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Cross-cultural Research on the Predictors of Young Women's Same- Sex Friendship Quality in the Context of Muslims in the UK and Pakistan

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I confirm that the word count of this thesis is less than 100,000 words excluding the title page, content, acknowledgements, abstract, abbreviations, footnotes, diagrams, illustrations, tables, appendances, and references.

Dedication

I would like to dedicate this thesis to a few amazing people in my life.

First of all, this thesis is in loving memory of my beloved daughter Reema who left this temporary world at the age of 28 years during my PhD. She had always been there to support me. I am sure she would have been proud today. Love and miss her dearly today.

This thesis is also for my daughter Sheema and my husband Azmat.

I also dedicate this thesis to my father, Sher Muhammad Khan and to the loving memories of my mother Neghat Begum Khan.

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**THIS THESIS IS FOR REEMA, SHEEMA MY TWO WONDERFUL DAUGHTERS
AND AZMAT MY HUSBAND**

Thesis Abstract

Friendships are important social relationships in all developmental stages and societies. The growing body of research in this area has generally focused on the outcomes related to friendships quality. However, despite various beneficial effects of friendship quality, research on its predictors are under-researched, particularly in the non-Western contexts. Thus, the current research aimed to explore the level of self-disclosure and parenting styles of mothers and fathers as predictors of young women's same-sex friendship quality in the minority and majority Muslim contexts in the UK and Pakistan respectively. A sequential explanatory, mixed-methods research design was employed to understand the current area under investigation. First, a quantitative study based on a sample of young women was conducted to examine the level of self-disclosure and mothers and fathers' parenting styles as predictors of friendship quality in the minority context of Muslims in the UK. Data was analysed using regression analysis and the results indicated that the authoritative parenting style of mothers and the level of self-disclosure were the only significant predictors of friendship quality. Study 2 was formed to replicate Study 1 in a sample of young women in the majority context of Muslims in Pakistan, which controlled for the Western influence and the diverse nature of Muslims in the UK. Regression analysis showed that the mother's authoritativeness was the only significant predictor of young women's friendship quality in the majority context of Muslims. The findings of the two quantitative studies indicated an inconsistent pattern of results in relation to theoretical and previous empirical research. Therefore, it was prudent to further explore this area with a qualitative research method. A focus group study (Study 3) based on a sample of young Muslim women in the UK was designed with a twofold purpose. Firstly, to gain an in-depth understanding of mothers and fathers' influence on their children's friendships and secondly, to develop a further understanding of the parenting styles construct

adopted in the two quantitative studies. Thematic analysis indicated a number of themes in relation to the parenting of mothers and fathers. Implications of the findings and further recommendations for research are discussed.

LIST OF ABBREVIATIONS

Abbreviation	Description
ADM	Admiration
AFF	Affection
AIC	Akaike Information Criterion
AID	Instrumental Aid
ALL	Reliable Alliance
AN	Authoritarian
AT	Authoritative
ASD	Amount of Self-Disclosure
BPS	British Psychological Society
CFA	Confirmatory Factor Analysis
CFI	Comparative Fit Index
COM	Companionship
C.R.	Critical Ratio
DF	Degrees of Freedom
EFA	Exploratory Factor Analysis
FAN	Authoritarian parenting style of Father
FAT	Authoritative parenting style of Father
FPM	Permissive parenting style of Father
IFI	Incremental Fit Index
IMCY	Intimacy
IMS	Institute of Management Sciences
KMO	Kaiser-Meyer-Olkin
KPK	Khyber Pukhtunkhwa
Kurt	Kurtosis
M	Mean
MAN	Authoritarian Parenting Style of Mother
MAT	Authoritative parenting style of Mother
ML	Maximum Likelihood
MPM	Permissive parenting style of Mother

NRI	Network of Relationship Inventory
ONS	Office for National Statistics
PM	Permissive
PAQ	Parental Authority Questionnaire
PCA	Principal Component Analysis
RSDS	Revised Self-Disclosure Scale
RALL	Reliable Alliance
RSD	Recoded Self-disclosure
SD	Standard Deviation
Skew	Skewness
SP	Social Provisions
SPSS	Statistical Package for the Social Sciences
RMSEA	Root Mean Square Error of Approximation
TLI	Tucker-Lewis Index
UK	United Kingdom

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Signed

Date

02/2020

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Conference Presentations arising from the Research in this Thesis

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- Khan, N., Simpson, L. & Campbell, C. Liddell, C. (2012). Level of Self-disclosure and Parenting styles of Mother and Father as Predictors of Friendship Quality in the Minority Muslim Context in the UK. *Paper presented at the Northern Ireland British Psychological Annual Conference, Enniskillen.*

Chapter 1: Introduction to Thesis

1.1 Introduction

The current chapter sets the context for the thesis with a background overview of the area and a summary for each of the seven chapters (Chapter 2 to 8) that follows. The current thesis focused on exploring the predictors of friendship quality in a cross-cultural context. Two Muslim groups were the target of the current thesis, Muslims in the minority context as in the UK and in the majority context as in Pakistan. The three studies within this thesis are interlinked. That is, the findings of one study informed the aims or study design of the next study.

1.1.1 Background Overview. Friendships are important interpersonal relationships that has significant connotations for individuals across cultures and is not limited to any one developmental stage (Bagwell & Schmidt, 2011). It has been indicated that emerging adulthood is the developmental phase in which individuals encounter many challenges such as leaving home and dealing with new responsibilities (Holmbeck & Leake, 1999; Paul & Brier, 2001) and friends are there to provide their support (Hartup & Stevens, 1997; Rawlins, 1992). Most importantly, the importance of friendship has been documented across Western and non-Western societies (Brannan, Biswas-Dieper, Mohr, Mortazavi, & Stein, 2013; Jenchura, 2011). Cross-cultural studies of friendships in terms of individualistic and collectivistic societies have generally identified more similarities than differences (French, Jansen, Riansari & Setiono, 2003; French, Pidada, & Victor, 2005). For example, some features of friendship such as proximity, similarity and reciprocity were indicated to be similar across cultures. Likewise, a meta-analysis suggested that friendships had positive impact on the educational performance

and these results were not moderated by age, gender or country (Wentzel, Jablansky & Scalise, 2018).

Therefore, it remains important for the advancement of research to develop in-depth understanding of the factors that contribute to quality of friendship amongst young people across cultures. Given the impact parenting have on their children and the importance of self-disclosure in intimate close relationships, the current thesis focused on exploring these two areas as predictors of friendship quality in the context of Muslims as a minority group and a majority group. The current research therefore aims to address two important gaps in the literature. Firstly, it focused on the predictors of friendship quality and secondly, it initiated research on friendship in two Muslim societies including Muslims in the UK and in Pakistan where research in this area is largely neglected.

1.2 Chapter 2

Chapter 2 presents extensive literature related to the important aspects of this thesis. Given culture is a complex area and is an important aspect of this thesis, it was considered appropriate to present this section first. Relevant details about Muslims in general and about those in the UK and in Pakistan is provided next. This follows by a section on the developmental phase of emerging adulthood as this is the age group which was the focus in the current thesis. The chapter then introduces parenting and self-disclosure which are the two areas investigated as predictors of friendship quality. It provides an informative review of the theoretical background and relevant past research on parenting and self-disclosure; and paves the way for the aims of the current research. The chapter concludes by outlining the main research questions to be addressed in the chapters which follow.

1.3 Chapter 3

Chapter 3 systematically outlines the methodological approaches adopted in the current thesis. It provides a rationale for the decisions to undertake a mixed-method research approach that involved quantitative surveys and qualitative method with focus group study approach and draws on the relevant literature to support this approach. Given the current thesis is based on cross-cultural research, the extra methodological precautions that need to be considered in cross-cultural research is presented and rationalised in relation to the current research. Also, precautions that need consideration in research with ethnic minority is presented and rationalised in relation to the current research. This follows the method for each of the three studies along with a rationale for each study. It outlines the samples; the individual elements within the quantitative studies that included structured questionnaires and qualitative components that comprised focus groups with semi-structured interviews; the benefits and limitations of each and the methods of the data analyses. The ethical considerations that were incorporated before embarking on the research are also discussed.

1.4 Chapter 4

Chapter 4 is based on an investigation of the psychometric properties of the measures used in the two quantitative studies. It presents the advantages of using the existent measures in cross-cultural research and provides a rationale for investigation of the psychometric properties in the cross-cultural context or when measures are adopted from another culture. The statistical procedures that can be used to examine the underlying structure were described. The three measures that were investigated for structural validity and equivalence across the two samples were as follows. The Social Provision sub-scales (SP) of the Network of Relationship Inventory (NRI) which was used to measure friendship quality (Furman & Buhrmester, 1985). The Parental Authority Questionnaire (PAQ) was adopted to measure the parenting styles of

mother and father (Buri, 1991). The Amount of Self-disclosure scale (ASD) of the Revised-Self-Disclosure Scale (RSDS; Wheelless & Grotz, 1976) was employed to measure the level of self-disclosure. Background information along with literature surrounding the measures is then presented. The analytical procedures that were adopted are described which is followed by the results and discussions. Establishing construct validity or structure equivalence was considered to be imperative for meaningful interpretation of the results of the quantitative studies. Only the SP scales were found to maintain construct validity or structure equivalence across the two studies. Construct validity for the ASD and PAQ were only partly established. This means that some items needed to be dropped to establish construct validity between the studies or at least within each study.

1.5 Chapter 5

Chapter 5 presents the first quantitative study based on the structured questionnaire. It investigated the level of self-disclosure and parenting styles of mothers and fathers as predictors of young women's same-sex friendship quality in the minority context of Muslims in the UK. Analyses were conducted based on the measures that maintained construct validity. It has been suggested that it is possible that only some sub-scales or items measuring a construct maintain construct validity and that in this case only use those sub-scales or items which show consistency with the theoretical structure of the measure (Ben-Porath, 1990; Fischer & Fontaine, 2011). Thus, based on this suggestion only those items were used in further analyses which supported the theoretical structure of the measures. To our knowledge, the predictors of friendship quality are not investigated in the context of Muslims in the UK, therefore research in this area is particularly important given the positive impact friendships have on individuals across cultures and at any developmental stage. The results of the study showed that only the level of self-disclosure and the authoritative parenting style of mothers were the

significant predictors of young women's same-sex friendship quality in the minority context of Muslims in the UK. The parenting styles of fathers and the non-authoritative parenting styles of mothers were found to have no impact on the quality of young women's same-sex friendship. The results of the study indicated that the predictors of young women's friendship quality need exploration in the majority Muslim context. This was considered to be particularly salient as the diversity of Muslims or the Western influence may have confounded the results of the study.

1.6 Chapter 6

This is the second empirical chapter of the thesis and investigated the level of self-disclosure and parenting styles of mothers and fathers as predictors of young women's same-sex friendship quality in the majority Muslim context in Khyber Pukhtunkhwa (KPK), Pakistan. The main purpose for replicating Study 1 in the Muslim majority context (Study 2) was to determine if similar conclusion could be drawn as that in Study 1. This was considered to be important as if similar conclusions were drawn then it could be concluded that the predictors of friendship quality are construed similarly in the context of both minority and majority Muslim contexts and that the different social milieu has no effects on these social relationships. For example, Study 1 found that the level of self-disclosure was a significant predictor of the friendship quality, if similar finding was identified amongst Muslims in Pakistan then it would be concluded that self-disclosure as predictor of friendship quality maintained cultural validity across the two Muslim contexts. The findings indicated that mother's authoritative parenting style was the only significant predictor of young women's same-sex friendship quality in the majority Muslim context as in KPK, Pakistan.

Comparison of the results of the two studies in the minority and majority Muslim contexts showed consistency in some regards but inconsistency in other areas. The level of self-disclosure as a predictor of young women's friendship quality was inconsistent across the two Muslim contexts: a significant predictor of young women's friendship quality in the minority context but insignificant predictor in the majority Muslim context. The findings related to the parenting styles of mothers and fathers as predictors of young women's friendship quality were although consistent across the two Muslim contexts, there were inconsistencies in relation to theoretical and empirical research. For example, the fathers' parenting styles and the non-authoritative parenting style of mothers were found to have no impact on the quality of young women's same-sex friendship. Thus, it was prudent to further investigate the predictors of friendship quality through a qualitative research approach for gaining an in-depth understanding as was the focus of Study 3.

1.7 Chapter 7

Chapter 7 presents Study 3 of this thesis. This is a qualitative study derived from the results of Study 1 and 2. The inconsistent findings between the two quantitative studies and in relation to theoretical and empirical work indicated further investigation of the predictors of the friendship quality including parenting styles of mothers and fathers and the level of self-disclosure. Therefore, Study 3 focused on further exploring one of the predictors, parenting styles of mother and father and their influence on children's friendships through qualitative research methods. Investigation of parenting is a particularly salient area of interest due to the impact parents have on their children. The findings of the quantitative studies in comparison to previous research indicated that perhaps parenting behaviours may be construed differently across societies or the parenting styles construct adopted from the Western context did not accurately reflect parenting in the Muslim contexts. Thus, it was considered imperative to

investigate parenting of mothers and fathers and their influence on children's friendships with a qualitative research method. The purpose of Study 3 was twofold; firstly, to gain further understanding of the mothers and fathers influence on their children's friendships and to develop an in-depth understanding of Baumrind's (1967, 1990) parenting style construct adopted in the two quantitative studies.

A qualitative study with a focus groups research design was an appropriate approach to elicit young women's views and experiences on the parenting of mothers and fathers in the context of Muslims in the UK. Thematic analysis indicated a number of themes for the mothers as well as fathers' parenting. Overall, the study findings indicated the persistence of parenting in accordance with the tradition and religious values. However, it is important to note that participants also identified with parenting styles more valued in Western societies. Perhaps it is this disparity which was reflected in the findings of the factor analysis and the results of Study 1. The results showed some aspects related to Baumrind's parenting styles construct but no themes related to mothers' and fathers' influence on their children's friendships were identified. As this study focused on the perspectives of Muslims in the minority context, it is unknown if similar findings will emerge in the Pakistani context. This was an important shortcoming of this qualitative study as it only focused on Muslims in the UK. A study in the Pakistani context would have presented a much clearer picture.

1.8 Chapter 8

This chapter concludes the thesis. In this chapter, a summary of the findings of this thesis is presented with a conclusion drawn. A reflection on how the aims of this thesis were addressed. The strengths and limitations of this thesis along with recommendations for future research are discussed. Implications for future policy and practice are also addressed.

Chapter 2

Literature Review

2.1 Introduction

The current chapter provides a comprehensive review of the literature in relation to the current area under investigation. Due to the complex nature of culture and it being an important aspect of the current thesis, this section is presented first. This section consists of several sub-sections including the definition of culture, the cultural background of Muslims in general and also in the minority and majority contexts. This is followed by a section on emerging adulthood which is the developmental stage that the current research is focused on. Young people during this time gain personal and financial independence from family and are free to explore as they are not yet constrained by social or institutional commitments. This important stage of life is one of much change and therefore makes for a particularly valuable development phase to study. An introduction on the importance of friendships and its positive associated outcomes is then presented. It is clear from the literature that most of the research on friendship is conducted in Western societies with research related to the friendship being neglected in non-western cultures. There is also an introduction to friendships in the emerging adulthood phase, friendships in a cultural context and friendship quality. In light of the extant literature, the current research paid particular attention to the predictors of friendship quality among emerging adults in the Muslim minority and majority contexts. Two possible predictors of friendship quality were studied in the current research; parenting styles and level of self-disclosure. Parenting of mother and father were chosen due to the significant role parents have on the development of their children. Amount dimension of self-disclosure was chosen as this is considered to be vital for close intimate relationships (Jourard, 1971, Altman & Taylor, 1973).

2.2 Culture

Although culture is a complex concept embedded in various aspects of life, it is commonly referred to as a set of beliefs, attitudes, values and customs in a society that reflects the historical civilisation of that society – it is not a category (e.g., race or gender) that is inherent in the individual but rather a dynamic process (Rogoff & Angelillo, 2002). To describe culture, Triandis (2002) made a key distinction between material culture (e.g., food and clothing) and subjective culture which is referred to as society's typical approach to the social-contextual environment. For example, it is a meaning and information system that aids people in a society to orient themselves in a particular way. The concept of culture is generally used to describe similarities among people within a group and differences between groups (Matsumoto & Juang, 2004). According to Rubin and Chung (2006), the defining features of a culture that involve values, norms, beliefs and attitudes determine what is typical or atypical and acceptable or unacceptable. They suggest that cultural norms, values and beliefs can affect interpersonal relationships such as parent-child relationships. In order to understand differences or similarities across cultures, researchers often refer to the well-established dimensions of individualistic and collectivistic societies.

A society is considered to be collectivistic where a societal pattern of closely linked individuals is interdependent. Individuals in a collectivistic society generally think of the betterment of the family or society rather than an independent self. For example, the primary focus is usually on collective goals and collective achievements rather than that related to an independent self. Also, people in collectivistic societies are interdependent in social relationships, interact with each other in harmonious ways, and respectful and obedient towards authority figures (Triandis, 1995). On the other hand, a society is considered to be individualistic when cultural values place emphasis on individual autonomy, personal achievements and self-improvement

(Triandis, 1995). A preliminary definition of individualism is *“a social pattern that consists of loosely lined individuals who view themselves as independent of collectives; are primarily motivated by their own pretences, needs, rights, and the contracts they have established with others; and emphasize rational analyses of the advantages and disadvantages to associating with others”* (Triandis, 1995, p. 2).

Individualism and collectivism are considered to reflect societal norms and values through which people live together and differentially promote interpersonal relationships (Hofstede, 2001). Typical collectivistic societies were found to be those in the East and South Asia such as Pakistan, India, Japan, China, Indonesia and Arab countries. Societies which were characterised as individualistic were mostly Western societies such as UK, Australia, Canada and the US (Hofstede, 1980, 1984; Hui & Triandis, 1986). Apart from the two extremes, some countries fall around the mean score, for example, Spain and Israel. Countries where Muslims are the majority (e.g., Pakistan and Indonesia) were more along the lines of collectivistic rather than individualistic societies (Hofstede, 2001; Smith & Bond, 1998).

Nonetheless, it is important to note that the individualistic-collectivistic construct is not only the most popular construct in studies across cultures, it also appears to be the most controversial construct. Perhaps the main debate surrounding the construct is about the uncertainty of the association between collectivism and individualism. Hofstede (1980) construed collectivism and individualism as opposing ends of a spectrum, denoting that low individualism is operationally comparable to high collectivism. However, the unidimensional interpretation of the construct has been contested by a number of scholars who proposed that individualism and collectivism might represent two separate spectrums (e.g., Markus & Kitayama, 1991; Triandis, 1994). In other words, the bi-dimensional approach of individualism and collectivism

was considered to be orthogonal, meaning that individuals' position on one dimension is independent of their position on the other dimension. Therefore, individuals could concurrently gain a low (or high) score on both dimensions (Markus & Kitayama, 1991; Triandis, 1994).

Despite the continued debate about the dimensionality of individualism-collectivism construct, meta-analytic reviews (Oyserman, Coon & Kemmelmeier, 2002; Taras Kirkman, & Steel, 2010; Taras et al., 2014) indicate that the number of empirical studies using unidimensional measures of individualism and collectivism (instruments that derive a single score for individualism-collectivism) is approximately similar to those using instruments measuring individualism and collectivism as two independent constructs (instruments that derive two scores for individualism and collectivism). There is also an indication that the variations that exist in the collectivistic and individualistic dimensions across studies seem to depend on the instrument adopted, the characteristics of the sample and the culture in which the data is collected (Taras et al., 2014). Therefore, regardless of the debate surrounding the individualistic-collectivistic construct, it has often been referred to in the studies across cultures. It is useful in that it provides some distinctions in societies on the basis of behaviours, attitudes, cognitions, norms, values, goals and family structures (Triandis, 1995) and variations in the studies across cultures are often linked to the individualistic and collectivistic differences in societies.

The current cross-cultural research is interesting as it focuses on two Muslim societies based in the UK and in Pakistan. The Muslims in Pakistan are collectivistic in nature and those in the UK are with the background of collectivism settled in the individualistic Western society. The purpose of this cross-cultural research was to develop an understanding of the variations

and similarities of the area under investigation in the current thesis (Berry, Poortinga, Segall & Dansen, 2002). It has been emphasised that in cross-cultural studies, both etic and emic dimensions need consideration (Matsumoto & Juang, 2004; Triandis, 2002). Etic refers to aspects of life which are consistent across many cultures, in other words, universal or pancultural. Emic on the hand is considered to be aspects of life which appear to be different across cultures or culturally specific (Matsumoto & Juang, 2004; Triandis, 2002). The current thesis employed the emic-etic approach for understanding the predictors of friendship quality in a cross-cultural setting. By adopting this approach, it was possible to identify and explain similarities and differences in the two Muslim societies (UK and Pakistan) under-investigation in the current research. This approach would help in rectifying many of the biases and determine if findings in one culture are also replicable in the other Muslim society. In other words, it would be important for exploring and confirming the universality or replicability of some relationships across cultures.

The current research followed Berry's (1989) guidelines for cross-cultural research. Berry (1989) suggested that cross-cultural researchers need to start with imposed etic, which is, to adopt measurement instruments from other cultures (e.g., Western), translate them into local languages and then utilise them in the culture of interest to investigate if the assumptions related to the research questions are supported in the new context. This involves examining the theoretical models for cultural appropriateness. For example, multiple statistical procedures such as confirmatory factor analysis (CFA) and regression analysis can be conducted in this phase which ultimately leads to derived etics. Derived etics are aspects that are generalisable across the cultures under investigation. For example, through CFA or regression analysis it can be determined which aspects of the theoretical models show consistency in the cultures of interest. This follows further in-depth emic exploration of the phenomena under investigation

within each cultural setting for enhancing understanding or establishing further cultural validity of the aspects. For example, further investigating the derived ethics in other populations in those cultures or further exploring the phenomena through other research methods for understanding in the case of unexpected findings.

The study population of the current thesis focused on two Muslim groups which are largely neglected in the study of friendships (Muslims in the UK and Pakistan). The comparison of these two Muslim groups was important and distinctive. Although these two Muslim groups shared the same faith, the minority (Muslims in the UK) and majority contexts (Muslims in Pakistan) make them distinctive groups. The minority Muslim group is diverse in nature as they come from various ethnicities, races and cultural backgrounds whereas those in the majority come from the same ethnic, cultural and racial background. Most importantly, the two Muslim groups may go through different life experiences. Those in the minority context may possess lowest social status, may encounter discrimination and social rejection at the highest level (Bhui et al., 2005; Utsey, Chae, Brown & Kelly, 2002; Tajfel, 1981; Wallace, Nazroo & Becares, 2016). Those in the majority context may have a lack of exposure to diversity, may possess higher status and power and may not undergo the experience of discrimination and social rejection. Due to the diversity of the Muslim minority group and for the previously unexplored nature of both the Muslim majority and minority groups, it is difficult to formulate a precise expectation for predictors of friendship quality in both groups. Therefore, predictors of friendship quality in these two groups were explored and then compared. It is expected to be an important contribution to the field of friendship literature in several ways. Firstly, it will initiate research on friendship in two Muslim societies which are largely neglected in the literature and secondly, it will focus on the predictors of friendship quality which are little investigated in the Western as well as non-Western societies.

2.2.1 The Cultural Background of Muslims

Muslims are heterogeneous in nature as they derive from many racial, ethnic and various cultural backgrounds (Abudabbeh & Nydell, 1993; Carolan & Sanders, 2002). Despite the diversity, Islamic ideals have been the cornerstone of Muslim societies, in the minority as well as in the majority setting. Islamic principles endorse hierarchal structure in which respect for the elderly is immensely critical. One of the most salient characteristics in Muslim societies is the importance attached to the family. The family network is considered as the basis of a healthy and balanced society (Doi, 1984). The traditional family system in Muslim communities is based on an extended structure, which typically involves three or more generations. An extended family structure is valued in Muslim societies as it offers various benefits such as stability, unity and physical and psychological support especially in times of need. The family is an important entity with the behaviours of each family member reflecting on the family (Obeid, 1988).

In particular, Islamic ideals give greater importance to the parent-child relationship in comparison to any other social relationships (Obeid, 1988; Al-Krenawi & Graham, 2000; Nassar-McMillan & Hakim-Larson, 2003). Harmonious interpersonal relationships among family members and particularly between parents and children are emphasised. While children are expected to obey and respect their parents who hold a place “*second only to God*” (as cited in Stewart et al., 1999, p. 752), parents are also expected to take their responsibility of guiding their children seriously. In other words, both generations are expected to engage with each other in a gentle and affectionate manner (Obeid, 1988). Children are expected to stay emotionally and financially close to their parents throughout their life. In other words, the interdependent structure within Muslim societies allows family members to rely on each other

for resolving problems rather than developing their own coping strategies (Bierbrauer, 1992; Dwairy & Van Sickle, 1996; Elbedour, Bart, & Hektner, 2003; Erickson & Al-Timimi, 2001). In other words, cultural norms and values in Islamic societies such as cohesiveness, collective good of the family and family stability appear as further support for collectivism (Triandis, 1994; Markus & Kitayama, 1991).

Given that the family structure in Muslim societies is patriarchal, men are usually in superior positions and women in more subordinate positions. As men are head of the household, financial responsibility solely relies on them irrespective of the women's employment. On the other hand, women's primary responsibilities are looking after the household and raising children. Female members within the family, particularly before marriage are closely supervised and protected as any behaviour that is considered immodest (e.g., cross-sex relationship) would bring shame and dishonour upon the family and jeopardise girls' chances of appropriate marriage (Mann, 1994). Besides, gender segregation is also an important cultural value, which is evident in most Muslim societies. For example, most institutions are gender-segregated in Islamic countries such as high schools, colleges and Mosques (Muslims' place of worship). This is due to the religious restriction on the development of illegitimate intimate relationships; and gender segregation, therefore, helps in minimising the development of illicit relationships (Dhami & Sheikh, 2000).

Also, some researchers have noted that modernisation has increased rapidly in many Muslim societies as girls and boys are equally expected to pursue education and women appear to be moving towards more powerful positions (Al-Krenawi & Graham, 2000; Alsubaie & Jones, 2017; Ayub, Kassim & Zain, 2014; Roudi-Fahimi & Moghadam, 2003). Despite this progressive change in terms of education and employment equality for the genders, Islamic

societies still hold strongly to values which stress obedience, respect, conformity and maintenance of hierarchy and harmonious relationships all of which have an important influence on socialisation (Alsubaie & Jones, 2017; Ayub, Kassim & Zain, 2014). As the focus of the current thesis is on Muslims in the minority context as in the UK and Muslims in the majority context in Pakistan, the following sections provide background details on the focal studied populations.

2.2.2 Muslims as a Minority Group in the UK

The recent figures show that Muslims are the largest ethnic minority group in the UK (Office for National Statistics, 2011; see Figure 2.1). The 2011 Census showed that the Muslim population has increased throughout in the previous decade. For example, the largest group of British Muslims, mostly South Asians of Pakistani and Bangladeshi origin had grown from 1.2 million in 2001 Census to 2.7 million in 2011 Census, an increase of 5 per cent.

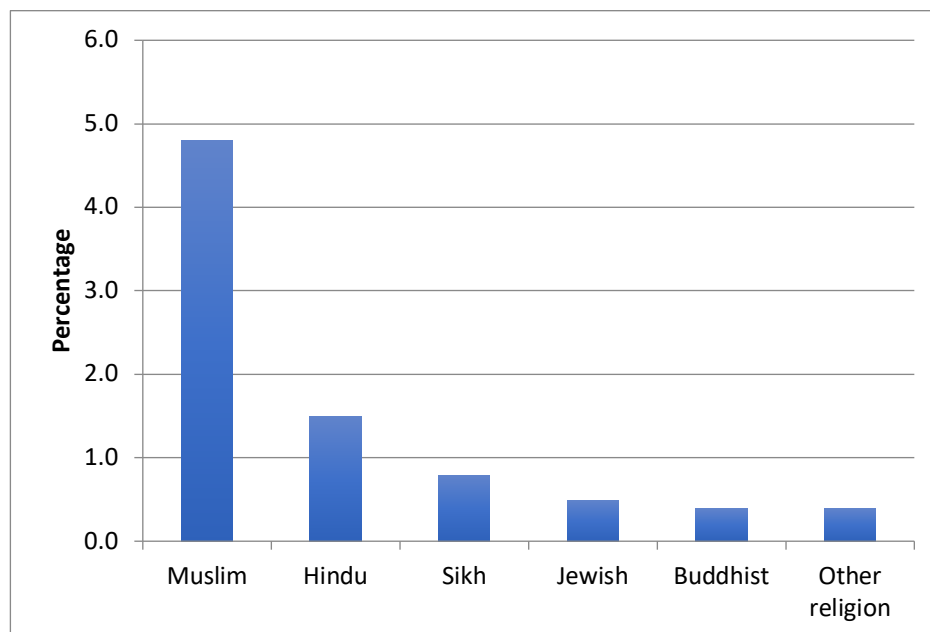


Figure 2.1. Minority Religious Groups in Britain

Source: Census 2011, Office for National Statistics

It is important to note that the most striking aspects of Muslims in the UK is their diversity. The majority of the Muslims come from South Asia, constituting about three-quarters of all Muslims; the remainder comes from Saudi Arab, Africa, South East Asia and Europe (Office for National Statistics, 2011; The Muslim Council of Britain, 2015). Although Muslims in the UK are similar in terms of religion and may go through similar experiences of migration, they are diverse in terms of ethnicities, races and cultural background.

Theories of migration suggest that immigrants undergo an acculturation process. It is suggested that immigrants incorporate the behaviours, belief systems, cultural values and norms of the host society while at the same time maintaining their original cultural values and traditions (Sam & Berry, 2010). According to Berry and Sam (2014), in the process of settlement in a new country, immigrants adopt different strategies to acculturate. They suggested four strategies including assimilation, integration, separation and marginalisation, which immigrants might espouse to. Individuals might assimilate by immersing into the new society and forgetting about their own cultural values and traditions or integrate by amalgamating values of the new society and that of their original culture. Others may separate themselves from the new society by only interacting with people from their own ethnic background while some individuals may marginalise themselves by neither associating with their ethnic group nor the host society (Sam & Berry, 2010).

There is an indication that minority Muslim groups such as Pakistani are more traditional and integrate less into the British mainstream society (Mohiuddin, 2017; Maliepaard & Schacht, 2018; Robinson, 2009). Some researchers have suggested that Muslims' lack of integration into the British mainstream society is due to the stark differences between the British and Muslim values. It is suggested that Muslim societies in the West (e.g., in Britain, France and

Ireland) in comparison to most Western societies (e.g., British society) are extremely conservative on matters such as gender equality, sexual orientation and less accepting of sex liberalisation (Inglehart, & Norris, 2003, 2012). Islamic societies are also relatively strict about religious values such as alcohol consumption and keeping modesty in dress code whereas most Western societies are relatively secular (Inglehart & Norris, 2012). Most notably, Muslims' religious observance requirements (e.g., praying five times a day) may interrupt their daily lives and are considered incompatible with the values of Western nations (Sniderman & Hagendoorn, 2007). It has been argued that strictly observing Islamic practices connect Muslims to a broader international religious community and constrain them from integrating into the host Western community (Roy, 2006). In fact, it is suggested that Muslims are 'culturally conservative and separatist' (Modood, et al., 1997). Some researchers have indicated that even if immigrant Muslims (particularly first generation) strongly identify with the host Western country, their identity is always split between their country of origin and the host country (Norris & Inglehart, 2012).

It is also suggested that Muslim immigrants may encounter difficulty integrating into Western societies because they may be unwelcomed by individuals from the host society (Howarth, 2017). This is thought to be due to Muslims' way of life being counterintuitive in comparison to Western society (Statham, Koopmans, Giugni & Passy, 2005; Wike & Grim, 2010). Notably, in recent years, the 7/7 bombings in London, the 9/11 in the US and the subsequent war on terror have drawn much attention to Muslims. These and other recent events have led to a substantial increase in Islamophobia¹ (Alam & Husband, 2013; Allen, 2017; Isakjee & Allen, 2013). In order to prevent the acts of terrorism, a new policy, '*The Prevent duty*' has

¹ Islamophobia refers to acts of discrimination and racism towards Muslims.

been lately established in the UK under section ‘26 of the Counter-Terrorism and Security Act 2015’ (HM Gov, 2015). ‘*The Prevent duty*’ is mainly aimed at Muslims to prevent radicalisation (Ansar, 2014; Awan & Guru, 2017; O’Toole, Meer, DeHanas, Jones, & Modood, 2016). According to ‘*The Prevent duty*’ policy, young people are more prone to terrorist narratives, and therefore it is the responsibility of the schools and institutions of higher education to comply with the ‘*Prevent strategy*’ by closely examining students for behaviours contrary to ‘*fundamental British values*’ and to refer them to the anti-radicalisation programme, ‘*Channel Agency*’² (Crabtree, 2017; HM Gov, 2015; Jones, 2013).

However, the British government has come under tremendous scrutiny for implementing policies such as ‘*The Prevent strategy*’ (Ansar, 2014; Awan & Guru, 2017; O’Toole, Meer, DeHanas, Jones, & Modood, 2016). It has been argued that such strategies criminalise susceptible populations such as Muslims (O’Toole et al., 2016). ‘*The Prevent duty*’ strategy directed towards all Muslims as if they are at jeopardy of becoming radicalised and form ‘*suspect communities*’, hampers multicultural integration (Awan, 2012; Choudhury & Fenwick, 2011; Githens-Mazer, 2011; Hickman, Thomas, Silvestri, & Nickeles, 2011). Also, it is documented that it is unfairly applied to Muslim youth and that such unfair stigmatisation can actually result in radicalisation (Acik & Pilington, 2018; The Muslim Council of Britain, 2015). It created fear amongst Muslims and has a significant influence on their social interaction within the home as well as outside (Guru, 2012). There is evidence that suggests that since the establishment of ‘*The Prevent duty*’, Muslims are less comfortable to participate in discussions about controversial issues. Similarly, parents are more conscious of discussions

² Channel is an important element of the Prevent Strategy. It is a multi-disciplinary agency such as police, statutory partners and local community and works together under the provisions in the ‘Counter Terrorism and Security Act 2015’. The multi-disciplinary authorities establish ‘Channel Panels’ to support individuals at risk of being drawn into extremist activity.

related to controversial issues such as terrorism because of concerns that their children may give an inaccurate account in school and as a result may be referred to the '*Channel Agency*' (The Muslim Council of Britain, 2015). Also, parents are highly vigilant and closely supervise and monitor their children's activities and interaction with friends to prevent them from acting out any undesirable behaviour (Allen, 2017). Hence, Muslim children, particularly youth are under scrutiny because of the war on terror and radicalisation.

In addition, social media has also diverted their attention to Muslims, most often portraying them negatively. The unfair treatment and the negative portrayal of Muslims in the media can have important implications for integration. Such widespread negative portrayal of Muslims has the propensity to mobilise Muslims to defend their right for expressing their British Muslim identity (Acik & Pilkington, 2018). Policies such as '*The Prevent duty*' and the negative portrayal of Muslims in the media can have the unintended effects that threaten community cohesion. These can potentially create a social division between Muslims and non-Muslims. The Muslim Council of Great Britain has indicated '*a serious problem*' with how Muslims or Islam is portrayed by the UK media (BBC, July 2019). According to the Muslim Council of Great Britain, 59% of the articles in the last three months of 2018 associated Muslims with negative behaviours. This led the Muslim Council to launch a campaign in the Parliament for a fairer media coverage (BBC, July 2019). On the other hand, Channel four has recently made a documentary based on the '*The Great British School Swap*' to break down the barrier and develop racial harmony between Muslims and their host counterparts (Channel Four, April 2019). Although efforts have begun, more in-depth research focusing on various aspects is needed for understanding Muslims.

In summary, because of the substantial cultural gap between Muslims and Western societies, Muslim immigrants may encounter many challenges, which may subsequently influence their interpersonal relationships such as parent-child and peer relationships which need to be investigated. Therefore, the study of British Muslims is vital in the current climate, not only because of the substantial cultural gap between Muslims and Western societies, and the numerical importance of Muslims as distinctive religious group but also because of the ways in which their lives have been affected by the local, national and international developments (Alam & Husband, 2013; Allen, 2017). Investigation of Muslim youth is also important as the impact they can have on future societal outcomes and understanding them is important for policy development. Communities prosper when young people are engaged, involved and in particular, have a sense of being valued. Young people have the capacity, energy and ideas to create positive changes in organisations. They can build a greater sense of community, heighten social cohesion and integration. Thus, it is important to develop some understanding of how Muslim youth's relationships are formed in the current climate when Muslims are portrayed negatively in the media and are the focus group for government interventions.

2.2.3 Muslims in Pakistan

The majority population in Pakistan is Muslim and originate from various ethnic backgrounds. There are four major ethnic groups including, Punjabis, Pukhtuns, Sindhis and Baloch. Geographically, Pakistan has four major provinces including Punjab, Sindh, Baluchistan and Khyber Pakhtunkhwa (KPK). Punjab is mainly populated by Punjabis, Sindh by Sindhis, Baluchistan by Baloch and KPK by Pukhtuns³. As the focus of the current research is on

³ Pukhtuns are also commonly referred to by other names including Pashtuns, Pakhtuns and Pathan. There are more than 40 million Pukhtuns spread across the border between Pakistan and Afghanistan. As people in Peshawar call themselves Pukhtuns, therefore, they would be referred to as Pukhtuns in the current thesis (see also Ahmed, 1980; Edwards, 1996).

Pukhtuns in KPK, the remaining part of this section will only focus on them. This region was chosen as the focus of the study due to ease of access to higher education institutions because of personal contacts. KPK is the third largest province with a population of 30.52 million, which is 15% of the total population of Pakistan (Karim, 2018). Regarding ethnicity, Pukhtuns are the second largest ethnic group (15.42%) in Pakistan after Punjabis (44%). The capital city of KPK is Peshawar and closely represents the Pukhtun culture and traditions.

Pukhtun Culture. Pukhtun culture is based on a code of conduct known as Pukhtunwali which has been described as a “code of honour” (Ahmed, 1980) and forms part of the Pukhtun identity (Barth, 1969). It is a set of cultural values followed to varying degrees within the different tribal regions of the province. The central features of this code of conduct vary from one tribal area to another. However, according to Barth (1969), it consists of three main categories of Melmastia (hospitality), Jirga (council) and Pardah (seclusion of women). It is the latter aspect which is of interest in the current investigation based on the friendship quality of young women in this province of Pakistan. This is because this aspect puts restrictions on the female, many of which limit her social interactions and role in society. Pardah consists of seclusion of the female and it has been reported that through it the “*virality and primacy of the male*” is ensured in the society (1969b, p. 122). Ahmed (1997) states that according to this culture women are at times even denied their share of inheritance in their fathers’ property or even giving consent to their own marriage. It is interesting to note that these features are contrary to Islamic teachings. Islam is central to the Pukhtun culture and identity (Barth 1969). Pukhtuns have been reported to give great importance to the practice of Islamic rituals such as prayers, fasting, pilgrimage and giving charity (Ahmed 1980; p. 107-108) however Edwards (1990, 1996) reported that Islam “*played a passive role in social*

affairs". Ahmed (1980) argued that there are at times contradictions between Pukhtun customs and Islamic law such as inheritance, rights of women and charging interest on loans.

In a study conducted by Ahmed (2006), it was reported that amongst Pukhtun women, the practice of "*Gham-Khadi*" (sorrow and joy) is becoming an important part of the Pukhtunwali cultural concept. This practice of "*Gham-Khadi*" has been reported to be a manifestation of *badal* which means reciprocity in a social relationship (p. 141). It is therefore evident that social relationships and reciprocity in the social context is an important part of the cultural practice of Pukhtuns. Further values central to Pukhtunwali are hospitality, loyalty, respect and most importantly "*unselfish love for the friend*" (Ahmed, 1980; Lindholm, 1982, p. 211). It is uncertain whether this refers to the male or the female context. But considering that the society is predominantly male-dominated with women mostly confined to the household, it may be likely that these values hold true for women but possibly greater for males – particularly those qualities relating to friendship.

The status of the woman in the Pukhtun society is in stark contrast to the status of the woman as a mother in the home. According to Ahmed (1980), she is considered to be an authority on Pukhtunwali as well as its gatekeeper. The role of the woman as a mother is one which is represented in the culture with dignity and respect; "*Heaven lies at the feet of the mother*" is an often repeated Islamic saying amongst Pukhtuns (as cited in Jamal, 2014, p. 20). The mother actively participates in day-to-day decision making and her power increases with age. There is also a pressure to acquire prestige and influence amongst the extended family, which is achieved by producing male heirs for the family (Ahmed, 1980). Thus, despite an elevated position of the woman as a mother and the social importance attached to this, the life of the Pukhtun woman in society is full of hardships related to obedience to cultural norms.

However, it has been stated that rapid changes have occurred in the province particularly in Peshawar in recent years (Kamal & Woodbury, 2016). The changes have mainly happened in terms of girls' education, which is likely to be an influential aspect in social relationships particularly friendships. For example, girls in academia or at work are more likely to develop friendships with individuals other than family members (e.g., cousins) due to the substantial exposure to people outside the family. On the other hand, it is suggested that although the modernisation process in KPK has influenced gender role expectations to some extent, as more girls now than before graduate from school and university, Pukhtun's cultural values and Islamic principles remain influential. For example, despite changes in society, Pukhtun's cultural values and Islamic ideals continue to influence the socialisation of individuals in the society, emphasising conformity, obedience, respect and self-control to maintain hierarchy and harmony in relationships (Jamal, 2014).

2.3 Emerging Adulthood

As the target population of the current thesis was Muslims in the emerging adulthood phase, the current section addresses research pertaining to this stage of life. Also, scholars have relatively recently isolated this period of life from other developmental phases; therefore, it was considered appropriate to dedicate a section to emerging adulthood.

Emerging adulthood is the phase of life that lasts roughly between the ages of 18 to 25 (Arnett, 2006). According to Arnett (2000), this developmental stage can be isolated from adolescence and adulthood. It is considered to be a distinctive developmental period and is a shift from dependence on parents to commitments in the form of obligations to education, career and intimate relationships. Around this phase of life, individuals tend to be exploratory and

unstable as they try out various possibilities and learn from their experiences before making long-term commitments. This is the time when young people gain independence such as financial independence, personal independence and independence from the family. In addition, most young people at this developmental stage are not yet constrained by the social or institutional roles of marriage, parenthood, and long-term employment but rather free to explore and make their own way around life, particularly in Western societies (Arnett, 2000; 2004).

Arnett (2007; 2004), considered this developmental period to be encapsulated by five common characteristics including (a) identity exploration – emerging adults learn about themselves and explore what they want from life, for example in the field of work and intimate relationship. (b) Instability – During this stage, individuals may encounter problems related to work or romantic relationships and the pressures of not yet knowing their life pathways make this period unpredictable. (c) Self-focused – individuals become self-centred and primarily focus on developing greater autonomy. They concentrate on what they aspire to do in all aspects of life including the timings of sleeping patterns and the type of food they want to eat. (d) Feeling in-between – individuals at this stage are neither adolescent nor have full responsibilities of being adults and therefore feel in-between. (e) The age of possibilities – This period is the age of possibilities as many pathways remain open and not many decisions are made for certain at this stage (Arnett, 2007; 2014).

It is important to note that the emerging adulthood concept has been strongly criticised despite its widespread use in research. It has been argued that the emerging adulthood period mostly exists in contemporary industrialised societies and that the experiences of emerging adulthood differ for people in non-Western societies (Nelson, Badger, Wu, 2004). For example, in more

conservative non-western societies, emerging adulthood differs considerably because of the stress these societies put on practices such as obligations to others, early marriage, and lack of education which results in an earlier transition to adulthood. Arnett (2000) has also cautioned that the emerging adulthood period may differ substantially in cultures that offer structure and roles to young individuals during this stage, and also place emphasis on responsibilities to others. Further elaborating, he suggested that the emerging adulthood period occurs in societies that are more acceptable to a time elapse between adolescence and marriage, which is considered to be the marker of adulthood. According to other researchers, individuals in collectivistic societies may engage in similar personal development as in Western individualistic societies, but they may do so in accordance with the set boundaries of familial obligations. To put it another way, emerging adults in the Western countries list financial independence as a key indicator of adulthood while those in non-Western societies list the capability of financially supporting parents as an indicator with equal weight (Nelson, Badger & Wu, 2004; Aquilino, 2006). In addition, there is also an indication that variations in lifestyles, for example, socio-economic status, level of education and employment can influence the transition to emerging adulthood across both types of societies (Arnett, 2000). To further elaborate, it has been suggested that young people from a lower socio-economic background or less educated are more likely to transition to adulthood much earlier than those from a high socio-economic background and those planning to obtain higher education (Arnett, 2000).

Although research on the emerging adulthood phase among Muslims is not vast, the little research that exists seems to endorse Arnett's (2000) suggestion that variation in lifestyles such as urbanisation and education influence transition to emerging adulthood (Cok & Atak, 2015). A study (Cok & Atak, 2015) in Turkey – a Muslim majority country – found that the majority

of the rural less-educated young people indicated that they had reached the adulthood stage which was in contrast to their urban counterparts. Educated and urban young people suggested that they were in transition but had not reached adulthood yet. Cok and Atak (2015) further suggested that young people in the urban educated group had more individualistic values. For example, despite the importance of family, this group of young people valued being independent, spending more time with their friends and postponing of their marriages to later ages. Therefore, education and urbanisation appear to be important factors in the transition to emerging adulthood period in Muslim societies. This seems to be in accordance with Arnett's (2000) suggestion that the less educated rural group of young people may transition into adulthood much earlier, circumventing Arnett's stages of emerging adulthood (Arnett, 2007; Cok & Atak, 2015).

In sum, the extant research indicates that the emerging adulthood phase may vary from country to country as well as within the same country between social classes or urban and rural areas. In other words, it is not a universal concept. Despite these variations, education and urbanisation seem to influence the transition to emerging adulthood (Arnett, 2007; Cok & Atak, 2015). Therefore, the focus on university students in urban areas in the UK and Pakistan in the current thesis was in keeping with the developmental phase of emerging adulthood. During this transition period, young people face various challenges such as leaving the family home, financial instability and uncertainty about career and studies; and friends are often there to provide help and support. Therefore, the current research sought to explore friendships among emerging adults in the context of Muslims in the UK and in Pakistan. What follows is, literature related to friendships in accordance with the current research aims.

2.4 Friendship

Friendships are developmentally significant relationships throughout the lifespan. Philosophers and scholars have long documented the interest in friendship relations as reflected in the following quotes:

“Friendship improves happiness and abates misery, by the doubling of our joy and the dividing of our grief” (by Marcus Cicero as cited in Rubin, Fredstrom, & Bowker, 2008; p. 1085).

“The proper office of a friend is to side with you when you are in the wrong. Nearly anybody will side with you when you are in the right” (Mark Twain, as cited in Rubin, Fredstrom, & Bowker, 2008; p. 1085).

Similarly, the Hebrew proverb states that *“being friendless is similar to living life with only one hand”* while the Chinese proverb elucidates that *“tolerance of friends’ frailties in lieu of removing these flaws with a hatchet”* (as cited in Newcomb & Bagwell, 1995; p. 307). Friendships are recognised to be evident across most societies and considered to be important throughout the lifespan (Howes, 1996; Krappmann, 1996). Despite the rapidly increasing research in the area of friendship, particularly in Western societies, there appears to be no widely accepted definition of friendship. Social scientists agree that friendship is a voluntary relationship rather than obligatory and characterised by similarity, mutual involvement, respect and symmetrical reciprocity (Fehr, 1996; Hartup, 1993; Rawlins, 1992; Youniss & Smollar, 1985). Some scholars have described friendship as a *“horizontal”* relationship due to the sense of equality at its core. It is distinct from other close relationships such as parent-child or siblings’ relationship, which are considered to be *“vertical”* because they differ in age as well as developmental stages. Friends support one another and giving and taking is central to the

development of such relationships (Bigelow, 1977; Hartup & Stevens, 1997). As none of the partners has a designated authority over the other in friendship, it provides a context for behaving with each other in ways that might not be possible in relationships within the family (Hartup & Sancilio, 1986; Sullivan, 1953).

One of the most cited theoretical conceptualisations of friendship is Sullivan's (1953) interpersonal theory that guided empirical research on friendships. Fundamental to this theory is the notion that specific relationship needs arise at different developmental stages. At each developmental stage, specific interpersonal relationships are required to satisfy those social needs. For example, relationship with parents may be significantly important in childhood whereas that with friends may be relatively more important in adolescence. Sullivan (1953) suggested that friendships emerge in the preadolescence stage at which stage the need for acceptance is mainly fulfilled by being part of a peer group. As adolescents gradually gain independence from parents, they begin to develop close intimate relationships with friends. In Sullivan's view, friendships are built on the basis of similarity, reciprocity, closeness, self-disclosure and co-operation that need sensitivity to the other person.

Sullivan (1953) has suggested various implications of friendships. For example, through interaction with friends, individuals get the opportunity to acquire the social skills and abilities of compromise, competition and co-operation. It helps individuals to be more empathetic towards others' feelings and provide a framework for mutual validation of 'self-worth'. Sullivan asserted that a valued function of close friendship is the "*psychotherapeutic possibilities*" they possess. To some extent, the supportive atmosphere of friendship can provide a buffer against problems in relationships with parents, peers or others. For example, friendships may remedy the negative effects resulting from the rejection of the peer group. On

the other hand, individuals who fail to develop a close friendship are vulnerable to loneliness (Sullivan, 1953).

Weiss (1974) later expanded on Sullivan's interpersonal theory by proposing a social provisions model that was characterised by six features, which included (a) social integration (b) guidance (c) attachment (d) reliable alliance (e) reassurance of worth and (f) nurturance. Besides Sullivan and Weiss, Furman and colleagues have been longstanding contributors to the friendship literature and provided some empirical support for Sullivan and Weiss's theory. The social provision dimensions based on Sullivan and Weiss's conceptualisation have been widely used in the study of friendships (e. g., Buhrmester & Furman, 1987; Furman, 2001; Furman & Buhrmester, 1992; Connolly, Furman, & Konarski, 2000; Way & Chen, 2000; Way & Pahl, 2001; Way & Greene, 2006). These have been adopted to measure friendship quality in the current thesis as well.

Scholars have repeatedly called for more widespread research in the area of friendships (e.g., Bagwell & Schmidt, 2011; Chen, 2002; Hartup, 1970, 1983; Rubin, Fredstrom & Bowker, 2008). The need for research at different developmental stages, cultures, ethnicities, and race both within and across countries and communities was particularly accentuated to understand friendship from a broader perspective. Ever since the gradual increase in the study of friendship in the recent decades, researchers have given substantial attention to the development, function, and consequences of close intimate friendships in childhood and adolescence (e.g. Clark-Lempers, Lempers, & Ho, 1991; Furman & Buhrmester, 1985; Graber, Turner & Madill, 2016; Kim & Eunha, 2019; Kochendorfer & Kerns, 2017; Spithoven et al., 2017).

Researchers investigating friendships have suggested that individuals may have a number of friends, not all of them are regarded as close or best friends. The majority of people have one to two best friends and many other friends, such as acquaintances (Crockett, Losoff, & Petersen, 1984). Best friendships are generally described as relationships in which people share strong ties with each other and feel closer (Way, 1998). Individuals are considered close or best friends if they are frequently involved in common activities, they feel obliged to be responsible towards each other's needs, share personal information and help each other (Wright, 1984; Buhrmester & Furman, 1987; Berndt, 1986). Moreover, the sharing of intimate information is suggested to be the hallmark of the best friendship and differentiates the best friendship from "common" friendships (Oden, Hertzberger, Mangaine, & Wheeler, 1984). Other researchers have suggested that best friends are mutually attracted towards each other and that these feelings of attraction are different from the feelings individuals may have for other friends (Bukowski, Newcomb & Hartup, 1996). Also, best friends are considered to be in contact with each other on a daily basis and that they usually spend significant time together.

