4	5	6
16. Live with the husband's parents when a couple married.	1	2	3	4	5	6

Appendix N

Filial Piety Behaviour Scale (FPBS)

Instructions: Below are 25 statements about the behaviour of a child towards his/her parents. Please read each statement carefully and circle the number that best represents your behaviour. Please answer honestly as there is no standard answer for any of these statements.

1	2	3	4	5
Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree

1. When I make decisions, I consider their impact on my parents.	1	2	3	4	5
2. I don't socialize with people whom my parents dislike.	1	2	3	4	5
3. I support my parents.	1	2	3	4	5
4. I take care of my body in order not to worry my parents.	1	2	3	4	5
5. I don't consult my parents on every matter and deal with them on my own.	1	2	3	4	5
6. When my parents are tired, I help them with housework and cooking.	1	2	3	4	5
7. I give presents to my parents.	1	2	3	4	5
8. To avoid my parents worrying about me, I never do dangerous things.	1	2	3	4	5
9. When I start to work, I contribute financially to my parents.	1	2	3	4	5
10. I accompany my parents to do what they like.	1	2	3	4	5
11. I protest against my parents' unreasonable blaming.	1	2	3	4	5

12. I listen to my parents talking about their past.	1	2	3	4	5
13. I strive for excellence in order not to disappoint my parents.	1	2	3	4	5
14. I regularly take part in the ceremonies honoring my ancestors.	1	2	3	4	5
15. I often call home.	1	2	3	4	5
16. As long as my parents are alive, I do not leave them to live overseas for a long period of time.	1	2	3	4	5
17. I often chat with my parents in order to improve our relationships.	1	2	3	4	5
18. I obey my parents under all circumstances.	1	2	3	4	5
19. I tell my parents that I miss them.	1	2	3	4	5
20. No matter how busy my study or work is, I try to make time to meet with my parents.	1	2	3	4	5
21. I don't lose my temper in front of my parents.	1	2	3	4	5
22. I do what my parents want me to do.	1	2	3	4	5
23. I care for my family.	1	2	3	4	5
24. I take care of my aged parents.	1	2	3	4	5
25. When my interests conflict with those of my parents, I sacrifice my own interests.	1	2	3	4	5

Appendix O

Demographic Information

Q1 Age

Q2 Gender

 Male Female

Q3 Name of institution (e.g. UTAR)

Q4 Course of study (e.g. Psychology)

Q5 Year/ Semester (e.g. Y1S1)

Q6 Ethnicity

 Malay Indian
 Chinese Others (please specify):

Q7 Religion

 Islam Christian
 Buddha Hindu
 Others (please specify):

Q8 Nationality

 Malaysian Others (please state):

Q9 Origin

- | | | |
|---|----------------------------------|---------------------------------------|
| <input type="radio"/> Perlis | <input type="radio"/> Selangor | <input type="radio"/> Negeri Sembilan |
| <input type="radio"/> Kedah | <input type="radio"/> Melaka | <input type="radio"/> Johor |
| <input type="radio"/> Penang | <input type="radio"/> Kelantan | <input type="radio"/> Sabah |
| <input type="radio"/> Perak | <input type="radio"/> Terengganu | <input type="radio"/> Sarawak |
| <input type="radio"/> W.P. Kuala Lumpur | <input type="radio"/> Pahang | |

Q10 Are you staying with your parents currently?

- Yes No
- Others (please specify):

Q11 Number of siblings (included yourself)

- | | | |
|-------------------------|-------------------------|-----------------------------------|
| <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 |
| <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> more than 5 |

Q12 Your birth order

- | | | |
|-------------------------|-------------------------|-------------------------------|
| <input type="radio"/> 1 | <input type="radio"/> 2 | <input type="radio"/> 3 |
| <input type="radio"/> 4 | <input type="radio"/> 5 | <input type="radio"/> above 5 |

Q13 Your current family status

- Two biological family (with father and mother)
 - Single father family
 - Single mother family
 - Step family (with step father/ step mother)
 - Others (List down)
-

Q14

Father's Education Level	Mother's Education Level
<input type="radio"/> Primary school	<input type="radio"/> Primary school
<input type="radio"/> Secondary school	<input type="radio"/> Secondary school
<input type="radio"/> Diploma/ Foundation/ STPM	<input type="radio"/> Diploma/ Foundation/ STPM
<input type="radio"/> Bachelor degree	<input type="radio"/> Bachelor degree
<input type="radio"/> Master degree	<input type="radio"/> Master degree
<input type="radio"/> PhD	<input type="radio"/> PhD
<input type="radio"/> Others (Please specify): _____	<input type="radio"/> Others (Please specify): _____

Q15 Family Income (Monthly)

RM _____

Appendix P

Turnitin Originality Report

Dual Filial Piety Beliefs as Mediators in the Relation between Perceived Parenting Styles and Filial Piety Behaviour of Malaysian Undergraduates