Researchers have also been interested in the characteristics that promote the development of close or best friendships, for example, the similarity in terms of gender, age, race, education and marital status (Hartup, 1983, 1993). In particular, gender similarity is considered to be an important aspect of close or best friendship development (Barry, Chiravalloti, & May, 2013; Crothers, Field, & Kolbert, 2005; Padilla-Walker, Nelson, 2017; Truter, 2018). Maccoby (1988, 1990) attributed the similarity aspects of friendship development to the in-group and out-group phenomenon. He suggested that gender segregation provides a binary distinction between males and females, explicitly creating an in-group and out-group and that individuals most often show a preference for members of the in-group rather than the out-group.

However, other researchers have noted that similarity might be a factor in the initial development of friendships, but it does not necessarily lead to long-lasting friendships or quality of friendship that might develop over time (Bagwell & Schmidt, 2011). It is thus suggested that researchers should go beyond the initial similarity in friendships and investigate strength and quality of friendship with relationship attributes such as intimacy, instrumental help and companionship (Bagwell & Schmidt, 2011). It is important to note here that since gender segregation is encouraged among Muslims from adolescence onwards, it is more likely that young Muslim women develop friendships with people of the same rather than the opposite gender, hence, the current thesis focused on exploring the quality of best same-sex friendship.

2.4.1 Friendship Quality

Fundamental to exploring friendships, researchers have focused on various relationship features to measure friendship quality. Researchers differ in their ideas about what dimensions and how many dimensions should be used to assess friendship quality. For example, Bukowski, Hoza & Boivin, (1994) suggested five attributes including help, closeness, conflict, companionship, and security for measuring friendship quality. Parker and Asher (1993) proposed six features, including help and guidance, companionship and recreation, intimate exchange, validation and caring, conflict resolution, and conflict and betrayal for measuring friendship quality. Others have suggested that friendship quality may depend on other domains such as diversity, security, commitment, and balance of power (Hartup, 1993).

Another approach to the measurement of friendship quality placed friendship features under the broad umbrella of positive and negative features that determine friendship quality (Furman, & Buhrmester, 1985; Sullivan, 1953; Weiss, 1974). The positive dimensions were derived from Weiss's theory of social provisions, which included, companionship, intimacy, affection,

nurturance, instrumental aid, enhancement of worth and reliable alliance. Weiss (1974) argued that children and adolescents look for social provisions in their close intimate friendships. The negative dimensions involved, conflict and punishment, and relative power. According to this approach, low scores on negative dimensions and high on positive dimensions determine friendship quality.

There is some evidence, which indicates that people generally describe their relationship with their closest friends more positively and less negatively in comparison to that with their other friends (Berndt & Keefe, 1992) or acquaintances (Berndt & Perry, 1986). Other researchers have suggested that best friends avoid negative interactions to minimise potential conflict in their relationships (e.g., Laursen, 1993). Similarly, Youniss (1980) indicated that social norms prohibit individuals from having conflicts and that friendships are likely to terminate if frequent disputes occurred. Additionally, in collectivistic societies, face-to-face confrontation is discouraged in order to maintain unity and good relationships (Triandis et al., 1988). This seems to be reflected in a comparative study conducted in Indonesian collectivistic society where the majority population is Muslim and in American individualistic society (French et al., 2001). French and colleagues found that Indonesian adolescents reported a lower level of conflict in their friendships in comparison to American adolescents. In terms of the power dimension in friendships, it is indicated that although the power dimension is important in most relationships, it does not always emerge as a factor when used in the investigations of friendships (Furman, 1996). Some researchers have noted that friends are more likely to be egalitarian in nature and that the power dimension is perhaps not important in friendships (Belle, 1989; Furman, 1996).

Collectively then, researchers have identified different features that are used to study friendship quality. There seems to be consensus over some of the attributes including instrumental aid, companionship and intimacy for measuring friendship quality (e.g., Berndt, 2002; Bukowski et al., 1994; Furman & Buhrmester, 1985; Furman, 1996; Parker & Asher, 1993). The most comprehensive review of friendships concluded that friends spend more time in each other's company and engage in more communication (Newcomb & Bagwell, 1995). In addition, the social provision dimensions measuring quality of friendships are regarded as important aspects in the development of close friendships and a large body of research has used these dimensions to measure friendship quality (e.g., Bagwell et al., 2005; Shulman, Kalnitzki, & Shahar, 2009; Valkenburg, & Peter, 2009).

Nevertheless, regardless of how friendship quality is measured, empirical studies have observed that friendship quality influence developmental outcomes and psychological well-being. For example, high-quality friendships have been consistently and independently found to predict happiness, academic success, social competence, and lower levels of internalizing and externalizing symptoms among adolescents (Bagwell & Schmidt, 2011; Gaertner, Fite, & Colder, 2010; Graber, Turner & Madill, 2016; Kochendorfer & Kerns, 2017; Vitaro, Boivin, & Bukowski, 2009). Similarly, friends support each other in coping with various stressful situations (Ladd, 1990) and provide a buffer against maladjustment resulting from problems in other relationships (Tomada et al., 2005). In fact, it can be a continued source of social support throughout life (Malecki & Demaray, 2003; Reis, Collins & Berscheid, 2000). Recent studies specifically focusing on emerging adults also reported that the quality of their friendship was related to positive mental health, self-reported happiness, lower level of stress and loneliness, and psychological and subjective well-being (Almquist, Ostberg, Rostila, Edling, & Rydgren, 2014; Auerbach, Bigda-Peyton, Eberhart, Webb, & Ho, 2011; Caunt et al., 2013; Lee &

Goldstein, 2016; Li & Cheng, 2015; Masten et al., 2012). On the other hand, lack of friendship quality or best friendship was found to be associated with maladjustment (Hussong, 2000; Parker & Asher, 1993), depressive symptoms, anxiety, psychological problems and victimisation among individuals (Hodges, Boivin, Vitaro & Bukowski, 1999; Ladd & Troop-Gordon, 2003; La Greca & Harrison, 2005; Kingery, Erdley & Marshall, 2011; Piccirillo et al., 2016; Spithoven et al., 2017).

2.4.2 Friendship in Emerging Adulthood

Researchers specifically focusing on the emerging adulthood phase of life indicated that friendships hold deep sentiment and meaning in the lives of emerging adults (Padilla-Walker & Nelson, 2017). Studies indicate that substantial changes in relationships with friends occur during this developmental stage (Arnett, 2006; Tanner, 2011). Some friendships continue from adolescence onwards, but other new sets of friendships also develop (Padilla-Walker & Nelson, 2017). It has been indicated that the way friendships function changes in emerging adulthood. It is a time when young people spend more time with friends, confide in them and turn to them for advice regarding life choices. The rate at which this occurs is the same as or more than that with family members (Arnett, 2006; Tanner, 2011).

In particular, university students spend more time with friends in leisure activities (Osgood & Lee, 1993), which allow them the opportunity to have regular interaction and sharing of personal information with each other (Buhrmester, 1996). Moreover, in the transition to university, many emerging adults encounter the challenges of leaving home, family and friends, and have to deal with new responsibilities and new freedom (Holmbeck & Leake, 1999; Paul & Brier, 2001). As young people endeavour to become independent and successful in the world, friends nurture their welfare and provide a medium for support, encouragement,

companionship and socialisation (Hartup & Stevens, 1999). Friends also offer their opinions in relation to career choice and romantic relationships (Hartup & Stevens, 1997; Rawlins, 1992). Both quality (Demir, Ozdemir, & Weitekamp, 2007) and quantity (Carmichael, Reis, & Duberstein, 2015) of friendships in emerging adulthood were found to be linked to positive outcomes. Most importantly, the significance of friendships in emerging adulthood has been documented across Western as well as non-Western societies, for example in the United States, Jordan (Brannan et al., 2013), Asia (Denir, Jaafar, Bilyk, & Mohd Ariff, 2012) and Latin America (Gracia, Pereira, & de Macedo, 2015).

Despite its importance, research on friendships, particularly in this developmental stage across non-Western cultures lags behind. The following section reviews the extant literature on friendships in a cultural context to develop some understanding of how friendship is construed across societies and the influence that cultural values and norms might have on friendships across societies. Given the lack of research on friendships in Muslim societies, research taking into account individualistic and collectivistic differences or similarities in friendships are presented to provide a framework for the current research's aims.

2.4.3 Friendship and Culture

It has been indicated that the development of friendships can be influenced by the commonly practised norms and values of a society (Tietjen, 1989). This perspective owes much to the ecological theory (Bronfenbrenner, 1979) in which culture is a context that may directly shape peer relationships. In some societies, friendships typically take place within the extended family networks for example, with siblings and cousins, leaving little room for friendships with non-familial individuals (Gaskins, 2006). However, in many developing societies, educational institutions provide opportunities to form friendships with non-familial individuals. In general,

individuals in most societies have reciprocal friends (e.g., French et al., 2003; Schneider, Fonzi, & Tani, 1997). In many cultures, more girls in comparison to boys develop mutual friendships and girls tend to have stable friendships overtime (Benenson, Apostoleris, & Parnass, 1997; Schneider et al., 1997).

Moreover, interpersonal relationships across societies differ in terms of individualistic and collectivistic values (Triandis et al., 1988; Reis et al., 2000). With regards to friendship relations, it has been indicated that individuals in collectivistic societies have different expectations and beliefs about friendships than those in individualistic societies. In particular, people in individualistic societies find it easier to make friends and are better skilled at initiating and terminating social relationships, but the term friend consists of a wide range of acquaintances and non-intimate relationships (French et al., 2005; Hofstede, 2001; Triandis et al., 1988). On the other hand, people in collectivistic societies are not skilled at initiating new relationships. They have fewer friends, but their friendships are closer or more profound and last longer (Hofstede, 1980; Kim, Triandis, Kagitcibasi, Choi, & Yoon, 1994).

Moreover, friends were found as an important source of support (e.g., in terms of companionship and intimacy) in individualistic societies whereas parents or other family members fulfilled those needs in collectivistic societies (French, Rianasari, Pidad, Nelwan, & Buhrmester, 2001; Harrison, Stewart, Myambo & Teveraishe, 1997; Krappman, 1996; DeRosier & Kupersmidt, 1991). However, other researchers (French, et al., 2001; Jenchura, 2011) have suggested that although parents or other family members might be dominant in the provision of social support in collectivistic societies, friends are also valued in these societies. In fact, some empirical studies have reported that many of the friendship features (i.e., intimacy, reliable alliance, instrumental aid, and companionship) of urban middle-class

Indonesian children and adolescents were similar to those in the US samples (French et al., 2003; French et al., 2005). As in individualistic societies (e.g., the US), friends were found to resemble each other in collectivistic societies (e.g., Indonesia) in a variety of behavioural, attitudinal, and ability dimensions (Borner, Gayes & Hall, 2015; French et al., 2003; Kupersmidt, DeRossier, & Patterson, 1995). For example, there is an indication that some features of friendships are similar across developmental phases as well as cultures which include, proximity, similarity and reciprocity (Borner et al, 2015). An empirical study suggested that Indonesians resembled their friends in terms of aggression, and academic achievements (French et al., 2003). Similarly, outcomes related to friendships in the US were replicated in Indonesia such that children who had friends, displayed greater social competence in comparison to those without friends (French et al., 2003). A recent meta-analysis also reported that friendships had positive effects on academic performance and that these results were not moderated by age, gender or country of origin (Wentzel, Jablansky & Scalise, 2018).

In addition, there is also an indication that cultural values and expectations influence the levels and trajectory of friendship quality. For instance, quality of friendship is less likely to develop in societies where non-familial friendships are not supported during certain developmental stages (i.e., adolescence and onwards) in comparison to societies where non-familial relationships with peers are encouraged (Cooper & Cooper, 1992; Way & Greene, 2005). For example, Daeem (1993) found that Arab adolescent girls from rural areas described their incapability to leave home due to parental sanctions. Such cultural values may hinder adolescents or emerging adults from interacting with non-familial individuals and hence lead to a lack of quality friendship development. Apart from cultural values, some researchers have noted that factors such as socioeconomic status, education levels, urbanisation and living arrangements of young people (e.g., living alone or with family) influence friendships in

collectivistic societies (Brannan, et al., 2013; Cok & Atak, 2015; Hamdan-Mansour and Dawani, 2008). As previously discussed, a Turkish study (Cok & Atak, 2015) found that young people from rural, less educated backgrounds indicated that they had reached adulthood earlier in comparison to those from the urban and educated background. This suggests that urbanisation and education may also have an effect on young people's socialisation practices. Young people in education and from urban areas may have more opportunities to get involved in social relations outside the family network in comparison to those not in education and from a rural background. Similarly, the living arrangements were considered to influence friendships and their correlates in the Muslim cultural context (Brannan, et al., 2013). Brannan et al. (2013) found that perceived support from friends was associated with the wellbeing of college students in the Jordanian sample consisted of participants mostly living alone or with roommates, yet this association was not evident in the Iranian sample which involved participants mostly residing with families. It seems to be the case that education and living arrangements influence friendships of young people in Muslim countries.

Moreover, in the context of children of immigrant families, social interaction with peers or friendships are considered to be particularly important (Chen & Tse, 2008; Way, 2006). The different or conflictual cultural experiences of immigrant children within the home and the outside settings such as educational institutes are likely to result in distress and confusion (Berry, Phinney, Sam & Vedder, 2006). The mixed cultural values are considered to have a unique role in the ways friendship functions (Way, 2006). For example, maintaining a balance in their cultural values and ensuring harmony may be important standards in social interactions with peers amongst immigrants. Through friendships, immigrant children learn many social skills which help them in functioning effectively in various settings (Way, 2006). Friendships formed through the integrated and diverse values are considered to be particularly

advantageous for immigrant children as these relationships can help them cope with the stresses arising from their challenging environment. Friendships are considered to serve a buffer against many psychological problems (Jensen, 2011).

Overall, although the cultural belief system of some non-Western societies may not provide a base for social interaction with non-familial individuals, but urbanisation and education seem to be the main source of the motivational force that can direct individuals to participate in peer interactions in non-Western contexts. Nonetheless, there appear to be more similarities than differences in friendships across cultures and the positive effects it has on individuals.

In summary, theoretical and empirical research indicates the importance of friendships in all developmental stages and in various cultural backgrounds. Friendships are considered to provide a buffer against problems that individuals come across, for example, in studies, work or relationships. Also, those without friends are more vulnerable to victimisation and psychological problems. It is because of these beneficial effects that scholars have called for more research in this area from time to time. Given the extant research indicate numerous beneficial effects of friendship quality, it is crucial to develop an in-depth understanding of the predictors of friendship quality. Thus, the current research took a step further by exploring the level of self-disclosure and parenting styles of mothers and fathers as predictors of friendship quality in the context of Muslims. The following presents a comprehensive review of the literature related to parenting styles and the level of self-disclosure and their impact on friendship quality.

2.5 Parents Influence on Children's Friendships

Literature within psychology and social science domains clearly established the importance of parental influence on children's development (Parke & Buriel, 1998). It is mostly through parents that children adopt the skills required for engaging in society. With regards to friendships, parents form the foundation for the development of relationships with peers (Mount, 2000; Theran, 2010; Youniss, DeSantis & Henderson, 1992). Although parents have a significant influence on the friendship development of their children in childhood and adolescence, whether this influence continues through to emerging adulthood is not well established. As previously discussed, some developmental researchers suggested that emerging adulthood is the stage in which individuals become independent, and parents become less influential (Arnett, 2006). On the other hand, because of the interdependent values in collectivistic societies, parents may have a significant impact on the social interaction of their children. Parents' influence on their children's friendships in the context of Muslims is yet to be established. The following sections present theoretical and empirical research in relation to parents influence on the friendships of their children.

2.5.1 Theoretical and Empirical Explanation

A number of theoretical perspectives propose a link between children's relationships with parents and peers. One of the dominant theoretical perspectives is suggested to be the attachment theory. The attachment theory suggests that children construct a mental representation of relationships based on their experiences with parents and that they are likely to use that template of relationship to initiate and establish friendship relations (Furman et al., 2002; Bowlby, 1969). Ainsworth and Bowlby (1991) suggested that through early experiences with the primary care providers, children internalise their parents' responsiveness toward them in the form of 'internal working models' of the self in relationships. These internal working

models are built gradually through repeated interaction and experiences with the caregivers throughout childhood and adolescence. Subsequently, these internal working models influence non-familial relationships including relationships with friends. It is indicated that children who receive sensitive and supportive caregiving, acquire an internal working model of others as caring and supportive and of self as worthy of helping others in future situations. On the other hand, children receiving inconsistent responses, neglected or rejected by their parents/care providers establish an internal working model of themselves as unworthy of others' love and attention, and they see others as rejecting (Bretherton, 1985). These early attachment styles are suggested to influence relationships with friends positively or negatively. Empirical research provided support indicating that children and adolescents having a secure attachment with parents had high-quality friendships and less conflict in close friendships than those having an insecure attachment with parents (Allen, Porter, McFarland, McElhaney & Marsh, 2007; Howes, 1996; Lieberman, Doyle, & Markiewicz, 1999; Shomaker & Furman, 2009).

However, it has been suggested that despite the consistency in the association between the attachment theory in terms of internal working model and friendships, it is possible that these associations are due to some other confounding variables (Bagwell & Schmidt, 2011).

It has been argued that the skills and experience that result in secure attachment may also contribute to the development of specific interpersonal relationship skills that are beneficial in friendship relations, for example individuals having the tendency to approach social relations with a pro-social orientation (Booth-LaForce, Rubin, Rose-Krasnor, & Burgess, 2005; Elicker, Englund, & Sroufe, 1992). Therefore, Bagwell and Schmidt (2011) suggested that studies should focus on other measures of parent-child relationships such as parenting styles to determine successful predictors of friendship quality and to clarify the links observed between children's attachment to parents and their experiences with friends. This is not to reduce the

powerful insights emerging from work based on other theories particularly attachment theory but to further enlighten this area of research.

Therefore, research in recent years has focused on some parenting dimensions such as parental supportiveness, psychological control and negligence in relation to friendships quality. Studies on European Americans have noted that parental supportiveness (e.g. appreciation, affection, caring, and instrumental help) promoted adolescents to adopt supportive behaviours in their relationships with friends leading to friendship quality (e.g., Cui, Conger, Bryan & Elder, 2002; Flynn, Felmlee & Conger, 2017). Studies of ethnically diverse samples in the US observed that parental involvement in terms of ‘mediation and consultation’ in their children’s peer relationships was associated with the quality of children’s friendships (Mounts, 2004, 2011). A qualitative study based on an ethnically diverse sample in America found links between parents’ encouraging behaviours and adolescents’ positive friendships (Furman, Simon, Shaffer, & Bouchey, 2002). Similarly, mothers’ authoritative parenting style was found to be associated with a higher level of intimacy in friendships of Arab adolescent girls (Sharabany, Eshel & Hakim, 2008). Ladd and Pettit (2002) found that high level of parental warmth and supportiveness along with an appropriate level of demandingness – in other words, authoritativeness – in parenting was related to children’s competence in relationships with peers. A longitudinal study of ethnic minority adolescents in the US confirmed family relationships as significant contextual predictors, with changes over time in friendship quality (Way & Greene, 2006). For example, improvement in the quality of friendship over time was found to be significantly associated with the quality of family relationships.

Similarly, a negative approach to parenting was found to have a negative impact on children’s friendships. Parental psychological control that involved behaviours including ‘emotional

invalidation', 'love withdrawal' and 'guilt induction' were found to have a negative impact on children and adolescents' interpersonal skills and their relationships with peers (Barber & Harmon, 2002). Studies focusing on emerging adults also reported the adverse effects of parental psychological control on their friendship development (Baumgarder & Boyatzis, 2017; Oudekerk, Allen, Hessel, & Molloy, 2015). That is, in an ethnically and racially diverse sample of Americans, emerging adults were found to be less skilled in managing autonomy and relationships with friends if their parents were psychologically controlling (Oudekerk et al., 2015). In a more recent study, it was found that parental psychological control was negatively linked to friendship quality in a dominantly Caucasian sample of emerging adults (Baumgarder & Boyatzis, 2017).

Research on parental permissiveness in relation to children's friendships is not vast, but there is an indication that parental permissiveness or negligence may propel children to turn to their friends for companionship and support (Bronfenbrenner, 1974). A longitudinal study found a substantial improvement in ethnic minority adolescents' relationships with friends from Time 1 to Time 2 for those whose relationship quality with mothers was lowest at time 1 (Way & Pahl, 2001). Similarly, a study based in the West also reported that adolescents spent more time with peers when they received a minimal level of parental supervision and when their relationship with parents lacked intimacy and closeness (Dekovic & Meeus, 1997). A longitudinal study based on ethnic minority adolescents in the US reported that although association was found between quality of the family relationship and friendship quality over time, the sharpest improvement in friendship quality was observed when the quality of relationship with family was lowest (Way & Green, 2006). An explanation for this might be that adolescents turn to friends for support in situations where there is a lack of family support.

A study based on minority Arabs in Israel showed that mothers' permissiveness was associated with girls' same-sex friendship intimacy (Sharabany et al., 2008).

Thus, it is evident in the extant literature that parents have both positive and negative impact on their children's friendships, particularly in the Western context. However, whether these associations exist in the contexts of Muslims are yet to be established. It is important to note that there is an indication that the influence of any one aspect of parenting is dependent upon other aspects of parenting. For example, parents with the authoritarian approach in parenting are considered to be not only highly controlling but they also engage in less communication and less nurturing towards their children (Baumrind, 1967; a detailed description of parenting styles is presented in the following section). It is recommended that parenting researchers should use the aggregated approach rather than a single dimension which is considered to miss out on these aggregated aspects of parenting (Baumrind, 1967). Therefore, in the current research Baumrind's (1967) proposed parental typologies based on various aspects of parenting were adopted as they represent standard strategies that parents use in raising children. Baumrind's parental typologies are also the most widely used constructs which are investigated against various outcomes in children. This was also the reason for adopting the parenting style construct in the current thesis.

The following section provides an overview of the theoretical and empirical work on Baumrind's parenting style construct and the associations with various developmental outcomes. Given there is no research available on Baumrind's parenting style construct in relation to friendships, the following section present outcomes other than friendship quality to provide some insight into the effects of parenting styles on children and adolescents across Western and non-western societies.

2.5.1.1 Parenting Style Typologies: Theoretical and Empirical Work. Researchers have long been interested in parenting styles and a multitude of parenting dimensions were identified such as control, non-control, responsiveness, unresponsiveness, acceptance, rejection, democratic, autocratic, emotionally involved, uninvolved, restrictiveness, permissiveness, dominance and submission (Baldwin, 1948; Rogers, 1960; Schaefer, 1959; Sears, Maccoby, & Levin, 1957). Research carried out by early researchers found that parenting which involves warmth (also depicted as nurturance, responsiveness), encouragement of independence (also refers to as autonomy granting or democratic), and firm control was linked with higher levels of competence and social skills among children (Baldwin, 1948; Sears, Macoby, & Levin, 1957). This early work was ensued by Baumrind's extensive research involving observations, interviews and analyses which, led to the development of the parenting styles concept (Baumrind, 1966, 1967, 1991). Through her extensive work on parenting, Baumrind established three parenting styles including authoritarian, authoritative and permissive. The three parenting styles were distinguished on the basis of the level of control and warmth parents exercise in their parenting.

Baumrind (1966, 1967, 1991) described authoritarian parenting style as characteristic of parents who practice a high level of control, expect obedience and assert authority when their children behave in an unacceptable way. Authoritarian parents have high maturity demands from their children due to their intolerance of independence or unacceptable behaviours such as disobedience. When socialising with their children, they articulate their expectations through strict rules and orders. They use punishment to discipline their children and rarely provide an explanation about the rules they establish for their children. For example, authoritarian parents may say, "*you better do well in school*" or "*because I said so*" (as cited

in Spera, 2005, p. 134). Parenting of authoritarian parents generally involves lower levels of warmth, responsiveness and mutual communication, and high levels of control and maturity demands (Maccoby & Martin, 1983).

Baumrind (1966, 1967, 1991) identified authoritative parenting style as characteristic of parents who tend to be warm, responsive, affectionate, and support their children in exploring and pursuing their interests. Although these parents have high expectations or maturity demands, they promote these maturity demands and expectations through mutual discussion, autonomy granting, and by providing explanations for their behaviours. When socialising their children, authoritative parents provide a rationale for their actions. Maccoby and Martin (1983) indicated that authoritative parents score high not only on measures of responsiveness and warmth, but they also score high on control and maturity demands.

The permissive parenting style was identified as characteristic of parents who practice moderate levels of warmth or responsiveness, and they are excessively lenient in terms of maturity demands or expectations (Baumrind, 1966, 1967, 1991). Parents with a permissive attitude in parenting have more tolerance for socially unacceptable behaviours. When socialising their children, permissive parents are mostly unconcerned and dismissive. Due to their excessively lenient approach to parenting, these parents allow their children to make their own decisions and organise their own activities. Maccoby and Martin (1983) suggest that parents with a permissive attitude in parenting usually score low on measures of expectations or maturity demands and moderately high on measures of warmth or responsiveness.

Through reflection and review of the literature on parenting styles, Maccoby and Martin (1983) identified a fourth parenting style, which they referred to as neglectful parenting style. Parents

with a neglectful approach in parenting were described to be similar to permissive parents in terms of the level of control and demandingness but dissimilar in the levels of warmth and responsiveness. Maccoby and Martin (1983) suggested that neglectful parents score low on both measures of parenting dimensions of control/demandingness and warmth/responsiveness.

Since the establishment of the parenting styles concept, it is perhaps the most extensively researched construct in the study of parenting. In her early landmark studies, Baumrind consistently reported that authoritative parenting style has beneficial effects on European American children whereas authoritarian and permissive parenting styles have adverse effects on children such as in terms of academic achievements and psychological health (Baumrind, 1966, 1967, 1991, Baumrind & Black, 1967). Subsequently, researchers investigated parenting styles in relation to various children and adolescents' outcomes. In the main, studies among Western middle-class intact families – refers to biological parents living together – have consistently recognised that children of authoritative parents attain the most favourable outcomes in comparison to non-authoritative parents. For example, children of authoritative parents were found to have better social skills and higher instrumental competence than children of non-authoritative parents (e.g., Baumrind, 1991). In contrast, children of authoritarian parents were found to have lower social competence, a greater tendency for depression and lower self-esteem (Pinquart & Gerke, 2019). Children of permissive parents were although found to have higher self-esteem, they were noted to have problematic social skills and tendency towards depression (e.g., McLoyd & Smith, 2002; Pinquart & Gerke, 2019). These findings have also been reflected in the most recent studies (e.g., Nunes & Mota, 2017; Pinquart & Gerke, 2019). Notably, a meta-analysis reported that authoritative parenting style was negatively linked with externalising problems whereas non-authoritative parenting styles were positively linked with them (Pinquart, 2017). The positive effects of authoritative

parenting style are also reflected by a most recent meta-analysis indicating a positive association with self-esteem (Pinquart & Gerke, 2019).

Due to consistency in the findings of parenting styles and the associated outcomes in Western middle-class societies, researchers diverted their attention to non-Western collectivistic cultures to further obtain construct validity for the parenting styles concept. However, findings across non-Western collectivistic societies have been inconsistent, which led some researchers to propose that Baumrind's parenting style construct does not hold the same meaning across non-Western societies (Chao, 1994; Dwairy et al., 2006). Some studies have confirmed the existence of the above mentioned parenting styles and the related outcomes in non-Western societies (Alt, 2016; Abu-Rayya, 2006; Ang, 2006; Cheah, Leung, Tahseen, & Schultz, 2009; Eisenberg, Chang, Ma, & Huang, 2009; Garcia & Gracia, 2009; Huver, Otten, de Vries, & Engels, 2009; Snoek, Engels, Janssens, & van Strien, 2007), others have suggested that the links between parenting styles and the outcomes in children are influenced by cultural as well as other contextual factors (e.g., socioeconomic status) as these may determine the parenting styles preferable to the society in question and its effects on children (Assadi et al., 2007; Jackson-Newsom, Buchanan, & McDonald, 2008; Harkness & Super, 1996; Cheung et al 2001, Heine, Kitayama & Lehman 2001, Khaleque & Rohner, 2002).

Similar to Western societies, the authoritative parenting style has been also linked with beneficial outcomes in Eastern cultures. It has been found to have positive outcomes such as higher self-esteem, positive mental health, positive self-concept, and lower level of depression among adolescents in Asia and Middle East (Alt, 2016; Abubaker et al., 2014; Dwairy, 2004a; 2004b; Dwairy & Menshar, 2006; Keshavarz & Mounts, 2017). Dwairy (2004a) found that the authoritative parenting style was associated with less negative attitudes towards parents,

higher self-esteem, positive self-concept and lower scores on mental health problems such as depression in both boys and girls. Similarly, a relatively recent study reported that young Arab women perceived their parents to be more authoritative and that this parenting style had a positive impact on motivation for learning (Alt, 2016). Kazemi, Ardabili and Solkian (2010) also indicated that the authoritative style was associated with social competence among Iranian adolescent girls. These studies provide cultural validity for the authoritative parenting style by reporting positive outcomes in children.

The findings related to authoritarian and permissive parenting in Eastern cultures appear to be the most controversial. Various studies in Middle Eastern countries found that authoritarian and permissive parenting styles were not associated with negative outcomes as reported in the studies based on Western populations. For example, authoritarian and permissive parenting styles were not associated with low self-esteem, negative self-concept, poor psychological adjustment, negative attitude towards parents, depression and adverse mental health in Indonesia, Palestinian-Arabs in Israel and Egypt (Abubaker et al., 2014; Dwairy, 2004a; 2004b; Dwairy & Menshar, 2006).

In fact, some researchers have found that authoritarian and permissive parenting styles have positive outcomes in children. Kazemi, Ardabili and Solkian (2010) indicated that the permissive parenting style was associated with social competence among Iranian adolescent girls. Similarly, some researchers have found that the authoritarian parenting style had positive outcomes for African American girls by producing more assertive and independent girls with high-level of competence in an environment considered to be highly risky (Baldwin, Baldwin, & Cole, 1990; Baumrind, 1972). Other studies have found that the authoritarian parenting style has produced higher-achieving academic performance and adjustment amongst Asian

Americans (Steinberg, Lamborn, Dornbusch & Darling, 1992). Fathers' authoritarianism has been found to link positively with high self-efficacy among adolescents in an Iranian study (Keshavarz & Mounts, 2017). Arab studies have also shown that authoritarianism in Arab society is not necessarily associated with a feeling of oppression in children. Studies have shown that Arab youths adhere to their parent's direction in all areas of life from social behaviour to marriage and interpersonal relationships as well as political attitudes. They have even reported that they are satisfied with this way of life (Dwairy, 1997; Hatab & Makki, 1978 as cited in Dwairy, Achoui, Abouserie & Farah, 2006).

Conversely, other studies have provided support for the negative impacts of authoritarian and permissive parenting styles on children in the non-Western contexts. For example, these have been found to be negatively associated with self-esteem and academic performance amongst African American and Asian Americans (Baumrind, 1972; Steinberg, Lamborn, Dornbusch & Darling, 1992; Taylor, Hinton & Wilson, 1995). The permissive parenting style amongst Arab male adolescents was also found to be associated with negative features such as low self-esteem, negative self-concept, negative attitude towards parents and conduct disorders in both males and females (Dwairy, 2004a).

Based on the inconsistencies across cultures, some parenting researchers have challenged Baumrind's parenting style construct (Chao, 1994; Dwairy et al., 2006; Dwairy, & Menshar, 2006). It is suggested that Baumrind's parental typology derived from research based on Western, middle-class populations and are not applicable in non-western collectivistic societies such as Asian and Middle Eastern societies (Chao, 1994; Dwairy et al., 2006). It has been argued that although parenting behaviours may be similar across cultures, the meaning attached to them and the associated influence on children might be different across societies (Dwairy,

2004a, 2004b; Hill, 1995). It was suggested that cultural differences in terms of collectivism and individualism might have a significant influence on parenting behaviours. That is, collectivistic societies (e.g., Pakistani, Arab, Indonesian, Chinese) are authoritarian in nature and in such societies, authoritarianism may have a positive connotation for children and consequently have positive effects on children (Dwairy & Menshar, 2006; Dwairy et al., 2006; Steinberg, Lamborn, Dornbusch & Darling, 1994). Randolph (1995) argued that authoritarian parenting practices might be valued in some societies because they are related to care, love, respect and protection of the child. Kagitcibasi (1970, 2005) also disagrees with Baumrind's typology and suggested that control and warmth should be seen as complementary rather than competitive components.

Similarly, Chao (1994) suggested the parenting style approach, "training" to be more relevant to the Chinese context rather than Baumrind's parenting style construct. The parenting approach of "training" has certain overlaps with authoritarian parenting style, but it has a specific positive meaning for Chinese parents and children. She highlighted the idea of family-based control which is seen positively by both parents as well as the child (Chao & Sue 1996). Further research performed in East Asian countries have found that the authoritarian parenting style had a positive impact whilst the authoritative parenting style had no influence on academic achievements and adjustment amongst Asians (Chao, 2001; Leung, Lau & Lam, 1998; Steinberg, Mounst, Lamborn & Dornbusch, 1991).

Dwairy et al. (2006) suggested the 'inconsistency' hypothesis to explain the incongruent results of their research. They claimed that it is the disparity between authoritarian parenting style and the liberal social milieu in the Western societies that constitute the main reason behind the adverse outcomes for children in the Western societies rather than the authoritarianism itself.

Because of this inconsistency, children may feel their authoritarian parents maltreat them. On the other hand, consistency between authoritarian societies and authoritarian parenting as in collectivistic societies seem to reduce or neutralise the adverse effects of authoritarian parenting style. In societies where authoritarianism is in line with the social milieu, authoritarianism appears to have no adverse impact on children.

Despite these controversies surrounding Baumrind's parenting style construct, it still appears to be a commonly used construct in the study of parenting. For example, a relatively recent study in Pakistan adopted Baumrind's parenting style construct to investigate parenting in the Pakistani context (Kauser & Pinquart, 2016). They concluded that findings related to the parenting style construct were more similar to those in the West rather than dissimilar. Similarly, a comparative study based on European-Americans and Asian-Americans provided support for Baumrind's parenting style constructs and the associated child outcomes in both samples (Pong, Johnston & Chen, 2010). These findings suggest that perhaps cultural differences in parenting styles and child outcomes may be overly exaggerated. Thus, the current research revisits the debate on whether culture has any effects on parenting styles and child outcomes by investigating parenting styles as predictors of friendship quality in the context of Muslims. Given, the current research focused on the parenting styles of both mothers and fathers, the following section presents the related literature.

2.5.1.2 Parenting styles: Gender. Despite the extensive research on Baumrind's parenting style construct across various cultures, research on parental gender is limited. Most studies have not considered the potential differences between the parenting of mothers and fathers, yet there is some research that indicates differences in mothers and fathers' parenting. For example, studies have documented that emotional features are generally attributed to

mothers and formal and rigid characteristics to fathers (Millar and Lane, 1991). These differences in parenting are more likely to be amplified in societies where an emphasis is placed on different roles for fathers and mothers such as in most Eastern countries (Riany, Meredith & Cuskelly, 2017; Triandis, 1995). Triandis (1995) indicated that mothers in the Eastern collectivistic societies are almost exclusively committed to child-rearing and home care, whereas the majority of the mothers in Western societies also focus on professional careers. As discussed before, in traditional Islamic countries, fathers are head of the family and expected to provide for the family, make important decisions and be the main disciplinarian in the family (Obeid, 1988; Riany et al., 2017; Serad, 2012 as cited in Rainy et al., 2017). Mothers, on the other hand, spend more time with their children, are dominant in providing emotional support and care for the children. Fathers are shown more respect and deference (Obeid, 1988; Riany et al., 2017). The socially designated roles of mothers and fathers may contribute to differences in the patterns of mother-child and father-child interactions.

With regards to the parenting style construct, mothers in Eastern Muslim countries are perceived to be more authoritative and permissive whereas fathers are perceived to be more authoritarian (Dwairy, 1998; Riany et al., 2017; Serad, 2012 as cited in Rainy et al., 2017). It is also suggested that although mothers in the Arab countries might have a close relationship with their children, they lack personal authority and therefore exert control over their children “in the name” of the fathers’ authority (Dwairy, 1998).

Research concerning parental gender and children’s friendships indicates that mothers and fathers affect their children’s friendships differently due to the differences in values and interaction with children (Kohn, 1983). It has been found, that adolescents perceived fathers to be the authority figures whereas mothers typically more knowledgeable and involved in their

activities. This difference in mothers and fathers parenting is considered to influence children's friendships differently (Bhavnagri & Parke, 1991; Gryczkowski, Jordan, & Mercer, 2010; Updegraff, McHale, Crouter & Kupanoff, 2001; Youniss & Smollar, 1985). Updegraff et al. (2001) found that mothers were more involved and knowledgeable about adolescents' friendships in comparison to fathers. There is also research that reported that the effect of parental supportiveness was not limited to mothers, rather supportive behaviours of both parents contributed to friendship quality of adolescents (Flynn et al., 2017).

In addition, differences were found when gender patterns of parents and children were taken into consideration in the studies of friendships. Both parents were found to show different patterns of involvement in their daughters' and sons' friendships. In that, mothers were more involved in their daughters' peer-related activities and spent more time with them and their friends in comparison to sons and their friends. On the other hand, although fathers were not as involved in sons' peer-related activities, they spent significantly more time with adolescent sons and their friends than daughters and their friends (Updegraff et al., 2001). In other words, similar gender patterns of parents and children influence children's friendships.

In summary, despite the observed gender differences in parenting, particularly in Arab collectivistic societies, studies have almost exclusively focused on the parenting of mothers or collective patterns of parenting, and fathers' contribution to raising children or their influence on children development appear to be largely neglected (Dwairy, 2004a, 2004b; Dwairy & Menshar, 2006; Dwairy et al., 2006; Assadi et al., 2007). Although, some researchers have included both parents in their research they have often combined their parenting styles to create a single measure (e.g., Dwairy, 2004a, 2004b; Gray & Steinberg, 1999). Investigation of collective parenting – involving one measure directed towards both parents – or just mothers

has been challenged. It has been documented that as mothers tend to demonstrate parenting practices more consistent with the authoritative style, while fathers exhibit practices more consistent with the authoritarian style, their influence on children might be different and therefore parenting researchers should consider both parents (Dor & Cohen-Fridel, 2010; Holmbeck et al., 1995; Russell, Hart, Robinson, & Olsen, 2003; Russell et al., 1998; Tein, Roosa, & Michaels, 1994). Some relatively recent studies have also noted that parents no longer take the traditional parenting roles in collectivistic societies perhaps due to the influence of modern Western values and ideas (Alt, 2016; Dwairy et al., 2006; Riany et al., 2017).

Research on mothers along with fathers' influence on their offspring's friendship development is important because mothers' parenting characteristics are not representative of fathers' parenting characteristics. Research investigating only mothers' parenting is incomplete, and it does not provide a complete picture for understanding parents' effects on children's friendships. Mothers and fathers' parenting practices, particularly in collectivistic societies are construed to be different; therefore, it is important to establish the effects of mothers and fathers' parenting on their offspring's friendships. Also, the role played by fathers is of particular interest, due to the changes in the family structure that are taking place due to migration, urbanisation and modernisation. Thus, there is a need for understanding parenting styles in collectivistic Muslim societies in this period of modernisation and globalisation to capture the current picture of parenting and to understand their effects on children's social relationships.

2.6 Self-disclosure

Self-disclosure is conceptualised as "*the process of making the self known to other persons*" (Jourard & Lasakow, 1958, p. 91) or individuals willingly sharing personal information about

themselves to one another in a “healthy interpersonal relationship” (Jourard, 1958). Expanding on Jourard’s conception of self-disclosure, Wheelless and Grotz (1976) described it as “*any message about the self that a person communicates to another*” (p. 40). Derlega, Metts, Petronio, and Margulis’s (1993) defined it in terms of individuals verbally exposing personal experiences, thoughts and feelings to each other in a close relationship.

Jourard and Lasakow (1958) have been the earliest proponents of self-disclosure. Jourard (1971), a pioneering researcher in this field, initially considered self-disclosure as a uni-dimensional construct. It was recognised that a high level of self-disclosure leads to the development of closer and more rewarding relationships (Jourard, 1971). Subsequent work in the area of self-disclosure established that the concept was multifaceted and included various dimensions such as amount or breadth, depth, honesty or accuracy, positivity/negativity and intention of self-disclosure (Tardy, Hosman, & Bradac, 1981; Wheelless & Grotz, 1976). Based on Jourard and Lasakow’s (1958) work, Wheelless and Grotz (1976) established five dimensions of self-disclosure including amount, depth, intent, positive/negative, and honesty/accuracy. With regards to the intention dimension of self-disclosure, it was suggested that some people might actively self-disclose to any other person whereas others may cautiously choose the target person. In terms of positive or negative self-disclosure, it was indicated that positive disclosure of information increases intimacy and satisfaction in relationships rather than negative disclosure of information (Altman & Taylor, 1987; Wheelless & Grotz, 1976). The amount and depth of self-disclosure were suggested to depend on the target person. That is, individuals are more likely to self-disclose in greater depth and breadth/amount in their close intimate relationships rather than in less intimate relationships (Cozby, 1973; Jourard, 1971).

Extensive theoretical work in the area of self-disclosure was also carried out by Altman and Taylor (1973) and on the basis of their work they developed social penetration theory. According to the social penetration theory, disclosing of personal feelings, views and experiences enhances the levels of intimacy between friends. Self-disclosure is considered to be an important communicative behaviour, which has a significant impact on the quality and length of relationships (Altman & Taylor, 1973) and overall satisfaction with relationships (Kito, 2005). Altman and Taylor (1973) believed that self-disclosure in interpersonal relationships occurs according to the cost and benefits. For example, perceived outcomes of any interpersonal relationship play a significant role in encouraging or discouraging self-disclosure. They indicated that individuals begin with a superficial level of self-disclosure, but as the relationship develops, the level of self-disclosure also increases. They suggested that relationship formation depends on the breadth or amount of disclosure, which involve discussions of a wide variety of topics, and depth of disclosure, which is based on discussions of more personal topics. In other words, closeness in relationships is formed through gradual increases in the depth and breadth/amount of disclosure. In fact, a new relationship initiates with the exchange of personal or general information, and the more self-disclosure occurs in a relationship, the more trusting and intimate it becomes (Tardy & Dindia, 1997). For the purpose of the present research, only the amount or breadth dimension of self-disclosure was adopted to investigate the level of self-disclosure (Altman & Taylor, 1973; Wheelless & Grotz, 1976) as a predictor of friendship quality. This is because individuals are more likely to self-disclose in greater breadth/amount in their close intimate relationships rather than in less intimate relationships (Cozby, 1973; Jourard, 1971). From here onwards, the amount/breadth of disclosure is referred to as the amount or level of disclosure interchangeably. Focusing on the aims of the current research, the remaining section presents research on self-disclosure in

relation to friendships. Research across cultures is also presented with a particular focus on the amount of the disclosure.

Researchers have reported that during adolescence, self-disclosure generally increases in relationships among best friends often remaining consistent throughout this stage of development (Furman & Buhrmester, 1992). Others have noted that as adolescents and emerging adults become more skilful in developing and maintaining close relationships with friends, they also begin to recognise the significance of disclosing personal information in friendship formation and maintenance (Berndt & Perry, 1986; Fehr & Harasymchuk, 2017; Desjarlais & Joseph, 2017; Glover, Galliher & Crowell, 2015; Radmacher & Azmitia, 2006; Sharabany, Gershoni & Hofman, 1981; Truter, 2018). Also, young people were found to self-disclose in greater depth, amount and honesty to their friends more than other relations such as parents (Gilbert & Whitneck, 1976; Tardy et al., 1981). When developmental stages were taken into account, self-disclosure was found to be linked to close friendships of emerging adults more than early adolescents in a sample from diverse ethnic backgrounds with the majority being European American (Radmacher & Azmitia, 2006). Furthermore, consistent with the Social Penetration Theory, studies have found that the exchanging of more information contributed to the development of close friendships among college students (Hays, 1984, 1985).

Research on the self-disclosure concept in relation to friendships is gradually gaining popularity across non-Western societies particularly, East Asian societies. There is an indication that cultural norms and values have a significant influence on self-disclosure (Barnlund, 1989; Chen, 1995; Gudykunst, 1985; Kito, 2005). It is suggested that the degree to which people express themselves appears to depend on the individualistic and collectivistic

differences in societies (Markus & Kitayama, 1991; Triandis, 1995). As the focus in individualistic or independent societies is on self and expression of one's unique attributes is a norm, people find the best way to express themselves. On the other hand, in collectivistic or interdependent societies, the self comes second. That is, personal characteristics, opinions and abilities have a secondary role and individuals usually restrain those personal attributes when significant others are involved (Markus & Kitayama, 1991; Triandis, 1995). Therefore, the "*ability to express self [and] validate internal attributes*" (p. 230) is highlighted in independent societies, while "*the ability to adjust, restrain self, and maintain harmony with social context*" (p. 230) is the main focus in collectivistic societies (Markus & Kitayama, 1991). Based on these differences in cultural values, it has been demonstrated that people in individualistic societies are more expressive and self-disclose more in relationships than those in collectivistic (e.g., Chen, 1995; Goodwin & Lee, 1994; Gudykunst & Nishida, 1983). Barnlund (1975) argued that people in collectivistic societies such as East Asians "*are more formal and cautious in expressing themselves [and] communicate less openly and freely*" (p.64) in comparison to people in individualistic societies such as Americans or British. Based on his conceptualisation, Barnlund (1989) examined self-disclosure in relation to closeness in friendships in Japanese and American samples and observed differences between the two societies. Americans were found to share a higher level of information with their best same-sex friends in comparison to Japanese. Barnlund (1989) concluded that self-disclosure might be a Western concept and that friendships in collectivistic or non-western societies may have little relevance of self-disclosure. However, Chen and Nakazawa (2009) found that 'greater amount of self-disclosure' in intercultural friendship was not linked with a high level of individualism.

Other studies found that in the friendships of young people, the amount of disclosure was much higher in Western societies (e.g., American) whereas depth of disclosure was higher in non-Western societies such as East Asian (Chen, 2006; French, Bae, Pipada, & Lee, 2006; Kito, 2005; Maier, Zhang, & Clark, 2013; Wheelless et al., 1986). However, there is also research that suggests that the amount and depth of disclosure were both higher in the friendships of university students in non-Western collectivistic society (e.g., Taiwan) in comparison to Western individualistic society such as in America (Hsu, 2007). As research in this area is lacking in a cultural context, and the little research that exists has been carried out predominantly in East Asian societies (e.g., Chen, 1995; Chen & Nakazawa, 2009; Hsu, 2007; Kito, 2005; Lee, 2006; Schug, Yuki & Maddux, 2010), the importance of this area in the cultural context of Muslims is unknown. Scholars have long expressed their concern over the scarcity of research on self-disclosure as a predictor of close intimate friendships from a non-western perspective (Barnlund, 1989; Croucher, Faulkner, Oommen & Long, 2010; Wheelless, Erickson, & Behrens, 1986).

The self-disclosure dimensions have been researched in relation to close intimate friendships across some non-western collectivistic societies, but these societies in comparison to Muslim societies may differ considerably. For example, in terms of religion, history and patterns of interpersonal behaviours such as self-disclosure in friendships. It is also important to note that the patterns of social interaction typical in one culture may not be typical of other cultures. Given that the self-disclosure concept is understudied among Muslims, it is unknown how this concept is perceived in the context of Muslim societies. The current research thus aimed to explore the level of self-disclosure in relation to the quality of young Muslim women's same-sex friendship. Knowledge about the actual degree of self-disclosure or openness within relationships with friends may help Muslims better comprehend expectations within

friendships and create more efficient approaches of self-disclosure with each other. In addition, an understanding of self-disclosure in association with friendship quality could contribute to the development and maintenance of friendships within Muslim communities.

In summary, self-disclosure has been found to be an important contributor to the development and maintenance of close intimate friendships. Self-disclosure in friendships is considered to increase with age, in that, preadolescents more than children and emerging adults more than preadolescents share higher levels of personal information with friends. From a cultural perspective, differences in self-disclosure have been identified between societies that are differentiated in terms of individualistic and collectivistic dimensions. However, findings in relation to various dimensions of self-disclosure between Western and non-western societies have been equivocal. Although most studies have reported that individuals in Western societies self-disclose in greater amount whereas those in non-western societies self-disclose in greater depth, there is also research that indicates no differences. Although the current research only focused on the amount dimension of self-disclosure as a predictor of friendship quality, it is a good starting point in the current studied populations. It is also based on the theoretical framework which states that the amount dimension of self-disclosure is fundamental to close intimate relationships. It is expected to establish the impact of the level of self-disclosure on friendship quality in a non-Western context other than East Asians.

2.7 Conclusion

The primary conclusion that could be drawn from the existing literature is that friendships are important social relationship during each developmental stage and across cultures. Although some cross-cultural differences in terms of collectivistic and individualistic have been identified, there are generally more similarities than differences. There seems to be a clear

indication that intimacy in friendships has a positive impact on individuals at any developmental stage and across cultures. For example, it was found to be linked with academic success, social competence and lower level of stress and loneliness. Friends are considered to become an important source of support in emerging adulthood as at this stage individuals are faced with many challenges such as career choice, romantic relationships and the uncertainty of what the future holds for them. Similarly, friendships are identified to be particularly beneficial to children of immigrant families for coping with the stress of the challenging environment. On the other hand, lack of friendship was found to be linked to many negative outcomes, such as depression, psychological problems and victimisation. It is because of these various beneficial effects that scholars have been calling for more research in this area, particularly on the predictors of friendship quality. The current research thus aimed to explore the level of self-disclosure and parenting styles of mother and father as predictors of friendship quality in the minority and majority Muslim contexts.

It is clear from the available literature that the little research that exists on the predictors of friendship quality has predominantly focused on Western populations. When non-Western societies are considered, it appears to be mainly East Asian societies. Therefore, the current research focused on Muslim societies largely which are neglected in the area of friendships. Although the available literature is valuable, it cannot necessarily be generalised to Muslim societies. It has been indicated that cultural values and expectations may influence the trajectories of friendship quality (Way & Greene, 2005; Cooper & Cooper, 1992). Culture, social structures, social relationships and social roles in Muslim societies may vary significantly from those in other societies (particularly, Western), and may influence family life, roles and expectations accordingly. For example, cultural and religious obligations generally restrict young women's mobility in terms of spending time outside the home, which

can influence their relationships with friends. Also, family obligations are given priority in Muslim societies and therefore spending time with friends or contact with friends might be compromised in lieu of family obligations. Nonetheless, there is also an indication that the typical cultural values in Muslim societies are changing due to migration, urbanisation, modernisation and Westernisation. In addition, the social relationships of minority Muslims in the West might be affected by Western influence as well as the challenges they may face as minority group members or as immigrants. On the other hand, the social relationships of Muslims in the majority context as in Pakistan would lack Western influence. Most importantly, the two Muslim groups in the UK and Pakistan would differ in terms of status and power. The unique nature of the two Muslim societies in the UK and in Pakistan under investigation in the current thesis deserves intense investigation. It would be interesting to explore and understand how friendship relations are formed in these two distinctive Muslim societies.

Theoretical and empirical research suggests that parents have a significant impact on their children's friendships. Studies in the Western contexts indicate that parental supportiveness was positively associated with friendship quality whereas parental psychological control and negligence had adverse effects on the friendships of emerging adults. However, whether these associations exist in the context of Muslims are yet to be established.

When parental gender is taken into account, research seems to be unclear. For example, there is some research that suggests that mothers in comparison to fathers are more involved in the friendships of adolescents, others have suggested that both parents' supportiveness impacted friendship quality of adolescents. Thus, it is important to establish how mothers and fathers in the context of Muslims influence their children's friendships. In addition, the level of self-

disclosure is generally suggested to be an important predictor of friendship quality, however, its importance in the context of Muslims is yet to be established.