ORIGINALITY REPORT

14%

SIMILARITY INDEX

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3

Wei-Wen Chen. "The relationship between perceived parenting style, filial piety, and life satisfaction in Hong Kong.", Journal of Family Psychology, 2014

Publication

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Appendix Q

Sample Size Calculation



<p>What margin of error can you accept? 5% is a common choice</p>	<input type="text" value="5"/> %
<p>What confidence level do you need? Typical choices are 90%, 95%, or 99%</p>	<input type="text" value="95"/> %
<p>What is the population size? If you don't know, use 20000</p>	<input type="text" value="1161067"/>
<p>What is the response distribution? Leave this as 50%</p>	<input type="text" value="50"/> %
<p>Your recommended sample size is</p>	<p>385</p>

Universiti Tunku Abdul Rahman			
Form Title : Sample of Submission Sheet for FYP/Dissertation/Thesis			
Form Number : FM-IAD-004	Rev No: 0	Effective Date: 21 June 2011	Page No: 1 of 1

**FACULTY OF ARTS AND SOCIAL SCIENCE
UNIVERSITI TUNKU ABDUL RAHMAN**

Date: 1st April 2020

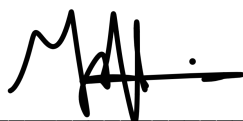
SUBMISSION OF FINAL YEAR PROJECT/ DISSERTATION/ THESIS

It is hereby certified that Phan Yong Nie (ID No: 16AAB02487) has completed this final year project entitled “The Role of Dual Filial Piety Beliefs as Mediators in the Relation between Perceived Parenting Styles and Filial Piety Behaviour of Malaysian Undergraduates” under the supervision of Dr. Gan Su Wan (Supervisor) from the Department of Psychology and Counselling, Faculty of Arts and Social Science.

I understand that University will upload softcopy of my final year project in pdf format into UTAR Institutional Repository, which may be made accessible to UTAR community and public.

Yours truly,

Type text here



Name: Phan Yong Nie

Universiti Tunku Abdul Rahman			
Form Title : Sample of Submission Sheet for FYP/Dissertation/Thesis			
Form Number : FM-IAD-004	Rev No: 0	Effective Date: 21 June 2011	Page No: 1 of 1

FACULTY OF ARTS AND SOCIAL SCIENCE
UNIVERSITI TUNKU ABDUL RAHMAN

Date: 1st April 2020

SUBMISSION OF FINAL YEAR PROJECT/ DISSERTATION/ THESIS

It is hereby certified that Lee Chew Yee (ID No: 16AAB03694) has completed this final year project entitled “The Role of Dual Filial Piety Beliefs as Mediators in the Relation between Perceived Parenting Styles and Filial Piety Behaviour of Malaysian Undergraduates” under the supervision of Dr. Gan Su Wan (Supervisor) from the Department of Psychology and Counselling, Faculty of Arts and Social Science.

I understand that University will upload softcopy of my final year project in pdf format into UTAR Institutional Repository, which may be made accessible to UTAR community and public.

Yours truly,



Name: Lee Chew Yee



Re: U/SERC/01/2020

15 January 2020

Dr Chie Qiu Ting
 Head, Department of Psychology and Counselling
 Faculty of Arts and Social Science
 Universiti Tunku Abdul Rahman
 Jalan Universiti, Bandar Baru Barat
 31900 Kampar, Perak.

Dear Dr Chie,

Ethical Approval For Research Project/Protocol

We refer to the application for ethical approval for your students' research projects from Bachelor of Social Science (Hons) Psychology programme enrolled in course UAPZ3013/UAPZ3023/UAPZ3016. We are pleased to inform you that the application has been approved under expedited review.

The details of the research projects are as follows:

	Research Title	Student's Name	Supervisor's Name	Approval Validity
1.	A Study of Intelligence Quotient, Emotional Intelligence and Humour Abilities with Social Competency as a Moderator	1. Vishnu Priya Naidu 2. Too Jia Hui 3. Lim Jing Wen	Dr Chie Qiu Ting	15 January 2020 – 14 February 2021
2.	Influence of Parental Attachment on Interpersonal Relationship of Adolescents from Single and Intact Family	1. Chong Jia Rong 2. Ng Qi Xuan 3. Thanusha a/p Ramanieswaran	Dr Gan Su Wan	
3.	The Predicting Effect of Social Anxiety and Online Offline Social Support on Internet Addiction	1. Kenny Ng Kai Feng 2. Lam Wei Heng 3. Teo Joo Huat		
4.	The Role of Dual Filial Piety Beliefs as Mediators in the Relation Between Perceived Parenting Style and Filial Piety Behavior of Malaysian Undergraduates	1. Lee Chew Yee 2. Phan Yong Nie		

The conduct of this research is subject to the following:

- (1) The participants' informed consent be obtained prior to the commencement of the research;
- (2) Confidentiality of participants' personal data must be maintained; and
- (3) Compliance with procedures set out in related policies of UTAR such as the UTAR Research Ethics and Code of Conduct, Code of Practice for Research Involving Humans and other related policies/guidelines.

Kampar Campus : Jalan Universiti, Bandar Barat, 31900 Kampar, Perak Darul Ridzuan, Malaysia

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Sungai Long Campus : Jalan Sungai Long, Bandar Sungai Long, Cheras, 43000 Kajang, Selangor Darul Ehsan, Malaysia

Tel: (603) 9086 0288 Fax: (603) 9019 8868

Website: www.utar.edu.my



Should the students collect personal data of participants in their studies, please have the participants sign the attached Personal Data Protection Statement for records.

Thank you.

Yours sincerely,



Professor Ts Dr Faidz bin Abd Rahman
Chairman
UTAR Scientific and Ethical Review Committee

c.c Dean, Faculty of Arts and Social Science
 Director, Institute of Postgraduate Studies and Research



Action Plan of UAPZ 3023 (group-based) Final Year Project II for Jan & May trimester

Supervisee's Name: PHAN YONG NIE, LEE CHEW YEE
 Supervisor's Name: DR. GAN SU WAN

Task Description	Duration	Date/Time	Supervisee's Signature	Supervisor's Signature	Supervisor's Remarks	Next Appointment Date/Time
Methodology, Data Collection & Data Analysis	W1-W2	21 Jan 2020 4-30pm	MH Chen	RSW	DISCUSS pilot test.	
Finding & Analysis Discuss Findings & Analysis with Supervisor Amending Findings & Analysis	W3-W6	13 Feb 2020 2-00pm 21 Feb 2020 2-30pm	MH Chen MH Chen	RSW RSW	DISCUSS next-stage data collection for real study. DISCUSS how to boost up the number of respondents DISCUSS results part.	
Discussion & Conclusion Discuss Discussion & Conclusion with Supervisor Amending Discussion & Conclusion	W7-W9	9 Mar 2020	MH Chen	RSW		
Submission of first draft*	Monday of Week 10	submit the first draft to Turnitin.com to check similarity rate				
Amendment	W10					
Submission of final FYP (FYP I + FYP II)*	Monday of W11	submit hardcopy, CD, and relevant documents to supervisor				
Oral Presentation	W11-W12	Oral Presentation Schedule will be released and your supervisor will inform you via email.				

Notes:

1. The listed duration is for reference only, supervisors can adjust the period according to the topics and content of the projects.
2. *Deadline for submission can not be changed, one mark will be deducted per day for late submission.
3. Supervisees are to take the active role to make appointments with their supervisors.
4. Both supervisors and supervisees should keep a copy of this rec 5. This record is to be submitted together with the submission of the FYP II.

Universiti Tunku Abdul Rahman			
Form Title : Supervisor's Comments on Originality Report Generated by Turnitin for Submission of Final Year Project Report (for Undergraduate Programmes)			
Form Number: FM-IAD-005	Rev No.: 0	Effective Date: 01/10/2013	Page No.: 1 of 1



FACULTY OF ARTS AND SOCIAL SCIENCE

Full Name(s) of Candidate(s)	Lee Chew Yee, Phan Yong Nie
ID Number(s)	1603694 1602487
Programme / Course	Bachelor of Social Science (HONS) Psychology
Title of Final Year Project	The Role of Dual Filial Piety Beliefs as Mediators in the Relation between Perceived Parenting Styles and Filial Piety Behaviour of Malaysian Undergraduates

Similarity	Supervisor's Comments (Compulsory if parameters of originality exceeds the limits approved by UTAR)
Overall similarity index: <u> 14 </u> % Similarity by source Internet Sources: <u> 4 </u> % Publications: <u> 5 </u> % Student Papers: <u> 12 </u> %	
Number of individual sources listed of more than 3% similarity: _____	
Parameters of originality required and limits approved by UTAR are as follows: (i) Overall similarity index is 20% and below, and (ii) Matching of individual sources listed must be less than 3% each, and (iii) Matching texts in continuous block must not exceed 8 words <i>Note: Parameters (i) – (ii) shall exclude quotes, bibliography and text matches which are less than 8 words.</i>	

Note Supervisor/Candidate(s) is/are required to provide softcopy of full set of the originality report to Faculty/Institute

Based on the above results, I hereby declare that I am satisfied with the originality of the Final Year Project Report submitted by my student(s) as named above.