Thus, the overarching thesis aims were to investigate the predictors of friendship quality within the Muslim societies, both in the minority and the majority contexts. The current research endeavours to contribute to an understanding of the complexities of the predictors of friendship quality in the cultural context of Muslims. The current research was guided by the etic-emic approach in the cross-cultural contexts of Muslims to examine if the observed findings in one Muslim context maintain applicability to another, to uncover any novel findings and to establish a holistic understanding of the findings. A mixed-method sequential explanatory design was implemented. In other words, the studies were designed as both quantitative (Study 1 and 2) and qualitative (Study 3) and were not pre-planned but rather the limitations and findings of one study led to another. This is further discussed in the Methodology Chapter (Chapter 3). The three aims addressed in the current thesis were as follows:

1. To investigate the quality of same-sex friendship in relation to the level of self-disclosure and parenting styles (authoritative, authoritarian and permissive) of mothers and fathers among Muslims in the minority context as in the UK. This research aim is addressed in Study 1 and presented in Chapter 5.
2. To assess the quality of same-sex friendship in relation to the level of self-disclosure and parenting styles (authoritative, authoritarian and permissive) of mothers and fathers among Muslims in the majority context as in Pakistan. This research aim is addressed in Study 2 and presented in Chapter 6.
3. To explore young adults' perspective of mothers and fathers' parenting styles and their influence on children's friendships in the context of Muslims in the UK. This research aim is addressed in Study 3 and presented in Chapter 7.

Chapter 3

Thesis Methodology

3.1 Introduction

The previous chapter has explored and elaborated on the theoretical and the related empirical research to understand friendships. It is clear from the literature that friendships are important and have a positive impact on individuals at any developmental stage and across cultures. Previous research contributions have not only influenced the knowledge around this area but also provided guidance in examining the predictors of friendship quality in the context of Muslim societies. Although the literature on the predictors of friendship quality is limited, the little research that exists indicates that self-disclosure is important to the development of friendship quality. Similarly, parents are considered to have both a positive and negative impact on the friendships of children. The current research thus aimed to explore these predictors in the context of Muslims in the minority (UK) and majority (Pakistan). The cross-cultural nature of this research was guided by the emic-etic approach for understanding the predictors of friendship quality (Berry, 1989). Etic is referred to constructs which are consistent across many cultures, in other words, universal or pancultural. Emic is referred to aspects which are different across cultures or culturally specific (Berry, 1989; Matsumoto & Juang, 2004). This approach was adopted as it is considered to lead to confirming or disconfirming the universality of some relationships. This allows for further investigation of the area for further in-depth understanding (Berry, 1989). In order to address the aims of this thesis, mixed methods needed to be adopted to understand the predictors of friendship quality in the contexts of Muslims.

The primary aim of this chapter is to present the methodological influences that have guided decisions about the research design. The following presents a description of the methodological

influences that have guided decisions about the research design. A case is made for the use of mixed methods. Given the cross-cultural nature of the current research, the methodological challenges that generally occur in cross-cultural and ethnic minority research are presented. There is also discussion about how these are dealt with in the current research. This is followed by an overview of each independent study's method consisting of all the relevant aspects.

3.2 Research Design

Since the principal aim of this research was to analyse the predictors of the quality of best same-sex friendship among Muslims in emerging adulthood, the research was exploratory in nature, and both quantitative and qualitative methods were employed, in other words, mixed-method design. The mixed-methods design stretches beyond the conventional standpoints of one method being dominant over the other and alternatively centres on the pragmatic or practical value of each approach (Johnson & Onwuegbuzie, 2004). By definition, mixed-methods involve collecting, analysing, and mixing both quantitative and qualitative data in a single study or a series of studies. The central purpose of a combination of quantitative and qualitative approaches is that they endow in-depth understanding of research problems in comparison to the use of either approach alone (Tashakkori & Teddlie, 2003; Creswell & Plano Clark, 2007). The rationale for integrating both quantitative and qualitative approaches within the current research was grounded in the fact that the quantitative research alone was not sufficient to fully understand the predictors of friendship quality in the context of Muslims. Therefore, a qualitative study was designed to gain a better understanding of the findings. As previously stated, the current research focused on Muslims in the minority and majority contexts and seek to answer three primary questions in relation to the aims of the thesis, which included:

1. To investigate the quality of same-sex friendship in relation to the level of self-disclosure and parenting styles (authoritative, authoritarian and permissive) of mothers and fathers among Muslims in the minority context as in the UK.
2. To assess the quality of same-sex friendship in relation to the level of self-disclosure and parenting styles (authoritative, authoritarian and permissive) of mothers and fathers among Muslims in the majority context as in Pakistan.
3. To explore young adults' perspective of mothers and fathers' parenting styles and their influence on children's friendships in the context of Muslims in the UK.

With these questions in mind, the research design for the present research was developed on the basis of the philosophical worldview⁴ of pragmatism (Creswell & Creswell, 2018; Guba, 1990; Howe, 1988) whereby the researcher specifically focuses on the research questions (Johnson & Onwuegbuzie, 2004). Pragmatism is not linked to any one philosophical worldview, but it applies to mixed-methods research in that researchers adopt liberally both quantitative and qualitative methods when they engage in their research. Researchers have freedom of choice to adopt the methods, techniques, and procedures of research suited to their needs and purposes (Creswell & Creswell, 2018). The rationale for adopting mixed methods is grounded in the fact that one method was not sufficient to capture a clear understanding of the predictors of friendship quality investigated. The quantitative and qualitative methods complement each other, and it allows for a more robust analysis when used in combination (Green, Garacelli, & Graham, 1989; Miles & Huberman, 1994; Green & Garacelli, 1997; Tashakkori & Teddlie, 2003).

⁴ The term worldview is referred to as “a basic set of beliefs that guide action” (Guba, 1990, p. 17). Some scholars have referred to worldviews as paradigms (Lincoln, Lynham, & Guba, 2011; Mertens, 2010); widely conceptualised research methodologies (Neuman, 2009) or epistemologies and ontologies (Crotty, 1998).

There are various types of mixed methods research designs and one of the most commonly used is the sequential explanatory design (Ivankova, Creswell, & Stick, 2006), which was also employed in the current research. This extensive methodological approach generally involves two separate stages in the data collection process. The researcher first collects and analyses quantitative data and then collects and analyses qualitative data or vice versa (Creswell & Creswell, 2018). Data collection in the second phase (e.g., qualitative data) is implemented to seek an in-depth explanation for the initial results derived from the data (e.g., quantitative) during the first phase. This is then followed by mixing of the results of the studies at the interpretation stage of the research (Onwuegbuzie & Teddlie, 2003). The rationale for a sequential explanatory mixed-methods research design was to develop an enhanced understanding of the predictors of friendship quality. It was considered appropriate to assess the trends and relationships emerged in the quantitative data through qualitative data for understanding the reasons behind the resultant trends. It is also important to note here that ‘emergent mixed methods’ design rather than ‘fixed⁵ mixed methods’ was implemented in the current thesis. The use of the emergent mixed methods designs typically takes place because of the issues arising in the course of conducting the research. That is, a second approach, quantitative or qualitative is added to the research after the study already under investigation provides inadequate results (Morse & Niehaus, 2009). The sequential explanatory mixed-methods research design was specifically vital for the present research given the diversity of research questions arose. As previously stated, research on the predictors of friendship quality within the Muslim cultural context is lacking, further emphasising the need for the present research. The comparison of the two Muslim groups was important as it allowed for controlling some variables to develop an understanding of the predictors of friendship quality. For

⁵ Fixed mixed methods designs refer to mixed method studies that are planned at the start of the research rather than planned during the research already underway (Mose & Niehaus, 2009).

example, Muslims as a minority group in the UK were diverse in terms of race, ethnicity, may possess lowest social status and may encounter discrimination. Whereas those in the majority context (Pakistan) are likely to have possessed higher status and power and may not have experienced discrimination. To explore the predictors of friendship quality in the two Muslim groups research was conducted using three phases as outlined below.

At phase 1 quantitative study was formulated using the imposed etic approach. Imposed etic approach involves adopting constructs and the instruments measuring the constructs from other culture. This addressed research question 1. At phase 2, the quantitative study with imposed etic approach was replicated for further understanding research question 1. This addressed research question 2. At phase 3, a qualitative study was designed to address research question 3. Figure 3.1 presents an outline of the current research design model.

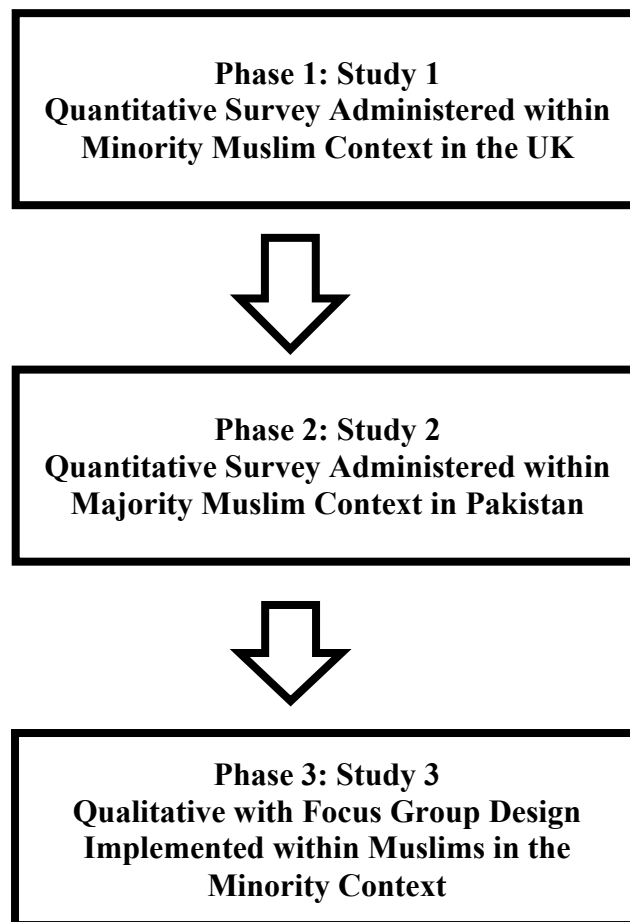


Figure 3.1: Explanatory Sequential Mixed-Methods Research Design Model

Before moving on to present the separate methodological approaches employed for each individual study, it was considered important to present some extra methodological precautions that were considered in the current thesis. Firstly, the methodology needs careful planning when constructs developed in Western culture are adopted in non-Western cultures (Ben-Porath, 1990; Matsumoto & van de Vijver, 2011). For example, the instruments need to be examined for validity and reliability in the new cultural context. Secondly, the research aims were addressed among Muslims in the UK and in Pakistan, therefore it was essential to address methodological precautions important in cross-cultural research, for example, establishing

structure equivalence of measurement instruments used in the studies. The following presents some methodological aspects that need consideration in cross-cultural or ethnic minority research and how these are implemented in the current research.

3.3 Methodological Procedures in Cross-cultural and Ethnic Minority Research

The methodology needs careful planning in cross-cultural research because various methodological issues can arise in this type of research (van de Vijver & Leung, 2011). It is indicated that researchers comparing cultural groups are likely to be predisposed to inequivalence and bias (Ben-Porath, 1990; van de Vijver & Leung, 2011). Equivalence is suggested to be the degree to which research methods and the measurement instruments are comparable between cultures, while bias is referred to nuisance factors that may threaten the validity of the methods and measuring instruments administered in different cultures (van de Vijver & Leung, 2011). Therefore, methodological rigour in the form of ascertaining cross-cultural equivalence of the measurement instruments and countering bias plays a key role in this venture. These two factors are directly connected in any research; bias decreases the equivalence of results across cultures, and only those measurement tools that are free from bias will convey similar meaning within and across cultures. A combined consideration of equivalence and bias is suggested to offer a more comprehensive view of the validity in cross-cultural comparison (van de Vijver & Leung, 2011). The following presents various types of equivalence and bias that need to be considered in cross-cultural research.

3.3.1 Equivalence in Cross-Cultural Research

Van de Vijver and colleagues suggested three types of equivalence that can be taken into account in cross-cultural research. These include construct equivalence or structural equivalence, measurement unit equivalence and scalar equivalence. Construct or structure

equivalence is the basic level of equivalence and it is suggested to be vital in cross-cultural research (van de Vijver & Leung, 1997). It is essential to examine whether the construct being measured is equivalent across the cultural groups studied. Construct equivalence implies that the theoretical construct is similarly construed across the cultural groups studied. It has been suggested that construct equivalence is a prerequisite in cross-cultural comparison and overlooking assessment of construct equivalence can dramatically distort cross-cultural comparison (Berry, 1969). In the absence of construct equivalence, there is no basis for cross-cultural comparison (van de Vijver & Leung, 2011). It has also been suggested that researchers should acknowledge the incomplete equivalence of the construct across the cultures being studied and maintain comparability with the equivalent sub-facets (Byrne & Van de Vijver, 2010; van de Vijver & Tanzer, 2004). Other measurements of equivalence including 'unit' and 'scale' equivalence are also considered to be important in cross-cultural research (van de Vijver & Leung, 2011). These are more sophisticated procedures for establishing cross-cultural equivalence but were irrelevant to the current research because of the nature of the research design (sequential explanatory). More detail on this is followed.

In order to establish construct validity in cross-cultural research, various statistical procedures have been recommended such as Confirmatory Factor Analysis (CFA) and Exploratory Factor Analysis (EFA; van de Vijver & Leung, 2011). Construct validity or structure equivalence exists if the factor structures of the measurement instruments are supported across the cultural groups under investigation. The similarity in the factor structures of measurement instruments across the cultural groups implies that similar construct is being assessed and the constructs under investigation are proven to be valid (van de Vijver & Leung, 2011). In the current research, the construct and the instruments measuring the constructs were adopted from the Western cultural context and therefore, it was vital to establish construct validity. Due to the

nature of the research design (sequential explanatory design), it was not possible to establish construct equivalence through a direct comparison between the two groups. However, the measurement instruments were examined for construct validity in each study independently and the models relatively comparable were adopted in further analyses. EFA is recommended when a measurement instrument is adopted in a new context whereas CFA is advocated when there is some empirical evidence for the factor structures of the instruments (Howitt & Cramer, 2017). Replication of the factor structure of the measurement instrument would indicate validation of the constructs in the minority (UK) and majority (Pakistan) Muslim contexts. This is an indication that the measurement instrument or test items are similarly understood across cultures (Kankaras & Moors, 2010). Therefore, in the current research, EFA and CFA needed to be used to ensure construct validity of the measurement instruments in the two Muslim contexts. The findings of the factor analyses established partial confirmation of structure equivalence of the measures across the two studies conducted among Muslims in the UK and in Pakistan. See Chapter 4 for details on the analyses and results of EFA and CFA.

3.3.2 Bias in Cross-Cultural Research

It is suggested that research is often threatened by bias in cross-cultural research and therefore researchers need to pay particular attention to reduce bias (van de Vijver, Leung, 2011). Three types of bias namely construct, method and item bias are commonly discussed in the psychological literature (e.g., Berry et al., 2002; Van de Vijver & Leung, 1997; Van de Vijver, & Tanzer, 2004) which were also taken into account in the current research.

Construct bias. Construct bias is likely to be present if the construct of interest varies across the cultural groups under investigation (van de Vijver & Leung, 1997). For example, an instrument based on Western notion may not necessarily capture the true meaning of the

construct in a non-Western culture. To overcome construct bias, the easiest solution is to identify the theoretical framework underlying the measure. The existence of construct bias may be examined using statistical techniques such as factor analysis that allow for comparison of the factor structures across groups. The presence of construct bias suggests variation in the construct being examined across cultures (van de Vijver & Leung, 2011). Nonetheless, if a set of comparable subsets of the construct are identified through factor analysis across the cultural groups under study then the comparison can be restricted to those subsets while acknowledging the incompleteness of the measures in the new settings under investigation (van de Vijver & Tanzer, 2004). As discussed above, EFA and CFA were conducted in the current research to counter construct bias.

Method Bias. The second type of bias is suggested to be method bias. Method bias occurs from methodological and procedural aspects of the study. It involves various types of bias including, sample bias, instrument bias and administration bias (van de Vijver & Tanzer, 2004; van de Vijver, Hofer & Chasiotis, 2009). Sample bias refers to variations in the characteristics of the samples that can influence the results of the cross-cultural research. In cross-cultural research, it is important to consider background variables (van de Vijver & Tanzer, 2004). For example, if background variables such as socioeconomic status or level of education are not matched between the cultural groups under investigation then this can result in sample bias and the observed cross-cultural findings could be attributed to the incompatibility of the samples (van de Vijver & Tanzer, 2004). Therefore, the importance of matched samples in cross-cultural research is encouraged to avoid bias (van de Viver & Tanzer, 2004). Another type of method bias arises from the instruments used in cross-cultural research. Instrument bias can occur when researchers adopt instruments from another culture and participants in the two cultural groups have a different level of understanding and experience

with the test materials. The response style, for example, acquiescence, social desirability and extremity scoring on a Likert type scale can induce method bias which may put the validity of the cross-cultural comparison at jeopardy (van de Vijver & Tanzer, 2004). The final type of method bias arises as a result of administration problems (administration bias). Administration bias happens during the test administration time. It takes place as a result of various elements, for example, diversity in test environment conditions (e.g., too hot or cold). Differential social environment conditions may also induce administration bias, for example, individual versus group administration. Administration bias can be also induced by obscure instructions for participants and/or directions for administrators. Differences in administrators' expertise (e.g., staff members versus undergraduate students), obscurity in test instructions and/or directions for administrators can threaten adequate test administration. Comparability of these administrative procedures is suggested to be a prerequisite for valid cross-cultural comparisons. Another potential source of administration bias is suggested to be the influence of interviewer/tester/observer (e.g., obtrusiveness). The simple presence of an interviewer or tester from a divergent culture can influence participants' behaviour (Singer & Presser, 1989). For example, respondents are more likely to have a positive attitude towards testers or interviewers from a particular cultural group (Reese, Danielson, Shoemaker, Chang & Hsu, 1986). However, the results on the effects of tester/interviewer on respondents are not consistent (Jensen, 1980; Singer & Presser, 1989).

To overcome method bias in the current research, several aspects were taken into consideration. Bias was countered by the close replication of the two studies based on Muslims in the UK and in Pakistan. Samples were matched in terms of education, age and gender. Given the instruments were adopted from Western culture, the measures were piloted to examine its relevance for the two cultural groups. Representatives from the two Muslim groups in the UK

and Pakistan were asked to complete the questionnaire. They were asked to point out any problems they may have with the questionnaire. These representatives were recruited through convenience sampling. They only pointed out that the questionnaire was too long. Other than this, no other issues were identified and therefore the same instrument was administered in the UK and Pakistani studies. Acquiescence or extremity scoring was not noticed in the pilot stage of the research. Administration bias was tackled by conducting both studies in the university environment. However, it is important to note here that the data for Study 1 was collected in the universities' prayer rooms whereas that for Study 2 was collected in classrooms. This could be a possible administration bias in the current research, but this is something the researcher had no control over. For example, it was more appropriate to collect data for the UK study (Study 1) in the prayer rooms as this allowed for having access to more Muslims than it would have been possible in the classrooms. On the other hand, since Study 2 was conducted in a Muslim majority country, prayer rooms are not commonly used there and therefore it was more appropriate to collect data in the classrooms. Data in both studies were collected by the primary researcher, further controlling for administration bias.

Item Bias. Item bias is commonly produced by poor translation, ambiguities, little understanding of the content of the items in some cultures, inadequate item formulation (e.g., complex wording) and the effect of cultural aspects such as connotations related to the wording of the items (Van de Vijver & Leung, 1997, 2011). Items may not be clearly comprehended by particular cultural groups as they might be seen as vague and irrelevant. Inadequate translation of items can occur because of translation errors, by linguistic idiosyncrasies or colloquialism. For example, the English anxiety questionnaire usually has items indicating physical symptoms “getting butterflies in the stomach” which could be easily misinterpreted during the translation phase. Such obscurity in the interpretation of questionnaire items could

result in item bias (van de Vijver & Leung, 2011). In the current research, participants were university students and were expected to have adequate command on the English language. The English version of the instrument was used which controlled for item bias to some extent. Respondents in the pilot stage did not identify any items which can result in misunderstanding. Most importantly, the researcher was present during the data collection and respondents were encouraged to seek clarification if uncertain about the content of the items; no issues were raised with the content of the items. Thus, some necessary procedures were taken into account to counter item bias in the current research.

3.3.3 Consideration of Aspects in the Ethnic Minority Research

An important aspect in the ethnic minority research is considered to be ethnic matching of researcher and participants (Grewal & Ritchie, 2006). Researcher's identity may have a significant effect on the research in the ethnic minority setting. Ethnic matching of the researcher and participants may affect various stages of the research process. An ethnically matched researcher may be able to offer an insight into the study design and may have better ideas for recruiting participants. It may improve the overall response rates among minority groups (Erens, 2013; Grewal & Ritchie, 2006). The researcher can be viewed by respondents as an insider specifically during qualitative research (e.g., focus group discussion) and can result in rich data collection. It can result in rapid rapport and trust development, leading to retrieving in-depth responses from participants. It has been suggested that participants openly discuss sensitive issues such as religion, and racism in the presence of an ethnically matched researcher (Elam, Fenton, Johnson, Nazroo, & Ritchie, 1999). As the researcher in the current research was a British Muslim of Pakistani descent, she was able to offer her insight into the study design and recruitment of participants such as the method of data collection or recruitment sights.

In summary, careful attention was paid to methodological aspects that need to be considered in cross-cultural and ethnic minority research. To maximise the validity of inferences, methodological rigour in the form of ascertaining cross-cultural equivalence and countering bias were closely contemplated. Construct equivalence or countering bias was ensured through EFA and CFA. Method bias including, sample, instrument and administration bias were addressed, and all the relevant procedures were taken into consideration to tackle them. Similarly, item bias was carefully thought through and all the relevant procedures were considered to counter it. Finally, as parts of the current research focus on Muslims in the UK (or minority context), aspects related to research in the ethnic minority sitting were dealt with meticulously.

In the remainder of this chapter, each methodological approach employed for the individual study is separately reviewed and where it is necessary a discussion on the associated ethical consideration is covered. It is important to note that each method included in the model was chosen to answer a specific question discretely to help in the overall understanding of the findings.

3.4 Overview of each Study Method

Phase 1, Study 1: Quantitative Study Data Collection

Study Design

Study one addressed part of the thesis aims and employed a cross-sectional research design, which involved data collection from a representative sample of the Muslim population in the UK at one specific point in time. It involved designing and administering a survey to explore the predictors of friendship quality, measured by the Social Provision (SP) factor of NRI (Furman & Buhrmester, 1985) within Muslims in the UK. The predictors that were explored

included the level of self-disclosure and parenting styles (authoritative, authoritarian and permissive) of mothers and fathers. Quantitative research in terms of survey data collection is a useful and convenient approach for finding comprehensive trends in a population (Creswell & Plano Clark, 2007). Surveys allow researchers to conveniently collect data from a large number of people quickly. Researchers are particularly able to collect rich descriptive details in relation to the phenomenon being studied (Creswell & Plano Clark, 2007). Through this type of data collection, the predictors of friendship quality were explored and understood in a robust clear format within Muslims.

Procedure

The study and all the related procedures were approved by the School of Psychology's Ethics Committee at Ulster University, Coleraine (see Appendix 1). This study targeted students at several universities situated in London. The universities where data was collected included, Kings College London, University of Surrey, St George's University of London, Queen Mary University of London and University College London. The choice of targeting university students was due to the fact that the study focused on minority Muslims in the UK and therefore it was not possible to recruit a large number of Muslims through other means. Participants were recruited in the targeted universities' prayer rooms rather than classrooms so possibly a sub-section of the Muslim minority group participated. As students in UK universities, particularly in London come from various ethnic and religious background it was not possible to target just Muslim students in their classrooms. Rather, the universities' prayer-rooms allowed for accessing just Muslim students in a larger number. In order to gain access to the universities' prayer rooms, contact details of the Islamic societies were obtained from the universities' websites and through personal contacts with Muslim students studying in London. Heads of the Islamic societies in various universities were contacted through email. The

Islamic societies in three universities including Kingston University London, Imperial College London and the University of Bradford did not respond to the email. An official letter from my Supervisor was provided as evidence of the authenticity of the study when requested (See Appendix 2).

Arrangements were made with those who responded to the email. Dates and times were organised through email correspondence. Students were approached either in groups or individually. The study was briefly explained and those willing to take part in the study were given the information sheet, consent form and the questionnaire for completion. The information sheet detailed the study purpose, information on confidentiality, voluntary participation and contact details of the researcher (see Appendix 3). This offered potential participants a chance to decide whether they were absolutely sure to continue with the survey. Those agreed to participate provided informed consent (see Appendix 4). Completion of the questionnaire took approximately 15 to 20 minutes. Each university was visited more than once. Participants needed to be Muslims and within the age range of 18 to 25 years to complete the questionnaire. The parenting styles instruments for mothers and fathers were counterbalanced so that in some questionnaires the questions directed to the parenting of mother were presented first while in others the questions directed to the parenting of father were presented first. This was done to control for order effects (Shaughnessy, Zechmeister & Zechmeister, 2012; van de Vijver & Tanzer, 2004). That is, to overcome fatigue participants may be feeling towards the end of completing the questionnaire which may impact the way they respond to the questionnaire. Data from the questionnaires was entered into SPSS version 19 and was stored on the researcher's private and password-protected computer. Only the researcher and her supervisors had access to the data. The questionnaires were kept in a securely locked drawer at the university. The researcher was present throughout during the

recruitment and participants were encouraged to seek clarification if they had any questions about the study procedure or content of the questionnaire items.

It is important to note here that the present survey implementation faced one particular quandary in its data collection stage. Given the study context (Muslims in the minority context), the survey was administered in the universities' prayer rooms. Initially the survey was designed to collect data from both males and females; however, this was not achieved due to gender segregation, which is an important cultural value within Muslims communities. As the universities' prayer rooms were segregated in accordance to gender, it was culturally immodest for the female researcher to personally collect data from male Muslim students. Nonetheless, the ensued problem was discussed with heads of the Islamic societies and arrangements were made so that a leading person on the male side will make an announcement for filling out the questionnaires. This resulted in only limited data for male students. Because of the limited data from Muslim males, the current research was conducted using only female participants.

Sample

Tabachnick and Fidell (2007) recommends a formula for calculating a sample size by taking into consideration the number of predictors used in the study: $\text{sample} = 50 + 8m$ (where m = the number of predictors). In the current study, seven predictors were used, indicating that a sample size of 106 would be sufficient according to Tabachnick and Fidell's (2007) recommendation. The sample size of 170 in the current study was above that recommended by Tabachnick and Fidell's (2007) for regression analysis. The participants were 170 young Muslim women, who were recruited from various universities in London (Kings College London, University of Surrey, St George's University of London, Queen Mary University of

London and University College London). The participants' age ranged from 18 to 25 years with a mean age of 20.76 years ($SD = 2.02$).

Material

Demographic and Additional Information. This included information such as age, gender, length of residency in the UK, the name of a best same-sex friend, closeness in friendship and the length of friendship. Table 2.1 presents an overview of how demographics and additional information were measured.

Table 2.1: Overview of demographics and additional baseline information

Variable	Question and coding
<i>1. Age</i>	What is your age? Continues variable
<i>2. Gender</i>	What is your gender? (a) Male (b) female
<i>3. Length of Residency</i>	The length of time living in the UK. (a) Always (b) more than 3 years (c) less than 3 years
<i>4. Friend's name</i>	Same-sex friend's name (optional)
<i>5. Length of friendship</i>	How long is/was the friendship? Years ----- Months -----
<i>6. Closeness in friendship</i>	Are you close friends now? (a) Yes (b) Friends but not as close as before (c) No

Along with the demographic information and some additional information (e.g., length of friendship and closeness in friendship), participants completed the SP scales of the Network Relationship Inventory (NRI; Furman & Buhrmester, 1985), the Amount Scale of Revised Self-

disclosure Scale (RSDS; Wheelless & Grotz, 1976) and the Parental Authority Questionnaire (PAQ; Buri, 1991). Please see Appendix 5 for the measurement instruments used in the study. The English version of the questionnaire was used as participants were university students and universities in the UK require a minimum of GCSE English to grant admission to students. It was expected that they would have a satisfactory command on the English language. Details on the three measures used in the study are as follows.

Friendship Quality. Friendship quality was measured using the six social provision subscales of NRI (Furman & Buhrmester, 1985). The NRI consists of three factors including social provision, negative interaction and power. The social provision (SP) factor consists of seven subscales including companionship, instrumental aid, intimacy, affection, admiration, reliable alliance and nurturance. The negative interaction factor has two subscales, conflict and antagonism. The power factor has one subscale. Researchers can either adopt the three factors or as few as one subscale to examine individuals' relationship with various members in their social network (e.g., friends, sibling).

In the current research, the social provision (SP) factor with six subscales were used to measure friendship quality. The nurturance subscale of the SP factor was not used in the current research as this was considered to be more appropriate for parents-children relationship rather than friendships (Hunter & Youniss, 1982). The SP subscales are based on Weiss's (1974) Social Provision theory. An example item of a SP subscale (companionship) would be; "*I often go to places and do enjoyable things with my best same-sex friend*". Responses were made on a 5-point Likert type scale (ranging from 1 = strongly disagree to 5 = strongly agree).

This measure has been translated and used in a range of different cultures (e.g., French et al., 2001; Selfhout, Branje, & Meeus, 2008; Shulman, Kalnitzki, & Shahar, 2009; Valkenburg & Peter, 2009). Validity in terms of construct has been supported across various cultures. Internal reliability coefficients for the SP factor has been reported to be good (alpha's > .90; e.g., Shulmana et al., 2009; Oberlander, Shebl, Magder, & Black, 2009; Seiffge-Krenke, Overbeek, & Vermulst, 2009; Valkenburg & Peter, 2009). Psychometric properties of the SP factor (18 items) in the current study were tested and found to be satisfactory. Exploratory factor analysis showed a higher-order factor structure. The reliability coefficient for the higher-order SP factor was produced to be satisfactory ($\omega_h = .76$; Reise, 2012; Reise et al., 2013). This conforms to the theoretical framework of the instrument and the related empirical research (e.g., Furman & Buhrmester, 1985; Wang, 2014). See Chapter 4 for the results of the factor analysis and reliability. Scores on the 18 items were summed for measuring friendship quality.

Parenting styles. The perceived parenting styles of mother and father were measured using the Parental Authority Questionnaire (PAQ; Buri, 1991). It is designed to reflect Baumrind's (1971) well-established parenting style construct that involves three parenting styles, authoritarian, authoritative and permissive parenting style. It consists of 30 items with each of the three parenting styles being measured by 10 items. An example item of authoritarian parenting style would be: "*Whenever my mother told me to do something as I was growing up, she expected me to do it immediately without asking any questions*". Two separate forms were used to measure young adults' perspectives on mothers and fathers' parenting styles on a 5-point Likert scale (ranging from 1 = strongly disagree to 5 = strongly agree). Three scores were obtained reflecting the three parenting styles with a high score indicating high levels of the particular parenting style.

The PAQ has been translated into many languages and is used widely across many societies including Arab countries, Pakistan, Indonesia and Iran (e.g., Abubakar, van de Vijver, Suryani, Handayani, Pandia, 2015; Assadi et al., 2007; Dwairy et al., 2006; Kauser & Pinguart, 2016). It is generally suggested to be a valid and reliable measure (e.g., Assadi et al., 2007; Buri, 1991; Kauser & Pinguart, 2016). Buri (1991) reported that this measure has good criterion and discriminant related validity and test-retest reliabilities from .74 to .87. Studies have also established acceptable internal consistency reliabilities ranging between .74 and .88 in previous studies (Buri, 1991; McKinney, Brown & Malkin, 2018). Despite the sound reliability and validity evidence, there are some factor analytic studies which removed some of the items in the analysis due to the inappropriate loadings on factors (Alkharusi et al., 2011; Dwairy et al., 2006; Uji et al., 2014). Consistent with previous factor analytic studies, CFA in the current study (see Chapter 4) also showed that only 26 of the 30 items loaded on the predicted factors. Based on the factor analysis the authoritarian scale was reflected by 10 items, the authoritative scale was reflected by 9 items and permissive scale was reflected by 7 items. Reliability analyses showed that the three parenting style scales for mothers and fathers were internally reliable (Nunnally, 1978). Cronbach's alphas for the authoritarian, authoritative and permissive scales related to mother analyses were .83, .79 and .78 respectively. Cronbach's alphas for the authoritarian, authoritative and permissive scales in the father analyses were .88, .90 and .78 respectively. Therefore, the total scores from these items were used to reflect the three parenting styles. According to the parenting styles construct, authoritative parenting style has beneficial effects on children in comparison to the non-authoritative styles (Baumrind, 1967; Buri, 1991).

Level of self-disclosure. The level of self-disclosure was measured by the 7-item Amount of Disclosure (ASD) scale adopted from Revised Self-disclosure Scale (RSDS;

Wheeless & Grotz, 1976). The 31-item RSDS measures five dimensions of self-disclosure which include (a) Intent to disclose (b) Amount of disclosure (c) Positive/Negative nature of disclosure (d) Honesty/Accuracy of disclosure and (e) Depth of disclosure. It has been used in non-Western (e.g., Taiwan, and Hong Kong) as well as Western societies (e.g., US, Israel; Blau, 2011; Hsu, 2007; Leung, 2002; Wheelless, Erickson & Behrens, 1986). The RSDS is a reliable and valid measure. Support for construct validity has been established (Wheelless, 1978; Wheelless, & Grotz, 1976; Wheelless, Nesser, & McCroskey, 1986). In the current research, only the 7-item ADS scale was adopted to measure the level of self-disclosure. The 7 items are a combination of positively worded and negatively worded items. An example item from the ADS would be; *“I usually talk about myself for fairly long periods at a time with my best same-sex friend”*. Responses were measured on a 5-point Likert type scale (ranging from 1 = strongly disagree to 5 = strongly agree). It is reported to be a reliable measure with internal reliability coefficient being reported to be around .80s (Wheelless, 1976, 1978; Wheelless, Nesser & McCroskey, 1986). See Chapter 4 for literature related to the construct validity. In the current study, the factor structure of the 7-item scale was examined using EFA. Based on the results it was decided to use four of the seven items to reflect the amount of self-disclosure (see Chapter 4 for the results of factor analysis) with Cronbach’s alpha of .75 which is considered to be desirable (Nunnally, 1978). Scores on the 4 items were summed to derive a total ASD score.

Preliminary Analyses

Prior to conducting the analysis, data preparation procedures took place. Data was checked for missing values and outliers. Normal distribution of the data was checked through descriptive statistics. For details of the descriptive statistics see Chapter 5. Construct validity of the measurement instruments were examined using EFA, CFA; and the reliability of the measures

was checked through Cronbach's alpha and Omega hierarchical (Brown, 2006; Cronbach, 1951; Reise, 2012; Reise et al., 2013). Given the instruments were developed in the Western setting, it was important to examine them for construct validity and reliability in the current research context. It has been suggested that validation evidence needs to be established for measurement instruments adopted in a new context (Ben-Porath, 1990; Briggs & Cheek, 1986; Fisher et al., 2002; Messick, 1989). Therefore, construct validity for the three measures, namely SP scales, PAQ and the ASD scale were ensured before analysing the data. The explicit details related to the procedures used and the results are presented in Chapter 4. Following from the findings of the factor analyses and internal reliability analyses of the three instruments, hierarchical linear regression analysis was conducted to analyse the data.

Hierarchical Linear Regression Analysis. Following from the findings of the factor analyses and internal reliability analyses of the three instruments, hierarchical linear regression analysis was conducted to analyse the data. Hierarchical linear regression analysis is a data analysis technique, which is used to explain or predict a criterion variable using a set of predictor variables. It was carried out to ascertain the amount of variance in the criterion variable (friendship quality) was explained by each of the predictors (the level of self-disclosure, and the authoritative, authoritarian and permissive parenting styles of mothers and fathers) and to determine the best predictor. It allows the researcher to determine which order to use for a list of predictors. All analyses were conducted using IBM SPSS Vs 19.

Phase 2, Study 2: Quantitative Study Data Collection

In phase 1 of this research quantitative data collection was employed to answer research question 1, which focused on understanding friendship quality in relation to the level of self-disclosure and parenting styles of mothers and fathers within Muslims in the minority context

in the UK. Research has shown various beneficial effects of friendships on individuals across cultures, therefore research on its predictors is particularly important.

Although Study 1 was important to explore the predictors of friendship quality within Muslims in the minority context, Study 2 went beyond to replicate Study 1 within Muslims in the majority context as in Pakistan. The main purpose for replicating Study 1 in the Muslims majority context (Study 2) was to determine if similar conclusion could be drawn as that in Study 1. This was important to the current thesis aims as if similar conclusions were drawn then it will be concluded that the predictors of friendship quality including self-disclosure and parenting styles of mothers and fathers are construed similarly in the contexts of both minority and majority Muslim societies and the different social milieu has no effects on these social relationships. For example, Study 1 found that fathers' parenting styles have no impact on the friendship quality of young Muslim women in the minority context. If similar findings emerged in Study 2 based on Muslims in Pakistan, then this will indicate that perhaps the cultural values in Muslim societies restrict fathers from engaging in their children particularly daughters' upbringing and has little or no impact on their children's social relationships. Given this Study replicated Study 1, the following presents the rationale for adopting a replication approach in the current research.

Why Replicate?

Replication in research is considered to be an important component of research (Asendorp et al., 2013; Nosek, Spies, & Mortyl, 2012; Rosenthal, 1990; Schmidt, 2009), yet relatively few attempts are made to replicate studies in psychology (Makel, Plucker, & Hegarty, 2012). There is an indication that replication findings could be controversial due to several reasons for example, it can cast doubt on the authenticity of an entire subfield, it may suggest that a vital

aspect of a well-known theory is possibly not correct or that a new result is not as robust as initially indicated (Brandt, 2013). Nevertheless, replications are not always unsuccessful. Milgram's famous obedience experiment has been successfully replicated (Burger, 2009), indicating that when replications are successful, they provide greater confidence about the authenticity of the predicted outcomes. It has also been suggested that replications are imperative for theoretical development through verification and disconfirmation of findings. In other words, replications help in the construction of new theories and the refinement of old psychological theories (Burger, 2009),

Research experts have provided diverse reasons for replicating research studies. The reasons described by Reese (1999) include rectifying perceived limitations in the original study, examining the generalisability of earlier research findings, solving irregularities in earlier results with later findings or theories and to examine the original theory. Reese further indicated that the original research method should be followed as closely as possible to make sure that failure to replicate results of the earlier studies is not due to adopting diverse research methods.

The decision to compose Study 2 as a replication study was based on some of the reasons suggested by Reese (1999). One of the main reasons was to address some limitations in Study 1 which raised from the nature of the study sample. Study 1 was based on Muslims as a minority group in the UK. Although Muslims minority in the UK may be connected to a broader international community through the observance of Islamic practices but one of the most striking aspects is their diversity which is clearly reflected in the wide range of ethnic/racial, cultural backgrounds, or nationalities they encompass. It is likely that despite the same religious denomination, the attitudes of Muslims as a minority group are influenced by

their distinguished customs and values of their heritage culture (Ramadan, 2004). In addition, in the process of settlement in the UK, Muslims may undergo through the acculturation process and may adopt various strategies of acculturation such as integration, assimilation, separation or marginalisation (Berry & Sam, 2014). Therefore, despite the cohesive role of Islam among Muslims, variation in their cultural backgrounds and acculturation processes may shape their behaviours and practices differently. Study 2 was designed to adjust for some of the extraneous/confounding variables which may have influenced the results of Study 1. The sample, of study 2 was derived from a Muslim population homogeneous in terms of religion, racial/ethnic and cultural background, controlling for the diversity in the sample of Study 1 and the Western influence.

This study was expected to enhance and build on the results of Study 1. In particular, it was expected to provide further clarification for the irregularities found in the results associated with parenting styles of mother and father as determinants of friendship quality in Study 1. As the current study was composed to replicate Study 1, research questions similar to that in Study 1 were addressed. That is, assessing the predictors of friendship quality including the level of self-disclosure and the parenting styles (authoritative, authoritarian and permissive) of mothers and fathers within the Muslims majority context as in Pakistan.

The current study marginally revised the research methodology applied in Study 1. The revision was applied to the process of data collection. In Study 1, data was collected in the universities' prayer rooms whereas that in the current study was collected in classrooms. As previously discussed in this chapter, this is something the researcher had no control over. For example, it was more appropriate to collect data for the UK study (Study 1) in the prayer rooms as this allowed for having access to more Muslims than it would have been possible in the

classrooms. On the other hand, since Study 2 was conducted in a Muslim majority country, prayer rooms are not a commonplace of worship there, rather students could pray where it is more convenient for them and therefore it was more appropriate to collect data in the classrooms.

The remainder of this section focuses on the study method employed to address the second research question which is, 'To assess emerging adults' same-sex friendship quality in relation to self-disclosure and parenting styles (authoritative, authoritarian and permissive) of mothers and fathers in the majority Muslim context as in Pakistan'. Given this was a replication study, some of the method sections are excluded and readers are referred to those sections previously presented.

Study Design

The study design was similar to that of Study 1, please see Study 1 design at Phase 1 section of this Chapter for details (pp. 81-82).

Procedure

This study targeted university students in Peshawar city of KPK, Pakistan. University students were targeted to have a comparable sample to that in Study 1. It is important to document that the current study adhered to the British Psychological Society Code of Ethics and Conduct (BPS, 2009). An application for ethical approval was submitted to the School of Psychology Staff and Postgraduate Ethics Committee at Ulster University, Coleraine. Before the study was ethically approved, Ulster University's Ethics Committee requested evidence indicating potential universities' permission for data collection. The two universities, Institute of Management Sciences (IMS) and Peshawar University provided letters of endorsement (see

Appendix 6 and 7). IMS and Peshawar University also requested a letter confirming that the research is being conducted at Ulster University. This was provided to both universities by the head of the research department in the School of Psychology at Ulster University (see Appendix 8). Once the study was approved by the ethics committee at Ulster University (see Appendix 9), arrangements were made with several course co-ordinators in Peshawar University and IMS for recruiting participants. Data was collected in several classes from various disciplines including English, Psychology, Computer Sciences and Geology. The procedures related to anonymity, consent, data protection and potential upset were similar to that in Study 1 and therefore readers are referred to the Procedure section in Phase 1, of this Chapter.

Recruitment took place before the lecture began. The researcher introduced the study and those students willing to participate completed the questionnaire. Along with the verbal introduction to the study, participants were also provided with the information sheet and consent form to ensure the students were fully informed about the study purpose, voluntary participation, the right to withdraw and confidentiality (see Appendix 3 and 4). As English is a compulsory subject in all undergraduate degrees in Pakistan, participants were able to complete the questionnaire in English. The parenting styles instruments for mothers and fathers were counterbalanced so that in some questionnaires the questions directed to the parenting of mother were presented first while in others the questions directed to the parenting of father were presented first. This was done to control for order effects (Shaughnessy, Zechmeister & Zechmeister, 2012; van de Vijver & Tanzer, 2004). That is, to overcome fatigue participants may be feeling towards the end of completing the questionnaire which may impact the way they respond to the questionnaire. Completion of the questionnaire took approximately 15 to 20 minutes. Data from the questionnaires was entered into SPSS version 22 and was stored on

the researcher's private and password-protected computer. Only the researcher and her Supervisors had access to the data. The questionnaires were kept in a securely locked drawer in the researcher's office at the university.

Sample Size

In keeping with the sample size in Study 1, and Tabachnick and Fidell (2007) recommendation for sample size in social science research, the sample size of 170 with seven predictor variables was used in the current study. This was considered to be an appropriate sample size for regression analysis.

Participants

Data was collected from 300 university students in KPK Pakistan. The universities where participants were recruited included, Peshawar University and the Institute of Management Sciences in the main city Peshawar in KPK, Pakistan. Given that the current study was designed to replicate Study 1, 170 respondents were selected from the pool of 300 participants to have a comparable sample with that of the first study. Participants were manually matched according to their responses to two baseline questions, age and their closeness with a best same-sex friend (van de Vijver & Leung, 1997). The 'closeness' question was an additional baseline item on the questionnaire which asked participants whether they were still close friends with their best same-sex friend, with a selection of three options to choose from including; yes, no and close friends but not as close as before. The participants were within the age range of 18 to 25 years with a mean age of 20.57 (SD = 1.74).

Material

Please see the material section of Study 1 in this Chapter for the material used in the study and the related details (pp 88-92). Only, the question about the length of residency in the UK was removed from the questionnaire. Given the measurement instruments were previously not used in the current studied population, examination of the reliability and validity were needed. Also, as the current study was replicating Study 1, it was important to examine the measurement instruments for construct validity. Establishing construct validity between the two studies was vital for the interpretation of the results. Therefore, the validity and reliability of the measurement instruments were examined using CFA and Cronbach's alpha respectively (Brown, 2006; Cronbach, 1951; Reise, 2012; Reise et al., 2013). For the SP scales, a high-order factor structure was established supporting the theoretical framework, previous empirical research (Furman & Buhrmester, 1985; Wang, 2014) and the findings in Study 1. The coefficient Omega for the one higher-order factor was excellent ($\omega_h = .87$) and comparable with previous research (Burk & Laursen, 2005; Furman & Buhrmester, 1985; Wang, 2014) as well as that produced in Study 1 ($\omega_h = .76$). This indicated that construct validity and reliability of the 18-item SP scales were equivalent to those in Study 1 and therefore the sum score of the 18 items was used to measure friendship quality.

Similarly, results of the CFA indicated that four items of the total seven items better reflected the ASD scale and were used in the current study to measure the level of self-disclosure (see Chapter 4 for results of factor analysis). The coefficient alphas for the 4-item ASD scale was acceptable ($\alpha = .62$; Clark & Watson, 1995), and comparable with that in Study 1 and previous research (Wheless & Grotz, 1976).

Based on the results of factor analysis of the 30 item PAQ used in Study 1 and Study 2, best attempts were made to establish structure equivalence of this measure across the two studies. This proved challenging and despite best efforts, it was not possible to ensure the full structural equivalence of the scale between the two studies. It was, however, possible to achieve a comparable structure of the measures for both parents within each study. The factor analysis indicated that 24 of the 30 item PAQ maintained construct validity in the current sample with authoritarian, authoritative and permissive scales having 10, 8 and 6 items respectively. Based on the results of the factor analysis, the internal reliabilities of the three parenting scales were examined. The alpha coefficients for the 10-item authoritarian, 8-item authoritative and 6-item permissive scale in the mother analysis were .71, .70 and .63 respectively and those in the father analysis were .80, .77 and .56 respectively. Although, the alpha value of .7 or higher is desirable but it has been suggested that alpha values in the .70s and .60s are acceptable (Clark & Watson, 1995). The authoritarian and authoritative scale for both parents can be considered reliable whereas that of the permissive scale, particularly fathers was low and the results from this should be interpreted with caution.

Data Preparation and Analysis

Many statistical procedures were employed to prepare data for analysis, examine the psychometric properties of the measuring instruments and to address the aim of the study. Given this study was a replication study; the statistical procedures were similar to that in Study 1 and therefore interested readers are referred to the Data Preparation and Analysis Section in Phase 1 of this Chapter. The only exception in the current study was the use of CFA to examine the underlying structures of the SP scales and the ASD scale. As discussed elsewhere, EFA is recommended when measurement instruments are adopted in a new culture whereas CFA is recommended to test the factor structure of a measure generated through EFA (Howitt &

Cramer, 2016). With this in mind, CFA was implemented to examine the underlying structures of the measurement instruments in Study 2.

Phase 3, Study 3: Qualitative Study with Focus Group Data Collection

In Study 1 and Study 2, quantitative data collection was employed to answer research question 1 and 2 which focused on understanding the level of self-disclosure and the parenting styles of mothers and fathers as predictors of friendship quality. As research on friendships in general and its predictors in particular is under-researched, it was vital to explore this area in the minority and majority Muslim contexts. However, the inconsistencies of the findings between the two quantitative studies and with previous research indicated further investigation of these variables with a qualitative research method. Therefore, the current study focused on further exploring one of the predictors, parenting styles through qualitative research method among Muslims in the UK. Due to time constraint, it was not possible to focus on more than one variable. Investigation of mother and father's parenting styles is particularly salient area of interest due to the impact parents have on their children. The findings of the two quantitative studies indicated that perhaps parenting behaviours that may be considered effective and functional in one society may not be construed similarly across other cultures and vice versa. Thus, the qualitative study was designed to further develop an understanding of the parenting styles of mothers and fathers and their influence on children's friendships in the context of Muslims in the UK. Although a general understanding of an area of interest can be developed through quantitative data analysis, it can be further explored and understood through in-depth views of participants using qualitative research methods (Rossman & Wilson, 1985; Tashkkori & Teddlie, 2003; Creswell & Creswell, 2018). Therefore, following the explanatory sequential design, the current qualitative phase of the research builds on the results from the quantitative phases. The aim of this study was to explore and understand parenting among Muslims in the

UK through in-depth views of young women. The ‘insider’ accounts on adequate and inadequate parenting was considered to be important for understanding parenting styles and their effects on the friendships of children within the UK Muslims (Berry, 1989).

For developing an in-depth understanding of mother and father’s parenting styles and their influence on children’s friendships, it would have been ideal to conduct qualitative studies with Muslims in the UK as well as in KPK, Pakistan. Again, this was not feasible because of the time constraints and financial reasons.

The remainder of this section presents the study design and methods employed to address the final research question which was ‘To explore young women’s perspectives on mothers and fathers’ parenting styles and their influence on children’s friendships in the context of Muslims in the UK. Full details of the study protocol, procedure, analysis and subsequent findings are detailed in Chapter 7.

Ethical issues

Procedures relating to ethical issues (such as informed consent, confidentiality and privacy) and young women’s safety and well-being were salient features throughout the current research process. The study and all the related procedures were approved by the Staff and Postgraduate ethics committee within the School of Psychology at Ulster University Coleraine (see Appendix 10).

Study Design

The present study employed a qualitative research method in the form of a focus group design (Carey & Asbury, 2016; Howitt, 2012). Focus group is a form of group interview that involves

a discussion between research participants, led by a moderator to generate data (Carey & Asbury, 2016; Kitzinger, 1994). The moderator guides the discussion through carefully predetermined open-ended questions to fully cover various aspects of the topic under investigation. The moderator is responsible for guiding the discussion in such a way so as not to influence the views expressed in the discussions. The discussions normally take place in a relaxed environment and often participants enjoy sharing their viewpoints and experiences (Carey & Asbury, 2016; Krueger & Casey, 2000). Focus groups are more naturalistic, allowing researchers to interact with participants providing an opportunity for clarification (Carey & Asbury, 2016; Stewart & Shamdasani, 1990). Focus group discussions generate a rich understanding of participants' experiences and beliefs (Carey & Asbury, 2016; Stewart & Shamdasani, 1990) and participants within the focus groups are not under pressure to respond to every question (Carey & Asbury, 2016; Basch, 1987). Most importantly, focus groups research approach is an ancillary method that can provide interpretation to survey data on behaviours and attitudes (Bloor, Frankland, Thomas, & Robson, 2001).

In order to overcome some of the limitations of focus group research design, the current study used a free association task which simply record participants' first response to a particular topic or stimulus (Thurschwell, 2009; Zikmund, Babin, Carr, & Griffin, 2013). Participants write down words/ideas, which they associate with the topic of interest. The importance of a free association task is that participants speak for themselves, rather than repeating words or phrases of other people in the group (Thurschwell, 2009; Zikmund et al., 2013). The use of a free-association task in the current research was particularly important for eliciting additional independent responses from participants without the influence of moderator and peer pressure. The use of a free-association task was expected to give participants a chance to share information, which they may be unwilling to discuss in the group. It was also expected to offer

quiet participants a chance to share some information. In addition, as previously stated, ethnic matching of researcher/moderator with respondents can result in rich data collection. Respondents may view an ethnically matched moderator as an insider and openly discuss their views and experiences (Elam, Fenton, Johnson, Nazroo, & Ritchie, 1999).

The focus group discussions were semi-structured. Participants in the focus groups were presented with a number of open-ended questions, which were designed by the researcher and her Supervisor and reflected the focal purpose of this study. The questions were developed to encourage open discussion within the focus group members but limited to the fundamental topic of the parenting styles of mothers and fathers and their influence on children's friendships. It is important to note that the questions were presented in a conversational style format. Some probe questions were also presented for seeking clarity on issues under discussion (Berg, 2001).

Sample

To have a comparable sample with that of Study 1 and Study 2, young Muslim women were targeted as participants for the current study. Their experiences make them 'insiders' because of their experiences of being parented. It was expected that young women would be able to fully express their views and experiences. This type of "purposeful sampling" is appropriate when the investigator seeks to understand and to gain insight about a phenomenon (Merriam, 1998).

Six focus group discussions were conducted with a total of 25 young Muslim women who were all university students. Participants came from 3 different areas in the UK. Participants for the three focus groups were recruited in St. Georges University in London; for two focus groups

in the University of Liverpool and for one focus group in Coleraine, Northern Ireland. In terms of the country of origin, participants came from diverse countries. The majority of participants in the sample were either Pakistani (28%) or Bengali (24%) while some (20%) considered themselves to be British and did not provide information related to their countries of origin. The remaining participants described their countries of origin to be Turkey, Sudan, Morocco, Libya, Egypt and Afghanistan/UK. Participants' age varied from 18 to 25 years.

Procedure

The current study selection and recruitment focused on female university students. Participants were recruited through personal contacts or through heads of the Islamic societies. Those recruited through personal contact came from Coleraine, N. Ireland whereas those recruited through heads of Islamic societies came from the St George's University of London and the University of Liverpool. Heads of the Islamic societies in the St George's University of London and the University of Liverpool were contacted to gain access to the prayer rooms for recruiting participants. Once permission was granted, potential participants were approached in the prayer rooms and asked for their participation in the study. Incentives such as coffee/tea were offered to increase participation in the study. A general description of the nature of the research was given, including the fact that the research involves a group discussion, which will be audio recorded. Potential participants were also told that the researcher would be facilitating the focus groups, keeping a familiar face among the students. Students were provided with the information sheet and signup sheet if they showed interest in taking part in the study (see Appendix 11 and 12 respectively). Students were instructed to sign their names and provide an email address if they were interested in taking part. One student in each campus facilitated the researcher in recruiting participants. The liaison students were nominated to be the direct channels of communication between the researcher and potential participants. Although the

researcher was present at all focus group discussions, liaison students arranged the time and place of the focus groups. Those willing to take part in the study were offered alternative times, dates and locations. Provision of several options (dates, times and locations) was expected to increase the likelihood of participation in the study. Participants were offered alternative locations such as the coffee shops at university, coffee shops and restaurants outside university, prayer rooms and at the moderator's home. While three of the discussions took place within the researcher's home, the other three took place in the universities' prayer rooms.

Participants met the researcher in a pre-arranged venue. General baseline information relating to participants and their parents were collected before the discussion commenced. Participants were asked for their age; country of origin; and the length of time they lived in the UK. Alongside this information, participants were asked whether their parents lived in the UK or in their countries of origin. The purpose of eliciting this information was not to link responses of young women with their family backgrounds but to know whether participants shared similarities in terms of their family background. It is likely that participants may have different views and experiences if their parents resided in their country of origin. Parents of all participants were residents in the UK except one whose father lived in Morocco.

At the beginning of each discussion, a free association task was carried out. This was not only expected to elicit additional information in relation to parenting but it was also considered to work as an icebreaker. Participants were asked to generate five words or phrases in association with the parenting of a mother and five words or phrases in association with the parenting of a father on a blank sheet of paper. Participants were asked to put the sheet of paper in an envelope provided to ensure anonymity. This additional activity was not only expected to help in validating the verbal responses, but it was also expected to determine what participants'

personal opinions were without the influence of others in the group and without influence from the ensuing focus group activity.

When participants were ready to continue with the discussion, a tape recorder was switched on and the interview protocol began. The Researcher directed the pre-designed questions to the group on the topic under investigation. The Researcher facilitating the group also monitored the contribution of participants to ensure that all respondents got a chance to contribute to the discussion, and pursued clarifications when it was found necessary. The focus group discussions were recorded using a digital recorder and the length of the recorded discussions ranged from 60 to 90 minutes. The discussions were then transcribed verbatim and prepared for coding and analysis.

Transcripts were analysed by following the format of thematic analysis as described by Braun and Clarke (2006). In the thematic analysis, the researcher needs to reflect on the codes initially generated and develop a sense of the continuities and connections between them. This includes six distinct stages and not limited to a sequential order, but the researcher could rather move backwards and forwards between stages of the process to develop a complete understanding of the data and results. The initial process involved familiarisation with the data through careful and repeated readings of the transcripts. This provides an opportunity to reflect on the overall meaning of the data. This was followed by the coding process, which involves organising the data by highlighting words, phrases or chunks of information and the writing of keywords in the margin representing those categories. This was completed on the line-by-line basis to identify codes/categories followed by labelling of the codes. A coding framework was generated after reviewing a number of transcripts. The relevance of the coding framework was checked and confirmed by the constant repetition of codes across the transcripts. The

researcher developed a visual presentation of codes in the form of a table to help in sorting out codes into potential themes and collating relevant extracts across all the transcripts representing the themes. Essentially codes were analysed, and consideration was given to combining different codes to form an overarching theme. At this stage, a visual presentation in the form of a table was helpful to sort the codes into themes/subthemes. The visual representation of the themes/subthemes aids the researcher to review or evaluate the themes and confirm the findings. A final framework was then formed, and themes were labelled and defined throughout in the results section. A final overview table representing main and subthemes was created with supportive extracts from the transcripts. Inter-rater reliability was calculated using Cohen's Kappa (Cohen, 1960) and was found to be satisfactory. A Kappa value of .87 was established for the themes related to mother's parenting whereas .76 was for the themes related to fathers parenting.

The Free Association Task

Responses received as part of the free association task were transferred into a table for review. Responses received for the parenting of mothers and fathers were recorded and reviewed in comparison to the themes generated from the focus group discussions.

Rigour/Trustworthiness in Qualitative Research

Similar to quantitative research, it is also important to consider the need for rigour or trustworthiness in qualitative research. It is necessary to ensure that the findings of qualitative research are credible (Creswell, 2007). However, due to the narrative nature of qualitative research, the criteria for measures of validity, reliability and generalisability which are used to evaluate the rigour of quantitative studies cannot be appropriately applicable to qualitative research (Yardley, 1997). It is recommended that trustworthiness in qualitative research is

evaluated. The qualitative research is generally evaluated by its trustworthiness which is defined as: *“How well can readers trust the methods to have adequately exposed the investigator’s ideas to empirical observations and how well can they trust the interpretations to improve people’s understanding of the phenomena that was investigated”* (Stiles, 1999, p. 100). The trustworthiness in the current study was evaluated based on concepts, including credibility and transferability (Anney, 2014; Belss et al., 2013; Braun & Clarke, 2013).

Credibility

Credibility is concerned with the appropriateness and internal logic of the research design and process. In other words, it is equivalent with internal validity in quantitative research. It is a key aspect that needs to be established in qualitative research (Lincoln & Guba, 1985). It is suggested to be important to the trustworthiness of qualitative research. Strategies which can be used to ensure credibility include prolonged engagement, triangulation and member check. In the current study, prolonged engagement and triangulation were used to ensure credibility of the study (Lincoln & Guba, 1985). Prolonged engagement involved the presentation of several distinct questions on the topic of parenting to focus groups for discussion. Respondents were encouraged to provide supportive statements with examples, and they were probed for more details. The researcher studied the data from raw interviews material until relevant themes were identified in relation to the phenomenon under study.

Triangulation enhances the process of qualitative research by using multiple approaches (Bless et al., 2013; Flick, 1992; Sim & Sharp, 1998). The triangulation strategies such as methodological and investigator triangulation, and methodological verification were employed (Bless et al., 2013). It has been suggested that at least two methods of triangulation should be adapted to present high quality qualitative research. In the current study methodological

triangulation were used by supplementing and comparing the focus groups interview data with data obtained through the free association task (see the procedure section for explanation of the free association task). The contribution of the supervisor of this project, who was an expert in the field of qualitative research built a level of investigator triangulation. The supervisor contributed in terms of methodological verification which refers to the process by which more experienced researcher verify the logic and implementation of each step in the methodology. For example, the supervisor checked the accuracy of the transcriptions, and inspected that internal coherence of the key themes and codes identified.

Dependability in qualitative research closely corresponds to reliability in quantitative research (Lincoln & Guba, 1985). In qualitative research, the purpose of comparing the coding of two or more researchers is usually to triangulate their perspectives. This ensures that the analysis is not confined to one perspective and makes sense to other people. For example, one researcher might code the data and discuss the emerging codes in repeated meetings with other members of the research team who had read the transcripts. These discussions could help in identifying potential themes in the data that may not yet have been captured by the codes and highlight clarification or modifications of codes that might be needed in order to increase the consistency and coherence of the analysis. This kind of inter-rater comparison enhances the credibility of the qualitative study findings. This was achieved by the involvement of another PhD researcher and the supervisor who assisted in coding the transcripts and challenged or confirmed my understanding and interpretations of the findings. Through this process, researcher bias was minimised during the interpretation and analysis of results (Anney, 2014).

Transferability

Transferability in qualitative research refers to the degree to which the results can be applied to other similar contexts (Bless et al., 2013; Lincoln & Guba, 1985). It can be enhanced by purposive sampling method, and by providing thick description and a robust data with explicit details in relation to the cultural and social contexts that surround data collection. For example, where the interviews took place, whether the interviews were conducted after classes which could be exhausting and other details of data collection to provide a richer and in depth understanding of the research setting (Bless et al., 2013). Special care was given to the collection and analysis of the data. The audiotaped data was carefully transcribed. During the analysis stage, it was ensured to meticulously document every aspect of the analysis. Analysis in qualitative study involves categorisation and ordering of material in such a way so it makes sense and that the writing of final report is true and accurate (Merrrian, 1995). Every attempt was made to synchronise methodological and analytical materials. Thus, to enhance transferability of the study, it was made sure to present detailed information about the study sample, the data collection process and the analytical procedure.

Researcher Reflexivity

Reflexivity is considered to be a key aspect in qualitative research as the researcher's position can potentially influence the research process and data (Braun & Clarke, 2013). As the potential impact of subjectivities can undermine research outcomes, it is essential they are identified, reflected upon and addressed accordingly, throughout the research process. Researcher bias is minimised when researchers are conscious of their influence on data collection, analysis and presentation (Braun & Clarke, 2013). In the current research, the researcher as an interviewer was mindful of taking an unbiased position. It is suggested that the dynamics of gender and race may affect the interviewer-interviewees relationship (Braun

& Clarke, 2012). The fact that the researcher was a female Muslim, UK resident and trained as a psychologist helped in maintaining a degree of subjectivity and open to accepting different viewpoints. The researcher also shared similarity with the participants in terms of being university students which helped in gaining the interviewees' trust. The fact that the researcher could speak three languages helped in establishing a rapport and trust with the participants. However, it is possible that the researcher's pre-existing beliefs influenced the analysis of the qualitative data, particularly as the researcher was an active agent in making decisions about themes (Braun & Clarke, 2006).

Listening to the participants' narratives often evoked personal experience of being a parent. Such memories and experiences may have shaped the researcher's expectations of and understanding of participants' perspectives on parenting. The researcher acknowledges that her personal history, educational background, and theoretical orientation may have influenced researcher's approach in this study and the interpretations of the findings. A different researcher would likely have interpreted and presented the data differently. The researcher believes that by the constant self-reflection, bracketing her personal experiences and perceptions, and being transparent in articulating these, the possible deleterious effects the researcher could have had on the research process and output were limited (Braun & Clarke, 2013; Schwandt, 2007). Also, the involvement of the non-Muslim Caucasian PhD colleague and supervisor in the analysis stage of the study provided some credibility to the findings of the study. Given the fact that rich data was collected on all issues, it seemed that many participants trusted the researcher enough to disclose enough information. There are thus numerous strengths than limitations to collect in-depth data in the present study.

3.5 Conclusion

In summary, this chapter has presented an overview of the research design and methodology adopted in the three studies of this thesis. At the onset of this chapter, the researcher provided a rationale for employing a mixed-method approach with the principles of pragmatism in the process. The utilisation of a mixed-method approach eased the collection of quantitative data through survey to investigate the predictors of friendship quality within Muslims in the minority context (Study 1) and in the majority context (Study 2) as well as facilitating the collection of a more comprehensive qualitative data through focus group discussions (Study 3) for further exploring one of the predictors (parenting styles of mothers and fathers). Despite the independent nature of each method, they also endorsed each other in their attempt to fully address the research question (s). This chapter also endeavoured to accentuate the considerations that need to be implemented when adopting such a mixed-methods approach. The main issues that were addressed involved sampling and the related characteristics, ethical demeanour and approaches adopted to gather and attain meaning from the data. Other than that, measures that need to be considered in the cross-cultural or minority research were also addressed. In particular, the importance of equivalence and bias in cross-culture research was discussed, and ways of tackling these aspects in the current research were highlighted. The statistical procedures that can be used to establish construct validity and structure equivalence were pointed out, which are implemented in the current research and presented in the following chapter (see Chapter 4 for details).

Chapter 4

*Investigation of the Psychometric Properties
of the Social Provision Scales, Parental
Authority Questionnaire and the Amount of
Self-Disclosure Scale in the Contexts of
Muslims in the UK and in Pakistan*

4.1 Introduction

The previous chapter discussed the methodological aspects adopted in the current thesis. It provided justification for the mixed-method approach adopted. Methodological challenges that can arise in cross-cultural and ethnic minority research were noted. For example, the importance of equivalence and countering bias in cross-cultural research was addressed. It was highlighted that cross-cultural studies are more likely to be predisposed to inequivalence and bias, and therefore a consideration of these aspects is likely to offer a more comprehensive view to the validity of cross-cultural comparison (van de Vijver & Leung, 2011). Following on from the previous chapter, this chapter focused on the psychometric properties of the measuring instruments used in the quantitative studies of this thesis. Given that the measurement instruments were adopted from the Western culture it was imperative to examine them for construct validity and reliability. Thus, the purpose of this chapter was to examine the underlying structure of the measurement instruments for construct validity and to ensure structure equivalence across the two Muslim samples as in the UK and Pakistan.

The use of an existent instrument in research has considerable advantages. Some of these advantages include high external validity if validated properly, cheap to produce and administer as well as bypassing time and resources spent to create and validate a new questionnaire (Hyman, Lamb, & Bulmer, 2006). Using the same questionnaire across different cultures also allows fairness in the evaluation as the same measure investigates the construct based on similar theoretical perspectives (Borsa, Damasio, Bandeira, 2012; Hambleton, 2005; Vivas, 1999). When using an instrument in this manner it is a mandatory requirement to establish construct validity when adopting a measurement from one culture to another (Borsa et al., 2012; Brislin, 1983). Although it is not easy to prove that a construct or an instrument

measuring a construct is universal, its credibility can be strengthened by investigating and showing consistency across cultures (Borsa et al., 2012; Brislin, 1983). One approach to validating a measurement instrument in a new culture is by investigating its factor structure to make sure that the items or scales largely sustain similar psychological meaning in the new culture under investigation (Ben-Porath, 1990; Butcher & Bemis, 1984). Buss and Royce (1975) pointed out that commonalities and differences can be uncovered by factor analysis. In addition, instrument validation through factor analysis is not only important in a new context but it is also essential for cross-cultural comparison (Borsa et al., 2012; van de Vijver & Leung, 2011). Research involving more than one cultures need to establish structure equivalence of the measurement instruments. Without establishing structural equivalence in the cultures under investigation, it is not possible to make a meaningful comparison (Allen & Walsh, 2000; Ben-Porath, 1990). It is also suggested that if a particular construct is not found to be a salient construct in factor analysis, it does not mean that the construct does not exist in the culture of interest. It is possible that one or more of the sub-scales may differ in the new culture while other sub-scales of the measurement instrument remain valid. Some reasons for this may be related to the characteristics of the sample or if it is a complex measure with a large number of items (Ben-Porath, 1990; Borsa et al, 2012; Fischer & Fontaine, 2011). In this case, it is important to use only those sub-scales in further analyses which show consistency with the theoretical structure (Ben-Porath, 1990; Fischer & Fontaine, 2011).

Therefore, the psychometric properties (i.e., factor structures and reliabilities) of the measures used in the current thesis were examined for construct validity and cross-cultural equivalence. Whilst there is some research on the underlying structure of the instruments, such research may not be applicable in the context of the current research (i.e. Muslims as a minority group in the UK and a majority group in Pakistan). Given that the construct validity of an instrument is a

continuous process of evaluation and refinement it is imperative to examine the measurement instruments utilised in the current research for construct validity (Peter, 1981). If the psychometric properties of the instruments vary in the two Muslim samples under investigation, then this will be important for the interpretation of results. In such a case, any pattern of results is most likely to be due to measurement errors and the actual patterns of results may not be reflected (Tanzer, 2005).

To investigate the construct validity of the measuring instruments, the method of choice is factor analysis. Two main methods of factor analysis have been employed to identify the factor structures of the instruments – Exploratory factor analysis (EFA) and confirmatory factor analysis (CFA; Brown, 2006; van de Vijver & Leung, 2011). EFA is generally recommended when measurement instruments are employed in a new context or not well established (van de Vijver & Leung, 2011). It is a descriptive method which allows investigators to stipulate the number of latent factors they aim to derive from the data set. Generally, researchers postulate a number of models – from two to six – and ascertain which model offers the best fit to the data set (Brown, 2006). CFA on the hand is generally employed when researchers have some empirical evidence in the context under investigation along with the theoretical research. CFA is considered to be a superior statistical procedure as it is used to test a hypothesis and allows for testing and comparing different models. Models are considered acceptable or unacceptable on the basis of the goodness of fit statistics, therefore fit statistics help researchers to reject a poor model (Brown, 2006).

In the current research context of the two quantitative studies, a mixture of EFA and CFA was employed for the Study 1 data, whereas CFA was used for the Study 2 data. Three measurement instruments were adopted to address the aims of both studies. It is important to

mention that as Study 1 and Study 2 were comparative studies the measurement instruments used were the same. The three instruments that were used to address the aims of Study 1 and Study 2 included the Social Provision (SP) scales adopted from the Network of Relationship Inventory (NRI; Furman & Buhrmester, 1985), the Parental Authority Questionnaire (PAQ; Buri, 1991) and the Amount of Self-Disclosure (ASD) scale adopted from Revised Self-Disclosure Scale (RSDS; Wheelless & Grotz, 1976).

The rationale behind using both CFA and EFA in Study 1 was related to the fact that one of the questionnaires (PAQ) had previously been utilized amongst Muslims (Dwairy, 1997, 2004a, 2004b; Dwairy et al., 2006) therefore there is some research on the psychometric properties of this questionnaire in the Muslim context. It has been suggested that when the a priori structure of an instrument exists in the culture of interest then CFA should be used to investigate the factor structure of an instrument (Brown, 2006), CFA was therefore used to analyse the factor structure of PAQ. As the other two instruments (SP and ASD) had not been used in the Muslim context, an EFA was appropriate to investigate the factor structure. CFA was used on the Study 2 data as it was possible to test the models derived through EFA and CFA in Study 1 as well as the theoretical models (Harvey, Billings, & Nilan, 1985).

Given, the aim of this chapter was to evaluate the psychometric properties of the three measurement instruments it was deemed appropriate to provide an overview of the three measures and the literature surrounding the psychometric properties of the measures. This is presented in the following sections, in the order of SP, ASD and PAQ.

4.2 The Social Provision Scales of NRI

The NRI is one of the most commonly utilised measures of relationship quality across different developmental stages and cultures (e.g., Dickson, Marion & Laursen, 2018; French et al., 2001; Furman, 1996; Furman & Buhrmester, 1985; Sharp et al., 2017; Shulman, Kalnitzki, & Shahr, 2009; Stump, Biggs & Hawley, 2015; Wang, 2014; Wood, Bukowski & Santo, 2017). The advantage of this scale is that it has a basis firmly in theory which is apart from other scales measuring friendship quality which are usually based on past literature reviews. The drawback of measures which are not based on theoretical foundations is that it poses a difficulty for researchers when attempting to make any theoretical advances as the descriptive information makes it difficult to perform theoretical analysis (Furman 1993, 1996). This scale allows researchers to examine the quality of participants' relationship with various members in their social network (e.g., best friendship or sibling). Young adults' quality of friendship was the interest in the current research.

The NRI is a multidimensional measure consisting of 10 scales. The list of 10 scales includes 7 SP scales (Companionship, Instrumental Aid, Intimacy, Affection, Admiration, Reliable Alliance and Nurturance), 2 Negative Interaction scales (Conflict and Antagonism) and 1 Power scale. The 7 SP features derived from Weiss' (1974) and Sullivan's (1953) conceptualisation of social provisions and social needs (Furman & Buhrmester, 1985). Researchers have adopted as few as one subscale (e.g., intimacy) or the complete instrument to investigate relationship quality. For example, Wood, Bukowski and Santo (2017) only used the Intimacy and Reliable Alliance sub-scales of NRI to examine perceived relationship quality. Conversely, Furman and Buhrmester (1992) used the complete instrument to examine relationships in different developmental stages. For the purpose of the current research, only the SP factor consisting of Companionship, Instrumental Aid, Intimacy, Affection, Admiration

and Reliable Alliance, was adopted to measure friendship quality. The Nurturance scale was not adopted as it is more relevant to parents-children relationships than relationships between friends (Hunter & Youniss, 1982). This factor is either referred to as Social Provisions or Support in the literature. In the current research, it is referred to as Social Provision (SP).

The NRI is translated into other languages such as Chinese (Wang, 2014). Evidence of reliability and validity for the SP scales has been demonstrated in the Western and non-Western contexts (Furman & Buhrmester, 1992; Wang, 2014). Studies have generally reported that the SP scales are internally consistent and reliable (Dickson et al., 2018; Furman & Buhrmester, 1985). Using an American sample from a diverse ethnic background, Dickson et al., (2018) reported excellent reliability coefficient (α at Time 1 = .94 and Time 2 = .96) for the SP factor (Companionship, Instrumental Aid, Affection, Admiration, Reliable Alliance and Nurturance). Furman and Buhrmester (1985) found that all the SP scales (Companionship, Instrumental Aid, Intimacy, Affection, Admiration, Reliable Alliance and Nurturance) were internally consistent (average α = .80) in a North American sample of children. Similarly, Wang (2014) used a Chinese version of the NRI and found that the SP factor (Companionship, Instrumental Aid, Intimacy, Affection, Admiration, Reliable Alliance and Nurturance) was internally consistent (α = .90) in a sample of Chinese adolescents.

Although research on the reliability of the SP scales is vast, that on the validity in terms of factor structure is limited to a few studies (e.g., Furman, 1996, Wang, 2014). Factor analytic studies have generally provided support for the theoretical structure of the SP scales. Research in the Western context demonstrated that all the SP scales further loaded onto another higher-order factor (Furman, 1996; Burk & Laursen, 2005). See Figure 4.11 in the Results section (p.163) for a pictorial representation of a higher-order model. Support for the hierarchical

structure of SP scales is also established in the non-Western context (Burk & Laursen, 2005; Wang, 2014). A relatively recent study demonstrated evidence for the structure validity of SP in the Chinese context (Wang, 2014). Wang used CFA to examine the underlying structure of the Chinese version of SP scales (Companionship, Instrumental Aid, Intimacy, Affection, Admiration, Reliable Alliance and Nurturance) and found that the SP scales further loaded onto a higher-order factor, providing support for the hierarchical structure of the SP in the non-Western context. Therefore, validity for the higher-order factor of the SP in the non-Western context has been established, indicating that this measure can be used in the non-Western context for measuring relationship quality.

Despite research indicating the validity of SP scales in the non-western context, there is some research indicating inconsistency of the instrument with its original theoretical structure. A study investigating the structure validity of the Spanish version of four SP scales (Companionship, Instrumental Aid, Intimacy and Affection) confirmed the first-order structure but discarded some of the items due to overlap across the scales (DeRosier & Kupersmidt, 1991). The items loading inappropriately were not identified. Similarly, a study based on an ethnically diverse sample in the US reported inconsistent results (Kuttler & La-Greca, 2004). EFA in this study resulted in the removal of some sub-scales. Thus, despite the evidence for the structure validity of this measure in both Western and non-Western contexts, the inconsistency in some studies question the structure validity of the SP scales. The concern, therefore, being that adopting measures without ensuring structure validity may risk establishing an actual pattern of results (Tanzer, 2005). In the context of using SP scales to measure friendship quality, there is little research for this amongst Muslims. Thus, to address lack of research on the psychometric properties of the SP scales in the context of Muslims, the current chapter aims to determine culture validity and structural equivalence of the six SP

scales across the two Muslim samples in the UK and Pakistan. More specifically, internal reliability and the factor structure of the six SP scales (Companionship, Instrumental Aid, Intimacy, Affection, Admiration and Reliable Alliance) were examined.

The objectives related to SP scales were:

- To investigate the structure validity and internal reliability of the SP scales.
- To determine if the theoretical structure of one higher-order factor or six first-order structure would be supported in the contexts of Muslims in the UK and Pakistan.
- To determine whether the six SP scales are structurally equivalent across the two Muslim samples as a minority in the UK and majority in Pakistan.

4.3 The Amount of Self-Disclosure Scale of RSDS

The RSDS has been developed based on Jourard's 'Self-Disclosure' theory to measure self-disclosure in relationships (Jourard, 1958; 1971; Jourard & Lasakow, 1958; Wheelless & Grotz, 1976; Wheelless, 1976). It has been used to measure self-disclosure in various relationships, such as between friends, teachers-students, parents-children and on online social network (Chen, Hu, Shu & Chen, 2019; Jiang, Yang & Wang, 2017; Lannutti & Strauman, 2006; Lin, Zhang, Song & Omori, 2016). Self-disclosure in best same-sex friendship was the interest in the current research. The RSDS consists of five sub-scales including Intent, Depth, Honesty, Positive and Amount of Disclosure. In the current research, only the 7-item Amount of Self-Disclosure (ASD) scale was adopted to investigate the level of self-disclosure in relation to friendship quality. This instrument has been adopted in non-Western contexts particularly in East Asian countries such as Taiwan (Chen et al., 2019; Hsu, 2007; Jiang et al., 2017; Leung, 2002). Researchers have adopted as few as one sub-scale or the full instrument to measure self-disclosure in relationships (Chen et al., 2019; Jiang et al., 2017; Lannutti & Strauman,

2006; Lin et al., 2016; Wheelless, 1976). Given only the ASD was adopted in the current research, an overview of the ASD is presented here, following by literature related to the psychometric properties.

In the initial development of the RSDS, the ASD consisted of four items (Wheelless, Grotz, 1976). However, three more items were later added to the scale with the intention of improving the reliability of the scale (Wheelless, 1976). The three additional items were found to result in a higher reliability score, Cronbach's alpha improving from .61 to .88 (Wheelless, 1976, 1987; Wheelless & Grotz, 1976). Studies examining the underlying structure in the Western context have initially provided support for the unidimensional structure of the 7-item ASD with satisfactory internal reliability coefficient (Wheelless, 1976, 1978; Wheelless et al., 1986), later studies have shown inconsistent results (Hsu, 2007; Lannutti & Strauman, 2006; Wheelless, 1978).

Although this scale has been widely used in the non-Western context particularly in East Asian countries (e.g., China and Taiwan), research on the underlying structure is limited to only a handful of studies which show inconsistency with the theoretical framework (Hsu, 2007; Leung, 2002; Ma & Leung, 2006). For example, none of the studies in the non-Western context has produced support for the unidimensional structure of the 7-item ASD. Close scrutiny of the literature shows no systematic pattern in the factor analytic findings (see Table 4.2). It is important to note that the ASD consists of a combination of negative and positive worded items. Although researchers generally create negative and positive worded items in a scale to reduce acquiescence bias (Nunally, 1978; Baumgartner & Steenkamp, 2001) there is an indication that this might lead to problems (Colosi, 2005; Garg, 1996). For example, it is suggested to produce inconsistency in responses in such a way that the responses may not be

in accordance with the logic shown in other items due to respondents' lack of attention (Colosi, 2005; Garg, 1996) or the inability to cognitively establish difference between the items (van Sonderen, Sanderman, & Coyne, 2013; Sauro & Lewis, 2011; Roszkowski & Soven, 2010). Therefore, it is possible that the variability in the factor analytic findings of the ASD is due to the negative and positive worded items on the scale. This may also be the reason that some researchers adopted only a few items to measure the level of self-disclosure (e.g, either the positive or negative items). For example, Chen et al. (2019) only used three items to measure the level of self-disclosure. Nevertheless, it is important to note that irrespective of the number of items loading on the ASD, researchers have produced acceptable to excellent reliability coefficient for the scale (Hsu, 2007; Chen et al., 2019). For example, Hsu (2007) observed reliability coefficients of .77 and .76 for the 5-item ASD in the Taiwanese and US samples respectively. Similarly, Chen et al. (2019) reported reliability coefficient of .80 for the 3-item ASD in a Chinese sample. These seem to be comparable with the reliability coefficient initially produced for the 7-item ASD. For example, Wheelless (1978) reported a reliability coefficient of .82 for the 7-item ASD. Therefore, despite the inconsistency in the number of items loading on the ASD, it seems to be a reliable scale.

Given this scale has not been used with Muslims and the extant literature on the underlying structure in the non-Western context is rather inconsistent, it was considered important to examine ASD for structure validity and equivalence across the two Muslim samples under investigation in the current thesis. Thus, the factor structure and reliability of the 7-item ASD were examined and based on factor analysis the parsimonious option was adopted in further analysis.

The objectives related to the ASD were:

- To assess the psychometric properties of the 7-item ASD for construct validity in the context of minority Muslims in the UK and majority Muslims in Pakistan.
- To determine whether the underlying structure of the ASD is equivalent across the two Muslim samples under investigation in the current thesis.

4.4 The Parental Authority Questionnaire

The perceived parenting styles of mother and father were measured using the Parental Authority Questionnaire (PAQ; Buri, 1991). It is designed to reflect Baumrind's (1971) well-established parenting style construct that involves three parenting styles including Authoritarian, Authoritative and Permissive parenting style. It is a 30-item instrument developed to assess parental authority or disciplinary practices from the child's point of view (Buri, 1991). Each of the three parenting styles is measured by 10 items. The PAQ has two forms, one directed to the parenting of mothers and the other to the parenting of fathers.

Since its development, the PAQ has become increasingly popular among researchers and it has been translated into many languages (e.g., Arabic, Persian, Urdu and Gujarati) and widely used across many non-Western collectivistic societies such as Arab countries, India, Japan, Indonesia, Pakistan and Iran (Abubakar et al., 2015; Alkharusi et al, 2011; Assadi et al., 2007; Kauser & Pinquart, 2016; Dwairy, 1997, 2004a, 2004b; Dwairy et al., 2006; Raval et al., 2013; Sharabany et al., 2008; Uji et al., 2014). Studies in the Western context have established that it is a valid and reliable measure of parenting styles (Buri, 1991; McKinney et al., 2018). Buri (1991) reported good two-week test-retest reliabilities for the three parenting style scales, which ranged between .77 and .92. Internal consistency with Cronbach's alphas were also reported to be good for the three parenting styles scales, ranging from .74 to .87. Construct

validity in terms of factor structure has been examined across non-Western cultures. The majority of the studies have consistently provided evidence for the three-factor structure of the PAQ, but it has been found that there are always some items loading inappropriately (Dwairy, 2004a, 2004b; Dwairy & Menshar, 2006; Dwairy et al., 2006). There is also research in the non-Western context that indicates inconsistency with the three-factor structure of this measure.

Studies examining the factor structure of the Arabic version of PAQ provided confirmation for the three-factor structure, but several Permissive items were found to load inappropriately (Alt, 2016; Dwairy, 2004a, 2004b; Dwairy & Menshar, 2006; Dwairy et al., 2006). The explained variance for the three-factor structure was found to range between 27% to 43%. Similarly, Uji et al. (2014) also provided support for the three-factor structure of the Japanese version of mothers and fathers' PAQ but eight items were found to load inappropriately.

Apart from support for the three-factor structure, there are also studies which indicated a lack of support for the three-factor structure of PAQ. Abubakar et al (2014) used a series of CFA and EFA to examine the underlying structure of the PAQ in the local language of Bahasa to investigate parenting style of mothers and fathers in Indonesia. The permissive items were found to perform particularly badly with either low or negative loadings. This was also reflected in the reliability coefficient of the scale ($\alpha = .51$). An Indian study used CFA and EFA to examine the factor structure of the Gujarati version of PAQ and it was concluded that the Authoritarian parenting style was the only scale that demonstrated acceptable validity and reliability among the Indian samples (Raval et al., 2013).

In conclusion, the PAQ seem to be extensively adopted across cultures and translated into many languages worldwide. However, when psychometric properties of the instrument are tested, support for the underlying structure is not consistent. In the context of the Muslim countries, most studies have provided support for the three-factor structure, but there always seem to be problems with the appropriate loadings of some Permissive items (Alt, 2016; Dwairy, 2004a, 2004b; Dwairy & Menshar, 2006; Dwairy et al., 2006). As studies have not identified the problematic items it is unknown as to which items better represent the factors of the PAQ. It is noteworthy to point out, that most researchers have examined the underlying structure of the translated version of the PAQ and it is possible that the inconsistency in the factor analytic findings is due to the translation of the instrument. There is an indication that the translation of measurement instruments into other languages may result in item bias. For example, items maybe inadequately translated if they contain linguistic idiosyncrasies or colloquialism (van de Vijver & Leung, 2011). Considering the inconsistency surrounding the factorial validity of PAQ in the non-Western context, it was important to evaluate the underlying structure of PAQ in the current thesis for structural validity and equivalence as this will be vital for the interpretation of the results. It is an essential condition for an adopted measure that it retains its psychometric features in the new culture (van de Vijver & Leung, 2011).

The objectives related to the PAQ were:

- To examine the psychometric properties (theoretical three-factor structure and internal reliabilities) of the English version of the 30-item PAQ for mothers and fathers in the Muslim minority and majority contexts.
- To determine whether the PAQ is structurally equivalent across the two Muslim samples under investigation in the current thesis.

In summary, the overall aim of the current chapter was to investigate the psychometric properties of the three measures (SP, PAQ and ASD) employed in the current thesis for construct validity or structural equivalence across the two Muslim samples.

4.5 Method

See Chapter 5 and 6 for details related to the methodology of Study 1 and Study 2.

4.6 Analytic Plan

Both EFA (SP and ASD) and CFA (PAQ) were used to examine the factor structures of the instruments used in Study 1 and CFA was used to examine the underlying structures of the instruments in the Study 2 data. The measures were assessed for reliability using Cronbach's alpha and Omega hierarchical. The following presents the statistical procedures employed to examine the underlying structure and reliability of the instruments used in the current research and the criteria that need to be considered in EFA and CFA.

4.6.1 Exploratory Factor Analysis

SPSS software was used to conduct EFA. EFA was employed to examine the underlying structures of the SP and ASD used in Study 1 which was based on Muslims as a minority group in the UK. As previously stated, EFA is recommended when a measurement instrument is adopted in a new setting or when there is a lack of understanding of the underlying structure of a measure (Brown, 2006). For EFA to be conducted, several criteria need to be considered to examine the suitability of the data for factor analysis. To assess the suitability of sample size for factor analysis, a Kaiser-Meyer-Olkin (KMO; Kaiser, 1970; Tabachnick & Fidell, 2007) and Bartlett's Test of Sphericity need to be checked (Bartlett, 1954). The KMO value ranges from 0 to 1 and a minimum of .6 value is recommended for a satisfactory analysis to proceed (Kaiser, 1970; Tabachnick & Fidell, 2007). A value above .9 is regarded as superb (Kaiser & Rice, 1974). Bartlett's test of sphericity has to be significant ($p < .05$) to support that the data is suitable for factor analysis (Bartlett, 1954). The extracting method of Maximum likelihood (ML) was used for the purpose of consistency between the EFA and CFA. In EFA a suitable rotation technique needs to be used which help in clarifying and simplifying the results of factor analysis (Field, 2005). Rotation methods have two broad categories including orthogonal and oblique. Experts suggest that data should be analysed using both oblique and

orthogonal rotations and if the oblique rotation demonstrates a negligible correlation between the extracted factors then it is reasonable to use the orthogonally rotated solution. On the other hand, if the oblique rotation reveals a correlated factor structure, then the orthogonally rotated solution should be discarded (Field, 2005; Pedhazur & Schmelkin, 1991). Based on this approach a suitable rotation method was adopted to analyse the underlying structure of the SP and ASD scales. To help in deciding the number of factors to retain and to ensure avoiding over/under identifying factors, two methods of factors retaining were used. (a) Eigenvalue greater than 1 rule was used to identify factors (Kaiser, 1960). Kaiser (1960) recommends that factors should be retained with an eigenvalue greater than 1. The eigenvalue of factor represents the amount of the total variance explained by that factor (Kaiser, 1960). There is an indication that the eigenvalue greater than 1 rule overestimates factors and that researchers should also consider other methods for retaining factors. (b) The second method used was the scree plot (Cattell, 1966). The scree plot involves inspecting the eigenvalues of the factors on the graph with a particular interest in the point at which the shape of the curve changes direction and becomes horizontal. Cattell recommends retaining all factors ‘above the elbow’ as these factors contribute the most to the explanation of the variance in the data set. These criteria were taken into consideration to determine the factor structures of SP and ASD scales used in Study 1. The following section presents statistical procedures adopted to investigate the underlying structure of PAQ in Study 1 and all three instruments in Study 2.

4.6.2 Confirmatory Factor Analysis

AMOS (Analysis of Moments Structure; Arbuckle, 1997) software was used to conduct confirmatory factor analysis (CFA). The PAQ used in Study 1 (based in the UK) and all three measures (SP, PAQ and ASD) used in Study 2 (based in Pakistan) were evaluated for the underlying structures. CFA is generally used to evaluate a priori hypotheses about the factors

underlying a measure. Constraints are imposed on the model based on these a priori hypotheses (Brown, 2006; Howitt & Cramer, 2017). CFA allows researchers to test various models based on the theoretical composition of the measure and empirical work to ascertain the best fitting model to the data set (Brown, 2006). Thus, the reason for conducting CFA to analyse the factor structure of PAQ in Study 1 was because of previous empirical work available on the factor structure in the Muslim context (Dwairy, 1997, 2004a, 2004b; Dwairy et al., 2006). Similarly, CFA was also used in Study 2 to determine if the theoretical factor structures of the three measures (SP, PAQ and ASD), as well as those identified through EFA and CFA in Study 1 would be supported. This is important for the current thesis as if the factor structures of the measures were supported then it would indicate structure equivalence across the two Muslim samples and the results can be interpreted more meaningfully.

A number of the goodness of fit indices have been recommended to evaluate the factor structure of a given instrument which were also considered in the current analyses. Chi-squared statistics were used to test the model fit and a non-significant Chi-squared value is suggested to be an indication of a good fit. However, it is widely acknowledged to be linked to some problems (Joreskog, 1969). In particular, it is recognised to be highly sensitive to sample size, for example, as the number of cases increases in the sample, the possibility of retaining the null hypothesis becomes more difficult. Hatcher (1994) recommended that the number of cases should be 5 times the number of variables whilst Lawley and Maxwell (1971) suggested 51 more cases than the variables to support the Chi-squared testing. Although in the current research with a sample size of 170 in each study was sufficient, it may result in erroneously significant value for retaining the factor structure. To overcome this issue, researchers in the field have recommended alternative measures of fit indices which report on the diverse properties of a model fit (Kline, 1998; Tabachnick & Fidell, 2007). It has been suggested that

it is not prudent to rely on one type of fit index (Pedhazur & Schmelkin, 1991). Therefore, the current research adheres to a number of alternative measures of fit indices to evaluate the underlying structures of the PAQ in Study 1 and all three measures in Study 2.

The fit indices that were inspected included, the model overall Chi-square (χ^2), Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), Root Mean Square Error of Approximation (RMSEA) and Akaike Information Criterion (AIC; Akaike, 1987; Hu & Bentler, 1999). The CFI adjusts for the problems of sample size inherent in the Chi-squared test of model fit and thus has the advantage of not being influenced by the magnitude of the sample size (Bentler, 1990; Kline, 1987). The TLI looks at the likely Chi-squared measure and adjusts for difficult models (Bentler, 1990). The RMSEA is “*an average of the fitted residuals*” and the aim of it is to compare a “*poor model fit*” with a “*perfect model*” (Tabachnick & Fidell, 2007, p. 717). Hu and Bentler (1999) suggested that when the cut-off values for CFI and TLI are close to .95 or greater and RMSEA value is close to .06 or below than the model may have a reasonably good fit. Other experts in the field have suggested less strict rules for the cut-off values of fit indices. Hoyle and Panter (1995) suggested that the fit indices are considered acceptable if CFI and TLI are .90 or greater, and RMSEA is .10 or less. For the AIC lower observed value indicate a better fit (Akaike, 1987). Therefore, along with χ^2 ; CFI, TLI, RMSEA and AIC were also employed to determine a best-fitting model for the PAQ in Study 1 and each of the three measures used in Study 2.

4.6.3 Reliability

Internal consistency reliability of the three measures (SP, PAQ and ASD) were examined based on the results of the factor analyses. Internal consistency reliability is a commonly used indicator of measuring the reliability of a scale. This refers to the degree to which the items

comprising a scale all measure the same underlying attribute (Kline, 2000). Researchers can adopt various statistical approaches to investigate the internal consistency of a scale. In the current research, Cronbach's alpha (α ; Cronbach, 1951) and McDonalds Omega Hierarchical (ω_h ; Brunner, Nagy & Wilhelm, 2012; McDonald, 1999; Zinbarg, Revelle, Yovel & Li, 2005; Zinbarg, Yovel, Revelle, & McDonald, 2006) were used to measure internal consistency of the measures. Although Cronbach's alpha is the most widely used approach, it is considered to be a poor index of multidimensional or hierarchically structured measures (see the result section for SP scales and Figure 4.11 for an explanation of a higher-order structure of a scale). Omega Hierarchical assesses the scale reliability by taking into account the blend of the higher-order and the first-order constructs. It has been stressed that *"for multidimensional constructs, the alpha coefficient is complexly determined, and McDonald's (1999) omega-hierarchical (ω_h) provides a better estimate for the composite score and thus should be used"* (p. 228; Chen, Hyes, Carver, Laurenceau, & Zhang, 2012).

Cronbach's alpha was computed using the SPSS reliability procedure whereas the Omega Hierarchical coefficient was hand-calculated using the Schmid-Leiman transformation procedure (Schmid & Leiman, 1957). Coefficient values in both analyses can range from 0 to 1 with a higher value indicating higher reliability. Ideally, Omega coefficients should be at a minimum of .5 but closer to .75 is preferable (Reise, 2012; Reise et al., 2013). Similarly, the coefficient alpha above .7 is recommended for a measure to be considered reliable (Nunnally, 1978; De Vellis, 2003). However, Cronbach alpha values are suggested to be quite sensitive to the number of items in a measuring instrument (Pallant, 2010). A measure consisting of less than 10 items is likely to produce an alpha coefficient below .7.

4.7 Results

The following presents results related to the psychometric properties of the three instruments utilised in Study 1 and Study 2. The underlying structures and internal reliability of the SP scales, PAQ for mothers and fathers and ASD were evaluated. Results of factor analysis in Study 1 are presented first. EFA was employed to investigate the factor structures of the SP and ASD measures whilst CFA was used to investigate the factor structures of the PAQ measure (for rationale, see Introduction section of Parental Authority Questionnaire) used in Study 1 based on Muslims as a minority group in the UK. This is then followed by the results of Study 2 in which CFA was employed to investigate the underlying structures of the measures used. Study 2 is based on Muslims in the majority context as in Khyber Pukhtoonkhwa (KPK) province of Pakistan. The CFA in this study was used to determine construct validity of the measures in the context of Muslims in KPK, Pakistan and to ascertain whether the structures of the measures are equivalent with those derived through EFA and CFA in the Study 1 data set. It is important to note here that the analysis of the mothers and fathers PAQ were also compared within each of the two studies.

4.7.1 Factor Analysis Study 1

Preliminary analysis was conducted before evaluating the underlying structures of the three measures. Missing data was managed using the appropriate method (either pairwise deletion or imputation) for each scale with the rationale provided. Data was inspected for normal distribution by examining the skewness and kurtosis statistics. The EFA was conducted using Maximum likelihood (ML) estimation on SPSS (v. 19). The skewness and kurtosis statistics with critical value for Maximum Likelihood (ML) estimation are suggested to be 2 and 7 respectively (West, Finch & Curran, 1995; Ryu, 2011). Descriptive statistics related to the

analysis of each measure is presented in the corresponding section below. The following presents results of the EFA for the two measures in the order of SP and ASD this is followed by the CFA for PAQ.

4.7.1.1 The Social Provisions Scales. EFA was employed to investigate the structure validity of the six SP scales (Companionship, Instrumental Aid, Intimacy, Affection, Reassurance of worth and Reliable Alliance) in the context of Muslims as a minority group in the UK. This was to determine whether the theory-based first-order six-factor structure or the higher-order structure of the SP scales would be validated in the context of Muslims in the UK (Furman, 1996; Furman & Buhrmester, 1985). In the higher-order structure model, the six first-order factors (Companionship, Instrumental Aid, Intimacy, Affection, Reassurance of Worth and Reliable Alliance) subsumed under one higher-order factor (SP). The initial analysis involved eigenvalue >1 rule and scree-plot to examine the first-order structure with further analysis performed after this initial analysis. Following analysis of the first-order structure, the hierarchical structure of the SP scales was examined. The results of the first-order and higher-order structures were closely examined to establish a factor structure that was the most parsimonious and closely reflected the theoretical structure.

Preliminary analyses indicated that less than 5% data was missing, and no systematic pattern of missing data was identified. The pairwise deletion option was used to handle missing data. The rationale for this was due to the small sample size, as pairwise deletion attempts to minimise the loss of data (Pallant, 2010). Assumptions of normality were not violated. Table 4.1 presents descriptive statistics for the 18 items of the SP scales. The values for skewness and kurtosis were within the acceptable range of univariate normality. For example, the

skewness values were < 2 and the kurtosis values were < 7 for all items on the scales (Hancock & Mueller, 2006).

Table 4.1
Descriptive statistics for the SP Scales

SP items	N	Mean	SD	Skewness	Kurtosis
Companionship	170	3.06	1.197	-.105	-1.214
Companionship	170	4.25	.928	-1.276	1.261
Companionship	169	3.98	1.147	-1.043	.191
Instrumental aid	169	3.75	.982	-.728	.000
Instrumental aid	170	4.21	.837	-1.091	1.198
Instrumental aid	170	4.19	.906	-1.217	1.346
Intimacy	170	4.01	1.023	-1.152	.914
Intimacy	169	3.93	1.053	-.952	.328
Intimacy	169	4.19	1.018	-1.418	1.608
Affection	169	4.43	.754	-1.748	4.531
Affection	170	4.48	.771	-2.078	6.053
Affection	170	4.12	.896	-1.034	1.220
Admiration	168	4.24	.863	-1.556	3.341
Admiration	168	4.24	.899	-1.153	1.079
Admiration	170	4.00	.836	-1.047	1.901
Reliable alliance	170	4.27	.972	-1.429	1.747
Reliable alliance	170	4.38	.883	-1.650	2.890
Reliable alliance	170	4.56	.737	-1.976	4.418

Note. SD, Standard deviation; SP, Social Provisions

EFA was conducted with Promax rotation. The KMO value was .90 indicating sample adequacy for factor analysis. Bartlett's test of Sphericity ($\chi^2(153) = 1442.42, p < .001$) was significant which suggests a sufficiently large correlation between items for factor analysis to be conducted. The eigenvalue greater than 1 rule indicated the existence of three factors, explaining 58% of the variance. The three factors accounted for 43%, 9% and 6% of the variance (see Table 4.2). An inspection of the scree-plot seems to indicate a two-factor solution, one very strong factor and another very weak factor (see Figure 4.1).

Table 4.2.

Percentages of Eigenvalue, Explained Variance and Cumulative Variance for SP Scales with ML Estimation

Factor	Initial Eigenvalues		
	Eigenvalue (%)	Variance (%)	Cumulative (%)
1	7.701	42.781	42.781
2	1.584	8.801	51.582
3	1.087	6.040	57.622
4	.971	5.393	63.015
5	.827	4.593	67.607
6	.777	4.318	71.925
7	.701	3.897	75.822
8	.678	3.768	79.590
9	.594	3.301	82.890
10	.514	2.857	85.748
11	.433	2.408	88.155
12	.393	2.181	90.336
13	.369	2.050	92.386
14	.345	1.915	94.301
15	.295	1.639	95.940
16	.274	1.522	97.462
17	.238	1.325	98.786
18	.218	1.214	100.000

Note. Extraction method = maximum likelihood; Bold figures = three-factor structure

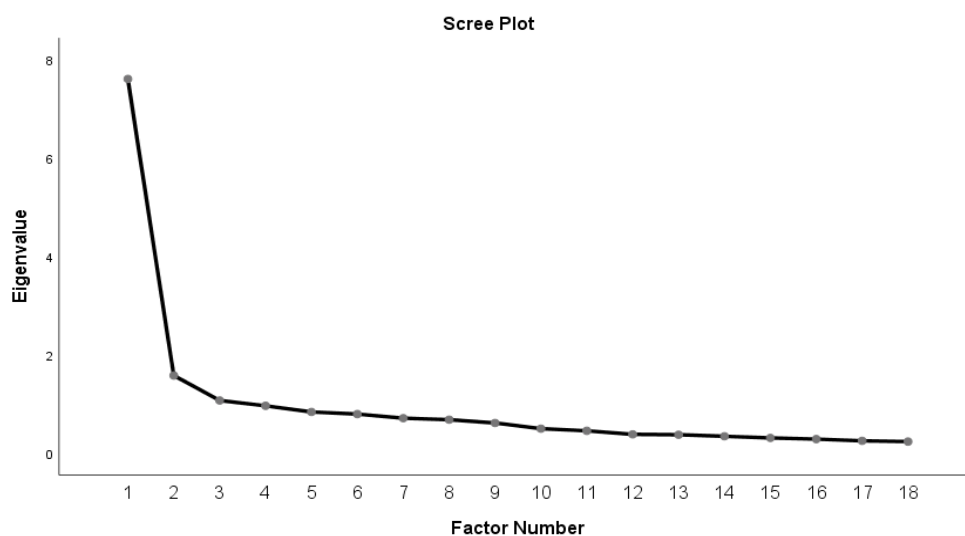


Figure 4.1. *Scree Plot Showing the Factor Structure of SP Scales*

The Promax rotated matrix was examined for loadings of the items. The Intimacy items loaded on factor 1, the Affection and Admiration items on factor 2 and the Reliable Alliance items loaded on factor 3. The items measuring Companionship and Instrumental Aid appear to be problematic. These items cross-loaded on factor 1 and 3 (see Table 4.3).

Table 4.3

Pattern and Structure Matrix for the SP Scales with Three-factor Solution based on the Promax Rotation

	Pattern Matrix			Structure Matrix		
	Factor			Factor		
	1	2	3	1	2	3
Com	.279			.360	.244	.316
Com	.334		.331	.590	.437	.590
Com	.312		.251	.599	.519	.592
Aid			.354	.373	.237	.413
Aid	.600		.334	.757	.437	.682
Aid	.417		.271	.659	.498	.625
Imcy	.741			.691	.436	.479
Imcy	.889			.826	.447	.597
Imcy	.827			.775	.482	.544
Aff	.234	.454		.602	.677	.598
Aff		.382	.283	.606	.669	.657
Aff	.204	.544		.537	.669	.515
Adm		.727		.374	.691	.445
Adm		.907		.499	.861	.537
Adm		.752		.334	.663	.381
All			.748	.498	.473	.705
All			.659	.521	.540	.707
All			.792	.591	.493	.779

Note: Bolded figures indicate high loading of items on the respective factor. Blanks indicate loadings < .2. SP = Social Provisions; Com = Companionship; Aid = Instrumental Aid; Imcy = Intimacy; Aff = Affection; Adm = Admiration; All = Reliable Alliance.