Signature of Supervisor

Signature of Co-Supervisor

Name: _____

Name: _____

Date: _____

Date: _____

**DEPARTMENT OF PSYCHOLOGY AND COUNSELLING
FACULTY OF ARTS AND SOCIAL SCIENCE
UNIVERSITI TUNKU ABDUL RAHMAN**

UAPZ 3023 Final Year Project II

Research Project Evaluation Form

TURNITIN: *'In assessing this work you are agreeing that it has been submitted to the University-recognised originality checking service which is Turnitin. The report generated by Turnitin is used as evidence to show that the students' final report contains the similarity level below 20%.'*

Project Title: The Role of Dual Filial Piety Beliefs as Mediators in The Relation between Perceived Parenting Styles and Filial Piety Behaviours of Malaysian Undergraduates
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Supervisor: Dr. Gan Su Wan

Student's Name:	Student's Id
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1. Lee Chew Yee	1. 16AAB03694
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2. Phan Yong Nie	2. 16AAB02487
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INSTRUCTIONS:

Please score each descriptor based on the scale provided below:

1. For criteria **1, 2, 3,4, 5, 6:**
0 = no attempt, 1 = very poor, 2 = poor, 3 = average, 4 = good, 5 = very good

2. For criteria **3,4:**
0 = no attempt, 1 = very poor, 3 = poor, 5 = average, 7 = good, 10 = very good

3. For criteria **7:**
Please retrieve the mark from "**Oral Presentation Evaluation Form**".

1. ABSTRACT (5%)	Score
1. States clearly the research objectives. (5%)	4
2. Describe briefly and clearly the approach/methodology of the study. (5%)	4
3. Highlights the outcomes of the study. (5%)	4
4. Highlights the significance of the study. (5%)	4
5. Three relevant keywords mentioned. (5%)	4
Sum	20
Subtotal (Sum /5)	4/ 5%
Remark:	
2. METHODOLOGY (20%)	
1. Appropriate research design/framework (5%)	4
2. Appropriate sampling techniques (5%) - Sample size is justified. - Sampling method correctly mentioned - Location of how the subjects are selected	4
3. Clear explanation of procedure (5%) - How is consent obtained - Description of how data was collected	4
4. Explanation on the instruments/questionnaires used (5%) - Description of instrument measures, scoring system, meaning of scores, reliability and validity information.	4
Subtotal	16 / 20%
Remark:	
3. RESULTS (20%)	
1. Analyses used are appropriate for each hypothesis. (10%)	9
2. Interpretations and explanations of the statistical analyses are accurate. (10%)	9

Subtotal	18 / 20%		
Remark:			
4. DISCUSSION & CONCLUSION (25%)			
1. Constructive discussion of findings. - Explanation and critical analysis. Results were critically analyzed with similar and/or dissimilar results. (10%)	9		
2. Implication of the study. (5%)	4		
3. Limitations mentioned relevant and constructive to the study. (5%)	3		
4. Recommendations for future research. (5%)	3		
Subtotal	19 / 25%		
Remark:			
A detailed discussion by interpreting the results of each path. This study is able to contribute new knowledge to literature pool by telling us the difference of parenting styles and different effect from mothers and fathers.			
5. LANGUAGE & ORGANIZATION (5%)			
1. Comprehensiveness: Content Organization + Language	4		
Subtotal	4 / 5%		
Remark:			
6. APA STYLE AND REFERENCING (5%)			
1. APA format is followed	4		
Subtotal	3 / 5%		
Remark:			
64/80			
7. *ORAL PRESENTATION (20%)			
			Score
	Student 1	Student 2	Student 3

Subtotal	17.25	17.25	
Remark:			
PENALTY: Maximum 10 marks for LATE SUBMISSION, MISSING FORM or POOR ATTENDANCE for consultation with supervisor			
	Student 1	Student 2	Student 3
**FINAL MARK/TOTAL	83.24	83.25	

*****Overall Comments:**

The students applied the most suitable analysis to answer the hypotheses and

did a very good job in interpreting the results with concrete supports and detailed explanation.

Signature: *gansuwan*

Date: 13 April 2020

Notes:

1. **Subtotal:** The sum of scores for each assessment criteria
2. **FINAL MARK/TOTAL:** The summation of all subtotal score
3. Plagiarism is UNACCEPTABLE. Parameters of originality required and limits approved by UTAR are as follows:
 - (i) **Overall similarity index is 20% and below**, and
 - (ii) Matching of individual sources listed must be less than 3% each, and
 - (iii) Matching texts in continuous block must not exceed 8 words

Note: Parameters (i) – (ii) shall exclude quotes, references and text matches which are less than 8 words.

Any works violate the above originality requirements will NOT be accepted. Students have to redo the report and meet the requirements in **SEVEN(7)** days.

*The marks of “Oral Presentation” are to be retrieved from “**Oral Presentation Evaluation Form**”.

**It's compulsory for the supervisor/reviewer to give the overall comments for the research projects with A- and above or F grading.