Given the conflicting results of the eigenvalue >1 rule and scree plot, further evaluation of the first-order structure of the SP scales was needed. The nature of the items loading on the three factors and the scree plot indicated exploration of the two-factor structure. Thus, the first-order two-factor structure and six-factor structure were examined along with the one-factor higher-order structure to enable establishing the most parsimonious solution that better reflects the theoretical structure of the SP scales in the current sample of Muslims in the UK. The following present results for the two-factor solution first followed by that of the six-factor solution and finally the higher-order solution.

Two-factor Solution. Based on the results of the scree plot, and the conflicting nature of the loading of the Companionship and Instrumental Aid items, data was forced into a two-factor solution using oblique rotation (Promax). The two-factor solution explained a total of 46% of the variance with factor 1 accounting for 40% and factor 2 for 6% of the variance. Examination of the rotated matrix showed that the Companionship, Instrumental Aid, Intimacy and Reliable Alliance items loaded on factor 1 with one of the Reliable Alliance items showing a cross-loading. The Affection and Admiration items loaded on factor 2 with two of the Affection items equally highly loading on factor 1 (see Table 4.4).

Table 4.4.

Pattern and Structure Matrix for the Two-factor Solution of SP Scales

Items	Pattern Matrix		Structure Matrix	
	Factor 1	Factor 2	Factor 1	Factor 2
Companionship	.372		.370	.248
Companionship	.604		.634	.451
Companionship	.514		.638	.530
Instrumental aid	.468		.423	.248
Instrumental aid	.885		.787	.452
Instrumental aid	.645		.695	.509
Intimacy	.654		.649	.434
Intimacy	.867		.780	.455
Intimacy	.736		.727	.483
Affection	.308	.480	.631	.688
Affection	.367	.436	.661	.683
Affection		.549	.554	.673
Admiration		.754	.413	.689
Admiration		.899	.532	.849
Admiration		.762	.360	.658
Reliable alliance	.459		.588	.501
Reliable alliance	.421	.281	.610	.565
Reliable alliance	.604		.681	.522

Note. Extraction Method: Maximum Likelihood, Rotation Method: Oblique. Bold figures indicate high loading of items

Six-factor Solution. Based on the theoretical conception of six factors first-order structure, data was forced into six factors. The six factors explained a total of 58% of the variance with each of the six factors accounting for 24%, 21%, 4%, 3%, 3% and 2% respectively. The correlations between the six factors were moderately positive, ranging between .369 to .656 (see Table 4.6). The rotated matrix was closely examined for item loadings. Items measuring Intimacy, Affection and Admiration loaded on the factors with one Intimacy and one Affection

item cross-loading on one other factor. One Admiration item had an out-of-range value indicating a problem with this analysis. The Companionship, Instrumental Aid and Reliable Alliance items were not as clearly clustered together on the respected factors. That is, the three items belonging to each of these scales loaded on different factors (see Table 4.5). Thus, the six-factor solution was not a clear representation of the theoretical framework of the six SP scales. The hierarchical structure of the six SP scales was examined next to determine if it better represented the SP scales in the current sample of Muslims in the UK.

Table 4.5

Pattern Matrix for Six-Factors First-Order Structure of the SP Scales

Items	Factors					
	1	2	3	4	5	6
Companionship						.453
Companionship				.555		
Companionship			.249	.204		.305
Instrumental aid						.701
Instrumental aid		.284		.560		
Instrumental aid				.541		.202
Intimacy		.708				
Intimacy		.728				
Intimacy		.523		.448		
Affection			.800			
Affection			.606	.274		
Affection			.761			
Admiration	.577					
Admiration	1.00					
Admiration	.529	.217				
Reliable alliance					.811	
Reliable alliance			.343		.430	
Reliable alliance				.543	.526	

Note. Extraction Method: Maximum Likelihood; Rotation: Promax; Bold figures indicate high loading of items

Higher-Order Structure. The theoretical composition of the higher-order, some empirical evidence and the findings related to the first-order structure in the current study suggested that a higher-order structure may merit exploration. The higher-order structure of the SP scales was examined. Rotation is not needed in the investigation of a one-factor solution. Only the amount of variance explained, scree-plot, factor matrix, and commonalities were examined. According to the theoretical structure, the six first-order factors further load onto one higher factor. The higher-order structure was examined using syntax on SPSS. A correlation matrix for the six SP scales was used to conduct the analysis (Table 4.6 for the correlation matrix). The results provided support for the theoretical structure. The KMO value was .87 which is above .6 indicating that the sample is adequate for factor analysis. Bartlett's test of Sphericity ($\chi^2(15) = 457.32, p < .001$) was significant which suggest a sufficiently large correlation between items for factor analysis to be conducted. Eigenvalue greater than 1 rule indicated that the six first-order factors (Companionship, Instrumental Aid, Intimacy, Affection, Reassurance of Worth, Reliable Alliance) further loaded onto a higher-order SP factor. The higher-order factor explained 53% of the variance. The scree-plot clearly showed a one-factor structure (see Figure 4.2). As rotation cannot be performed on a one-factor solution, the factor matrix (unrotated matrix) was examined for interpretation. The factor matrix showed that all the six scales showed high loadings on the higher-order SP factor. Loading values ranged between .61 and .84 (see Table 4.7). The higher-order solution was found to show support for the theoretical underpinning of the SP scales.

Table 4.6.

Factor Correlation Matrix

SP Scales	COM	AID	IMCY	AFF	ADM	ALL
COM	1					
AID	.409	1				
IMCY	.652	.595	1			
AFF	.481	.645	.656	1		
ADM	.460	.499	.606	.575	1	
RALL	.369	.482	.457	.503	.500	1

Note. SP = Social Provisions; COM = Companionship; AID = Instrumental Aid; IMCY = Intimacy; AFF = Affection; ADM = Admiration; ALL = Reliable Alliance

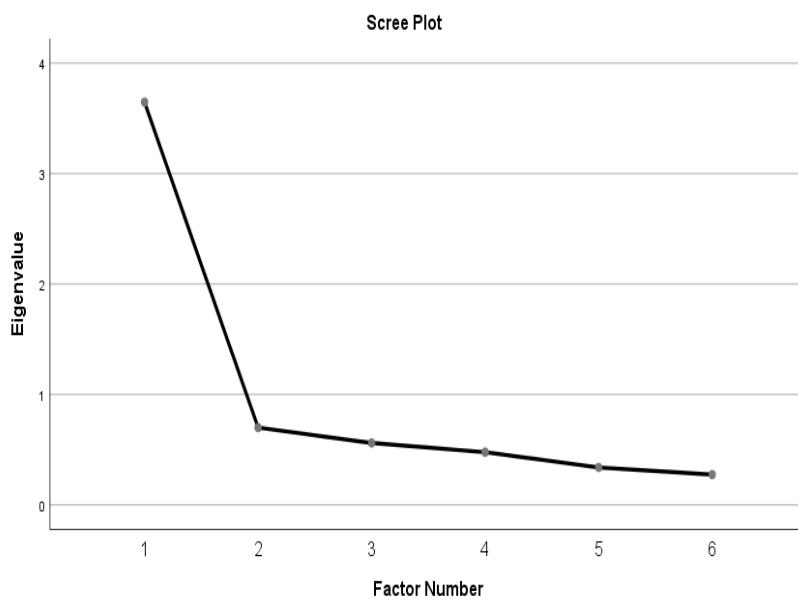


Figure 4.2. Scree-plot for the one Higher-Order Factor of SP scale

Table 4.7

Factor Matrix showing Loadings of the Six SP scales on a Higher-order Factor

Social Provision Scales	Factor Loadings
Companionship	.661
Instrumental Aid	.729
Intimacy	.840
Affection	.802
Admiration	.720
Reliable Alliance	.608

Given the current analyses provided support for the theory-based higher-order structure, it was examined for internal consistency in the current sample of Muslims in the UK. The following section presents the analysis of the reliability for the higher-order structure of the SP scales.

Reliability

Model-based reliability of the 18 items SP scales was examined. That is, results of the EFA indicated that the higher-order structure of SP sales was the most parsimonious solution, hence internal consistency reliability of the higher order structure was examined using Omega hierarchical (Brunner et al., 2012; McDonald, 1999; Zinbarg et al., 2005; Zinbarg et al., 2006). Given, the Omega hierarchical assesses the degree to which compound scale scores are interpretable as a single common factor, it was an appropriate statistical procedure to examine the internal consistency reliability of the SP scales. The Schmid-Leiman transformation procedure was used to hand-calculate Omega hierarchical in accordance with the procedure suggested by Brunner et al. (2012). The Omega hierarchical coefficient for the higher-order SP factor was .76 which is above the preferable coefficient value of .75 (Reise, 2012; Reise et al., 2013). Omega subscale coefficients for the six SP sub-scales presented in Table 4.8 estimated the individual sub-scale reliabilities with the effects of the general SP factor removed

and ranged from .05 to .32. These results indicated that in the present sample of Muslims in the UK, the six specific SP scales possessed too little reliable variance to be confidently interpreted individually.

In summary, the six SP scales were examined for structural validity and internal reliability in a sample of Muslims in the UK. The statistical procedures that were used to evaluate the factor structure and internal reliability included EFA and Omega Hierarchical respectively. In accordance with the theoretical composition of the SP scales, the first-order six-factor structure and the one higher-order structure were examined. The first-order six-factor structure of the SP scales was not clearly reflected. The eigenvalue >1 rule and scree-plot indicated a three-factor and two-factor solution showing inconsistency with the theoretical framework. When data was forced into six factors, the theoretical framework of only some of the scales was reproduced but not all. In comparison, the hierarchical structure was supported, showing consistency with the theoretical composition of the SP scales. Omega reliability coefficient for the higher-order structure was satisfactory. Thus, the results of EFA and Omega Hierarchical indicated that the higher-order structure of the SP scales was valid and reliable in the sample Muslims in the UK.

Table 4.8.

Table Illustrating computation of Omega Hierarchical Estimates for the SP Scales

Subtest	SP Factor		Com		Aid		Imcy		Aff		Adm		All		H^2	U^2	
	b	Var	B	Var	b	Var	b	Var	b	Var	B	Var	b	Var			
Com1	.30	.09	.20	.04											.13	.87	
	.11	.01	.07	.00											.01	.99	
	.20	.04	.13	.02											.06	.94	
Aid	.13	.02			.10	.01									.03	.97	
	.41	.17			.30	.09									.26	.74	
	.39	.15			.29	.08									.23	.77	
Imcy	.59	.35					.50	.25							.60	.40	
	.61	.37					.51	.26							.63	.37	
	.44	.19					.37	.14							.33	.67	
Aff	.64	.41							.51	.26					.67	.33	
	.49	.24							.39	.15					.39	.61	
	.61	.37							.49	.24					.61	.39	
Adm	.42	.18									.30	.09			.27	.73	
	.73	.53									.53	.28			.81	.19	
	.38	.14									.27	.07			.21	.79	
All	.49	.24											.30	.09	.33	.67	
	.26	.07											.16	.03	.10	.90	
	.32	.10											.19	.04	.14	.86	
$\omega_h = .76$		$\omega_s = .05$		$\omega_s = .13$		$\omega_s = .32$		$\omega_s = .31$		$\omega_s = .23$		$\omega_s = .13$					

Note. SP = Social Provisions; b = Standardised loading of item factor; Var = Variance (b^2) explained in the item; h^2 = communality; u^2 = uniqueness; Com = Companionship; Aid = Instrumental Aid; Imcy = Intimacy; Aff = Affection; Adm = Admiration; All = Reliable Alliance

4.7.1.2 The Amount of Self-Disclosure Scale. EFA with ML estimation was conducted to examine the unidimensional structure of the 7-item ASD in the context of Muslims in the UK. Preliminary analyses indicated that less than 5% data was missing, and the assumption of normality were not violated. The skewness values ranged between .13 to -.60 and kurtosis ranged between -.68 to -1.13. See Table 4.9 for descriptive statistics. The pairwise deletion was used to manage missing data for the same rationale as mentioned in the SP scale section. Following preliminary analyses, EFA with oblimin rotation was performed. The correlation matrix showed a number of correlations greater than .3 indicating support for factor analysis. The KMO value was .74 which is above the threshold of .6 and suggests the suitability of data for EFA (Tabachnick & Fidell, 2007). Bartlett's test of Sphericity was significant ($\chi^2(21) = 351.83, p < .05$) suggesting that correlations between items were sufficiently large for factor analysis to be conducted (Bartlett, 1954; Kaiser, 1970; Tabachnick & Fidell, 2007).

Table 4.9

Descriptive Statistics for the 7-item ASD

	N	Mean	SD	Skewness	Kurtosis
ASD items					
ASD 1	169	3.11	1.32	-.01	-1.29
ASD 2	168	2.56	1.22	.54	-.70
ASD 3	169	3.05	1.34	-.22	-1.21
ASD 4	167	2.80	1.33	.26	-1.13
ASD 5	169	3.02	1.30	-.07	-1.24
ASD 6	165	3.39	1.30	-.51	-.92
ASD 7	165	2.83	1.20	.33	-.88

Note. ASD = Amount of Self-Disclosure; SD = Standard Deviation

EFA with oblimin rotation was conducted to examine the unidimensional structure of the 7-item ASD in a Muslim sample in the UK. The eigenvalue greater than 1 rule indicated the presence of two factors explaining 50% of the variance. Factor 1 explained 36% of the variance whereas factor 2 explained 14% of the variance. The pattern matrix indicated that three items loaded on factor 1 and four items loaded on factor 2 (see Table 4.10).

Table 4.10.

Pattern and Structure Matrix for the 7-item ASD

Self-Disclosure Scale items	Pattern Matrix		Structure Matrix	
	Factor 1	Factor 2	Factor 1	Factor 2
ASD1		.844	-.476	.893
ASD2		.629	-.382	.677
ASD3	.557		.598	-.337
ASD4		.585	-.250	.585
ASD5	.959		.929	-.343
ASD6	.662		.661	-.282
ASD7		.507	-.476	.474

Note. ASD = Amount of Self-Disclosure.

The scree-plot also seem to suggest the existence of two factors (see Figure 4.3). The items were closely scrutinised to understand this unexpected finding and it seems to be the case that the negatively worded items loaded on one factor whereas the positively worded items loaded on another factor. The negatively worded items were rechecked to ensure they were recoded at the preliminary stage of the analysis. It was therefore assumed that either of the two factors could separately be used to measure the Amount of Self-disclosure. This was further investigated in Study 2 data using CFA. Based on the results of the two analyses, the parsimonious option was adopted for further analyses.

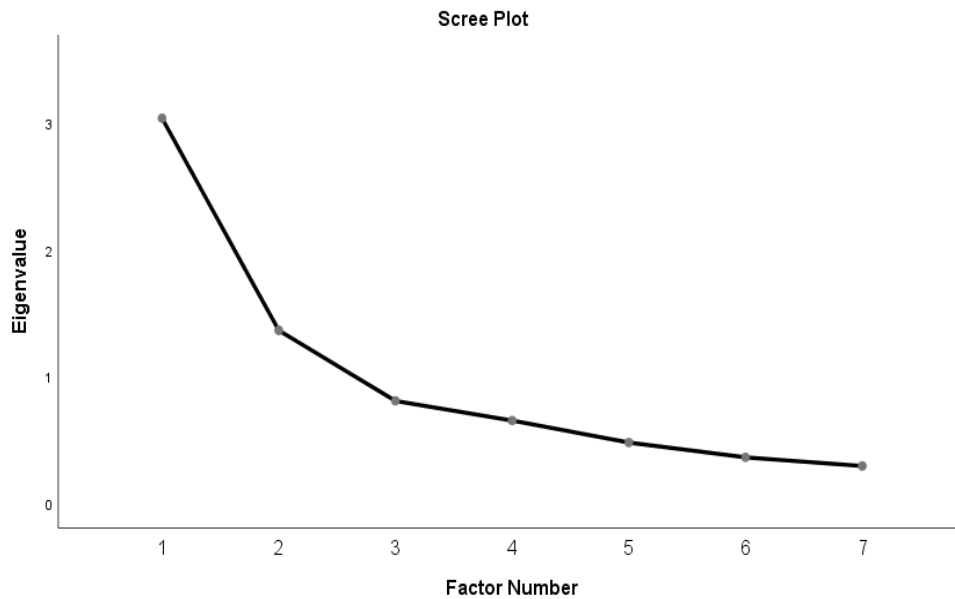


Figure 4.3. Scree-Plot Illustrating Factor Structure for the 7-item ASD

Reliability

Internal reliability of the scale was examined using Cronbach's alpha. The analyses produced satisfactory Cronbach's alphas for each of the two factors. Internal reliability of each individual item was high and none of the items was found to substantially improve the overall alpha if removed. Cronbach's alphas for the 4-item negatively worded ASD and 3-item positively worded ASD were .75 and .76 respectively exceeding the alpha reported by the author for the 4-item scale initially created ($\alpha = .61$; Wheelless & Grotz, 1976). It has been suggested that coefficient values greater than or equal to .7 are desirable and around .60 is considered acceptable (Hair, Anderson, Tatham & Black, 1998; Nunnally (1978)). Thus the coefficient values are in accordance with the recommended coefficient values, indicating the scale is internally reliable.

4.7.1.3 Parental Authority Questionnaire. One of the main objectives of this chapter was to determine the structural validity of the PAQ (Buri, 1991) in the sample of Muslims in

the UK. CFA was conducted to examine the three-factor structure of the 30-item PAQ for mothers and fathers. Given the large number of items on the scale (30-items), the sample of 170 was not large enough to evaluate a composite three-factor structure of PAQ. Therefore, each of the three factors was examined separately. Missing data was <5% and a multiple imputation method was implemented to handle missing data. Although the ML estimation handles missing data, it does not provide the modification index output with an incomplete data set. For this reason, missing data was managed using the imputation procedure. Mahalanobis distance was used to identify multivariate outliers which may attenuate the results and no such cases were identified. Data was examined for univariate and multivariate normality. The descriptive statistics for mothers and fathers' PAQ are presented in Table 4.11 and 4.12. The skewness and kurtosis values were according to the recommended values for CFA with ML estimation (skewness < 2 and kurtosis < 7; West et al., 1995), providing support for the univariate normality. The skewness values for the mother's and father's PAQ ranged from .005 to 1.14 and -.03 to .82 respectively. The kurtosis values ranged from -.07 to 1.02 and -1.19 to .22 respectively (see Table 4.11 and 4.12).

Data of mother's and father's PAQ were examined for multivariate normality. Bentler (2005 as citing in Byrne, 2010) suggested that the Critical Ratio (C.R.) value of multiple kurtosis > 5.00 is an indication that multivariate normality is violated. In the current analyses, the C.R. value of multiple kurtosis for the Authoritarian and Permissive factors related to mother were below 5.00, indicating multivariate normality was not violated. Those for the Authoritative factor of mother and the three factors of father exceeded the recommended value of 5.00, indicating a violation of multivariate assumption. Therefore, the Bollen-Stine bootstrap procedure was adopted to adjust for the lack of multivariate normality (Byrne, 2010).

Table 4.11.
Descriptive Statistics for Mother's PAQ

Variable	N	Mean	SD	Skew	C.R.	Kurt	C.R.
PM1	166	2.96	1.35	-.03	-.18	-.21	.56
PM6	165	2.79	1.27	.01	.51	.01	.02
PM10	166	2.20	1.08	.77	4.12	.30	.80
PM13	164	2.83	1.20	.20	1.06	-1.07	2.86
PM14	164	2.79	1.10	.01	.03	-.65	1.73
PM17	164	2.55	1.15	.35	1.84	-.90	-2.41
PM19	163	3.14	1.19	-.07	-.37	-1.15	-3.07
PM21	164	2.21	1.20	1.14	6.08	.06	.16
PM24	162	3.50	1.30	-.77	-4.08	-1.04	2.75
PM28	164	2.59	1.11	.49	2.58	-1.12	2.99
Multivariate							5.22
						12.39	
AN2	167	4.49	1.25	.31	1.67	-.86	2.30
AN3	166	4.09	1.16	.18	.95	-1.05	2.80
AN7	166	4.30	1.32	-.58	-3.10	-.60	1.59
AN9	166	4.18	1.33	-.19	-1.01	-1.16	3.08
AN12	164	3.95	1.26	.22	1.16	-.92	2.89
AN16	164	4.13	1.27	-.16	-.85	-1.06	2.45
AN18	164	3.96	1.25	-.17	.91	-1.09	2.81
AN25	163	4.43	1.26	.05	.28	-1.00	2.89
AN26	154	2.78	1.09	.21	1.11	-.78	2.67
AN29	154	2.56	1.17	.28	1.50	-.79	2.08
Multivariate						5.51	2.32
AT 4	154	3.23	1.29	-.61	-3.23	-.39	-1.03
AT5	154	3.25	1.31	-.45	-2.41	-.34	.90
AT8	153	3.41	1.10	-.61	-3.24	-.38	-1.00
AT11	153	3.49	1.25	-1.10	-5.86	1.00	2.67
AT15	154	3.69	1.06	-.88	-4.67	.57	1.51
AT20	154	3.56	1.19	-.93	-4.96	.21	.56
AT22	154	3.56	1.16	-.91	-4.86	1.02	2.71
AT23	154	3.47	1.18	-.85	-4.52	.86	2.30
AT27	154	3.45	1.07	-.76	-4.03	.56	1.50
AT30	154	3.40	1.23	-.73	-3.87	-.07	.19
Multivariate						31.60	13.30

Note. PM = Permissive, AN = Authoritarian, AT = Authoritative, Skew = Skewness, Kurt = Kurtosis.

Table 4.12
Descriptive Statistics for Father's PAQ

Variable	N	Mean	SD	Skew	C.R.	Kurt	C.R.
PM1	154	2.96	1.41	-.05	-.24	-1.19	-3.16
PM 6	154	2.79	1.33	.07	.38	-1.06	-2.82
PM10	154	2.20	1.14	.64	3.41	-.43	1.14
PM13	151	2.83	1.27	.04	.22	-.92	2.43
PM14	154	2.79	1.16	-.03	-.17	-.76	2.03
PM17	154	2.55	1.21	.30	1.58	-.70	1.87
PM19	153	3.14	1.25	-.13	-.70	-.91	2.42
PM21	154	2.21	1.26	.82	4.38	-.22	.584
PM24	153	3.51	1.18	-.50	-2.66	-.55	1.46
PM28	154	2.59	1.17	.42	2.21	-.54	1.43
Multivariate						22.93	9.65
AN2	154	2.66	1.25	.27	1.42	-.92	2.44
AN3	153	2.41	1.16	.43	2.27	-.70	1.85
AN7	154	3.27	1.32	-.39	-2.09	-.82	2.18
AN9	154	3.21	1.33	-.25	-1.31	-.98	2.60
AN12	154	2.73	1.26	.35	1.84	-.70	1.87
AN16	154	2.76	1.27	.14	.73	-.90	2.40
AN18	154	3.23	1.25	-.20	-1.09	-.90	2.40
AN 25	154	2.92	1.26	.09	.49	-.82	2.17
AN26	154	2.78	1.09	.18	.97	-.62	1.64
AN29	154	2.56	1.17	.40	2.14	-.58	1.55
Multivariate						21.06	8.86
AT4	154	3.23	1.29	-.28	-1.47	-.88	2.33
AT5	154	3.25	1.31	-.34	-1.81	-.88	2.34
AT8	153	3.41	1.10	-.50	-2.63	-.27	.71
AT11	153	3.49	1.25	-.57	-3.06	-.46	1.22
AT15	154	3.69	1.06	-.77	-4.07	.22	.59
AT20	154	3.56	1.19	-.55	-2.94	-.46	1.22
AT 22	154	3.56	1.16	-.67	-3.59	-.26	.68
AT23	154	3.47	1.18	-.49	-2.62	-.51	1.36
AT27	154	3.45	1.07	-.49	-3.8	-.47	1.25
AT30	154	3.40	1.23	-.43	-2.31	-.61	1.62
Multivariate						33.76	14.21

Note. PM = Permissive, AN = Authoritarian, AT = Authoritative, Skew = Skewness, Kurt = Kurtosis.

Following preliminary analyses, the factor structures of the three parenting style scales for mothers and fathers were examined based on the theoretical structure. Model fits of the three parenting style factors were independently evaluated and compared between mothers and fathers. The results of CFA related to each of the three parenting styles for mothers and fathers are presented in Table 4.13. The findings showed that only the Authoritarian scale had an acceptable fit for both mothers and fathers, indicating that the theoretical composition of these 10 items appropriately represents the Authoritarian parenting style in the sample of Muslims in the UK. The standard estimate values for the 10 items related to Authoritarian parenting in the mothers and fathers ranged from .47 to .69 and .56 to .77 respectively (see Figure 4.4 and Figure 4.5). The fit indices in the mother and father analyses were well above the recommended value of .90, particularly those in the father analysis. The TLI and CFI values in the analysis for father were .94 and .96 whereas those in the mother analysis were .91 and .93 respectively.

The model fit of the Authoritative and Permissive factors only reached an acceptable level after dropping some items and also the use of modification indices. One Authoritative item had an estimated value below .3 in the analyses of both mothers and fathers and was dropped. The modification indices in the analysis for father indicated that errors of item 4 (*'As I was growing up, once family policy had been established, my father discussed the reasoning behind the policy with the children in the family'*) and 5 (*'My father has always encouraged verbal give-and-take whenever I have felt that family rules and restrictions were unreasonable'*) need to be correlated to identify a better model fit. The 9-item Authoritative factor for both parents was a better fit to the data. The standard estimate values for the 9 Authoritative items in the mother and father analyses ranged from .39 to .67 and .47 to .81 respectively (See Figure 4.6

and Figure 4.7). The TLI, CFI and RMSEA values in the mother analysis were .94, .96 and .06 whereas those in the father analysis were .95, .97 and .08 respectively.

Similarly, three Permissive items were dropped due to lower estimate values ($< .3$) in the analyses of both mothers and fathers. Although, removal of the three items improved the fit of the factor in the mother analysis but not in the father analysis. Therefore, modification specification was needed to identify a model that better fitted the sample data for the father. The modification indices in the father analysis indicated that certain errors between some items need to be correlated. Errors of item 14 (*Most of the time as I was growing up my father did what the children in the family wanted when making family decisions*) and item 19 (*As I was growing up my father allowed me to decide most things for myself without a lot of direction from him*) and item 14 and 28 (*As I was growing up my father did not direct the behaviors, activities, and desires of the children in the family*) were correlated which resulted in a better model fit (see Figure 4.9). The standard estimate values for the 7 Permissive items in the mother and father analyses ranged from .42 to .74 and .46 to .73 respectively (See Figure 4.8 and Figure 4.9). The TLI, CFI and RMSEA values before the error correlation were .83, .89 and .116 and after the error correlation .95, .97 and .07 respectively. This showed a better model fit.

Table 4.13.

Fit indices for the three Factors of Mothers and Fathers' PAQ

Model Description	χ^2	df	χ^2/df	P-Value	TLI	CFI	RMSE	AIC
Mother's PAQ								
10-item Authoritarian	64.66	35	1.85	.02	.91	.93	.07	124.66
9-item Authoritative	40.10	27	.52	.041	.94	.96	.06	123.07
7-item Permissive	12.98	14	.93	.528	1.0	1.0	.00	40.98
Father's PAQ								
10-item Authoritarian	63.07	35	1.80	.003	.94	.96	.07	123.07
9-item Authoritative	51.31	26	1.97	.002	.95	.97	.08	89.31
7-item Permissive	20.73	12	1.73	.054	.95	.97	.07	66.73

Note: df = degrees of freedom; χ^2 = chi-squared; IFI = Incremental Fit Index; TLI = Tucker-Lewis Index; CFI = Comparative Fit Index; RMSEA = Root mean square error of approximation; AIC = Akaike Entropic Information Criterion.

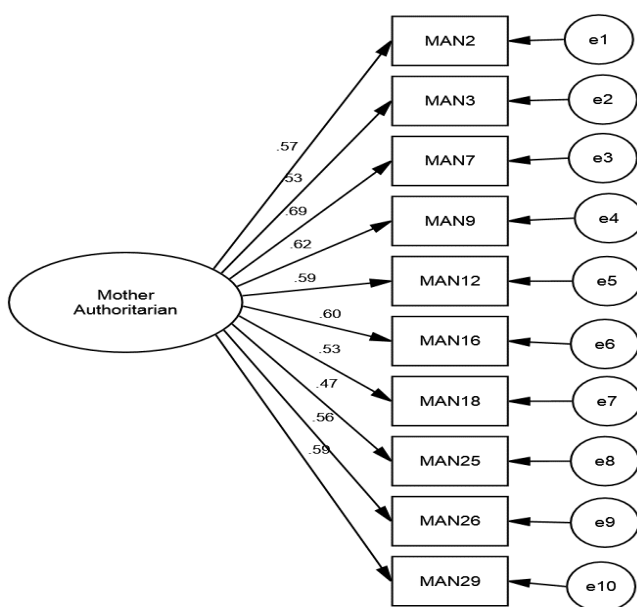


Figure 4.4. Figure Illustrating Factor Structure of the 10-item Authoritarian Scale for Mother

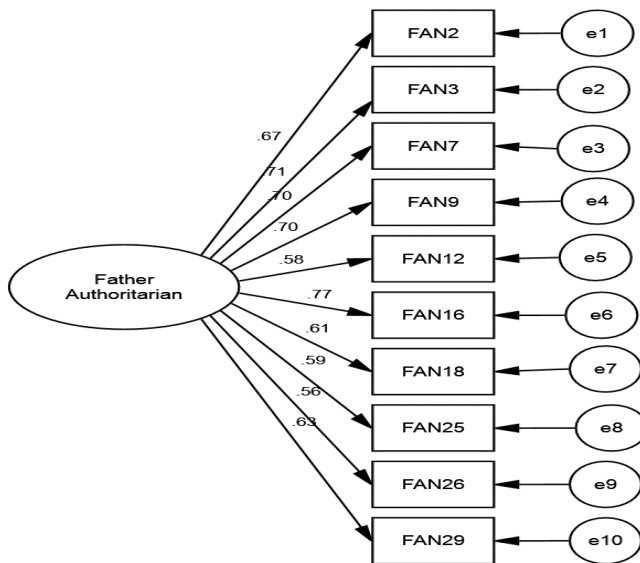


Figure 4.5. Figure Illustrating Factor structure for the 10-item Authoritarian Scale for Father

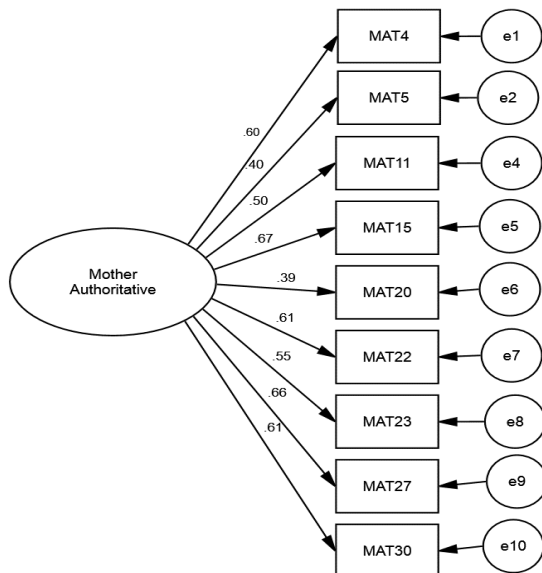


Figure 4.6. Figure Illustrating Factor Structure of the 9-item Authoritative Scale for Mother

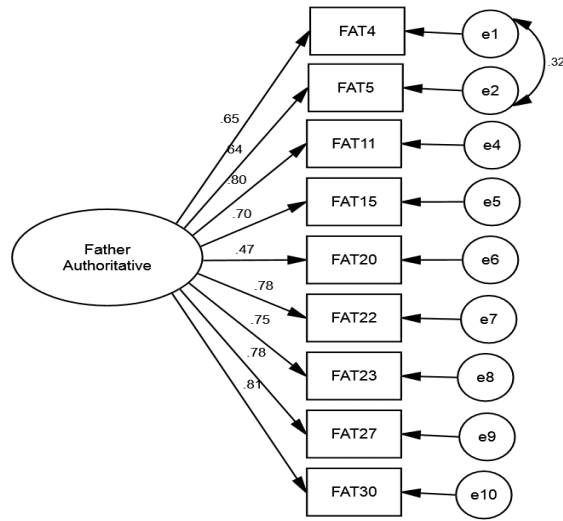


Figure 4.7. Figure Illustrating Factor Structure of the 9-item Authoritative Scale for Father

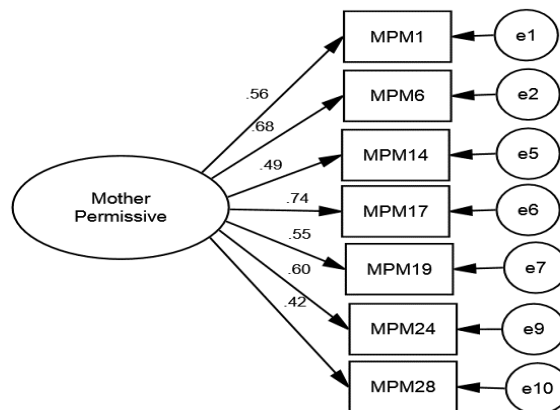


Figure 4.8. Figure Illustrating Factor Structure of the 7-item Permissive Scale for Mother

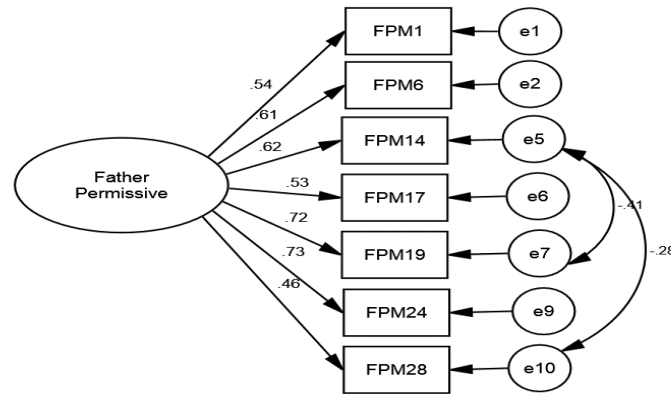


Figure 4.9. Figure Illustrating Factor Structure of the 7-item Permissive Scale for Father

Reliability

Internal reliabilities for the three parenting style scales were examined based on the results of the CFA which resulted in 26 items being maintained. Cronbach's alpha was used to examine the internal consistency of 10-item Authoritarian, 9-item Authoritative and 7-item Permissive scale for mothers and fathers. All the items had Item-Total Correlations greater than the recommended value of .3. Internal reliability of each item was high and none of the items was found to substantially improve the overall alpha if removed. Cronbach's alphas for the Authoritarian, Authoritative and Permissive scales in the mother's analyses were .83, .79 and .78 respectively. Cronbach's alphas for the Authoritarian, Authoritative and Permissive scales in the father analyses were .88, .90, and .78 respectively. Results of the reliability analyses produced satisfactory Cronbach's alpha for the three parenting style scales ($> .7$; Anastassi, 1988; Nunnally, 1978). Although the alpha value of .7 or higher is desirable but it has been

suggested that alpha values in the .60s is acceptable (Clark & Watson, 1995). Thus, 10-item Authoritarian, 9-item Authoritative and 7-items Permissive scales were found to be valid and reliable in the current sample of Muslims in the UK.

In summary, the 30-item PAQ was evaluated for construct validity and internal-reliability in a sample of Muslims in the UK. CFA was used to examine the underlying structure of the PAQ and Cronbach's alpha was used to examine model-based reliability of the three parenting style scales. The results of CFA indicated that 26 of the 30 items, maintained construct validity in the current sample. Structural validity for the theoretical structure of the 10-item Authoritarian scale was established whereas that of the Authoritative and Permissive scales was only ensured after dropping some items and by using modification indices. The 9-item Authoritative scale and 7-item Permissive scale were found to have structure validity in the current sample. Results of the reliability analyses with Cronbach's alpha also indicated that the three parenting style scales had acceptable to desirable coefficient values.

4.7.2 Factor Analysis Study 2

CFA was performed to examine the factor structure of the SP scales, ASD and PAQ used in Study 2 based on Muslims in Khyber Pakhtunkhwa province (KPK), Pakistan. An important goal of this chapter was to examine the three instruments for construct validity and reliability in the Pakistani sample. This was also expected to establish whether the underlying structures of these instruments were equivalent across the two Muslim samples in the minority and majority contexts. The Amos statistical software, version 22 was used to conduct the analyses (Arbuckle, 2010). All the analyses were conducted using ML estimation. Missing data was managed with the use of imputation in Amos to replace missing data. Mahalanobis distance was used to examine multivariate outliers. Data was also examined for univariate and

multivariate normality which are suggested to be important criteria for conducting CFA (Bentler, 2005 as cited in Byrne, 2010). Bentler (2005) suggested that the Critical Ratio (C.R.) value of multiple kurtosis > 5.00 is an indication that multivariate normality is violated. Therefore Bolen-Stine bootstrap procedure was adopted to adjust for the lack of multivariate normality (Byrne, 2010). Thus, the univariate and multivariate normality in each analysis were examined to ensure multivariate normality of the data. These are presented in the analysis related to each of the three measures. The following presents results of the CFA for the three measures in the order of SP scales, PAQ and ASD scale.

4.7.2 Social Provision Scales. In accordance with the theoretical composition of the SP scales and the results of EFA in Study 1, three models were tested to ascertain the best fitting model. The models that were tested included two first-order models and one higher-order model.

The three competing models that were tested are as follows:

1. First-order six-factor model based on the theoretical structure. See Figure 4.10 for pictorial depiction of this model.
2. A higher-order structure model was tested based on the theoretical framework of SP scales and the results of the EFA in Study 1 (see below for further detail). The higher-order structure model had one higher-order factor (SP factor) and six first-order factors (Companionship, Instrumental Aid, Intimacy, Affection, Admiration, Reliable Alliance). A diagram depicting this structure can be seen in Figure 4.11.
3. First-order two-factors model based on the results of EFA in Study 1. A diagram showing this structure can be seen in Figure 4.12.

In higher-order factor analysis, the focus is on the inter-correlations between the first-order factors (Brown, 2006). The inter-correlations among the first-order factors provide a matrix

for the higher-order factor analysis. The goal of the higher-order factors model is to provide a more parsimonious explanation for the highly correlated first-order factors (Brown, 2006). The rules of identifying the higher-order factor are similar to that used in first-order CFA for identifying factors. For example, the number of higher-order factors that can be identified, heavily rely on the number of first-order factors. In addition, the higher-order factor model needs to be based on a theory-based explanation for the correlations among the first-order factors. The higher-order factor analysis assumes that the higher-order factor has a direct effect on the first-order factors. However, if correlations among the first-order factors are not observed then there would be no justification to pursue higher-order factor analysis (Brown, 2006). The general sequence for testing a higher-order factors model involves:

- Development of a conceptually valid good fitting model for first-order factors
- Inspection of the pattern and magnitude of correlations among the factors in the first-order factors model
- Theoretical and empirical grounds for testing a higher-order model.

Preliminary analyses indicated < 5% missing data. Missing data was imputed with the use of imputation in Amos to replace isolated missing values. Mahalanobis distance was used to identify multivariate outliers which may attenuate the results and no such cases were identified. Data was examined for univariate and multivariate normality. All the skewness and kurtosis values were within the range (skewness values ranged from -.822 to 1.57 and the kurtosis values ranged between -.30 and 6.18) recommended for CFA with ML estimation (skewness < 2 and kurtosis < 7; West, et al., 1995 as cited Byrne, 2010) providing support for the univariate normality (See Table 4.14). The Critical Ratio (C.R.) value for multiple kurtosis (26.79) exceeded the recommended value of 5, which indicate that the multivariate normality assumption was violated. Bentler (2005) suggested that values > 5.00 is an indication that

multivariate normality is violated. Therefore, the Bolen-Stine bootstrap procedure was adopted to adjust for the lack of multivariate normality (Byrne, 2010).

Table 4.14

Descriptive statistics for the 18 items of SP scales

Variable	N	Mean	SD	Skew	C.R.	Kurt	C.R.
Com	170	3.82	1.10	-.82	-4.38	-.30	-.802
Com	170	4.23	1.03	-1.70	-9.05	2.60	6.93
Com	170	3.93	1.27	-1.06	-5.64	-.02	.049
Aid	170	4.20	.97	-1.38	-7.36	1.65	4.40
Aid	170	4.12	1.02	-1.28	-6.83	1.07	2.84
Aid	170	4.34	.82	-1.60	-8.51	3.15	8.39
Imcy	170	4.24	1.08	-1.57	-8.34	1.72	4.57
Imcy	170	4.17	1.56	-1.58	-8.40	1.69	4.48
Imcy	170	4.24	1.11	-1.49	-7.91	1.33	3.53
Aff	170	4.39	.91	-1.77	-9.41	3.24	8.61
Aff	170	4.49	.79	-2.20	-11.69	6.18	16.43
Aff	170	4.09	1.00	-1.08	-5.77	.75	1.98
Adm	170	4.30	.94	-1.10	-8.35	2.36	6.29
Adm	169	4.18	.88	1.57	-5.92	1.19	3.16
Adm	169	3.95	.94	1.11	-5.88	1.17	3.12
All	170	4.13	.98	-1.10	-5.87	.91	2.42
All	169	3.96	1.16	-1.15	-6.14	.69	1.83
All	169	4.43	.94	-1.90	-10.10	3.29	8.76
Multivariate					110.27	26.789	

Note. SP = Social Provisions; COM = Companionship; AID = Instrumental Aid; IMCY = Intimacy; AFF = Affection; ADM = Admiration; ALL = Reliable Alliance, Skew = Skewness, Kurt = Kurtosis

CFA was conducted once preliminary analyses were performed. Table 4.15 presents details of the overall fit statistics for the three models tested. As expected, the chi-square statistics indicated that all the hypothesised models should be rejected. However, according to the remaining goodness of fit statistics, the two models which had theoretical basis reached the

desired criteria for a good fitting model. The following section presents interpretation for each of the three models tested.

Model 1, as shown in Figure 4.10 consisted of the six first-order correlated factors (Companionship, Instrumental Aid, Intimacy, Affection, Admiration and Reliable Alliance) and it was based on the theoretical framework of the SP scales (Furman & Buhrmester, 1985). The goodness of fit statistics were well over the values suggested for a good model fit. The TLI and CFI values were .92 and .94 respectively. The RSMEA value was .06, indicating that Model 1 was a good fit to the data. The factor estimate values for the six first-order factors were reasonably high ranging from .46 to .86. See Figure 4.10 for estimate values of the items on the six factors. The inter-correlation between the six factors were moderate to high and positive (see Figure 4.10).

Model 2 consisted of six first-order factors (Companionship, Instrumental Aid, Intimacy, Affection, Reassurance of Worth and Reliable Alliance) subsumed under one higher-order SP factor (see Figure 4.11). This model corresponded to the theoretical concept of the higher-order structure of SP scales (Furman & Buhrmester, 1985, Weiss, 1974). The substantive fit indices for example TLI = .92, CFI = .94 and RMSEA = .06 reached the values indicated for a good fit. These fit indices suggest that Model 2 was also a reasonably good fit to the data, providing support for the theoretical structure. The estimate values for the six first-order factors on the higher-order factor were reasonably high, ranging between .71 to .95 (see Figure 4.11). According to the fit indices, Model 1 and 2 were both good fits and both provided support for the theoretical structure of the SP scales. However, a comparison of the fit statistics for the two models indicated that Model 1 was a better fit. See Table 4.15 for a comparison of

the fit indices. Apart from the theoretical models, one other model was tested based on the results of EFA in Study 1, the results for which are presented as follows.

Model 3 and 4 were based on the results of EFA in Study 1. These models consisted of three first-order correlated factors and two first-order correlated factors respectively. The fit indices of these two models indicated that these were both poor fits to the data (see Table 4.15). All the fit statistics were below the threshold for a good model fit. For example, TLI and CFI were all below .90 and the RMSEA was greater than .06. Diagrams illustrating these models are not presented as these were not good fits to the data.

Table 4.15

Overall Fit Statistics of the three Models Tested for SP Scales

MD No	Model Description	χ^2	df	χ^2/df	P-Value	TLI	CFI	RMSEA	90% C.I	AIC
1	6 First-order Factors	180.71	120	1.51	.00	.93	.94	.06	.04 - .07	282.71
2	1 Higher-order Factor	203.79	129	1.58	.00	.92	.93	.06	.04 - .07	287.79
3	3 First-order Factors	276.86	132	2.10	.00	.84	.87	.08	.08 - .09	354.86
4	2 First-order Factors	306.96	134	2.29	.00	.82	.84	.09	.08 - .10	380.96

Note. MD No = Model number; χ^2 = chi square; df = degrees of freedom; TLI = Tucker-Lewis Index; CFI = Comparative Fit Index; RMSEA = Root mean square error of approximation; AIC = Akaike Entropic Information Criterion.

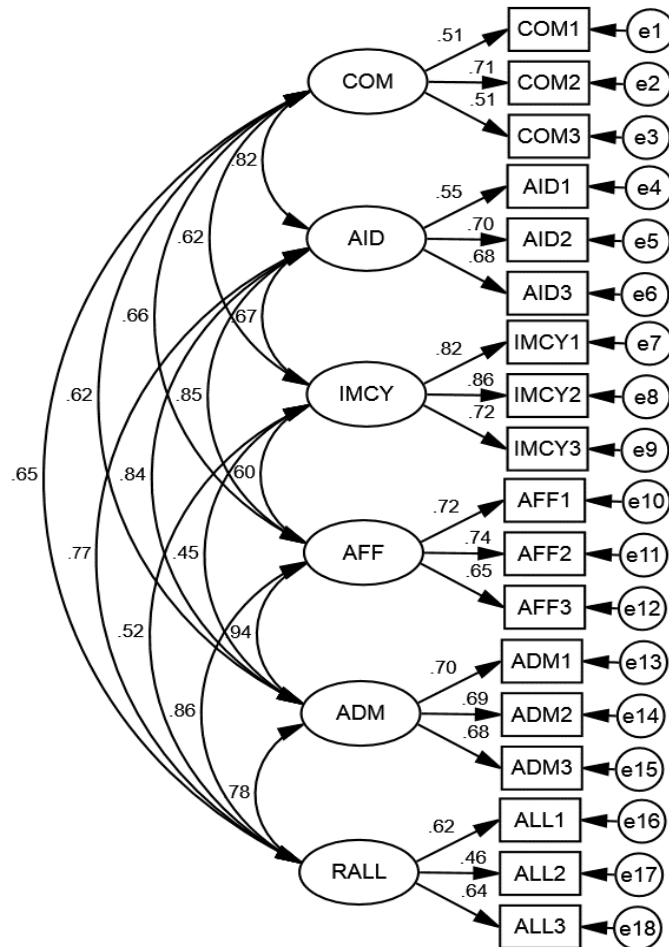


Figure 4.10. Six First-order Correlated Factors for the SP Scales

Note. Com = Companionship; Aid = Instrumental aid; IMCY = Intimacy; AFF = Affection; ADM = Admiration; ALL = Reliable Alliance

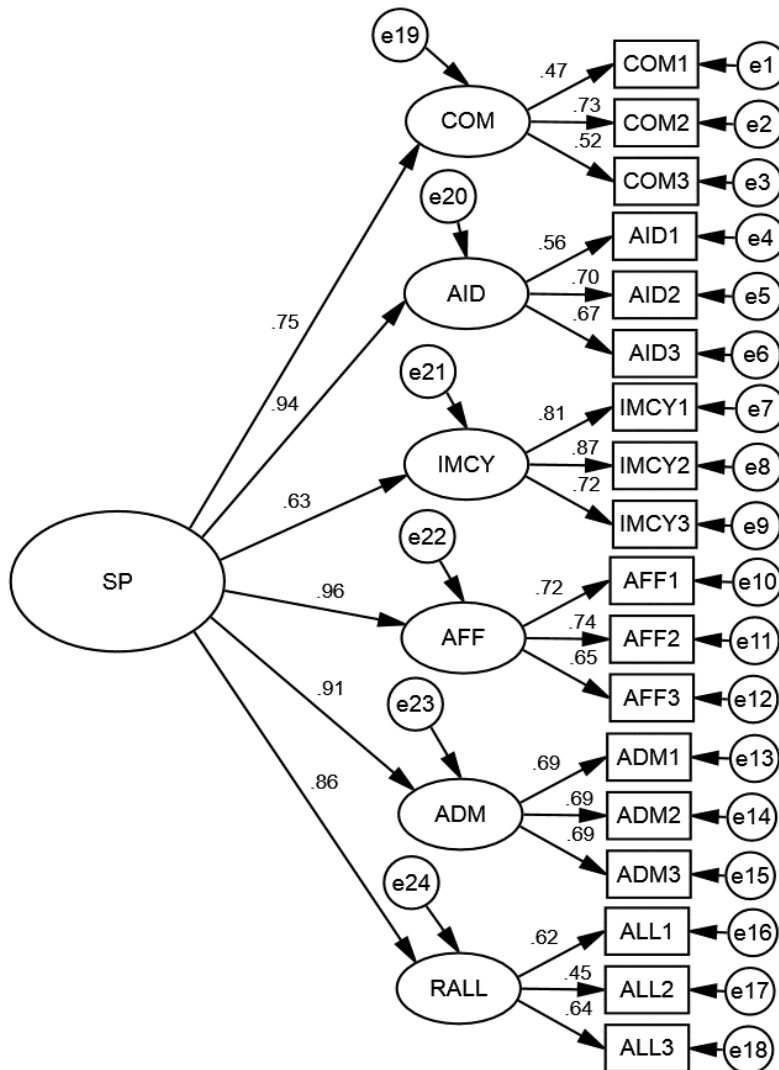


Figure 4.11. Higher-Order Model with one Higher-order Factor and Six First-order Factors
Note. COM = Companionship; AID = Instrumental aid; IMCY = Intimacy; AFF = Affection;
 ADM = Admiration; RALL = Reliable Alliance; SPS = Social Provision Scales

In summary, the results of the four competing models indicated that Model 1 (six first-order structure) and 2 (six-first order factors subsumed under one higher-order factor) were the best fitting models, showing consistency with the theoretical structure of the SP scales. However, comparisons of the fit indices for the two best-fitting models indicated that Model 1 was marginally better than Model 2. Given that Model 2 showed consistency with that in Study 1, the reliability of only this model was examined. If satisfactory reliability coefficients was obtained, it can be concluded that this model is both culturally valid and reliable. The following presents the results of the reliability.

Reliability

Results of CFA provided support for the theory-based structure of the SP scales. As in Study 1, internal consistency reliability of the higher-order structure was examined using Omega hierarchical (Brunner et al., 2012; McDonald, 1999; Zinbarg et al., 2005; Zinbarg et al., 2006). Omega hierarchical assesses the degree to which compound scale scores are interpretable as a single common factor, thus it was considered to be an appropriate statistical procedure to examine the internal consistency reliability for the higher-order structure of SP scales. The Schmid-Leiman transformation procedure was used to hand-calculate Omega hierarchical in accordance with the procedure suggested by Brunner et al. (2012). The Omega hierarchical coefficient for the higher-order SP factor was desirable ($\omega_h = .87$) and in line with that considered to be preferable ($>.70$; Reise, 2012; Reise et al., 2013). Omega subscale coefficients for the six SP scales presented in Table 4.16 estimated the scale reliabilities with the effects of the general SP factor removed and range from .03 to .35. These results indicated that in the present sample of Muslims in Pakistan, the six specific SP scales possessed too little reliable variance to be confidently interpreted individually.

Table 4.16

Table Illustrating computation of Omega Hierarchical Estimates for the SP Scales

Subscale	SP		Com		Aid		Imcy		Aff		Adm		All		h^2	u^2
	b	Var	b	Var	b	Var	b	Var	B	Var	b	Var	b	Var		
Com	.35	.12	.16	.03											.15	.13
	.55	.30	.25	.06											.36	.64
	.39	.15	.18	.03											.18	.82
Aid	.53	.28			.11	.01									.29	.71
	.66	.44			.13	.09									.53	.47
	.63	.40			.13	.08									.48	.52
Imcy	.51	.26					.55	.25							.51	.49
	.55	.30					.51	.26							.56	.44
	.45	.20					.37	.14							.34	.66
Aff	.69	.48							.51	.26					.74	.26
	.71	.50							.39	.15					.65	.35
	.62	.38							.49	.24					.62	.38
Adm	.63	.40									.30	.09			.58	.42
	.63	.40									.53	.28			.68	.32
	.63	.40									.27	.07			.47	.53
All	.53	.28											.30	.09	.37	.63
	.39	.15											.16	.03	.18	.82
	.55	.30											.19	.04	.34	.66
	$\omega_h = .87$		$\omega_s = .09$		$\omega_s = .03$		$\omega_s = .35$		$\omega_s = .28$		$\omega_s = .20$		$\omega_s = .09$			

Note. SP = Social provisions; b = Standardised loading of item factor; Var = Variance (b^2) explained in the item; h^2 = communality; u^2 = uniqueness; Com = Companionship; Aid = Instrumental Aid; Imcy = Intimacy; Aff = Affection; Adm = Admiration; All = Reliable Alliance

In summary, results of the CFA for the three competing models indicated that Model 1 (six first-order correlated factor structure) and Model 2 (one higher-order factor with six first-order factors) provided an adequate fit to the data. These results are consistent with the theoretical concept of SP scales. Close examination of the fit indices for the two models showed only minimal differences. For example, RMSEA value for the two models was identical (.06) and CFI value for Model 1 and 2 were .93 and .92 respectively. Model 2 was chosen for further analyses due to the following reasons. Firstly, the fit indices were above the threshold for a good model fit and provided support for the theoretical structure (Furman, 1996). Secondly and most importantly, this model showed consistency with the results of EFA in Study 1, indicating structure equivalence across the two Muslim samples. Finally, the higher-order model (Model 2) had an excellent coefficient alpha.

4.7.2.2 The Amount of Self-Disclosure Scale. The underlying structure of the 7-item ASD was examined through CFA with the ML estimation. Based on the theoretical conceptualisation and results of EFA in Study 1, four models were tested. The four models tested were as follows:

1. Model 1 tested a unidimensional factor of the 7-item ASD based on the theoretical framework.
2. Model 2 tested a two-factor structure based on the results of EFA in Study 1.
3. Given the two-factor structure in Study 1 was composed of positively worded items and negatively worded items, it was deemed appropriate to test each of the two-factors independently. Hence, Model 3 examined a unidimensional 4-item factor (negatively worded items) and Model 4 examined a unidimensional 3-item factor (positively worded items).

Preliminary analysis indicated that the dataset satisfied the CFA requirements for univariate,

multivariate normality and multivariate outliers (West, et al., 1995). Missing data was <5% and it was managed using the imputation method. Although the ML estimation handles missing data, it does not provide the modification index output with an incomplete data set. For this reason, missing data was managed using the imputation procedure. Mahalanobis distance was used to identify multivariate outliers and no such cases were identified. Data was examined for univariate and multivariate normality. See descriptive statistics for the 7 items of the ASD presented in Table 4.17. As shown, skewness and kurtosis values ranged from .01 to -.54 and -.69 to -1.28 respectively. These are lower than the value of 2 and 7 respectively, indicating the univariate normality assumption is not violated (West, et al., 1995 as cited in Byrne, 2010). The critical ratio (C.R.) value for multiple kurtosis value is .80 which suggested that multivariate normality was not violated as Bentler (2005) suggested that values > 5.00 is an indication that multivariate normality is violated.

Table 4.17
Descriptive Statistics for the 7 items of the ASD

Variable	No	M	SD	Skew	C.R.	Kurtosis	C.R.
ASD1	169	3.11	1.32	.01	.05	-1.28	-.39
ASD2	168	2.56	1.22	-.54	-2.90	-.69	-1.82
ASD3	169	3.05	1.34	-.23	-1.22	-1.21	-3.21
ASD4	167	2.80	1.33	-.26	-1.38	-1.11	-2.96
ASD5	169	3.02	1.30	-.07	-.38	-1.23	-3.26
ASD6	165	3.39	1.30	-.53	-2.80	-.86	-2.30
ASD7	165	2.83	1.20	-.34	-1.81	-.84	-2.24
Multivariate						1.39	.80

Note. ASD, Amount of Self-Disclosure; Skew, Skewness; C.R., Critical Ratio; M, Mean

The four models were compared on the basis of several goodness-of-fit statistics previously described. The goodness-of-fit indices for the four models are presented in Table 4.18.

Comparison of the fit indices for the four competing models indicated that Model 3 (unidimensional model of 4 items ASD) is clearly the best fitting model $\chi^2(2) = 2.08, p > .05$; TLI = .996, CFI = .999, RMSEA = .02. Figure 4.12 presents the path diagram for this best-fitting model (4-item ASD) with the respective standardised estimate values for the items. The goodness-of-fit statistics for Model 1 (unidimensional model of 7 items ASD), Model 2 (a two-factor model) and Model 4 (unidimensional model of 3 items) indicated poor fits to the data (see Table 4.18). In summary, the results indicated that the ASD was better encapsulated by the 4 items unidimensional factor.

Table 4.18

Fit Indices for the three Models of the Amount of Disclosure Scale

MD No	Model Description	χ^2	df	P-Value	χ^2/df	TLI	CFI	RMSEA	AIC
1	7-item Unidimensional	89.90	14	.000	6.421	-.043	.479	.179	131.90
2	Two-factors Model	33.73	13	.001	2.595	.693	.858	.097	77.73
3	4-items Unidimensional	2.08	2	.353	1.042	.996	.999	.016	26.08
4	3-item Unidimensional							.242	18

Note. χ^2 = chi-squared; df = degrees of freedom; TLI = Tucker-Lewis index; CFI = comparative fit index; RMSEA = Root mean square error of approximation; AIC = Akaike entropic information criterion.

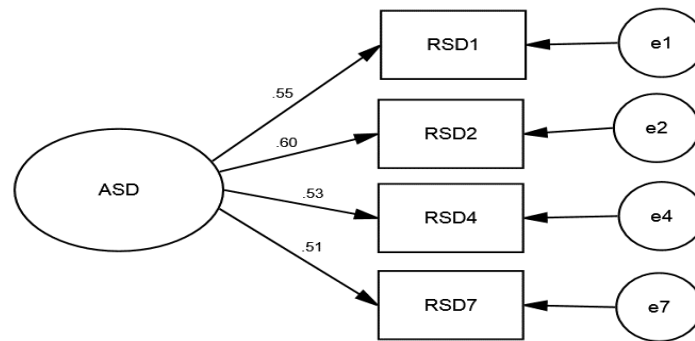


Figure 4.12. Model Illustrating the 4-item ASD with Standardised Estimate Values

Note: ASD = Amount of Self-Disclosure; RSD = Recoded Self-Disclosure

Reliability

Given that the 4-item ASD best fitted the data set, the internal consistency of this factor was also examined. Acceptable Cronbach's alpha ($\alpha = .62$) was produced for the 4-item ASD. This was comparable to that reported by Wheelless and Grotz ($\alpha = .61$; 1976). As the 4-item ASD was the best fitting model and had acceptable coefficient alpha it was used in further analysis.

4.7.2.3 Parental Authority Questionnaire. CFA was conducted to examine the underlying structure of the PAQ for mothers and fathers in the sample of Muslims in Pakistan. As in Study 1, the sample size was small (170) and therefore the factor structure for each of

the three parenting styles (Authoritarian, Authoritative and Permissive) was examined independently rather than a three-factor structure of the 30-item PAQ. The models which were tested are as follows:

- Model 1 was based on the theoretical framework of the PAQ. The factor structure of each of the three 10-item parenting style scale (Authoritarian, Authoritative and Permissive) was independently examined for mothers and fathers.
- Model 2 was based on the findings of CFA in Study 1. CFA in Study 1 established the structural validity of the 10-item Authoritarian, 9-item Authoritative and 7-item Permissive parenting style scale.

Therefore, one model was used for the Authoritarian parenting style based on the theoretical framework and two competing models for Authoritative and Permissive parenting style scale were examined (one theoretical and one based on findings of CFA in Study 1) to find the best fitting model in the Pakistani context. The rationale behind only one model testing for the Authoritarian scale was based on the findings of Study 1 which showed that the 10-item scale had an acceptable fit for both mothers and fathers, indicating that the theoretical composition of the 10 items appropriately represented the Authoritarian parenting style in the UK Muslim sample. Internal reliability (Kline, 1998) of the three parenting scales were also examined to ascertain internal consistency of the scales in the Pakistani context.

Before CFA was conducted, data was examined for missing values, outliers, univariate and multivariate normality. No missing data was identified. Mahalanobis distance was used to identify multivariate outliers which may attenuate the results and no such cases were identified. Data was examined for univariate and multivariate normality. The descriptive statistics for mothers and fathers' PAQ are presented in Table 4.19 and 4.20. The skewness and kurtosis

values were according to the recommended values for CFA with ML estimation (skewness < 2 and kurtosis < 7 ; West, et al., 1995 as cited in Byrne, 2010), providing support for the univariate normality. The skewness values for the mother's and father's PAQ ranged from -1.27 to .50 and -1.18 to .58 respectively. The kurtosis values ranged from -1.38 to 2.03 and -1.36 to 1.03 respectively.

Data of mother's and father's PAQ were examined for multivariate normality. Bentler (2005) suggested that the critical ratio (C.R.) value of multiple kurtosis > 5.00 is an indication that multivariate normality is violated. In the current analyses, the C. R. value of multiple kurtosis for the Authoritarian and Permissive scales related to mother and for the Permissive scale of fathers were below 5.00, indicating multivariate normality was not violated. Those for the Authoritative scale of mother and the Authoritarian and Authoritative scales of father exceeded the recommended value of 5.00, indicating a violation of multivariate normality. Therefore, the Bolen-Stine bootstrap procedure was adopted to adjust for the lack of multivariate normality (Byrne, 2010). CFAs were only conducted with the bootstrap procedure if it produced different results, otherwise, analyses were performed without the bootstrap procedure.

Table 4.19.
Descriptive Statistics for Mother's PAQ

Variable	N	Mean	SD	Skew	C.R.	Kurt	C.R.
AN 2	170	3.89	1.04	-.25	-1.34	-.77	2.05
AN 3	170	3.98	1.16	-.78	-4.18	-.24	.63
AN7	170	2.72	1.39	-.20	-1.07	-1.23	3.28
AN9	170	3.09	1.39	-.29	-1.53	-1.27	3.37
AN!2	170	3.67	1.15	-.48	-2.54	-.87	2.33
AN16	170	3.51	1.21	-.64	-3.39	-.54	1.44
AN18	170	3.19	1.34	.01	.02	-1.38	3.66
AN25	170	3.23	1.34	.42	2.24	-1.18	3.14
AN26	170	3.85	1.06	-1.11	-5.93	.29	.76
AN29	170	3.52	1.07	-.92	-4.87	.39	1.03
Multivariate						6.24	2.62
AT4	170	3.53	1.08	-.72	-3.81	-.02	.05
AT5	170	3.69	1.10	-.91	-4.86	.27	.73
AT8	170	3.86	1.01	-.84	-4.46	.21	.56
AT11	170	3.78	1.10	-.76	-4.06	-.11	.30
AT15	170	3.98	.98	-1.09	-5.82	1.04	2.76
AT20	170	3.69	.99	-.73	-3.88	.28	.74
AT22	170	4.02	.93	-1.25	-6.63	2.03	5.39
AT23	170	4.21	.94	-1.27	-6.78	1.20	3.19
AT27	170	3.96	.97	-1.05	-5.60	.88	2.34
AT30	170	3.84	1.13	-1.04	-5.51	.46	1.22
Multivariate						30.32	12.76
PM1	170	3.84	.99	-.88	-4.68	.36	.95
PM6	170	3.42	1.25	-.48	-2.57	-.85	-2.26
PM 10	170	2.69	1.42	.28	1.47	-1.29	3.44
PM 13	170	3.64	1.39	-.70	-3.73	-.84	2.23
PM14	170	3.66	1.11	-.91	-4.85	.14	.38
PM17	170	3.14	1.38	-.28	-1.50	-1.22	3.25
PM19	170	3.57	1.19	-.66	-3.51	-.49	1.30
PM21	170	2.42	1.31	.50	2.67	-.95	2.53
PM24	170	3.85	1.02	-.98	-5.24	.48	1.28
PM28	170	2.52	1.29	.44	2.34	-.95	2.52
Multivariate						9.10	4.21

Note. PM = Permissive, AN = Authoritarian, AT = Authoritative

Table 4.20.
Descriptive Statistics for Father's PAQ

Variable	N	Mean	SD	Skewness	C.R.		C.R.
					Kurtosis		
AN2	170	3.69	1.16	-.78	4.14	-.35	-.94
AN3	170	3.84	1.19	-.84	-4.45	-.40	-1.06
AN7	170	2.91	1.43	.08	.44	-1.42	-3.77
AN9	170	2.95	1.38	.06	.29	-1.36	-3.61
AN12	170	3.85	1.18	-.82	-4.39	-.23	-.62
AN16	170	3.58	1.23	-.57	-3.06	-.73	-1.94
AN18	170	2.93	1.37	.03	.16	-1.32	-3.50
AN25	170	3.12	1.35	-.08	-.43	-1.25	-3.31
AN26	170	3.94	1.00	-.96	-5.12	.47	1.26
AN29	170	3.45	1.19	-.48	-2.58	-.65	-1.73
Multivariate						15.07	6.34
AT4	170	3.66	1.17	-.69	-3.69	-.46	-1.21
AT5	170	3.68	1.07	-.63	-3.34	-.15	-.39
AT8	170	3.94	.93	-.91	-4.84	.72	1.91
AT11	170	3.54	1.18	-.67	-3.56	-.45	-1.21
AT15	170	4.01	.99	-.99	-5.28	.51	1.36
AT20	170	3.55	1.09	-.68	-3.62	-.17	-.46
AT22	170	3.89	1.02	-.91	-4.82	.37	.99
AT23	170	4.05	1.01	-1.18	-6.26	1.03	2.74
AT27	170	3.88	1.04	-.99	-5.27	.38	1.00
AT 30	170	3.82	1.22	-1.02	-5.45	.01	.26
Multivariate						27.36	11.51
PM1	170	3.91	1.04	-.88	-4.67	.01	.03
PM6	170	3.25	1.40	-.21	-1.11	-1.34	-3.56
PM10	170	2.59	1.31	.38	2.03	-1.04	-2.76
PM13	170	3.75	1.30	-.76	-4.07	-.63	-1.68
PM14	170	3.59	1.17	-.67	-3.54	-.50	-1.33
PM17	170	3.22	1.33	-.37	-1.99	-1.10	-2.93
PM19	170	3.52	1.24	-.68	-3.60	-.63	-1.68
PM21	170	2.38	1.29	.58	3.07	-.83	-2.21
PM24	170	3.70	1.22	-.71	-3.75	-.64	-1.71
PM28	170	2.54	1.33	.38	2.03	-1.12	-2.99
Multivariate						11.48	4.83

Confirmatory factor analyses were performed following the preliminary analyses. The fit indices for Model 1 based on the theoretical structure of the three parenting styles of mother and father are presented in Table 4.21 and 4.22.

Results related to the 10-item Authoritarian factor model for mother and father was examined first. The fit indices indicated that the Authoritarian model was a poor fit to the data for mother (TLI = .81, CFI = .85). Therefore, it was reasonable to move to an exploratory mode to identify possible areas of a misfit in the model which would require modification of the model. Bentler and Chou (1987) suggested that forcing large error terms to be uncorrelated is rarely appropriate for a good model fit. Inspection of the modification indices indicated a need for error correlation of item 7 and 9 (see Figure 4.13 for graphic presentation of the modified model). The related goodness-of-fit statistics of the re-specified model revealed that incorporation of the error covariance between item 7 and 9 made a substantial improvement to the model fit. Particularly, the overall chi-square value decreased from 63.64 to 52.97 and the RMSEA value from .07 to .06, while the TLI and CFI values improved from .86 and .85 respectively to .91 and .90 respectively. Thus, a better model fit for the 10-item Authoritarian factor was achieved by re-specification of the model.

Results related to the 10-item Authoritarian factor model for father were also evaluated (see Table 4.22). It indicated that the 10-item Authoritarian factor model best fitted the data ($\chi^2(35) = 49.73, p = .05; TLI = .94, CFI = .95, RMSEA = .05$). Although, a non-significant chi-square value is an indication of a good model fit, in the current analysis it was just on the borderline (.05). Nonetheless, the remaining statistics were in line with the recommended values for a good model fit. The TLI and CFI were above the recommended value of .90 and RMSEA below .08. Thus, based on the goodness-of-fit results, it was concluded that the

hypothetical model of the 10-item Authoritarian model fitted the father's data well (see Figure 4.14 for graphic presentation of the modified model).

Two Models were tested for the Authoritative scale, one based on the theoretical structure of the scale and one based on the results of Study 1. The theory-based model consisted of 10 items (Model 1) whereas that based on the results of Study 1 consisted of 9 items (Model 2). The results indicated that both models were inadequate fit to the data for mothers as well as fathers. Therefore, it was reasonable to adopt an exploratory approach and attempt modifying the model in a sound manner. Both the theory-based model and that based on the Study 1 results were examined and it was found that modification to the theory-based model needed to be applied for achieving a best fitting model. The estimate values of the 10 items were examined and there appeared to be two items with low estimate values in the data for mothers ($< .3$). These items were dropped one at a time as the model fit can change from one tested parameterisation to another. Removal of the two items with lower estimate values resulted in improved model fit (see Table 4.21). The related goodness-of-fit statistics of the re-specified model for the mother revealed that removal of item 5 and 20 made a substantial improvement in the model fit. In particular, the overall chi-square and RMSEA values decreased from 78.23 and .09 in the original model to 40.10 and .06 in the re-specified model. The TLI and CFI values improved from .75, and .81 in the original model to .94 and .96 respectively in the re-specified model in the data related to mother. See Figure 4. 15 for graphic presentation of the model. Similarly, the model fit improved with the removal of item 5 and 20 in the data set of fathers. The chi-square and RMSEA values decreased from 71.30 and .08 in the original model to 32.21 and .06 respectively in the re-specified model (see Table 4.22). Thus, the 8 items better reflected the Authoritative parenting style of both mother and father in the context of Muslims in Pakistan (see Figure 4.16 for graphic presentation of the model).

The factor structure of the Permissive parenting style scale was examined next. Two models were tested, Model 1 based on the theoretical structure of the scale (10 items) and Model 2 based on the results of Study 1 (7 items). The results of CFA showed that Model 1 was inadequate fit to the data sets of mothers and fathers (Table 4.21 and 4.22). Model 2 based on the results of CFA in Study 1 was a good fit to the data for mothers but not fathers. Close examination of the estimate values in the analysis related to fathers indicated that item 28 had a low estimated value ($< .3$) and was dropped, this then established a better model fit. The modified model structure is presented in Figure 4.18. Results indicated that the 6-item Permissive model was clearly a better fit to the data for fathers ($\chi^2(9) = 13.86, p > .05$). Goodness-of-fit statistics related to this modified model revealed that removal of item 28 made a considerably large improvement to the model fit. Substantial differences were observed between the 7-item model and 6-item model; TLI (.70 versus .91), CFI (.80 versus .95) and RMSEA (.10 versus .06).

Although the 7-item Permissive model was a good fit to the data for mothers, the 6-item model was tested with item 28 being dropped to establish a comparable structure for mothers and fathers. It is not recommended to overfit a model, but it was necessary to establish a comparable structure between mothers and fathers to allow for further analyses. As expected, the results for the 6-item Permissive model clearly indicated a better fit to the data for mothers ($\chi^2(9) = 13.24, p > .05$). However, marginal differences were identified in the TLI (.92 versus .93) and CFI (.95 versus .96). The RMSEA value was similar (.05) in the 7-item and 6-item model. Although the 6-item model was comparable between the mother and father's data set, one item in the mother analysis had a low estimate value (see Figure 4.17). Due to the complex nature of achieving a comparable model between mother and father's data sets, this model was

accepted based on the fit indices. Thus, it could be concluded that the 6-item model was a better reflection of the Permissive parenting style of both mothers and fathers in the context of Muslims in Pakistan.

Table 4.21
Fit indices for the three Factors of Mothers' PAQ

Model Description	χ^2	df	χ^2/df	P-Value	TLI	CFI	RMSEA	AIC
Authoritarian								
10-item Theoretical Model	63.64	35	1.82	.00	.86	.85	.07	123.64
10-item Model Re-specified	52.97	34	1.56	.02	.91	.90	.06	114.97
Authoritative								
10-item Theoretical Model	78.23	35	2.24	.00	.75	.81	.09	138.23
9-item Model based on Study 1	61.89	27	2.29	.00	.75	.81	.09	115.89
8-item Model Re-specified	40.10	27	1.52	.04	.94	.96	.06	123.07
Permissive								
10-item Theoretical Model	112.70	35	3.22	.00	.59	.68	.12	172.70
7-item Model based on Study 1	19.87	14	1.42	.13	.92	.95	.05	47.86
6-item Model Re-specified	13.24	9	1.47	.15	.93	.96	.05	37.24

Note: df = degrees of freedom; χ^2 = chi-squared; TLI = Tucker-Lewis Index; CFI = Comparative Fit Index; RMSEA = Root mean square error of approximation; AIC = Akaike Entropic Information Criterion.

Table 4.22

Fit indices for the three Factors of Fathers' PAQ

Model Description	χ^2	df	χ^2/df	P-Value	TLI	CFI	RMSEA	AIC
Authoritarian								
10-item Theoretical Model	49.73	35	1.42	.05	.94	.95	.05	109.73
Authoritative								
10-item Theoretical Model	71.30	35	2.04	.00	.86	.89	.08	131.30
9-item Model based on Study 1	55.47	27	2.05	.00	.87	.90	.08	109.47
8-item Model Re-specified	32.21	20	1.61	.04	.94	.95	.06	80.21
Permissive								
10-item Theoretical Model	128.47	35	3.67	.00	.51	.62	.13	188.47
7-item Model based on Study 1	37.19	14	2.66	.00	.70	.80	.10	65.19
6-item Model Re-specified	13.86	9	1.54	.13	.91	.95	.06	37.86

Note: df = degrees of freedom; χ^2 = chi-squared; TLI = Tucker-Lewis Index; CFI = Comparative Fit Index; RMSEA = Root mean square error of approximation; AIC = Akaike Entropic Information Criterion.

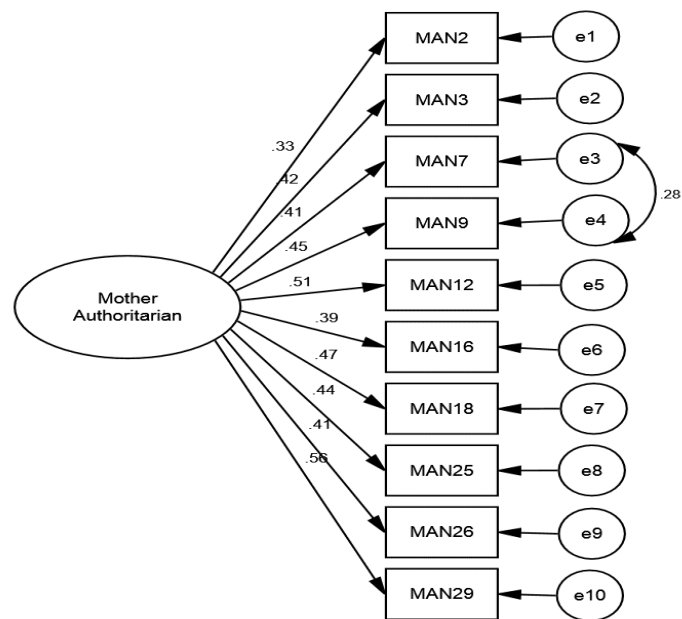


Figure 4.13 Figure Illustrating the Re-specified Authoritarian Model for Mother

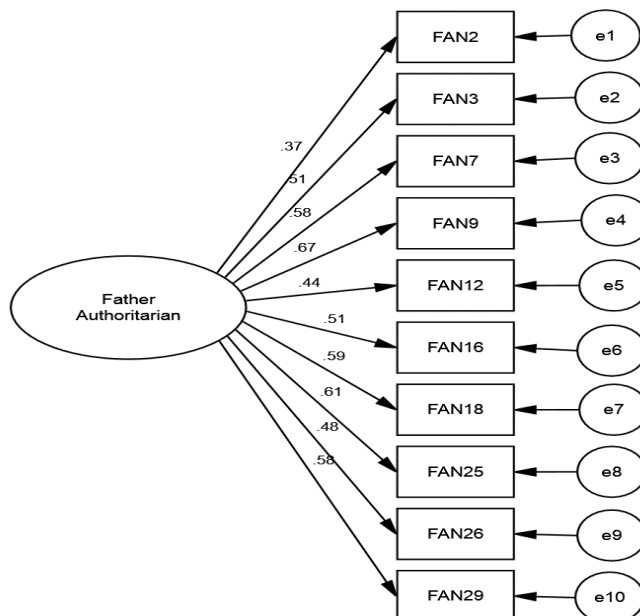


Figure 4.14. Figure Illustrating the Authoritarian Model for Father

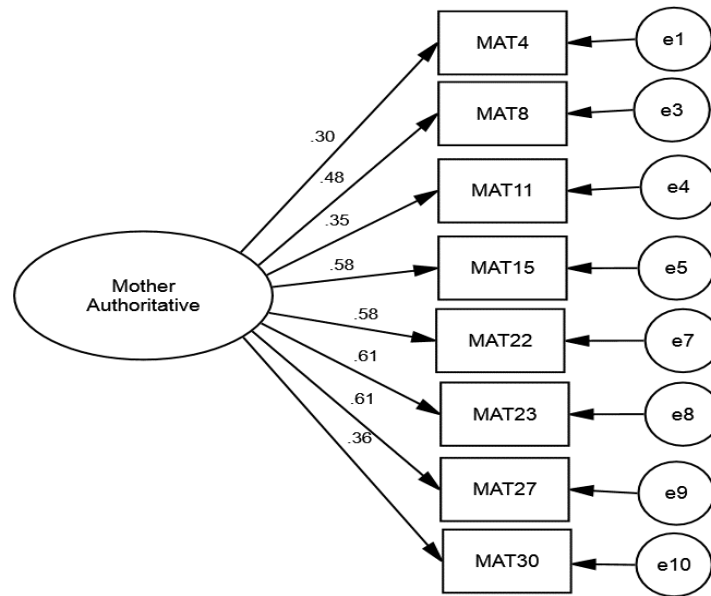


Figure 4.15. Figure Illustrating the Authoritative parenting style Model for Mothers

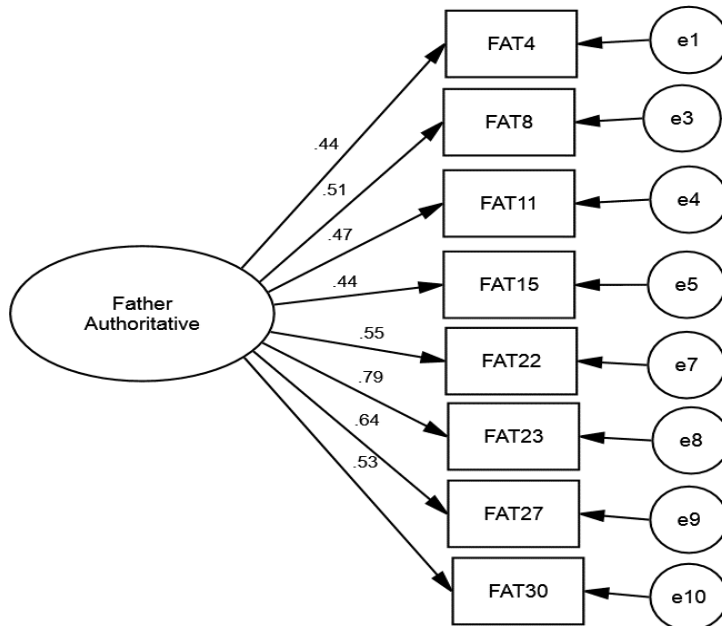


Figure 4.16. Figure Illustrating the Authoritative parenting style Model for Fathers

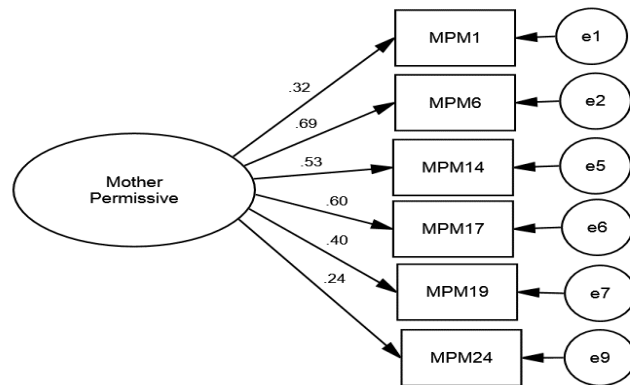


Figure 4.17. Figure Illustrating the Re-specified Permissive Parenting Style Model for Mother

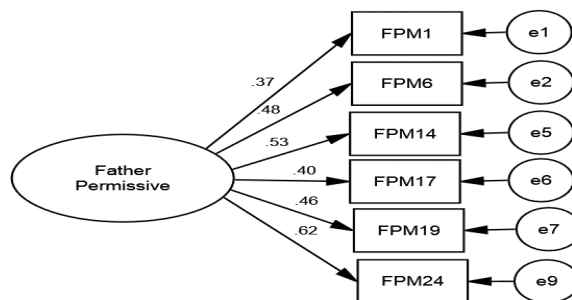


Figure 4.18. Figure Illustrating the Re-specified Permissive Parenting Style Model for Father

Reliability

Based on the results of CFA, model-based internal reliabilities of the 10-item Authoritarian, 8-item Authoritative and 6-item Permissive scales were examined. Cronbach's alpha was used to examine the internal consistency of the three scales. All the items in the three scales had Item-Total Correlations greater than the recommended value of .3. Internal reliability of each item was high and none of the items was found to substantially improve the overall alpha if removed. Cronbach's alphas for the 10-item Authoritarian, 8-item Authoritative and 6-item Permissive scales in the mother's analyses were .71, .70 and .63 respectively. Cronbach's alphas for the Authoritarian, Authoritative and Permissive scales in the father analyses were .80, .77, and .56 respectively.

In summary, the 30-item PAQ was evaluated for construct validity and internal-reliability in a sample of Muslims in Pakistan. CFA was used to examine the underlying structure of the PAQ and Cronbach's alpha was used to examine model based reliability of the three parenting style scales. The results of the CFA indicated that researchers need to be cautious when using the 30-item PAQ in a Pakistani context. Only the 10-item Authoritarian factor for fathers maintained construct validity with desirable reliability. Given that both the theoretical structure as well as the structure established in Study 1 (UK based) were not supported in the current study (Pakistan based), an exploratory approach needed to be adopted to identify misfit in the models for improving the model fits. Several items with low estimate values needed to be removed and incorporation of error covariance was needed to establish a good model fit to the data. Error correlation of two Authoritarian items needed to be performed to ensure a good model fit in the data for mother. With respect to the Authoritative factor, the theory-based factor was modified by dropping two items with low estimate values which resulted in an improved model to the data for mothers and fathers. Similarly, one Permissive item of the 7-

item model needed to be removed to ensure a good model fit to the data for mothers and fathers. Overall, 24 items of the PAQ maintained construct validity in the Pakistani context. Results of the model-based reliability analyses produced satisfactory coefficient alphas for the Authoritarian and Authoritative parenting style scales ($>.7$; Anastassi, 1988; Nunnally, 1978) whereas that for the Permissive scale were just about acceptable (Clark & Watson, 1995). Although the alpha value of .7 or higher is desirable but it has been suggested that alpha value of .6 is acceptable (Clark & Watson, 1995; Nunnally, 1978). Thus, 10-item Authoritarian and 8-item Authoritative were found to be reliable and valid after modification in the current sample of Muslims in Pakistan. The 6-item Permissive scale for the mother can be considered reliable, however, that for father had a low coefficient value, suggesting low reliability.

4.8 Discussion

The overarching purpose of this chapter was to investigate the psychometric properties of the SP scales, ASD scale and the PAQ used in the two studies based on Muslims in the UK and in Pakistan. Given the instruments were adopted from the Western cultural context, it was important to systematically evaluate them for structural validity and reliability across the two studies. EFA and CFA provided support for the underlying structures of some of the scales across the two samples. However, reconciling the underlying structures of other scales between the two studies required in-depth exploratory approach and substantial modifications to attempt to establish structural equivalence between the two samples. Despite best efforts, full structural equivalence could not be achieved for all the scales between the two samples however an attempt was made with rational described below.

4.8.1 Social Provision Scales

One of the main goals of this chapter was to evaluate the underlying structure of the theory-based six SP scales – used to measure friendship quality – for construct validity across the two studies based on Muslims as a minority in the UK (Study 1) and as a majority in KPK province in Pakistan (Study 2). In accordance with the theoretical composition of the SP scales, the first-order six-factors structure and the higher-order structure were examined. The findings of EFA in Study 1 and CFA in Study 2 showed that the higher-order model which consisted of six-factors subsumed under one high-order factor (SP factor) was comparable in the two Muslim contexts, providing evidence for construct validity and structural equivalence. The internal reliability was found to be desirable indicating the high-order SP factor is reliable in the two samples. Therefore, the current findings suggest that the higher-order structure of the SP scales is suitable for investigating friendship quality of young Muslim women in the UK

and in Pakistan. These findings also demonstrate that perhaps the manifestation and functions of friendship in the two Muslim contexts is similar to that in Western societies (Bagwell & Schmidt, 2011; Furman, 1996). Upon review of the literature, no research to date has provided validation evidence in terms of the factor structure in the populations studied in this research, thus the current findings are discussed in relation to Western and non-Western studies.

The current findings show consistency with previous research indicating support for the higher-order structure with good reliability coefficient in the Western and non-Western contexts (Burk & Laursen, 2005; Furman & Buhrmester, 1992; Wang, 2014). For example, Burk and Laursen (2005) reported that all the SP scales loaded onto a higher-order factor in the Western as well as non-Western context. Similarly, a Chinese study demonstrated validation evidence for the higher-order structure (Wang, 2014). Wang used CFA to examine the underlying structure of the Chinese version of SP scales (Companionship, Instrumental Aid, Intimacy, Affection, Admiration, Reliable Alliance and Nurturance) and found that the SP scales further loaded onto a higher-order factor, providing support for the hierarchical structure of the SP scales in the non-Western context. The current findings also converge with previous research which reported that the higher-order SP factor is highly reliable in the Western and non-Western contexts (Dickson et al., 2018; Furman & Buhrmester, 1992; Wang, 2014). Using an American sample from a diverse ethnic background, Dickson et al. (2018) reported excellent reliability coefficient for the SP factor (Companionship, Instrumental Aid, Affection, Admiration, Reliable Alliance and Nurturance). In the non-western context, Wang (2014) found that the SP factor (Companionship, Instrumental Aid, Intimacy, Affection, Admiration, Reliable Alliance and Nurturance) was internally consistent in a sample of Chinese adolescents.

Despite research indicating the validity of SP scales in the non-Western context, there is some research indicating inconsistency of the instrument with its original theoretical structure. A study investigating the structure validity of the Spanish version of four SP scales (Companionship, Instrumental Aid, Intimacy and Affection) confirmed the first-order structure but discarded some of the items due to overlap across the scales (DeRosier & Kupersmidt, 1991). Similarly, a study based on an ethnically diverse sample in the US reported inconsistent results (Kuttler & La-Greca, 2004). EFA in this study resulted in the removal of some subscales. It is important to note that both these studies did not test the higher-order model so it is unknown whether the higher-order structure would be a better fit, therefore, conclusions cannot be fully drawn from these studies with incomplete analysis. It is also notable that each of the studies included a different number of scales and this may limit comparability of the results, for example, the study by DeRosier & Kupersmidt (1991) used 4 scales of SP whereas in the current study 6 SP scales were used.

To summarise, the literature supports the validity and reliability of the higher-order structure of the SP scales in both Western and non-Western context. Given that the current research supported the higher-order structure of the SP scales in both the Western and non-Western Muslim samples, indicating construct validity of the measure. It also had a desirable reliability coefficient. This is an important strength of the current research as there is no research on the structural validity of this instrument in the Muslim population in both Western and non-Western contexts.

4.8.2 The Amount of Self-Disclosure Scale

The unidimensional structure of the 7-item ASD scale was examined for structural validity and reliability across the two Muslim samples. This 7-item scale was used to examine the level of

self-disclosure in association with friendship quality. The results of EFA in Study 1 (minority Muslim context) indicated a two-factor structure. Close scrutiny of the 7 items indicated that the 4 negatively worded items loaded on one factor and the 3 positively worded items loaded on another factor.

CFA was conducted in Study 2. Multiple models needed to be investigated in an attempt to find a model that best fit the data. A total of 4 models were tested based on both the theoretical structure of the original scale as well as on the results of Study 1. Examination of the one-factor theory-based model consisting of the 7 items relating to self-disclosure revealed a poor fit to the data so this model was not accepted. Investigation of the two-factor model based on the results of Study 1 was also found to be a poor fit to the data and this model was also not accepted. As these findings made it difficult to reconcile the two studies, a novel approach was required in order to search for a model which may have a better fit to the data. Given that the two factors in Study 1 were split into positively worded items and negatively worded items it was decided to test each of these two factors separately with CFA. The factor with four negatively worded items was examined as a one-factor structure. This was found to be a good fit to the data. The factor with three positively worded items was also examined as a one-factor structure and it indicated a poor fit to the data. Based on the results of study 1 and study 2 combined it was decided that the four-item factor would be used to represent the ADS scale in further analysis. The limitations of this are further discussed in this section.

Studies examining the underlying structure in the Western context have initially provided support for the unidimensional structure of the 7-item ASD with satisfactory internal reliability coefficient (Wheeless, 1976, 1978; Wheelless, Nesser & McCroskey, 1986), later studies have shown inconsistent results (Hsu, 2007; Lannutti & Strauman, 2006). Although this scale has

been widely used in the non-Western context particularly in East Asian countries (e.g., China and Taiwan), research on the underlying structure is limited to only a handful of studies which show inconsistency with the theoretical framework (Hsu, 2007; Leung, 2002; Ma & Leung, 2006). For example, none of the studies in the non-Western context has produced support for the unidimensional structure of the 7-item ASD. However, Hsu (2007) reported the loading of 5 items which appropriately reflected ASD whereas other studies indicated 3 items (Leung, 2002; Ma & Leung, 2006).

Close scrutiny of the literature shows no systematic pattern in the factor analytic findings. It is important to note that the ASD consists of a combination of negative and positive worded items. Although researchers generally create negative and positive worded items in a scale to reduce acquiescence bias (Nunally, 1978; Baumgartner & Steenkamp, 2001) there is an indication that this might lead to problems (Colosi, 2005; Garg, 1996). For example, a positively worded item states that *“I usually talk about myself for a fairly long period at a time”* whereas a negatively worded item states that *“Only infrequently do I express my personal beliefs and opinions”*. It has been suggested that a measure consisting of both positively and negatively worded items produces inconsistency in responses in such a way that the responses may not be in accordance with the logic shown in other items due to respondents’ lack of attention (Colosi, 2005; Garg, 1996) or the inability to cognitively establish difference between the items (van Sonderen et al., 2013; Sauro & Lewis, 2011; Roszkowski & Soven, 2010). Therefore, it is possible that the variability in the factor analytic findings of the ASD in the literature and in the current research is due to the negative and positive worded items on the scale. It is therefore evident from the current findings and other factor analytic findings in the non-Western context that the unidimensional structure of the 7-item ASD lack structure validity and therefore revision of the items is needed to establish construct validity of the scale.

The reliability analysis of the 4-item ASD showed an adequate Cronbach's alphas in both Muslim samples. The coefficient alphas produced in the current research were comparable with that reported by the developer of the scale in initial studies (Wheless & Grotz, 1976). The current analysis indicates that the 4-item ASD provides a good and parsimonious measure of self-disclosure with adequate Cronbach's alpha. This is also in keeping with other studies in the non-western context which used different numbers of items from the ASD scale and still found acceptable to excellent reliability coefficient for their scale. For example, Hsu (2007) observed reliability coefficients of .77 and .76 for the 5-item ASD in the Taiwanese and US samples respectively. Similarly, Chen et al. (2019) reported reliability coefficient of .80 for the 3-item ASD in a Chinese sample. These values are comparable with the reliability coefficient for the original 7-item ASD scale produced by Wheless (1978) who reported a reliability coefficient of .82. Therefore, despite the inconsistency in the number of items loading on the ASD, it seems to be a reliable scale. It is nonetheless important to highlight that despite adequate reliability coefficient for the 4-item ASD scale used in the current research, there remains a limitation in using this scale as more items need to be added to further improve the reliability.

4.8.3 Parental Authority Questionnaire

The underlying structure of the theory-based three-factors (Authoritarian, Authoritative and Permissive parenting styles) of PAQ for mothers and fathers was evaluated for structure validity and reliability across the two samples (Muslims as a minority in the UK and as a majority in the KPK province of Pakistan). Each of the 3 factors consisted of 10 items to measure the specified parenting style. The reason for analysing the factor structure of the three-factors individually was due to the relatively small sample size (170). The results indicated

that the 30-item PAQ as a whole should be used with caution amongst Muslims in the Western as well as non-Western contexts. In the current research, some adjustments were made to ensure a good model fit was achieved for each of the three parenting styles. Adjustments were also made to ensure the results could be comparable between both parents. The following discusses results of CFA for each parenting style in the following order: Authoritarian, Authoritative and Permissive.

Authoritarian Scale. Results of Study 1 based in the UK showed that structural validity for the theory-based 10-item Authoritarian scale was established for both parents. The results of Study 2 based in Pakistan showed that although structural validity of the 10-item Authoritarian scale for father was established, that for the mother required error correlation between two of the items to ensure construct validity. Therefore, the 10-item Authoritarian scale was used in the analysis of both Study 1 and Study 2.

Authoritative Scale. Results of Study 1 based in the UK showed that structural validity was not achieved for the 10 theory-based items for both parents. One item was dropped due to the low factor loading ($< .3$) in the analyses for both parents. This resulted in improved model fit and therefore the 9-item scale was used in the analysis of Study 1. However, results of the factor analyses in study 2 indicated that two items with low factor loading needed to be dropped to achieve a good model fit. Therefore, the 8-item scale was used in further analysis in Study 2. Although it was possible to ensure a comparable structure for both parents within each study, structure equivalence between the two studies was not fully established.

Permissive Scale. Results of the factor analysis in Study 1 – based in the UK – showed that structural validity was not achieved for the 10 theoretically based items for both parents.

Three items with low factor loadings for both parents had to be dropped to establish a good model fit. Given that the structure validity was established only for the seven items of the Permissive scale, it was used in the further analysis of Study 1. The results of the factor analyses in Study 2 – based in Pakistan – also showed a lack of support for the structural validity of the theory-based 10-item Permissive scale. However, when the 7-item model based on the Study 1 data was examined, it was supported in the analysis for mothers but not fathers. This led to the removal of one further item with low estimate value ($< .3$) to establish a comparable structure for both parents. This resulted in a 6-item scale for both parents which reflected permissive parenting style with good construct validity.

Internal reliability of the three parenting style scales for both parents was examined using Cronbach's alpha. Based on the results of CFA as above, in Study 1 the reliability coefficients of the three parenting style scales in both studies had satisfactory coefficient alphas for both parents. In Study 2, the Authoritarian and Authoritative parenting style scales for both parents were satisfactory. However, the coefficient alpha for the Permissive parenting style scale of the father was low and for the mother was just about acceptable.

Therefore, based on the results of CFA in Study 1, a 10-item, 9-item and 7-item scale for Authoritarian, Authoritative and Permissive parenting styles respectively were used in further analyses of Study 1. Based on the results of CFA in Study 2, a 10-item, 8-item and 6-item scales for Authoritarian, Authoritative and Permissive parenting styles respectively were used in further analyses.

It is evident from the current results that the 30 item PAQ should be used with caution amongst Muslims in the Western or non-Western context. It was only possible to ensure construct

validity of the three parenting style scales in each study for each parent after the modification of some of the items. Despite these efforts, the reliability of the Permissive parenting style scale for both parents in the non-western context was questionable.

The current findings seem to be in line with the majority factor analytic studies in the non-Western contexts. Most studies have provided support for the three-factor structure, but it always seems to be the case that some items were made redundant due to the inappropriate loadings (Alt, 2016; Dwairy et al., 2006; Dwairy & Menshar, 2006; Uji et al., 2013). However, there are also studies which indicate that the three-factor structure was not established in the non-Western contexts (Abubakar et al., 2015; Raval et al., 2013). For example, a relatively recent study in Indonesia failed to support the three-factor structure of the mothers and fathers' PAQ (Abubakar et al., 2015). The Permissive factor, in particular, was found to be the most problematic which was also the case in the current research. Similarly, an Indian study also reported a lack of support for the three-factor structure of the Gujarati version of PAQ (Raval et al., 2013). It is noteworthy to state here that at a first glance it appears that the findings of the Indonesian and Indian studies are inconsistent with other non-Western studies or the theoretical three-factor structure. However, close scrutiny of those studies revealed that the findings of those studies are in fact consistent with the other studies. For example, Raval et al. (2013) observed that on average 60% of Authoritative, 72% Authoritarian items and 44% of Permissive items loaded on the appropriate factors. Similarly, the Indonesian study reported a lack of support for the three-factor structure on the basis that only a few Permissive items loaded appropriately. Thus, it seems that almost all factor analytic studies of PAQ had problems with the systematic loading of items on the three factors particularly Permissive items, again in keeping with the current research.

A possible explanation for the problematic nature of the Permissive scale could be due to this construct being not clearly reflected by the PAQ or perhaps because of the cultural values in non-Western collectivistic societies. For example, some parenting styles studies have dropped the Permissive scale on the basis that it is culturally irrelevant (e.g., Assadi, Smetana, Shahmansouri & Mohammadi, 2011). In addition, as previously stated this inconsistency in the factor analytic findings across various countries could be due to characteristics of the measure and or translation of the instrument to other languages. Items may be inadequately translated if they consist of linguistic idiosyncrasies, colloquialism or complex wording (van de Vijver & Leung, 2011). Items on the PAQ are generally lengthy and double-barrelled (e.g., an item from a Permissive scale states that “*As I was growing up my mother allowed me to form my own point of view on family matter and she generally allowed me to decide for myself what I was going to do*”) which could be contributing factors in the inconsistency of findings related to the underlying structure of the PAQ. Also, the PAQ is a lengthy questionnaire with 60 items for both parents and the boredom and tiredness which may arise as a result of filling a questionnaire could affect participants’ responses (Buri, 1991). In sum, the findings of the current research and previous factor analytic research suggest that the PAQ does not function as well in the collectivistic contexts and therefore refinement of this measure is needed in order for it to be applicable in collectivistic societies.

Most of the results of the reliability were generally consistent with the factor analyses results. The Authoritarian and Authoritative scales in both data sets have modest to excellent coefficient alphas, with the Permissive scale demonstrating low reliability in Study 2 for fathers and just about acceptable for mothers. This seems to be consistent with previous research. Literature related to the reliability of the three parenting styles scales has generally indicated higher coefficient alphas for the Authoritative and Authoritarian scales and lower for the

Permissive scale (Dwairy, 2004a, 2004b; Assadi et al., 2007; Zervides & Knowles, 2007). Coefficient alpha is suggested to be a fairly good indicator of the extent to which a set of items on a scale are internally consistent (Anastassi, 1988; Nunnally, 1978). Although the alpha value of .7 or higher is typically considered to be desirable, there is also an indication that “*it is not uncommon for contemporary researchers to characterize reliabilities in the .60s as good or adequate*” (Clark & Watson, 1995; p. 315). Nevertheless, coefficient alphas for the Permissive scale in the current research, particularly in the Pakistani context were low (.63 for mother and .56 for father) indicating lower internal consistency of this scale. As only six of the 10 Permissive items, maintained construct validity and the reliability coefficient value was on the lower side, it would be useful to add and revise the items on this scale to better capture the Permissive parenting style construct.

4.8.4 Strengths and Limitations

This chapter was important in that it evaluated the psychometric properties of the instruments used in the current thesis. Rigorous analytical methods were employed to assess the factor structures of the instruments for structure validity and equivalences across the two Muslim samples in the Western and non-Western contexts. Structure equivalence of the measurement instruments was achieved through systematic evaluation and refinement of the instruments where possible. This provided great confidence in comparing the two groups meaningfully. Another strength was the control over sample bias which can have a significant effect on the results of cross-cultural research (van de Vijver & Tanzer, 2004). In the current research, the two samples were matched on variables including age, gender, education and urbanisation indicating that the results were not in any way impacted by the characteristics of the samples.

The findings contribute to the literature on the psychometric properties of the instruments evaluated in this chapter. The lack of support for the theoretical framework of the instruments should raise a concern about the structure validity in such populations and caution researchers from the continued use of these instruments in non-Western context without evaluating the structure validity. The current findings may inform researchers to employ other methods beyond self-report questionnaire such as open-ended qualitative methods for understanding and refining these measures.

Along with the strengths, there are also some limitations which need to be addressed. Due to the sequential explanatory research design of the current thesis, different analytical procedures were employed to investigate the underlying structures of the measurement instruments (e.g., EFA and CFA were both used in the UK data whereas CFA alone was used in the Pakistani data). Therefore, it was not possible to directly compare the underlying structures of the measurement instruments across the two samples (Tran, 2009). The separate analytical procedures limit the substantive direct comparisons across the two samples. Although these analytical procedures are commonly used, the results are intended to be exploratory in nature rather than providing strong proof for the theoretical conceptual framework. It is noteworthy to point out that although the 3-item one-factor model of the ASD was not a good fit to the data, it could be due to the lower number of items. Kline (1998) has suggested that in CFA, one-factor models should have four indicators or greater to be identified. Therefore, the fact that the three items one-factor model did not fit the data could be due to the low number of items.

4.8.5 Conclusion

The current chapter was based on evaluating the psychometric properties of the measurement instruments for structure validity and equivalence across the two Muslim samples in the UK and in Pakistan. The research questions were, to determine whether the theoretical framework of the instruments was valid and comparable across the two samples. The 6 factors and the higher-order structure of the SP scales, the unidimensional factor of the 7-item ASD and the 3-factor structure of the 30 item PAQ were examined. The findings showed that the higher-order structure of the SP scales was supported in both studies with adequate reliability. The results for the ASD indicated that the theoretical structure consisting of seven items was not supported, however, four of the items were shown to have good construct validity and reliability. The results for PAQ also showed that the theoretical structure consisting of 30-items was not supported. Modifications were needed in almost all analysis to establish good model fits for the three parenting style scales, this resulted in good model fits with adequate reliability coefficient. The Permissive parenting style scale for both parents in the non-Western contexts was problematic. Overall, the findings indicated that the theoretical structure was only supported for the SP scales within and across the two Muslim samples. The current findings indicate that researchers need to be cautious when adopting the PAQ and ASD scale in the contexts of Muslims. In the following chapter, further analyses were conducted based on the findings of the factor analyses in the current chapter.

Chapter 5

The Level of Self-Disclosure and Parenting Styles as Predictors of Young women's Same-sex Friendship Quality in the Minority Context of Muslims in the UK

5.1 Introduction

As discussed in Chapter 2, the extant literature indicates that friendship is an important social relationship that has a significant influence on individuals across most cultures and developmental phases (Bagwell & Schmidt, 2011; Rubin et al., 2010). According to the interpersonal theory, specific interpersonal relationships are required at different developmental stages for satisfying social needs (Sullivan, 1953). For example, relationship with parents may be important in childhood whereas with friends become significantly more important in preadolescence to late adolescence. Empirical research has generally focused on friendship quality and its impact on individuals across Western and non-Western societies and it has been found to be linked with psychological wellbeing, lower social anxiety and lower level of stress (Akin, Akin & Ugur, 2016; Almquist et al., 2014; Pittman & Richmond, 2008; Rodebaugh et al., 2015). Lack of best friendship or quality of friendship was found to be linked to maladjustment and drop out of school (La Greca & Harrison, 2005; Parker & Asher, 1993; Ricard & Pelletier, 2016). Given the beneficial effects of friendship quality, researchers have called for research on the predictors of friendship quality across cultures and communities. The current study thus focused on Muslims in the minority context to investigate the impact of the level of self-disclosure and parenting styles on the friendship quality of young women.

Research on Muslims in the UK is not only important because of the largest minority group, but also because of the ways in which their lives have been affected by the local, national and international developments since 9/11 (Alam & Husband, 2013; Allen, 2017; ONS, 2011). Muslims are faced with many dilemmas in the Western world (e.g., Islamophobia; see Chapter 2 details), which may have a significant influence on their relationships with friends and between parents and children. For example, parents might decide to over-supervise and monitor their children's activities and peer relationships or alternatively, they might encourage

open dialogue and address any challenging issues. Given the many beneficial outcomes related to friendship quality, understanding what contributes to friendship quality is vital for the promotion of healthy friendship relationships in minority groups.

Parental Influence on Offspring's Friendships

As noted in Chapter 2, social networks are critical to the structure and quality of friendships. In particular, parents form the foundation for the development of relationships with peers (Mount, 2000; Theran, 2010; Youniss, DeSantis & Henderson, 1992). Both social learning (Bandura, 1977) and attachment theory (Bowlby, 1969, 1973) suggest that children develop an internal representation of their parents' behaviours (e.g., supportive, warm, hostile, and coercive) and apply these behaviours in relationships with friends. Similarly, according to the widely used parenting style concept, children are positively influenced by parents with the authoritative approach in parenting whereas negatively influenced by parents with the authoritarian or permissive approach in parenting (Baumrind, 1966, 1967). It is this latter parenting concept which was adopted in the current research to investigate parental influence on the friendship quality of young adults.

As the parenting style construct is meticulously detailed in Chapter 2, in here a brief overview is presented to remind the reader. The three parenting styles were distinguished on the basis of control or demandingness and warmth or responsiveness in parenting (Baumrind, 1967, 1991; Maccoby & Martin, 1983). The authoritative parenting style involves both a high level of warmth and control in parenting and has a positive impact on children. The authoritarian parenting style is considered to be based on a high level of control and low level of warmth in parenting and influence children negatively. Finally, the permissive parenting style is characteristics of parents who practice lower level of control and a moderate level of warmth

and it is considered to have a negative impact on children (Baumrind, 1966, 1991; Maccoby & Martin, 1983).

Although empirical research provided support for these parenting styles and the associated outcomes particularly in the West, the impact of these parenting styles in relation to children's friendships has been rarely researched. Nonetheless, there is research which focused on the individual dimensions of parenting styles such as parental psychological control or warmth in relation to friendship. A study based on ethnically and racially diverse sample in America reported that high levels of parental psychological control in early adolescence was linked to a negative influence on friendships development in young adulthood. They were particularly found to be less skilled in navigating autonomy and relatedness with friends (Oudekerk et al., 2015). In another study, parental psychological control was negatively linked to friendship quality in a dominantly Western sample of young adults. In addition, researchers have also claimed that parental negligence or permissiveness may drive children to turn to peers for emotional support and companionship (Bronfenbrenner, 1974). This association is confirmed by studies in the Western and non-Western contexts (Dekovic & Meeus, 1997; Sharabany et al., 2008; Way & Pahl, 2001).

Similarly, studies based on European Americans have observed that supportive behaviours of parents encouraged adolescents' supportiveness towards friends, which resulted in improved friendship quality (e.g., Cui et al., 2002; Flynn et al., 2017). Flynn et al (2017) found that parents' supportive behaviours such as being caring, affectionate and appreciative were linked to adolescents' improved quality of relationships with friends. In an Arab study, adolescent girls had a higher level of intimacy in friendship when mothers parenting style was authoritative (Sharabany et al., 2008). Parenting that was warm and supportive, but

appropriately demanding (authoritative) was associated with children's peer competence (Ladd & Pettit, 2002).

Research on parental gender is not vast, but there is an indication that mothers and fathers may not necessarily have a similar influence on their children's friendships as their values and interaction with children are not always the same (Kohn, 1983; Youniss & Smollar, 1985). A study of European American sample found that although the direct involvement of both parents positively influenced adolescents' friendships, mothers in comparison to fathers were typically more involved and knowledgeable about adolescents' relationships with peers (Updegraff et al., 2001). A recent study based on an ethnically diverse sample suggested that the effects of parental supportiveness were not limited to mothers, rather it was found that supportive behaviours of both parents contributed to the friendship quality of adolescents and young adults (Flynn et al., 2017).

It is clear from the extant research that parental psychological control and supportiveness or warmth has significant effects on children's friendships in Western as well as ethnically diverse samples. Research mainly focused on only one or two aspects of parenting (e.g., supportiveness, psychological control) in relation to children's friendships. According to Baumrind (1966, 1967, 1991), the influence of any one aspect of parenting is dependent upon other aspects of parenting. For example, parents with the authoritarian approach in parenting are considered to be not only highly controlling but they also engage in a lower level of warmth (Baumrind, 1967, 1991). The current research thus adopted a holistic approach to parenting styles and their influence on offspring quality of friendships by focusing on the prominent concept of Baumrind's parenting styles typologies (Baumrind, 1966, 1967, 1991).

Self-Disclosure's effects on Friendships

Self-disclosure is considered to be one of the key aspects related to friendship development. It is described as “*any message about the self that a person communicates to another*” person (Wheeless, 1976; p. 47). Jourard (1971), a pioneering researcher in this field, recognised that a high level of self-disclosure leads to the development of closer and more rewarding relationships. He considered self-disclosure as a unidimensional construct, later work in the area established that this concept is multifaceted and include various dimensions such as amount or breadth, depth, honesty or accuracy, positivity/negativity and intention of self-disclosure (Tardy, Hosman, & Bradac, 1981; Wheeless & Grotz, 1976). The social penetration theory suggests that depth and breadth or amount of self-disclosure are important indicators of intimate close friendships (Altman & Taylor, 1973). According to the theoretical proposition, self-disclosure is based on various dimensions. However, the current research only adopted its most general and fundamental dimension of amount or breadth of disclosure for investigation in relation to friendship quality. This is because this concept is considered to be one of the basic parameters of self-disclosure (Cozby, 1973; Derlega & Berg, 1987).

Empirical research has demonstrated the importance of self-disclosure in relation to friendship quality in different developmental stages including emerging adulthood. It has been found that in an American sample of different age group participants (e.g., 19-25 and 26-40 years) there were no differences in the amount, depth, honesty and intent of self-disclosure to a close friend (Dickson-Markman, 1986). There is an indication that culture in terms of individualism and collectivism may influence self-disclosure differently. Barnlund (1975) argued that people in collectivistic in comparison to individualistic societies may be more formal and communicate less openly in their relationships with others. Based on this conceptualisation, he found that Americans shared a higher level of information with their best same-sex friends in comparison

to Japanese (Barnlund, 1989). Barnlund concluded that self-disclosure might be a Western concept and that friendships in collectivistic or non-Western societies may not involve self-disclosure. However, a relatively recent study found that the 'greater amount of self-disclosure' in intercultural friendship was not linked with a high level of individualism (Chen & Nakazawa, 2009).

Other researchers focusing on self-disclosure in relation to intimate close friendship across Western and non-Western societies have also found inconsistent results. For example, when multiple dimensions of self-disclosure such as amount and depth of disclosure were compared, it was found that the amount of disclosure was higher in the friendships in individualistic societies whereas the depth was higher in collectivistic societies (Chen, 2006; Kito, 2005; Maier et al., 2013; Wheelless et al., 1986). However, there is also research that suggests that the amount and depth of disclosure were both higher in the friendships of university students in non-Western collectivistic society (e.g., Taiwan) in comparison to Western individualistic society such as in America (Hsu, 2007). In addition, it has been found that multiple dimensions of self-disclosure such as depth, intention and amount were related to increasing levels of intimacy in intercultural and interracial friendships (Chen & Nakazawa, 2009). It is noteworthy to mention that despite the differences in the level of self-disclosure (e.g., depth and amount) across Western and non-Western cultures, these aspects are important to close intimate friendships across most cultures. The current study, therefore, investigates whether self-disclosure has any significant impact on the friendship quality of Muslims in the UK.

In sum, despite the evidence that friendships have important implication across cultures, research on its predictors is limited. The most recent development on the predictors of friendship quality has mainly focused on Western or East Asian populations and research on

Muslim populations lags behind. The current study builds on previous research by investigating the predictors of friendship quality in the minority Muslim context. Although parents have a substantial influence on their offspring's relationships, it is important to explore whether Muslim mothers and fathers in the minority context would have any significant impact on the friendship quality of their children. The level of information friends share with their friends can be also influenced by the norms and values of a culture. Therefore, the current study explores if it has any significant impact on the friendship quality of Muslims in the UK. The following research questions were addressed in the current study.

1. To explore, if any of the three parenting styles (authoritative, authoritarian, permissive) of mothers is a significant predictor of the quality of young women's same-sex friendship. To examine how much of the variance is explained by each of these parenting styles.
2. To explore, if any of the three parenting styles (authoritative, authoritarian, permissive) of fathers is a significant predictor of the quality of young women's same-sex friendship. To examine how much of the variance is explained by each of these parenting styles.
3. To ascertain which parent influenced the quality of same-sex friendship to a greater extent and secondarily which of the three parenting styles of this parent had a greater influence on the quality of same-sex friendship.
4. To assess whether the level of self-disclosure had any impact on the quality of same-sex friendship.

5.2 Method

Ethical Approval

The study and all the related procedures were approved by the School of Psychology Staff and Postgraduate Ethics Committee at Ulster University, Coleraine (see Appendix 1).

Design

The current study was designed to be cross-sectional in nature. In a cross-sectional study design, data from the population of interest is collected at a single point in time (Howitt & Cramer, 2017). The main aim of the study was to examine the perceived quality of young women's best same-sex friendship in relation to the level of self-disclosure and parenting styles of mother and father. The criterion or dependent variable of the study was the quality of best same-sex friendship, which was measured by the six Social Provision scales (Companionship, Instrumental Aid, Intimacy, Affection, Admiration, and Reliable Alliance) of the Network of Relationship Inventory (NRI; Furman & Buhrmester, 1985). The predictor or independent variables were parenting styles of mother and father and level of self-disclosure. Parenting styles were measured by the Parental Authority Questionnaire (PAQ; Buri, 1991), which is based on the well-established theoretical perspective of parenting styles (Baumrind, 1966, 1967). Level of self-disclosure was measured by the Amount of Self-Disclosure sub-scale (ASD) of the Revised-Self-disclosure Scale (RSDS; Wheelless & Grotz, 1976) to determine the level of information participants shared with their best same-sex friends. A detailed description of the measures is provided in the material section of this chapter.

Demographic and additional baseline information included:

- The length of residency in the UK: This was measured by three categories (a) Always (b) more than 3 years (c) less than 3 years
- Age ranged between 18 and 25 years
- Closeness in friendship was measured by three categories (a) Yes (b) Close but not as close as before (c) No
- The length of friendship with a best same-sex friend was measured by two categories (a) more than three years and (b) less than three years

Participants

The participants were 170 young Muslim women, who were recruited from various universities in London (Kings College London, University of Surrey, St George's University of London, Queen Mary University of London and Imperial College London). The participants' age ranged from 18 to 25 years with a mean age of 20.76 years (SD = 2.02). Tabachnick and Fidell (2007) recommends a formula for calculating a sample size by taking into consideration the number of predictors used in the study: $\text{sample} = 50 + 8m$ (where m = the number of predictors). In the current study, the sample size of 170 with seven predictor variables was considered to be an appropriate sample size for multiple regression analysis.

Materials

Prior to completion of the measuring instruments, participants were asked that in order to participate, they need to be Muslims and age between 18 to 25 years. Those fulfilling the inclusion criteria completed the Social Provision scales (SP) of the Network Relationship Inventory (NRI; Furman & Buhrmester, 1985), the Amount of Self-Disclosure scale (ASD)

was adopted from Revised Self-disclosure Scale (RSDS; Wheelless & Grotz, 1976) and the Parental Authority Questionnaire (PAQ; Buri, 1991; see Appendix 5).

Friendship Quality. Friendship quality was measured using the six SP scales of NRI which included Companionship, Instrumental Aid, Intimacy, affection, admiration and reliable alliance. Responses were made on a 5-point Likert type scale (ranging from 1 = strongly disagree to 5 = strongly agree). This measure has been translated and used in a range of different cultures (e.g., Indonesia, Netherland and the US; French et al., 2001; Selfhout, et al., 2008; Shulman, et al., 2009). Studies have generally identified this instrument to be reliable and valid. Internal reliability coefficient for the SP factor has been reported to be satisfactory (α 's > .90; e.g., Furman & Buhrmester, 1985; Shulman, et al., 2009; Oberlander, 2009; Seiffge-Krenke, Overbeek, & Vermulst, 2009). In the current study, psychometric properties of the six SP scales (18 items) were tested and found to be satisfactory. Exploratory factor analysis (EFA) showed construct validity in terms of a higher-order factor-structure. Omega hierarchical coefficient for the higher-order factor was found to be good ($\omega_h = .76$). These findings indicate that the higher-order structure of the SP scales was valid and reliable in the minority context of Muslims in the UK. See Chapter 4 (pp. 133- 143) for the results of the factor analysis and reliability. Scores on the 18 items were summed to derive a total friendship quality score.

Level of Self-Disclosure. The level of self-disclosure was measured by the 7-item Amount of Self-Disclosure scale of Revised Self-disclosure Scale (RSDS; Wheelless & Grotz, 1976). The 7 items are a combination of positively worded and negatively worded items. Responses were measured on a 5-point Likert type scale (ranging from 1 = strongly disagree to 5 = strongly agree). This measure has been used in non-Western (e.g., Taiwan, and Hong

Kong) as well as Western societies (e.g., US, Israel; Blau, 2011; Hsu, 2007; Leung, 2002; Wheelless, Erickson & Behrens, 1986). It is reported to be a reliable measure with Cronbach's alpha being reported to be around .80s (Wheelless, 1976, 1978; Wheelless, Nesser & McCroskey, 1986). See Chapter 4 (pp. 120-122) for literature related to the construct validity. In the current study, the factor structure of the 7-item scale was examined using EFA. Based on the results it was decided to use four of the seven items to reflect the amount of self-disclosure (see Chapter 4, pp. 145-147 for the results of factor analysis) with Cronbach's alpha of .75 which is considered to be desirable (Nunnally, 1978). Scores on the 4 items were summed to derive a total ASD score.

Parenting Styles. The perceived parenting styles of mother and father were measured using the Parental Authority Questionnaire (PAQ; Buri, 1991). It is designed to reflect Baumrind's (1971) well-established parenting style construct that involves three parenting styles including authoritarian, authoritative and permissive parenting style. It is a 30-item instrument with each of the three parenting styles being represented by 10 items. It assesses parenting styles from a child's point of view. In the current study, two identical forms were used, one directed to the parenting of mothers and another to the parenting of fathers. Responses to each item were made on a 5-point Likert scale (ranging from 1 = strongly disagree to 5 = strongly agree).

The PAQ has been translated (e.g., Arabic and Persian) and used widely across many Western and non-Western societies such as the US, Middle Eastern countries, India, Japan, Indonesia, Iran and Pakistan (e.g., Abubakar et al., 2015; Assadi et al., 2007; Dwairy et al., 2006; Kauser & Pinquart, 2016). It is generally suggested to be a valid and reliable measure (Assadi et al., 2007; Buri, 1991; Dwairy, 2004a, 2004b; Dwairy & Menshar, 2006; Dwairy et al., 2006;

Dwairy, Georgiou, Ioannou & Stavrinides, 2018; Kauser & Piquart, 2016; Keshavarz & Mounts, 2017). Buri (1991) reported that this measure has good criterion and discriminant related validity and test-retest reliabilities from .74 to .87. Studies have also established acceptable internal consistency reliabilities ranging between .74 and .88 in previous studies (Buri, 1991; McKinney, Brown & Malkin, 2018). Despite the sound reliability and validity evidence, there are some factor analytic studies in the non-Western contexts which removed some of the items in the analysis due to the inappropriate loadings on factors (Alkharusi et al., 2011; Dwairy et al., 2006; Uji et al., 2014). See Chapter 4 (pp. 123-125) for literature surrounding the factorial validity of PAQ. Consistent with previous factor analytic studies, CFA in the current study also showed that only 26 of the 30 items loaded on the predicted factors. See Chapter 4 (pp. 147-156) for the results of the factor analyses. Based on the factor analysis the authoritarian scale was reflected by 10 items, the authoritative scale was reflected by 9 items and the permissive scale was reflected by 7 items. Reliability analyses showed that the three parenting style scales for mothers and fathers were internally reliable (Nunnally, 1978). Cronbach's alphas for the authoritarian, authoritative and permissive scales in the mother's analyses were .83, .79 and .78 respectively. Cronbach's alphas for the authoritarian, authoritative and permissive scales in the father's analyses were .88, .90 and .78 respectively. The total scores from these items were used to reflect the three parenting styles.

Procedure

Prior to data collection, the questionnaire was pilot tested amongst the local Muslim population in Coleraine, Northern Ireland (Howitt & Cramer, 2017). Participants were 18 Muslim women aged between 18 and 25 years. They were recruited through personal contacts. Participants were asked to comment on any wording difficulties, the length of time it took to complete or any other recommendations they wished to voice. No issues were raised apart from the length

of the questionnaire. Therefore, more time for completion was allocated. The pilot sample was not used as part of the final sample.

In order to collect data, contact details of Islamic Societies were obtained from several universities' websites and through personal contacts with Muslim students studying in London. Contacts were made with the heads of Islamic Societies and an official letter from the research Supervisor was provided as evidence of the authenticity of the study when requested (See Appendix 2). The Islamic societies in three universities including Kingston University London, University College London and the University of Bradford did not respond to the email. Students were approached in the universities' prayer rooms once permission was granted to access the prayer rooms. Students were either approached individually or in groups. The study was briefly explained and those willing to take part in the study were given the information sheet, consent form and the questionnaire for completion. The information sheet detailed the study purpose, information on confidentiality, voluntary participation and contact details of the researcher (see Appendix 3). This offered potential participants a chance to decide whether they were absolutely sure to continue with the survey. Those agreed to participate provided informed consent (see Appendix 4). Thereafter, participants completed the questionnaire, which consisted of some demographic information (age and length of residency in the UK); other additional baseline information (the length of friendship and current past closeness in friendship); and the three measures described above. The order of the mother and father measures were counterbalanced, so in some questionnaires, the questions related to mother were presented first, and in others, the questions related to father were presented first (Shaughnessy, Zechmeister & Zechmeister, 2012; van de Vijver & Tanzer, 2004). This was done to control for order effects (Shaughnessy et al., 2012; van de Vijver & Tanzer, 2004). That is, to overcome fatigue participants may be feeling towards the end of

completing the questionnaire which may impact the way they respond to the questionnaire. Each university was visited more than once. Completion of the questionnaire took approximately 15 to 20 minutes. The researcher was present throughout during the recruitment and participants were encouraged to seek clarification if they had any questions about the study procedure or content of the questionnaire items. Data from the questionnaires was entered into SPSS version 19 and was stored on the researcher's private and password-protected computer. Only the researcher and her supervisors had access to the data. The questionnaires were kept in a securely locked drawer at the university.

Data Management and Analyses

Data from completed questionnaires was entered into SPSS (v.19). A number of steps were taken to produce an optimal dataset for further analyses. Data was screened for outliers, and any improbable, or out of range values were identified by inspecting the frequency table and descriptive statistics (Tabachnick & Fidell, 2013). Outliers were cross-checked against the questionnaires to determine if errors may have occurred during data input. A few such values (typos) were identified and manually corrected. The negatively worded items on ASD were reverse coded. The imputed data for PAQ in the factor analysis chapter was used in the current analysis to maintain consistency. Missing data in the remaining dataset was managed using pairwise deletion method. This option was used because it only excludes cases if they have missing information for a specific analysis but are included in any other analyses for which they have necessary data (Pallant, 2010).

Psychometric Properties of the Measures. The psychometric properties of the three measures used in the current study were examined. The factor structures were selected based on the results of factor analysis in Chapter 4 with internal reliabilities tested and found to be

satisfactory. Based on the results of the factor analyses, one factor for the 18-item SP scales was used to measure friendship quality, the 4 item ASD scale was used to examine the level of self-disclosure and the 26 item PAQ (Authoritarian = 10 items, Authoritative = 9 items and Permissive = 7 items) was used to measure parenting style of mothers and fathers.

Statistical Analyses. Normal distribution of the data was checked through descriptive statistics and hierarchical linear regression was employed to examine the level of self-disclosure and parenting styles of mother and father as predictors of friendship quality.

5.3 Results

Descriptive statistics are presented in Table 5.1. The frequency distribution of each variable was examined as statistical procedures typically rely on normally distributed data, with low levels of skewness and kurtosis. It has been suggested that a variable is substantially skewed when the skew value is greater than 2.58. Similarly, kurtosis values greater than 2.58 indicate that values deviate substantially from normality (Field (2009)). The values of skewness and kurtosis closer to 0 are considered to be preferable.

In the current analyses, the distribution of scores in terms of skewness and kurtosis were reasonable for all variables, except the SP factor. Tabachnick and Fidell (2007) suggest that variables should be transformed in order to achieve a normal distribution unless the interpretation is not feasible with the transformed scores. If transformation improves the analysis (i.e. reduces skewness and kurtosis), then the transformation of variables is recommended, unless there is some reason not to do so. The exploration of different types of transformation is recommended with the type that produces the lowest levels of skewness and kurtosis being the preferred option. Therefore, on the basis of Tabachnick and Fidell's (2007) recommendations, several transformations were explored for the outcome variable (SP), and the square root transformation was found to produce better results. Square root transformation reduced the skewness and kurtosis values from -1.70 and 4.88 to -.66 and .57 respectively. Thus, in the final analysis, the transformed SP variable was used to measure the quality of friendship.

Table 5.1.

Descriptive Statistics for Age, Social Provisions, Amount of Self-disclosure, Authoritarian, Authoritative and Permissive Parenting Styles of Mother and Father

Variables	Number	Minimum	Maximum	Mean	Sd. deviation	Skew	Kurt
Age	169	18	25	20.71	2.02	0.71	-0.41
SP	164	24	90	74.41	10.74	-1.70	4.88
RSQSP	164	1	3	2.02	.297	- 0.66	0.57
ASD	168	5	20	13.53	3.68	-0.17	-0.67
MAN	170	13	46	30.17	7.23	-0.09	-0.36
MAT	170	10	45	34.29	5.49	-0.99	2.45
MPM	170	10	34	20.64	5.26	0.06	-0.40
FAN	170	10	45	28.54	8.18	-0.22	-0.28
FAT	170	9	45	31.09	7.65	-0.75	0.57
FPM	170	7	34	20.32	5.48	-0.29	-0.10

Note: RSQSP = Transformed Social Provision variable, ASD = Amount of Self-disclosure; MAT= Authoritative parenting style of mother, MAN = Authoritarian parenting style of mother, MPM = Permissive parenting style of mother; FAT = Authoritative parenting style of father, FAN = Authoritarian parenting style of father, FPM = Permissive parenting style of father; Skew = Skewness; Kurt = Kurtosis

The overall aim of the study was to explore the quality of young women's same-sex friendship in relation to the level of self-disclosure and parenting styles of mothers and fathers in the Muslim minority context in the UK. Descriptive statistics for the continuous variables including the social provisions (criterion variable), parenting styles, level of self-disclosure (predictors), and one socio-demographic variable (age) are presented in Table 5.1. Mean scores for authoritarian and authoritative parenting styles were higher for mothers whereas that for the permissive parenting style was almost the same for both parents. Participants' age ranged from 18 to 25 years with the mean age of 21. Information for the categorical variables including one

demographic variable (length of residency in the UK) and for additional baseline variables (length of friendship; and current and past closeness in friendship) is presented in Table 5.2. Most of the participants were currently engaged in close friendship (87%). The length of friendship variable was converted into categorical variable; less than 3 years and more than 3 years. The majority of the participants (80%) were friends for more than three years, and most of them (57%) were permanent residents in the UK.

Table 5.2

Table displaying Percentages for Categorical Variables including a Demographic variable and other additional baseline Variables

Variables	Categories	Percentage
Closeness in friendship	Currently close	87
	Close in the past	13
Length of friendship	More than 3 years	80
	Less than 3 years	20
Length of residency in the UK	Always	57
	More than 3 years	30
	Less than 3 years	13

A hierarchical linear regression analysis was carried out to determine the independent contribution of the level of self-disclosure and the three parenting styles of mothers and fathers to the quality of young women's same-sex friendship (transformed square root SP variable) after controlling for the level of self-disclosure as this could potentially impact friendship quality based on evidence provided in the literature review. The first step in the hierarchical regression analysis involved entering the score representing the level of self-disclosure followed by the three parenting styles of mothers in step-two and scores representing parenting

styles of fathers were added in step three of the regression analysis. It should be noted that after step one, each step included variable (s) from the previous step (s). Friendship quality was the criterion variable. Multicollinearity in terms of collinearity diagnostics on the variables was checked which was produced as part of the regression analysis procedure. Collinearity diagnostics can be checked by the values of tolerance, which should be $> .10$ and VIF (variance inflation factor) values which should be ≤ 10 . *“Tolerance is an indicator of how much of the variability of the specified independent is not explained by the other independent variables in the model and is calculated using the formula $1-R^2$ squared for each variable”* (Pallant, 2010, p. 156). In the current analysis, tolerance and VIF values were in accordance with the recommended values.

Table 5.3 shows a summarised output for the hierarchical linear regression analysis which examined the independent contribution of the level of self-disclosure and the parenting styles of mothers and fathers to the quality of young women’s same-sex friendship. It displays R , R^2 and adjusted R^2 after entry of all the seven IVs. In step one of the regression analysis, the level of self-disclosure explained 7% of the variance in friendship quality (square root of SP). At step 2, there was a significant change in the R^2 when the parenting styles of mothers were added to the prediction of friendship quality (square root of SP). The parenting styles of mothers explained an additional 6% variance in friendship quality after controlling for level of self-disclosure. At step 3, there was virtually no significant improvement in R^2 when the three parenting styles of fathers were added to the model. The results in the final step indicated that only about 13% of the variability in friendship quality was explained by the level of self-disclosure and the parenting styles.

The only significant predictors of friendship quality in the final step of the regression analysis were the level of self-disclosure ($\beta = .26$, $p = .001$) and the authoritative parenting style of mothers ($\beta = .18$, $p = .03$). The unique contribution of the level of self-disclosure and the authoritative parenting style of mothers were assessed by semi-partial correlation squared (spc^2). The unique contribution made by the level of self-disclosure was $spc^2 = .07$ and that by the authoritative parenting style of mothers was $spc^2 = .03$. This pattern of results suggests that only a small amount of variability in friendship quality was explained by the level of self-disclosure and the authoritative parenting style of mothers. The authoritarian and permissive parenting styles of mother and all the three parenting styles of fathers were found to have no significant effect on the quality of young women's same-sex friendship.

Table 5.3

The hierarchical regression analysis to determine the independent contribution of the level of self-disclosure and the parenting styles of mother and father as predictors of the quality of young women's same-sex friendship

Step	Variables	R ²	ΔR^2	F	Df	P
1	Level of self-disclosure	.071	.071	12.10	1, 159	.001
2	Parenting styles of mother	.128	.057	3.40	3, 156	.019
3	Parenting styles of father	.130	.002	0.14	3, 153	.935

5.4 Discussion

In the current quantitative study, the level of self-disclosure and the parenting styles (authoritarian, authoritative, and permissive) of mother and father were examined as the predictors of young women's same-sex friendship quality in the minority context of Muslims in the UK. These variables were tested for their independent contribution to explaining the quality of young women's best same-sex friendship. Given the current thesis is guided by the emic-etic approach, the imposed-etic approach was adopted at this phase of the thesis (Berry, 1989). This involved adopting the constructs and the instruments measuring the constructs from the West to understand the predictors of friendship quality in the minority Muslim context. The findings indicated that about 13% of the variability in friendship quality was explained by the predictors investigated in the current research. The main predictors of the quality of young women's best same-sex friendship were identified to be the level of self-disclosure and the authoritative parenting style of mothers. The authoritarian and permissive parenting style of mothers were observed to have no significant impact on the quality of young women's best same-sex friendship. Also, none of the fathers' parenting styles was found to have any significant effect on the quality of young women's same-sex friendships.

The majority of the participants were currently involved in best same-sex friendships (87%), were friends for more than three years (80%) and the majority of them were permanent residents in the UK (57%). Mothers were perceived to be more authoritative and authoritarian in comparison to fathers. Whereas both parents were perceived to be similar in terms of permissiveness. The factor structures for each of the three measures were selected based on the results of factor analysis in Chapter 4 with internal reliabilities tested and found to be satisfactory.

Level of Self-disclosure in relation to Friendship Quality

The level of self-disclosure and authoritative parenting style of mothers were found to be the only significant predictors of the quality of young women's same-sex friendship with the level of self-disclosure being the best predictor of the two.

The level of self-disclosure was the main contributor in explaining the quality of young women's best same-sex friendship. This is consistent with previous theoretical and empirical work indicating that it is a crucial factor in the development and maintenance of best same-sex friendships, particularly among females (Altman & Taylor, 1973; Desjarlais & Joseph, 2017; Fehr & Harasymchuk, 2017; Hsu, 2007; Leaper, 2019; Levinger & Rands, 1985; Matsushima & Shiomi, 2002; Radmacher, & Azmitia, 2006; Rubin et al., 2006). According to the social penetration theory, sharing of personal feelings and experiences with friends enhances the level of closeness in friendships (Altman & Taylor, 1973). Self-disclosure is regarded to impact the quality and length of friendships (Altman & Taylor, 1973) and overall satisfaction in friendship relations (Kito, 2005).

Barnlund (1989) argued that self-disclosure is a Western phenomenon and that friendships in non-Western or collectivistic societies rarely involve self-disclosure. The current finding provides cultural validity for the level of self-disclosure as a predictor of friendship quality in the context of minority Muslims in the UK. It is important to note that the majority of the participants in the sample were born in the UK (57%), therefore, it is possible that they had adopted the norms and values of the British society which may have led to the 'amount' of self-disclosure being a significant predictor of friendship quality. Theories of migration suggested that in the process of migration, immigrants undergo an acculturation process (Sam

& Berry, 2010). Immigrants may adopt the integration strategy of acculturation which involves amalgamating values of the host society with those of the culture of origin to fit in the host society. Thus, it is likely that the integration of the current Muslim sample had an impact on the level of self-disclosure. The current finding can be further enlightened by research focusing on a Muslim populated country as was done in Study 2 (Chapter 6). Controlling for the influence of Western culture will perhaps provide a somewhat clear picture of this relationship in the context of Muslims. Given the current study did not control for participants' friends, it is possible that their friends were native Westerners and they reciprocated self-disclosure due to their friends' self-disclosure. Therefore, future research needs to control for who the friend is, to further validate the impact of self-disclosure on friendship quality in the context of minority Muslims.

It is also important to note that although the level of self-disclosure was a significant predictor of friendship quality, it only accounted for a small amount of variance (13%), indicating that perhaps other aspects of self-disclosure might be more important to friendship quality. Researchers focusing on multiple aspects of self-disclosures in the cross-cultural contexts of East Asian immigrants and Americans have reported that some aspects of self-disclosure were more important in one culture than another (Chen, 2006; Wheelless, et al., 1986). For example, it was found that the depth of self-disclosure was more important in the friendships of East Asians whereas the amount of self-disclosure was more crucial to the friendships of Americans. Although in the current research, the amount of self-disclosure was found to be a significant predictor of young women's friendship quality, it is possible that other aspects of self-disclosure better explain friendship quality. Therefore, future research in the Muslim contexts needs to delve deeper and explore other aspects of self-disclosure as predictors of friendship quality such as depth of self-disclosure, the intention of self-disclosure, honesty in self-

disclosure, and positive/negative nature of self-disclosure in the context of Muslims (Altman & Taylor, 1973; Wheelless & Grotz, 1976).

Cross-cultural studies have also found that individualism-collectivism influences the degree to which people self-disclose in relationships. For example, American youth were found to self-disclose more to their best same-sex friends than East Asian youth (Barnlund, 1989; Chen, 1993; 1995; Kito, 2005). As the current study only focused on Muslims in the minority context, the degree to which they self-disclose in their friendships in comparison to other societies is not known. Future research needs to explore if it will be a better predictor of friendship quality in comparison to other societies such as Western individualistic societies.

Parenting Styles in relation to Friendship Quality

To discuss the findings related to parenting styles and their influence on friendship quality, the following presents a discussion of the parenting styles of each parent separately. It is also important to note that as the parenting style construct in relation to friendship quality is understudied, studies documenting proximal measures of parenting styles in association with friendship quality were considered (e.g., Cui et al., 2002; Flynn et al., 2017; Furman, Simon, Shaffer, & Bouchey, 2002; Ladd & Pettit, 2002; Way & Greene, 2006). This includes research that focused on parenting dimensions (e.g., supportiveness) rather than the aggregated approach to parenting styles as in the current study.

The findings concerning parenting styles showed that the authoritative parenting style of mothers was the only significant predictor of friendship quality. These findings provide partial support for Baumrind's parenting styles construct (Baumrind, 1966, 1967, 1991; Martin & Maccoby, 1983). According to the parenting style concept, the authoritative style has positive

outcomes in children in comparison to the authoritarian and permissive styles of parenting (e.g., Baumrind, 1966, 1967, 1991; Martin & Maccoby, 1983). Empirical research has generally provided support for this concept, indicating that authoritative parenting style has the most beneficial outcomes for children in comparison to the non-authoritative styles of parenting (e.g., Pinquart, 2017; Pinquart & Kauser, 2018; Pinquart & Gerke, 2019).

Further research in this area has consistently shown that authoritative parenting style has positive effects in the individualistic or Western contexts as well as in the collectivistic or non-Western contexts (e.g., Assadi et al., 2007; Baumrind, 1967, 1971, 1989; Baumrind & Black, 1967; Buri, 1991; Dwairy, 2004a, 2004b; Kauser & Pinquart, 2016; Maccoby, & Martin, 1983; Pinquart, 2017). This is evidenced by a study based on an Arab sample in Israel which reported that mothers' authoritativeness was associated with a higher level of intimacy in adolescent girls' friendships (Sharabany et al., 2008). The current result, therefore, fits with the literature regarding the authoritative parenting style, which is characteristics of warmth, and an appropriate level of control or demands, being important to the quality of young Muslim women's friendship in the minority Muslim context. Thus, it could be inferred that this parenting style construct based on individualistic, democratic philosophy and ideology is beneficial among Muslims who are part of a minority cultural group. Perhaps, mothers' authoritative parenting style is beneficial in both individualistic societies that promote independence, and collectivistic societies that encourage interdependence.

Furthermore, the current finding also corroborates research that focused on parenting aspects other than the parenting style construct. For example, research in the US observed that supportive behaviours of parents encourage adolescents' supportiveness towards friends (Cui et al., 2002; Flynn et al., 2017; Furman, Simon, Shaffer, & Bouchey, 2002; Ladd & Pettit,

2002; Way & Greene, 2006). It appears that mothers' positive or supportive attitude in parenting is vital to the development of friendship quality. Despite the use of different measures of parental supportiveness, studies seem to show consistency in positive associations between parental supportiveness and friendship quality of children in individualistic as well as in collectivistic societies.

Also, it is worth noting that in the current study, the number of items on the three parenting scales were different and comparison between the parenting styles was not possible. However, as participants were young women, it is possible that mothers practise less control, less demanding, and adopt a more egalitarian approach in parenting. In other words, mothers may adopt an authoritative approach in parenting when their children reach the emerging adulthood phase of life, leading to positive influence on their friendships. There is evidence in the Western context that suggests that parents adjust their parenting by adopting a high level of warmth and low level of control when their children reach emerging adulthood (Parra et al., 2019). Nonetheless, further research is needed if this is the dominant parenting style among Muslim mothers in the UK at different developmental phases of their children and its effect on children's friendships.

The finding related to mother's permissiveness indicated that this parenting style had no influence on the quality of young women's same-sex friendship. The majority research in the literature indicates that this parenting style has negative outcomes for children in both Western individualistic and non-Western collectivistic societies (i.e., Middle Eastern context; Assadi et al., 2007; Dwairy, 2004a; Im-Bolter et al., 2013; Maccoby & Martin, 1983; Steinberg, et al., 1992). For example, Middle Eastern studies have reported that this style was associated with many mental health problems (e.g., depression, anxiety) and lower academic achievements

among Arab adolescents (Assadi et al., 2007; Dwairy, 2004a). However, in the context of friendships, studies have reported positive outcomes between permissive parenting style and friendship quality. For example, a study based on minority Arabs in Israel showed that mothers' permissiveness was implicated with girls' same-sex friendship intimacy (Sharabany et al., 2008). It has also been reported that adolescents spent more time in activities with peers when they received lower levels of supervision from their parents (Dekovic & Meeus, 1997). Similarly, Way and Pahl (2001) found an association between low quality of adolescents' relationship with mothers and high quality of adolescents' relationship with friends. Therefore, although there is literature to suggest a negative impact of this parenting style on outcomes for children, there is also some conflicting literature to suggest otherwise. This suggests that more research is needed to further explore this concept.

Findings of the current study showed that the authoritarian parenting style of mothers – characteristic of high levels of control, low levels of warmth and low levels of communication – was not associated with the quality of young women's best same-sex friendships. This finding appears to be inconsistent with the theoretical and empirical research in the Western context (e.g., Baumrind, 1960, 1967, 1990; Maccoby & Martin, 1983; Nunes et al., 2017). It is also not in line with research indicating that parental control has negative effects on children's friendships (Oudekerk et al., 2015; Baumgarder & Boyatzis, 2017). For example, it has been noted that young adults lacked the skills to develop autonomy and relatedness with friends when their parents were psychologically controlling (Oudekerk et al., 2015). Given the nature of Muslim societies, authoritarian parenting would be anticipated to have negative effects on friendship quality of young women. For example, Islamic principles endorse hierarchal structure in which obedience and respect for the elderly are vital. Children are expected to obey and respect their parents who hold a place "*second only to God*" (Alsubaie

& Jones, 2017; Ayub et al., 2014; Obeid, 1988). However, the current finding does not appear to be in accordance with this.

In addition, despite the current finding being inconsistent with the theoretical and empirical research in the Western context (e.g., Baumrind, 1960, 1967, 1990; Maccoby & Martin, 1983; Nunes & Mota, 2017; Piquart, 2017), it seems to reaffirm the findings in non-western or Muslim contexts indicating that it was not implicated with various measures of adjustment (Abubaker et al., 2014; Dwairy, 2004a; 2004b; Dwairy & Menshar, 2006). Also, a study based on Arabs as a minority group in Israel found no association between authoritarian parenting style and friendship intimacy (Sharabany et al., 2008). Therefore, these inconsistencies in authoritarian parenting style and the associated outcomes in the non-western culture context has led some researchers to question the cultural validity of this parenting style (Chao, 1994; Dwairy & Menshar, 2006; Dwairy et al., 2006; Steinberg, et al., 1994). It has been contended that parents might express warmth and control differently in non-Western or collectivistic cultures and it is likely that the authoritarian parenting style construct has a positive connotation for children in such societies and has a positive impact on children (Dwairy et al., 2006; Randolph, 1995). However, the fact that the authoritarian parenting style was found to have no positive impact on the friendship quality of young women, this argument was not supported in the current study either. It appears that the authoritarian parenting style construct which derived from extensive research on the Western populations is perhaps more meaningful in Western than non-Western societies.

An important factor in the current research was to explore fathers' parenting styles in relation to the friendship quality of young Muslim women in the UK. Interestingly, none of the fathers' parenting styles was found to be a significant predictor of the same-sex friendship quality of

young women. These findings are not in support of the parenting style construct (Baumrind, 1967, 1991; Maccoby & Martin, 1983). These are also not in line with other studies indicating that friendship quality was positively associated with fathers' supportiveness or warmth and negatively associated with fathers' control in the Western context (Baumgardner & Boyatzis, 2017; Flynn et al., 2017). For example, Flynn et al. (2017) found that fathers' engagement in supportive behaviours significantly affected adolescents' supportive behaviours towards friends. Similarly, Baumgardner and Boyatzis (2017) reported that psychological control of fathers was negatively linked to friendship quality of emerging adults. Considering Muslim fathers are generally considered to be the authority figure in the family and their role and responsibilities involve being disciplinarian (Obeid, 1988; Riany, et al., 2016), it would be expected that Muslim fathers would be more authoritarian and have a negative influence on the quality of young women's friendships. However, this was not found to be the case in the current study; possible explanations for this finding are discussed.

Fathers in the Western societies are perhaps more involved in their children upbringing and seem to have negative as well as a positive influence on their children's friendships (Baumgardner & Boyatzis, 2017; Flynn, et al., 2017). In the cultural context of Muslims, because of the collective nature of Muslim societies, other female family members are usually available to look after the children and the fathers are often excused from this task, which may result in fathers' lack of involvement in raising children. The current findings may reflect those cultural values and may help explain why some maternal parenting styles were related to the quality of friendship but none of the fathers' parenting styles. It is also possible that fathers work long hours, or their employment is based on 'nonstandard work schedules', which may limit their involvement in their children's upbringing in general and social relationships in particular.

Another possible explanation concerns gender pattern differences. For example, mothers may influence their daughters' whereas, fathers may have a greater impact on their sons' relationships with friends. Muslim fathers may be less involved in sharing sensitive topics with their daughters in comparison to sons and may have a minor role in the social relationships of their adolescent or emerging adult daughters. Research based on socialisation models supports the idea that parents, and particularly mothers, display gendered patterns of involvement with their daughters and sons (Klarin et al., 2014; Updegraff et al., 2001). Updegraff et al. (2001) found that mothers were more involved in daughters' friendships than sons and spent more time with their daughters and their friends. Fathers' direct involvement did not account for a significant portion of the variance beyond mothers in predicting the daughters' best friend and peer group involvement. Also, fathers' but not mothers' direct involvement contributed to boys' friendship intimacy (Updegraff et al., 2001).

Gryczkowski et al. (2010) found higher levels of fathers' involvement with sons (but not daughters) and this was related to lower levels of externalising behaviour. A study based on Arabs as a minority group in Israel noted gendered pattern differences in parents influence on children's friendships (Sharabany et al., 2008). It was found that although the parenting styles of mothers' authoritativeness had a wider effect on their children's same-sex friendship, fathers only affected same-sex friendship of boys. Thus, it is possible that a same-sex role model is important for young women as they develop close relationships with same-sex friends. Since the current research only involved young women, the gendered pattern differences were not fully established. Future research involving both young women and young men will be particularly beneficial for establishing the roles of mothers and fathers in their children's friendship development.

These findings hold practical implications for researchers, parents, teachers, and individuals interested in social relationships of Muslims in the minority context. Particularly, researchers interested in social relationships across cultures may find these findings beneficial, as they may be interested in investigating variables that may be targeted to improve adolescents or emerging adults' outcomes. The finding concerning mothers' authoritativeness may help practitioners to promote authoritative approach in parenting amongst ethnic minority Muslims. Similarly, the current findings may also help parents, teachers and practitioners working with minority Muslim youth to encourage the significance of self-disclosure in friendships.

It is important that the minority Muslims in the UK are aware of the significant influence of the level of self-disclosure on friendship quality. In particular, mothers need to be aware of the positive effects of authoritative parenting style on their children's friendships. They need to reflect on the parenting values they brought with them from their heritage culture and those in the host society and adopt parenting behaviours that could have a more positive influence on children.

5.4.1 Strengths, limitations and future directions

The current research in the context of minority Muslims in the UK extends the research and knowledge of friendships from a cultural perspective. It also extends friendship research in the emerging adulthood phase of life. Investigation of parenting styles of mothers as well as fathers and level of self-disclosure as determinants of friendship quality is an important contribution to the friendship literature.

Despite the strengths, this study is not without limitations, which may be worth noting for further research. Given this was a cross-sectional study, conclusions can be only based on associations rather than causation. Future research will do well to consider a longitudinal approach to further explore this area in the context of Muslims. Several aspects may limit the generalisation of the current findings. The first is related to the measurement scale of the parenting style construct (PAQ). Even though this scale is widely used across cultures, the factor structure of the instrument was not fully replicated in the current study as 13% of the items did not load on the appropriate factors with the majority of them being permissive (see Chapter 4 pp. 147-156 for details). This may be due to item formulation issues, for example, complex wording, length of the items and double-barrelled items (Krosnick, 1991). Therefore, a further refinement of this instrument is needed to capture the parenting style construct adequately in the context of Muslims as a minority group in the UK. Similarly, the unidimensional structure of the ASD scale was not supported in this data set and some items needed to be excluded from the scale based on the factor analysis, see Chapter 4 (pp. 145-147) for further in-depth statistical analysis and rationale for exclusion of items.

Another limitation of this study concerns the use of an exclusively urban sample of university students. This may have resulted in precluding views of participants from a more traditional background. The present sample only included young women, it is therefore unknown if similar patterns of findings will emerge in male samples, or amongst other age groups. Previous studies have indicated that friendships are subject to various changes over time (Furman, & Buhrmester, 1992). For example, studies have found that quality of friendships increases from early to the middle adolescence (Stice, Ragan, & Randall, 2004; Sharabany et al., 2008) and from middle to late adolescence (Way & Green, 2006; Sharabany et al., 2008). It will be particularly illuminating to consider other age groups of Muslims in future studies to

determine if the level of self-disclosure and parenting styles has similar or different effects on their friendships. As the majority of the participants in the current study were permanent residents in the UK (57%), it is likely that their parents particularly mothers integrated into the Western society and adopted cultural values that are important to children's friendship quality development. However, the same interpretation cannot be applied to the parenting of fathers. Perhaps fathers parenting styles are not as well recognised due to their lack of involvement in raising children. Future research controlling for Western influence may further clarify this association in Muslim societies. Moreover, the current study only involved a limited number of predictors. The inclusion of additional predictors such as socioeconomic status, working hours of parents, level of parents' education and family size may help in the understanding of parenting styles as predictors of children's friendship quality. In addition, the observed differences in parenting styles of mothers and fathers indicate that the parenting styles of both parents need to be taken into account separately in investigations of parenting.

Although data was collected from a religiously homogenous Muslim group, participants came from different ethnic and racial backgrounds. Also, data was collected in universities' prayer rooms making it likely that only practising Muslims participated in the study. Therefore, the results may not be generalizable to all Muslims. To further extend this area, future research needs to consider Muslims who are homogeneous in terms of ethnic, racial and cultural background; and majority rather than minority group.

5.4.2 Conclusion

The results of this study revealed two main predictors of the quality of best same-sex friendship in a sample of young Muslim women in the UK. The two predictors identified included the level of self-disclosure and mother's authoritativeness with the level of self-disclosure being

the best predictor of the two. Surprisingly, none of the father's parenting styles was found to have any significant impact on the quality of young women's same-sex friendship in the minority Muslim context. Further research is advised to elucidate the nature of these relationships. In particular, controlling for the influence of Western culture is likely to provide a somewhat clear picture of these relationships in the Muslim cultural context.

Chapter 6

*The Level of Self-Disclosure and
Parenting Styles as Predictors of Young
Women's Same-sex Friendship Quality
in the Majority Context of Muslims in
Pakistan*

6.1 Introduction

The previous study (Chapter 5) explored the best same-sex friendship quality of young women in a sample of Muslims minority in the UK. It aimed to ascertain if the level of self-disclosure and parenting styles of mothers and fathers have any significant impact on the quality of young women's same-sex friendship. The results showed that the level of self-disclosure and mother's authoritativeness were the only significant predictors of the quality of young Muslim women's best same-sex friendship. Surprisingly, none of the fathers parenting styles was found to be a significant predictor of the quality of young women's best same-sex friendship.

Hence, the current study aimed to re-examine the objectives of Study 1 in the majority Muslim country. Replicating Study 1 in the majority Muslim context, it was expected to uncover differences or similarities between the two studies; and reveal which predictors of friendship quality are more culturally generalisable and a good candidate for derived etic (Berry, 1989). Derived etic is referred to those associations between variables which show consistency across cultures, in other words, universal or pan-cultural (Matsumoto & Juang, 2004; Triandis, 2002). Therefore, data was collected to broadly replicate and extend the analyses reported in Chapter 5 of this thesis.

Rationale for conducting the current study

Research experts have provided diverse reasons for replicating research studies. The various motivations described by Reese (1999) include:

1. Rectifying perceived limitations in the original study
2. Examining the generality of earlier research findings

3. Solving irregularities in earlier results with later findings or theories and to examine the original theory.

Reese (1999) further indicated that the original research method should be followed as closely as possible to make sure that failure to replicate results of the earlier studies is not due to adopting diverse research methods. Thus, the decision to compose Study 2 as a partial replication of Study 1 was made for reasons based on those suggested by Reese (1999) as follows:

1. Addressing a limitation of Study 1 – As the sample of Study 1 was derived from a minority Muslim population in the UK, the ethnic and racial background of participants varied. For example, the study sample consisted of participants from various countries around the world including Africa, South Asia, East Asia, Middle East and Western countries. Therefore, Study 2 aimed to extend Study 1 by focusing on a Muslim population that not only shared similarities in terms of religion but also shared similarities in terms of racial and ethnic background. Most importantly, Study 2 was conducted in a country where the majority population was Muslim rather than minority as in Study 1.
2. Examining the generality of earlier research findings – because the sample used in Study 1 was based on Muslims as a minority group in the UK and participants were diverse in terms of ethnicity, race and cultural background, this restricted the degree of generalisation that could be made from the data as there could be other cultural explanations for the findings that would be difficult to tease out in such a diverse sample. In order for the current research to be useful to researchers, parents, teachers and policymakers it was necessary to investigate the extent to which results of Study 1 can be generalised to other Muslim populations. Hence, Study 2 was designed to

replicate Study 1 in a Muslim population in Khyber Pukhtunkhwa⁶ (KPK) province of Pakistan that is religiously, culturally, racially and ethnically homogenous.

3. Solving irregularities with earlier studies – Study 2 is expected to enhance and build on the results of Study 1. In particular, it is expected to provide further clarification for the finding that only the authoritative parenting style of the mother and none of the parenting styles of the father were related to the quality of young women’s same-sex friendship.

It is important to note that the current study is the first of its kind to investigate the predictors of friendship quality in KPK, Pakistan, therefore there is no related research available in this area. To put the current research into perspective, relevant information related to the cultural background of the study population is detailed below. Along with this is also presented, a literature review of the role of mothers and fathers in the upbringing of their daughters in the cultural context of KPK province of Pakistan where research is available and also in the country of Pakistan as a whole. This is followed by an introduction to self-disclosure in the cultural context of a non-Western country along with the differences between Study 1 and Study 2. Further detail regarding the theoretical rationale underpinning the present research was meticulously detailed in Chapter 2 and Chapter 5. Thus, to circumvent the repetition of previously detailed literature, the reader is referred to these Chapters.

Pukhtuns’ Cultural background

Given there is no research available on friendships in KPK, Pakistan, it was considered important to provide details related to the Pukhtun culture for understanding the current area under investigation. A comprehensive review of the literature related to the geographical

⁶ Khyber Pukhtunkhwa was previously known by North-West Frontier Province

location of the KPK province in Pakistan and the Pukhtun culture is presented in Chapter 2, here, a brief overview is presented to remind the reader. As noted in Chapter 2, the Pukhtun society is patriarchal where obedience to elders is valued. Due to the strict adherence of the society to the traditional and cultural values leading to women historically being kept veiled and mostly deprived of education (Akber, 2010; Jamal, 2016). However, in recent years, rapid changes have occurred in the province particularly in Peshawar. The changes have mainly happened in terms of girls' education, which is likely to be an influential aspect in social relationships particularly friendships (Kamal & Woodbury, 2016). For example, girls in academia or at work are more likely to develop friendships with individuals other than family members (e.g., cousins) due to the substantial exposure to people outside the family. On the other hand, it is suggested that although the modernisation process in KPK has influenced gender role expectations to some extent, as more girls now than before graduate from school and university, Pukhtun's cultural values and Islamic principles remain influential. For example, despite changes in society, Pukhtun's cultural values and Islamic ideals continue to influence the socialisation of individuals in the society, emphasising conformity, obedience, respect and self-control to maintain hierarchy and harmony in relationships (Jamal, 2014). Given the aim of the current study, the following presents the literature surrounding parenting and self-disclosure in the Pakistani context.

Parenting in the Context Pakistan

There is an opinion that parents in the Pakistani context are more overprotective of girls whereas boys are given more freedom, opportunities to socialise and autonomy (Saleem, Mahmood & Daud, 2017). This opinion that boys are given more autonomy is inconsistent with earlier literature indicating that girls in Pakistan reported perception of warmer and more autonomy-granting parenting compared to boys (Stewart et al., 2000). This study also found

that girls more than boys reported their parents to be more consultative and warmer. It is interesting to note the finding, that in this male-dominated society, girls perceive their parents as being warmer towards them compared to boys. This could be related to the changing atmosphere in Pakistan of the need to empower women. One of the drivers of this change could be related to the higher levels of parents education who recognise this need and therefore girls from such family backgrounds are more likely to be aware of the difference in relationship they share with their parents as compared to the socially prevalent attitudes and authoritarian parent-child interaction that is present (Stewart et al, 2000).

There was no literature available in relation to parenting styles in association with friendship quality of young females in the Pakistani context. However, there is some research that examined parenting styles in relation to other outcomes in children (Jabeen, Anis-ul-Haque & Riaz, 2013; Kausar & Shafique, 2008). For example, it has been reported that the authoritative parenting style was associated with better socio-emotional adjustment among girls in comparison to boys (Kausar & Shafique, 2008). Similarly, the permissive parenting style was found to be negatively associated with emotional regulation (Jabeen, Anis-ul-Haque & Riaz, 2013). A relatively recent study concluded that parenting styles and the related outcomes in Pakistan were more similar to those in the West rather than dissimilar (Kausar & Pinquart, 2016). Thus, it would be intriguing to find out how mother and father's parenting styles influence young women's friendship quality in KPK, Pakistan, given Study 1's (based on Muslims in the UK) findings did not fully support the outcomes commonly associated with the three parenting styles. That is, the positive outcomes typically associated with an authoritative parenting style and the negative outcomes with the authoritarian and permissive parenting styles.

Self-Disclosure in the Cultural Context

As mentioned in the introduction to Study 1, there is an indication in the literature that the level of self-disclosure depends on the cultural context. Some researchers have argued that the degree to which people express themselves appears to depend on the individualistic and collectivistic differences in societies (e.g., Barnlund, 1975, 1989; Chen, 1995; Lusting & Koester, 2006; Kito, 2005; Markus & Kitayama, 1991; Won-Doornink, 1985). People in individualistic societies have been considered to self-disclose more to their friends than those in collectivistic societies (Barnlund, 1989; Chen & Nakazawa, 2009; Kito, 2005). For example, Kito, (2005) found that American students in comparison to Japanese engaged in higher levels of self-disclosure in their friendships.

Within the cultural context of KPK Province in Pakistan, there has been no literature to date regarding self-disclosure or its effect on friendship quality. Within Pakistan as a whole, there has been limited research conducted into self-disclosure. One study in Pakistan looking into gender differences in emotional self-disclosure found significant differences (Sultan & Chaudry; 2008). They found that women showed more emotional self-disclosure compared to men. They also reported that women and men disclosed more emotional feelings to their same-gender friends (Sultan & Chaudry; 2008). Although it is evident that women in Pakistan showed more emotional self-disclosure than men, it is uncertain whether this then influences their friendship quality. The current study, therefore, addresses this gap in the literature. Knowledge about the level of self-disclosure or openness with friends may help Muslims better comprehend expectations within friendships and create more efficient approaches of self-disclosure with each other.

Differences Similarities between Study 1 and Study 2

The major difference between the current and the previous study is due to

1. The process of data collection. In the previous study, data was collected in the prayer rooms of universities whereas in the current study data came from students in the lecture theatres. This is something the researcher had no control over tackling it. It was more effective to collect data in the prayer rooms in Study 1 and in lecture theatre in Study 2.
2. Different populations were sampled but sharing a commonality in terms of religion, gender, attending higher education institutions and similar age group.

As there is no research in this area in the KPK province of Pakistan, the current study will not only initiate research on friendship in KPK but also extend the extant literature in a cultural context. Providing the current study is a replication of Study 1, similar research questions to that in Study 1 were addressed along with limitations of Study 1. Thus, to reiterate the aim and objectives of this study:

- Study 1 focused on the Muslim population as a minority group in the UK. Even though the sample was religiously homogeneous, it was largely heterogeneous in terms of racial and ethnic background. This led to a question whether similar findings will emerge if the sample came from a Muslim population which is religiously, ethnically and racially homogeneous.
- To determine whether the level of self-disclosure is a significant predictor of the quality of young women' same-sex friendships in KPK.
- To examine if any of the three parenting styles (authoritative, authoritarian and permissive) of the mothers will be a significant predictor of the quality of young

women's same-sex friendship and how much of the variance can be explained by these variables.

- To examine whether any of the same three parenting styles of the fathers will be a significant predictor of the quality of young women's same-sex friendship and how much of the variance can be explained by the three variables.
- To ascertain which of the measures is the best predictor of the quality of young women's same-sex friendship: authoritarian, authoritative, or permissive parenting style of mother and father, or the level of self-disclosure in friendships.

6.2 Methods

Ethical Approval

The study and all the related procedures were approved by the School of Psychology Staff and Postgraduate Ethics Committee at Ulster University Coleraine (see Appendix 9).

Study Design

This study employed a cross-sectional research design, which involved data collection from a representative sample of young Muslim women in KPK, Pakistan at one specific point in time. It involved designing and administering a survey to explore the predictors of friendship quality among young women. Quantitative research in terms of survey data collection is a useful and convenient approach for finding comprehensive trends in a population (Creswell & Plano Clark, 2007). Surveys allow researchers to conveniently collect data from a large number of people quickly. Researchers are particularly able to collect rich descriptive details in relation to the phenomenon being studied (Creswell & Plano Clark, 2007). Through this type of data collection, the predictors of friendship quality were explored for understanding it in a robust clear format amongst young Muslim women in KPK, Pakistan.

The criterion variable of the study was the quality of young women' same-sex friendship. The predictor variables were the level of self-disclosure and the three parenting styles of mother and father, including authoritative, authoritarian and permissive.

Demographic and additional baseline information included:

- Age ranged between 18 and 25 years
- Closeness in friendship was measured by three categories (a) Yes (b) Close but not as close as before (c) No
- The length of friendship with a best same-sex friend in years and months. This was converted into two categories (a) more than three years and (b) less than three years

Procedure

This study targeted university students in Peshawar city of KPK, Pakistan. University students were targeted in order to have a comparable sample to that in Study 1. It is important to document that the current study adhered to the British Psychological Society Code of Ethics and Conduct (BPS, 2009). An application for ethical approval was submitted to the School of Psychology Staff and Postgraduate Ethics Committee at Ulster University, Coleraine. Before the study was ethically approved, Ulster University's Ethics Committee requested evidence indicating permission to collect data on campus in the selected Universities in Pakistan. The two universities, Institute of Management Sciences (IMS) and Peshawar University provided letters of permission (see Appendix 6 and 7). IMS and Peshawar University also requested a letter confirmation that this research is being conducted at Ulster University. This was provided to both universities by the head of research department in the School of Psychology at Ulster University, Coleraine (see Appendix 8). Once the study was approved by the ethics committee at Ulster University, arrangements were made with several course co-ordinators in Peshawar University and IMS for recruiting participants. Data was collected in several classes including English, Psychology, Computer Sciences and Geology.

Recruitment took place before the lecture began. Along with the verbal introduction to the study, participants were also provided with the information sheet to ensure the students were fully informed about the study purpose, voluntary participation, the right to withdraw and confidentiality (see Appendix 3). This offered potential participants a chance to decide whether they were absolutely sure to continue with the survey. Those agreed to participate provided informed consent (see Appendix 4). Students were also reminded of the support services available on campus (via Student Union) in the event that completion of the questionnaire provoked any feelings of upset.

Those willing to participate completed the questionnaire which consisted of some demographic information (age); additional baseline information (the length of friendship and current past closeness in friendship) and the three measures described below. As English is a compulsory subject in all undergraduate degrees in Pakistan, participants were able to complete the questionnaire in English. The researcher was available throughout to answer any questions the participants had. As in Study 1, parenting styles instruments for mothers and fathers were counterbalanced so that in some questionnaires the questions directed to the parenting of mother were presented first while in others the questions directed to the parenting of father were presented first. This was done to control for order effects (Shaughnessy et al., 2012; van de Vijver & Tanzer, 2004). That is, to overcome fatigue participants may be feeling towards the end of completing the questionnaire which may impact the way they respond to the questionnaire. Completion of the questionnaire took approximately 15 to 20 minutes. Data from the questionnaires was entered into SPSS version 22 and was stored on the researcher's private and password-protected computer. Only the researcher and her supervisors had access to the data. The questionnaires were kept in a securely locked drawer in the researcher's office at the university.

Participants

Data was collected from 300 university students in KPK, Pakistan. Given that the current study was designed to replicate Study 1, 170 respondents were selected from the pool of 300 participants to have a comparable sample with that of the first study. Participants were manually matched according to their responses to two baseline questions, age and their closeness with a best same-sex friend (van de Vijver & Leung, 1997). The 'closeness' question was an additional baseline item on the questionnaire which asked participants whether they were still close friends with their best same-sex friend, with a selection of three options to choose from including; yes, no and close friends but not as close as before. The participants were within the age range of 18 to 25 years with a mean age of 20.39 (SD = 1.80). In keeping with the sample size in Study 1 and Tabachnick and Fidell's (2007) recommendation for sample size in social science research, the sample size of 170 with seven predictor variables was used in the current study. This was considered to be an appropriate sample size for regression analysis.

Material

As the current study replicated Study 1, the same measures were used in this study but the question about the 'length of residency in the UK' was removed. These measures consisted of the Social Provision (SP) scales of the Network Relationship Inventory (NRI; Furman & Buhrmester, 1985), the Amount of Self-Disclosure (ASD) scale adopted from Revised Self-disclosure Scale (RSDS; Wheelless & Grotz, 1976) and the Parental Authority Questionnaire (PAQ; Buri, 1991). The SP factor consisting of six sub-scales (companionship, instrumental aid, intimacy, affection, admiration and reliable alliance) was used to measure friendship quality. The 7-item ASD was used to measure the level of self-disclosure. The 30-item PAQ

was used to measure the three parenting styles of mother and father, namely authoritative, authoritarian and permissive. Please see the Material section of Chapter 5 (pp. 209-210) for more details of these measures.

Given that the measurement instruments have not been previously used in KPK, Pakistan, an examination of the reliability and validity were needed. As the current study was replicating Study 1, it was also important to examine the measurement instruments for structural equivalence. The validity and reliability of the measurement instruments were examined using CFA, Cronbach's alpha, and Omega hierarchical where appropriate (Brown, 2006; Cronbach, 1951; Reise, 2012; Reise et al., 2013). For the six SP scales (Companionship, Instrumental Aid, Intimacy, Affection, Admiration and Reliable Alliance), a higher-order factor structure was established (see Chapter 4, pp. 158-165 for the results of the factor analysis) supporting the theoretical framework, previous empirical research (Bagwell & Schmidt, 2011; Furman, 1996; Wang, 2014) and the findings in Study 1. The coefficient Omega for the higher-order factor was excellent ($\omega_h = .87$) and comparable with previous research (Burk & Laursen, 2005; Furman & Buhrmester, 1985; Wang, 2014) as well as that produced in Study 1 ($\omega_h = .76$). This indicated that the structure of the 18-item SP scales of NRI was equivalent to that in Study 1 and therefore the sum score of the 18 items was used to measure friendship quality.

Similarly, results of the CFA indicated that four items of the total seven items better reflected the ASD scale and were used in the current study to measure the level of self-disclosure (see Chapter 4, pp. 167-170 for the results of factor analysis). The coefficient alphas for the 4-item ASD scale was acceptable ($\alpha = .62$; Clark & Watson, 1995), and comparable with that in Study 1 and previous research (Wheless & Grotz, 1976).

Based on the results of factor analysis of the 30 item PAQ used in Study 1 and Study 2, best attempts were made to establish structure equivalence of this measure across the two studies. This proved challenging and despite best efforts, it was not possible to ensure the full structural equivalence of the scale between the two studies. It was, however, possible to achieve a comparable structure of the measures for both parents within each study. See Chapter 4, pp. 170-182 for the results of the factor analyses. Factor analyses indicated that 24 of the 30 item PAQ maintained construct validity in the current sample with authoritarian, authoritative and permissive scales having 10, 8 and 6 items respectively. Based on the results of the factor analysis, the internal reliabilities of the three parenting scales were examined. The alpha coefficients for the 10-item authoritarian, 8-item authoritative and 6-item permissive scale in the mother analysis were .71, .70 and .63 respectively and those in the father analysis were .80, .77 and .56 respectively. Although, the alpha value of .7 or higher is desirable but it has been suggested that alpha values in the .60s are acceptable (Nunnally, 1978). The authoritarian and authoritative scale for both parents can be considered reliable whereas that of the permissive scale, particularly fathers was low and the results from this should be interpreted with caution.

Data Management and Analyses

Data from completed questionnaires was entered into SPSS (v.22). Many statistical procedures were employed to prepare data for analysis, examine the psychometric properties of the measuring instruments and to address the aim of the study. Given this study replicated Study 1, the statistical procedures were similar to that in Study 1. Analyses were performed using descriptive statistics for evaluation of assumptions and hierarchical linear regression was employed to examine the level of self-disclosure and parenting styles of mother and father as predictors of young women's same-sex friendship quality. Hierarchical regression analysis is a data analysis technique, which can be used to explain or predict a criterion variable using a

set of predictor variables. It was carried out to ascertain the amount of variance in the criterion variable was explained by each predictor and to determine the best predictor. It allows the researcher to determine which order to use for a list of predictors (Tabachnick & Fidell, 2013). In the current study, the order of importance of the predictors was based on evidence in the literature and findings of Study 1.

6.3 Results

Analyses were performed using SPSS (vs 22). Descriptive statistics are presented in Table 6.1. Variables were examined for normal distribution as it is a prerequisite of many statistical procedures. It has been suggested that the skewness and kurtosis values need to be checked for normal distribution and values closer to 0 are considered to be preferable (Field, 2009; Tabachnick & Fidell, 2007). Field (2009) recommended skewness and kurtosis criterion of 2.58 for a large sample and that values greater than this is an indication of a substantial deviation from normality. In the current analyses, the skewness and kurtosis values for all the variables were reasonable except the SP variable. The transformation of a variable is recommended to achieve normal distribution unless interpretation is not possible with the transformed variable. If the transformation improves the skewness and kurtosis values, then the transformation of the variable is preferable. On the basis of Tabachnick and Fidell's (2007) recommendation, a square root transformation was used which reduced the skewness and kurtosis values for SP variable from -1.89 and 6.36 to .67 and 1.88 respectively. Thus, in the final analysis, the transformed SP scale was used to measure the quality of friendship. See Table 6.1 for descriptive statistics. With the use of a $p < .001$ criterion for Mahalanobis distance, two outliers among the cases were identified. Data was analysed with and without the outliers and the revised model without the outliers did not result in substantial improvement in the analysis and therefore, the regression model with all cases was used for the interpretation.

The overall aim of the current study was to explore the level of self-disclosure and parenting styles of mothers and fathers as predictors of young women's friendship quality in the Muslim majority context as in KPK, Pakistan. Descriptive statistics for the dependent variable (SP), independent variables (parenting styles and level of self-disclosure) and one socio-

demographic variable (age) are presented in Table 6.1. Mean scores for each of the three parenting styles between mother and father were almost the same. Participants' age ranged from 18 to 25 years with the mean age of 20. Table 6.2 displays percentages for the categorical variables including length of friendship, and closeness in friendship. The length of friendship variable was grouped into two categories; more than 3 years of friendship and less than 3 years of friendship. Frequency statistics showed that the majority of the participants were currently engaged in close friendship (87%) and the majority (72%) were friends for more than three years.

Table 6.1.

Descriptive Statistics for Age, Social Provision Factor, Amount of Self-Disclosure Scale and Authoritarian, Authoritative and Permissive Scales of Mother and Father

Variables	Number	Minimum	Maximum	Mean	SD	Skew	Kurt
Age	170	18	25	20.39	1.80	0.73	-0.03
SP	170	20	90	75.21	10.80	-1.89	6.36
SPSQR	170	1	9	3.77	1.31	0.67	1.88
ASD	170	4	20	11.11	3.24	0.43	-0.67
MAN	170	15	50	34.65	6.43	-0.20	0.11
MAT	170	12	40	31.18	4.63	-1.04	2.57
MPM	170	11	30	21.48	4.12	-0.52	-0.11
FAN	170	13	50	34.25	7.52	-0.27	0.05
FAT	170	8	40	30.81	5.33	-0.92	1.91
FPM	170	7	30	21.19	4.41	-0.40	0.49

Note: SP = Social Provision variable, SPSQR = Square root transformed Social Provision variable, ASD = Amount of Self-Disclosure; MAT= Authoritative Parenting Style of Mother, MAN = Authoritarian parenting style of mother, MPM = Permissive parenting style of mother; FAT = Authoritative parenting style of father, FAN = Authoritarian parenting style of father, FPM = Permissive parenting style of father; SD = Standard deviation, Skew = Skewness, Kurt = Kurtosis

Table 6.2.

Table displaying Percentages for the Closeness in Friendship measure and the Length of Friendship measure

Variables	Categories	%
Closeness in Friendship	Currently Close	86.5
	Close in the past	10.6
	Not Close anymore	2.9
Length of Friendship	More than 3 Years	71.5
	Less than 3 Years	28.5

A three-step hierarchical linear regression analysis was carried out with the transformed SP factor measuring the quality of friendship as the criterion variable. The first step in the hierarchical regression analysis involved entering the score representing the level of self-disclosure (predictors) followed by the three parenting styles of mothers (predictors) in step-two and the scores representing parenting styles of fathers (predictors) were added in step three of the regression analysis based on evidence provided in the literature review and findings of Study 1. It should be noted that after step one, each step included variable (s) from the previous step (s).

Multicollinearity in terms of collinearity diagnostics on the variables was checked which was produced as part of the regression analysis procedure. Collinearity diagnostics can be checked by the values of tolerance, which should be $> .10$ and VIF (variance inflation factor) values which should be ≤ 10 . *“Tolerance is an indicator of how much of the variability of the specified independent is not explained by the other independent variables in the model, it is calculated*

using the formula $1-R$ squared for each variable” (Pallant, 2010, p. 156). In the current analysis, tolerance and VIF values were in accordance with the recommended values.

Table 6.3 shows a summarised output for the hierarchical regression analysis which examined the independent contribution of the level of self-disclosure and parenting styles of mothers and fathers to the quality of young women’s same-sex friendship. It displays R , R^2 and adjusted R^2 after entry of all the seven predictors. In step 1 of the regression analysis, the level of self-disclosure did not explain any significant variance in the friendship quality of young women. There was a significant change in the R^2 with the addition of mother’s parenting styles in step 2 which accounted for 25% variance in friendship quality. There was virtually no significant change in the final step of the model with the addition of fathers’ parenting styles. All variables in the final step accounted for 28% of the variance.

The only significant predictor of friendship quality in the final adjusted step of the regression analysis was the authoritative parenting style of mothers ($\beta = .29$, $p = .002$). The unique contribution of the authoritative parenting style of mothers was assessed by semi-partial correlation squared (spc^2). The unique contribution made by the authoritative parenting style of mothers was $spc^2 = .05$. This pattern of results suggests that only a small amount of variability in friendship quality is predicted by the authoritative parenting style of mothers and that the level of self-disclosure, mother’s authoritarianism, permissiveness and father’s parenting styles had no significant impact on the friendship quality of young women in KPK, Pakistan.

In summary, the quality of young women’s same-sex friendship was measured in relation to the level of self-disclosure, and parenting styles of mothers and fathers. Hierarchical linear

regression analysis showed that the authoritative parenting style of mothers was the only predictor that made a significant contribution to explain the quality of young women's best same-sex friendship in the context of Muslim majority in KPK, Pakistan.

Table 6.3.

Hierarchical Regression of the Level of Self-Disclosure and Parenting Styles of Mothers and Fathers on Friendship Quality of Young Women

Step	Variables	R²	ΔR²	F	Df	P
1	Level of Self-Disclosure	.002	.002	.370	1, 168	.544
2	Parenting Styles of Mother	.250	.248	18.22	3, 165	.000
3	Parenting Styles of Father	.281	.031	2.32	3, 162	.078

6.4 Discussion

In the current study, the level of self-disclosure and the parenting styles (authoritarian, authoritative and permissive) of mothers and fathers were investigated as predictors of young women's same-sex friendship quality in KPK, Pakistan. The findings indicated that about 28% of the variability in friendship quality was explained. Only the authoritative parenting style of mothers was found to be a significant predictor of young women's same-sex friendship quality.

The majority of the participants were currently engaged in best same-sex friendship (87%) and nearly three-quarters of the participants (72%) were friends for more than three years. The average scores related to each of the three parenting styles indicated that the parenting styles of mothers and fathers were perceived to be about the same. For example, mean scores for mother and father's authoritarian parenting style was 34.65 and 34.25 respectively. This was rather surprising, given the hierarchical nature of the Pukhtun society, it would be expected that fathers would be highly authoritarian in comparison to mothers. Possible explanations are discussed below. The factor structure of the three measures were selected on the basis of the results of factor analyses in Chapter 4 with internal reliabilities tested and found to be satisfactory, except for the permissive scale. The following presents a discussion of the current study findings with a comparison made to the results of Study 1.

Self-disclosure as a predictor of friendship quality

The research question related to the level of self-disclosure was to determine whether it would be a significant predictor of the quality of young women's same-sex friendship in KPK, Pakistan. The results indicated that the level of self-disclosure was not a significant predictor

of the quality of young women's same-sex friendship in the Muslim majority context. This finding was enlightening considering theoretical as well as empirical research suggest that the level of self-disclosure is a crucial and defining feature in close friendships, particularly in friendships of adolescents and young adults (Altman & Taylor, 1973; Desjarlais & Joseph, 2017; Fehr & Harasymchuk, 2017; Hsu, 2007; Leaper, 2019; Levinger & Rands, 1985; Matsushima & Shiomi, 2002; Radmacher, & Azmitia, 2006; Rubin et al., 2006). This finding indicates that perhaps factors other than self-disclosure are important to the quality of friendships in this non-Western context. As mentioned in the literature review chapter, the population in Peshawar are Pukhtuns who abide by a code of conduct known as Pukhtunwali. This code of conduct values loyalty, trust and respect in the social context, therefore, it may be possible that these factors are related to friendship quality more so than self-disclosure. This could be in keeping with the argument that self-disclosure is a Western concept and that friendships across other societies seldom involve self-disclosure (Barnalund, 1989). It has been shown by a cross-cultural study, that Japanese college students engaged in a lower level of self-disclosure in comparison to American college students in friendships (Kito, 2005).

Thus, the current finding raises the question as to whether self-disclosure is fundamentally an individualistic construct and may not be conceptually appropriate to collectivistic societies. One explanation for the current finding could be attributed to the recently introduced concept of 'relational mobility'. Relational mobility is referred to as the degree to which individuals are able to voluntarily build new relationships and cease previous relationships in a given context (Falk, Heine, Yuki, & Takemura, 2009; Schug, Yuki, Horikawa, Takemura, 2009). Even though it is a relatively new theoretical construct in the psychological literature, there is evidence indicating that relational mobility is lower in collectivistic societies in comparison to individualistic societies (Falk et al., 2009; Schug et al., 2009). It seems that more effort is

required to maintain voluntary relationships if the opportunities for forming new relationships are available, whereas less effort may be needed to maintain relationships in societies where relational mobility is scarce. This is perhaps the case in the current studied population. Young women in KPK may have fewer opportunities to develop new friendships and put less effort into maintaining their relationships with friends.

On the other hand, it may be possible that the people in this area do not develop close friendships due to the nature of the extended family providing many cousins who act as close confidants rather than people outside the family. This is because, although the sample was derived from university students it is likely that students commuted from home and perhaps spent less time with friends. As KPK is a collectivistic society in nature the familial interdependence may affect the level of information young women share with their friends. It is likely that this void of self-disclosure is filled by family members such as sisters and same-gender cousins rather than friends. Therefore, in order to understand self-disclosure in relation to the quality of same-sex friendship, it is important to delve deeper into various cultural aspects that could possibly impact self-disclosure as the determinant of the quality of friendships. A comparison of self-disclosure in various relationships might be another avenue to explore in future studies. As well as this, further research measuring relational mobility is also likely to enhance the current findings.

Moreover, the current finding shows inconsistency with that in Study 1 based on Muslims in the UK. This difference in the two studies clearly suggests that perhaps the level of self-disclosure in friendships depends on the individualistic and collectivistic values of societies. It seems that self-disclosure as a predictor of young women's friendship quality was due to the Western influence in Study 1. That is, despite the Study 1 sample being diverse in terms of

ethnicity and racial background, the level of self-disclosure was found to be a significant predictor. Whereas that was not the case in the current study which was based on a society deeply rooted in collectivistic values. As mentioned elsewhere, the focus in individualistic societies is on the self and expression of one's unique attributes is a norm, therefore people find the best way to express themselves. On the other hand, in collectivistic societies, the self comes second. That is, personal characteristics, opinions and abilities have a secondary role and individuals usually restrain those personal attributes when significant others are involved (Markus & Kitayama, 1991; Triandis, 1995). Therefore, the "*ability to express self [and] validate internal attributes*" (p. 230) is highlighted in individualistic societies, while "*the ability to adjust, restrain self, and maintain harmony with social context*" (p. 230) is the main focus in collectivistic societies (Markus & Kitayama, 1991).

Based on these differences in cultural values, it has been demonstrated that people in individualistic societies are more expressive and self-disclose more in relationships than those in collectivistic societies (e.g., Chen, 1995; Goodwin & Lee, 1994; Gudykunst & Nishida, 1983). Barnlund (1975) argued that people in collectivistic societies such as East Asians "*are more formal and cautious in expressing themselves [and] communicate less openly and freely*" (p.64) in comparison to people in individualistic societies such as American or British. He also conducted studies on self-disclosure in relation to friendships in Japanese and American samples and observed differences between the two societies. Americans were found to share a higher level of information with their best same-sex friends in comparison to Japanese. Barnlund concluded that self-disclosure might be a Western concept and that friendships in collectivistic or non-Western societies may seldom involve self-disclosure (Barnlund, 1989).

Parenting Styles as Predictors of Friendship Quality

Another main objective in the current study was to examine the effects of the three parenting styles of mothers and fathers on the friendship quality of young women in KPK, Pakistan. The parenting of mothers and fathers was assessed according to the widely used typology of Baumrind's parenting styles construct involving authoritarian, authoritative and permissive parenting styles. The results indicated that the authoritative parenting style of the mother was the only significant predictor of the quality of young women's same-sex friendship. The other two parenting styles of the mother as well as all the three parenting styles of the father were found to have no impact on the quality of young women's same-sex friendships in the KPK context.

This finding concerning authoritativeness converges with the theoretical and empirical literature pertaining to both Western and non-Western societies which indicated that authoritative parenting style has positive influence on adolescents and children (Abubakar et al., 2014; Assadi et al., 2007; Baumrind, 1967, 1971, 1989; Dwairy, 2004a, 2004b; Maccoby, & Martin, 1983). For example, maternal authoritativeness was found to be linked with a higher level of intimacy in Arab adolescent girls' friendships (Sharabany et al., 2008). Thus, the current finding is in line with the suggestion that a balance is needed between allowing emerging adults to become independent and appropriate level of parental guidance to facilitate high-quality friendships (Baumrind, 1968). This finding also provides support for studies focusing on individual aspects of parenting styles which suggest that parental involvement, supportiveness, warmth and appropriate level of demandingness were linked to children's peer competence (e.g., Flynn et al., 2017; Ladd & Pettit, 2002; Mounts, 2004, 2011).

The current findings indicate that Pukhtun mothers that parent in authoritative ways which involve an appropriate level of control and warmth seem to be important to the friendship quality of young women (Baumrind, 1967, 1991). These authoritative parenting characteristics which are generally deemed to be based on individualistic, democratic philosophy and ideology (Baumrind, 1967, 1991; Martin & Maccoby, 1983) are perhaps important in Pukhtun society as well. Empirical research has generally provided support for this concept, indicating that authoritative parenting style has the most beneficial outcomes for children in comparison to the non-authoritative styles of parenting (e.g., Piquart, 2017; Piquart & Kauser, 2018; Piquart & Gerke, 2019) and the current finding provides further support that it has a positive impact on children.

As previously noted, the number of items on the three parenting style scales differed, therefore, comparison between the three parenting styles was not possible. However, it is possible that the positive effect of mothers' authoritative parenting style on the friendship quality of young women was due to context-specific factors such as parental education, socioeconomic status or the geographical location where the study was conducted. As respondents were university students in urban part of KPK, Pakistan, it is likely that their mothers were educated and from higher socioeconomic status and therefore more cognisant of authoritative ways of parenting and the positive impact it can have on children. Previous studies have suggested that parents who were highly educated and from socially/economically advantaged families engaged in authoritative parenting whilst those in socially/economically disadvantaged families engaged in authoritarian parenting (Maccoby & Martin, 1983; McLoyd & Smith, 2002). There is also evidence in some collectivistic societies such as Iran and Turkey, which indicated that parents in urban areas with high socioeconomic status had an authoritative attitude towards parenting

in comparison to those in rural and with low socioeconomic status (e.g., Assadi et al., 2007; Kagiticibasi, 2007).

It is also interesting to note that other studies have indicated that the authoritative parenting style does not have the same positive outcomes for all cultures despite the same geographical location, for example for Asian Americans as for European Americans (Chao, 2001). Similarly, a study in Malaysia indicated that authoritative parenting style had a negative impact on adolescent girls (Siah et al., 2018). Such studies suggest caution against making generalisations to populations beyond the ethnic and cultural context of the sample examined. The same also applies to the current study context. Given that the study sample was derived from an urban area of one province (KPK) in Pakistan, this finding cannot be generalised to other parts of the country such as rural areas or other provinces. Nonetheless, it can be deduced from the current findings that for the social development of young women in KPK, the authoritative parenting style of the mother is an ideal parenting style.

The current finding is in line with the finding in Study 1, which showed the significant impact of mother's authoritativeness on the same-sex friendship quality of young Muslim women in the UK. The consistency of this finding in the two studies, despite different contexts further established cultural validity for this parenting style at least for mothers. As discussed previously, there is an indication that the type of parenting approach parents adopts and its effects on children depend on socioeconomic status, education and urbanisation (Assadi et al., 2007; Kagiticibasi, 2007; Maccoby & Martin, 1983; McLoyd & Smith, 2002). For example, authoritative approach in parenting is suggested to be linked to high parental education, socioeconomic status and urbanisation. As the samples of both studies derived from urban areas and participants were university students, it is likely that they came from high

socioeconomic background and their parents were educated. Particularly in the Pakistani context if young girls were attending University it is highly likely that they are from a higher socio-economic background with educated parents. This is due to the social context of a developing country in which it is difficult to attain education due to financial and other cultural constraints. Therefore, it is possible that the level of parents' education and higher socioeconomic status rather than culture maybe influencing mothers' approach to parenting and the positive effects on young women's friendship quality. However, the same cannot be said for fathers' authoritative parenting style and its influence on young women's friendship quality. This is discussed below.

The authoritative parenting style of the father was not found to be associated with friendship quality in the sample of young Muslim women in KPK, Pakistan. Similar to other Muslim societies, the Pakistani culture and religious principles differentiate parental roles more strictly than in Western culture. For example, mothers have a central role in their children upbringing whereas fathers usually keep a distance, especially from their daughters once they reach adolescence (Stewart et al., 1999). Another reason for this could be due to the collective nature of Muslim societies where family members usually depend on each other, so it is likely that other female family members are available to provide assistance in raising children and fathers are exempted from getting involved in raising children.

Another possible explanation was attributed to religious (Islamic) obligations of fathers being mainly responsible for financial provision. The results of Study 1 also showed similar results to the current study indicating that the authoritative parenting style of the father in the UK had no impact on the quality of young women's friendships. This can be explained by the findings suggesting that even in the Western context, mothers and fathers may not necessarily have

equal influence on their children's friendships as their values and interaction with children are not always the same (Kohn, 1983). Mothers are typically more involved and knowledgeable about adolescents' activities in comparison to fathers (Updegraff, 2001; Youniss & Smollar, 1985) and thus may influence their children's friendships differently. However, there is a more recent study on ethnically diverse sample which suggested that the effects of parental supportiveness are not limited to mothers, rather the supportive behaviours of both parents contributed to friendship quality of adolescents and young adults (Flynn et al., 2017) which was at odds with the results of the findings of this research. An explanation for this could be that perhaps the religious values have an impact on fathers parenting more so than the values of the culture related to their geographical location as in the UK and in KPK, Pakistan.

Contrary to previous results, the current findings did not show any association between the non-authoritative parenting style of both parents with the quality of young women's same-sex friendship in Pakistan. The authoritarian parenting style is characterised by high level of control and lower level of warmth (Baumrind, 1991; Maccoby & Martin, 1983) and it is suggested that the constellation of these aspects is related to negative child and adolescent outcomes particularly in the West (Baumrind, 1978, 1991; Baumrind & Black, 1967; Piquart & Gerke, 2019; Tapia, Alarid & Clare, 2018). Therefore, it would be expected that due to the Pukhtun culture and religious obligations that parents particularly fathers would exert high levels of control and restrictions on daughters, potentially leading to a negative impact on the quality of young women's friendships. However, this was not the case in the current study. Although, research in Western cultures has consistently reported negative outcomes in relation to this parenting style (Baumrind, 1978, 1991; Baumrind & Black, 1967; Piquart & Gerke, 2019; Tapia et al, 2018), studies in non-Western cultures have shown inconsistent results (e.g., Amani et al., 2019).

Researchers have provided several explanations for the inconsistency in non-Western societies. Firstly, it has been indicated that the parenting style construct is derived from Western culture and that it may not appropriately capture the parenting in societies other than Western (Chao, 1994). Secondly, there is an indication that in the Western culture, aspects related to authoritarian parenting style such as strictness might be interpreted as a rejection of love, leading to adverse effects on children because of the distress created by this parenting style. However, in cultures where parental authority is the norm, children may see strict parenting in a positive vein and perhaps more acceptable of strict parenting. In accordance with this view Dwairy et al. (2006) documented that the *'inconsistency between authoritarian parenting and the liberal culture in the west, rather than authoritarianism per se, constitutes the main reason behind the negative impact of authoritarian parenting in western society'* (p. 23).

Collectivistic societies are authoritarian in nature and in such societies, authoritarianism may have a positive connotation for children and consequently may have positive effects on children (Dwairy & Menshar, 2006; Dwairy et al 2006; Steinberg, Lamborn, Dornbusch & Darling, 1994). Randolph (1995) argued that authoritarian parenting practices might be valued in some societies because they are related to care, love respect and protection of the child. It was therefore interesting to note that this parenting style had no impact on the friendship quality of young women in the current study. In this culture, the status of parents is held in such high regard, reverence and respect that it is not common for people to admit anything openly about their parents that may illustrate them as having maltreated their children (Saleem, Mahmood & Daud, 2017). This raises the question regarding the under-reporting or under-representation of the authoritarian parenting style from the perception of the child as there may be hesitation even in anonymous conditions to show parents in a negative light.

Contrary to literature related to the permissive parenting style, the current findings indicated that neither permissive parenting style of father nor mother was a significant predictor of the quality of young women's same-sex friendships. The current findings indicated that the quality of Pukhtun young women's friendship is not as susceptible to the negative effects of permissive parenting or the positive effects as indicated by some researchers (Assadi et al., 2007; Steinberg et al., 1992; Dwairy, 2004a; Im-Bolter et al., 2013; Maccoby & Martin, 1983; Sharabany et al., 2008; Way & Pahl, 2001). It has been suggested that in the context of friendships, permissive parenting attitude in parenting has positive effects on the quality of children's friendships (Bronfenbrenner, 1974; Dekovic & Meeus, 1997; Way & Pahl, 2001). A study based in the Western context reported that adolescents spent more time in activities with their peers if their relationship with parents was less close and they received poor supervision from their parents (Dekovic & Meeus, 1997). Similarly, a study based on Arab minority sample in Israel found that mother's permissiveness was associated with girls' intimate same-sex friendship (Sharabany et al., 2008). Therefore, it seems that literature related to the permissive parenting style's effects are not consistent. More research, particularly qualitative is needed to further explore and understand this parenting style.

6.4.1 Strengths and Limitations

The current research advances the literature on friendships in several ways. This is the first study of its kind which examined the predictors of friendship quality in the Pukhtun society in Pakistan. This study made it possible to develop some understanding of the findings in Study 1. This research allowed for the comparison of fathers' and mothers' parenting styles as the determinants of young women's quality friendship which was another important strength to the study. Much of the literature has mostly focused on the parenting of mother or collective

parenting, the current study thus contributes to the literature by researching parenting styles of both mothers and fathers as predictors of young women's friendship quality.

The effect of a combination of various parenting aspects on friendships of children is under-researched as most studies have mainly focused on only one or two aspects of parenting (e.g., supportiveness, psychological control) in relation to children's friendships. The current research thus adopted a holistic approach to parenting styles and their influence on offspring's quality of friendships by focusing on the prominent theoretical perspective of parenting styles (Baumrind, 1967, 1991). This study allowed for identifying a variable that seems to have consistent positive effects on children friendship (etic) and also those which may be distinctive to a particular culture (emic; Berry, 1989; Matsumoto & Juang, 2004; Triandis, 2002). The main strength of this research is that it provides further evidence that the authoritative parenting style of the mother is culturally valid and that it has a positive impact on children across cultures (derived etic; Berry, 1989).

Along with the strengths, the study has several limitations, which may restrict the researchers' ability to draw a detailed conclusion. Many of these are peculiar to the comparative nature of this research which generally faces many challenges. For example, measurement instruments needed to be structurally equivalent across this study and Study 1 for meaningful interpretation which was found challenging. Another fundamental limitation of the current study is the cross-sectional nature of the study which precludes the establishment of causal associations. While the findings indicated that authoritative parenting style of the mother influences the quality of young women's same-sex friendship, it is also possible that young Muslim women's behaviours influenced their parents parenting behaviours and that it is this association that is being measured. Another limitation of the study could be due to the length of the questionnaire.

There were more than 80 items on the questionnaire, which may have resulted in 'response fatigue' particularly in cultures such as that in KPK, Pakistan, in which young adults have little exposure to self-rated measures which require reflection. Perhaps the completion of such a large number of items would increase the threat to validity (Krosnick, 1999).

The current study solely relied on self-reports of young women. Although young adults' views on parenting may be important (Finley, Mira, & Schwartz, 2008; Yahav, 2007), what young adults experience and recall may be different than what mothers and fathers may recall. Social desirability in responses in the current study cannot be ruled out. Participants may have responded to the survey based on how they would like their parents' parenting to be, rather than how it is in reality. For example, participants may not be willing to report negative information about their parents. Finally, although the sample could be representative of female university students in KPK, Pakistan, caution should be taken in generalising the present results to other regions of Pakistan or other Muslim countries. Another limitation is in relation to the permissive parenting style scale, which was found to have low reliability particularly that for father. This can be in part due to the questionnaire being created and validated for use in the Western context rather than in the non-Western context. Perhaps it does not capture the permissive parenting style in the context of Muslims.

Further Research

The current findings have raised questions which need further investigation. Due to the lack of research on friendships in the Pukhtun society, the finding of mother's authoritativeness in relation to friendship quality of young women remains speculative and needs further investigation. The current study solely relied on perspectives of young women, thus an important aim for future research is to obtain parental reports of parenting styles along with

those of the children's reports including both males and females. Although, young adults' views are important their experiences and recall might be different than those of mothers and fathers. It is likely that this multi-informant approach would increase the validity of the current findings related to parenting styles. According to Mounts (2007), the multi-informant approach allows for an investigation of the differences and similarities in children and parents' reports of parenting styles and the related outcomes in the children. There is evidence indicating that parents and children perspectives differed when both were independently taken into account in separate studies. For example, Arab adolescents perceived their parents to be more authoritative and less authoritarian towards girls than boys (Dwairy, 2004a, b; Dwairy et al., 2006) whereas Arab parents' reports indicated stricter discipline of girls than boys (Dwairy, 1997). Thus, a study involving parental perspectives along with those of their adolescent children would be particularly enlightening to the parenting literature. In addition, siblings' viewpoints on parenting will also add to the accuracy of parenting experiences. It will be also interesting in future studies to learn how different combination of parenting styles of mother and father influence emerging adults' friendships.

The association between mothers authoritative parenting style and the quality of young women's friendship could be due to the urban nature of the sample. Compared to parents in rural areas of KPK, parents in Peshawar could be largely from a middle-class background, have higher educational levels and possibly higher exposure to Western cultural influence. In addition, the urban nature of the sample could have potentially led to precluding the opportunity to obtain information from a more traditional sample of Pukhtuns in the province. It is likely that parenting in rural areas is more traditional in nature and less likely to encourage friendships. It has been suggested that parents in a more conservative family system are more likely to encourage friendships within the family rather than outside the family to prevent their

children from the influences outside the family (Way, Greene, & Mukherjee, 2007). Accordingly, in more traditional families, parents may discourage friendships and typically adopt a more controlling or authoritarian approach in parenting when doing so. Thus, an obvious demand for research in the future would be to replicate the current study to overcome the explorative nature of the current study. A need for consolidating the current findings with a different study sample from rural areas is recommended. Furthermore, the current study only investigated a limited number of predictors of friendship quality. The inclusion of more predictors and aspects that may influence parenting, such as parental education, economic status, working hours, and family size is likely to enhance understanding of this area in a cultural context.

This study also indicated that perhaps Muslim fathers have no significant influence on the social relationships of their daughters. Nonetheless, the current results provide the impetus for further research on parenting of father particularly in understudied populations such as Pukhtuns. Perhaps qualitative research methods such as interviews would be needed to understand the parenting style construct and its effects on children's friendships in this population (Tashakkori & Teddlie, 2003; Creswell & Plano Clark, 2007). This is likely to enhance the results produced in the current study.

Although the investigation of friendships among young adults was a good starting point, further research is indeed needed to explore friendships in other age groups in KPK. It is possible that parents practice age-appropriate parenting and affect their children's friendships differently. For example, parents may adopt the authoritarian style with younger children and shift towards other styles of parenting with older children. Thus, longitudinal research focusing on parenting and its influence on the development of friendships in various age groups is needed. This

would enable documentation of the ways in which parenting and its influence on friendships changes as children grow.

Furthermore, despite using a comprehensive approach to evaluate the measurement instruments, the factor structure of the PAQ was not fully replicated. Twenty percent of the items were discarded to produce a valid factor structure of the instrument. The permissive factor was particularly problematic; 40% of the permissive items were made redundant due to poor loadings on the predicted factor. Removal of the items resulted in slightly lower alphas. See the discussion section of Chapter 4 for a detailed discussion of the PAQ. As previously discussed, possible reasons why some of the items loaded poorly could be related to item formulation of the scale. That is, the length of the items, complexity of wording, double-barrelled items and negatively worded items could be potentially contributing to the problem. Nonetheless, the findings related to the factor structure of the PAQ indicated that the PAQ does not function as well in the Pakistani or to be more specific, in the Pukhtun cultural context. Thus, it is unclear whether the PAQ clearly reflect the parenting style construct in the Pukhtun cultural context or the parenting style construct lack full validity in this culture. Therefore, a more emic approach with a qualitative research method is likely to enhance our understanding of parenting in this cultural context. Through qualitative research methods, it would be possible to develop culturally specific measure or refine the existing measure for adequately measuring parenting in this culture (Krause, 2006). It is recommended that further research is conducted to refine the items and the scale for use in the current cultural context.

Researchers measuring self-disclosure often focus on different aspects of self-disclosure which makes it difficult to compare findings. For example, some researchers have focused on one dimension of self-disclosure such as depth of disclosure whereas others have focused on a

combination of other aspects (e.g., depth, intention, honesty and amount of disclosure; e.g., Barnalund, 1989; Hsu, 2007; Kito, 2005; Maier, Zhang & Clark, 2013; Matsushima & Shiomi, 2002). Therefore, there is a need for more systematic measurement of self-disclosure to make comparisons easier with previous findings. The reliability of the self-disclosure scale was modest in magnitude, which may explain why self-disclosure was not found to be a significant predictor of the quality of young women's same-sex friendships. Future studies should address this shortcoming, for instance, by formulating items that better reflect this construct. Another limitation of the ASD scale was the potentially confusing nature of the wording of the items. Some items were positively worded whilst others were negatively worded. A recommendation would be to create a more user-friendly scale whilst still capturing the amount of self-disclosure.

Implications for Research and Practice

The main theme emerging from this study is that the authoritative parenting style of mothers has a positive impact on the quality of young women's same-sex friendships in the Pukhtun culture of Pakistan. These results hold practical implications for researchers, parents, teachers and other individuals interested in parental influence on social relationships of young adults. Particularly researchers across different cultures may find these results informative, as they are often interested in investigating variables that may be targeted to improve adolescents or emerging adults' outcomes. These results will assist practitioners to promote authoritative parenting attitude amongst parents in KPK. Since research on parenting in KPK is lacking, the effective parenting strategies are not well established, therefore these findings can raise awareness among those working with parents such as teachers to encourage parents to adopt an authoritative approach in parenting.

Furthermore, many parents, other caregivers and teachers search for research on working with children and adolescents. This finding may help these individuals to understand emerging adults in light of the information presented in this study. For example, parents may be able to learn how they can contribute positively to their children's social relationships and incorporate changes for themselves and their children in the context of their parenting. Since research on parenting in the Pukhtun culture is almost non-existent, this finding will raise awareness about the importance of using an appropriate balance of warmth and restrictiveness with children for positive effects. Pukhtun parents will know that having an authoritative attitude in parenting can make a tangible difference to their children's social relationships.

6.4.2 Conclusion

The initial question that guided this research was to develop a further understanding for the findings of Study 1 which was based on Muslims in the UK. It was aimed to determine which of the predictors of friendship quality investigated in Study 1 maintain consistency in the current study context when the influence of Western individualistic culture is controlled for. Consistent with past research and findings of Study 1, authoritative parenting style of the mother was found to be a significant predictor of the quality of young women's same-sex friendships. This finding indicates that perhaps the positive outcomes related to authoritative parenting style are not limited to Western individualistic societies as previously suggested by some researchers. Interestingly the level of self-disclosure, authoritarian and permissive parenting styles of the mother, and all the parenting styles of the father were found to have no significant influence on the quality of young women's same-sex friendships. These findings indicate further investigation of the level of self-disclosure and parenting styles through qualitative research methods such as focus group discussions are needed (Carey & Asbury, 2016; Howitt, 2012).

Chapter 7

*Young Women views on Mothers and
Fathers' Parenting and their influence
on Children's Friendship in the Context
of Muslims in the UK*

7.1 Introduction

Chapters 5 (Study 1) and 6 (Study 2) of this thesis adopted a quantitative research method approach to explore the level of self-disclosure and parenting styles of mothers and fathers as predictors of friendship quality across two Muslim samples in the minority and majority contexts. The findings of the two quantitative studies suggested that the level of self-disclosure was a significant predictor of the quality of young women's same-sex friendship in the minority Muslim context (Study 1) but not in the majority Muslim context (Study 2). Similarly, the results related to parenting styles showed that only the authoritative parenting style of mothers was a significant predictor of the quality of young women's same friendship in both studies. Although the findings related to parenting styles are consistent across the two Muslim samples, it was surprising to find that the non-authoritative parenting styles of mothers showed no significant impact on the quality of young women's same-sex friendship in both studies. Also, none of the father's parenting styles was associated with the quality of young women's same-sex friendship across both samples.

The preceding two quantitative studies were important as they added to the field of friendship literature, the inconsistency of the findings in relation to theoretical and empirical research indicated that self-disclosure and parenting styles need further exploration in the context of Muslims. Thus, the current study was guided by the unexpected results of the two quantitative studies and focused on further exploring one of the predictors, the parenting styles of mothers and fathers and their influence on children's friendships in the minority Muslim context. Investigation of parenting style is a particularly salient area of interest due to the impact parents have on their children. A qualitative study with an emic approach was expected to gain an in-

depth understanding of this area. Ideally, qualitative research based on Muslims in both the minority and majority contexts would have heightened our understanding, this was not possible due to time and financial constraints. For the same reasons, it was also not feasible to further pursue the self-disclosure variable.

Nonetheless, the extant research on parenting among Muslims in the UK is sparse and often not as methodologically rigorous. The little research that exists is often quantitative which may have confounded results; and often focused on mothers' perspectives (Iqbal & Golombok, 2018; Maynard & Harding, 2010; Prady, Kiernan, Fairley, Wilson & Wright, 2014; Prady et al., 2013). For example, adopting measurement instruments from other cultures may not fully capture parenting in minority groups. It is important to note here, that since the current research began, some studies have adopted mixed-method approaches to investigate parenting of minority groups in the UK including Muslims but it mainly focused on mothers' perspectives on their parenting (Iqbal & Golombok, 2018; Prady et al., 2014; Prady et al., 2013). For example, Iqbal and Golombok (2018) conducted a mixed-method study and compared different ethnic groups including White British, second generation British Pakistani and British Indians. They reported differences in parental supervision and overt discipline such that Pakistani were on one end of the spectrum and White British on the other, with the Indians between the two (Iqbal & Golombok, 2018). It is possible that these differences were due to the British Pakistani Muslims strict adherence to their religious and cultural values. Similarly, Prady et al. (2014) also investigated mothers' perspective on their parenting in relation to their infants' temperament in a multi-ethnic group. The qualitative research based on multi-faith cohorts focusing on parents' perspectives may not clearly represent the parenting among Muslims (Hauari & Hollingworth, 2009; Horwath, Lees, Sidebotham & Imtiaz, 2008). Research focusing on children's accounts of parenting has been recommended for understanding

parenting in the ethnic minority groups in the UK (Phoenix & Husain, 2007). It is therefore important to conduct research that focus on children's perspectives of both mother and father's parenting to get a thorough representation of the parenting and to develop understanding of the findings in the quantitative studies.

The imposed etic approach adopted in the preceding quantitative studies was important and a good starting point to research parenting styles of mothers and fathers as predictors of friendship quality in the Muslim minority and majority contexts (Berry, 1989). However, lack of support for the theoretical and empirical research indicated that further investigation of this area is needed. Therefore, an emic or 'insider' accounts on parenting were considered to be needed for gaining an in-depth understanding of mothers and fathers' parenting styles and their influence on children's friendships in the context of Muslims in the UK. As meticulously detailed in Chapter 2 (section 2.2.1 and 2.2.2), culture and religious values can have a significant impact on parenting in Muslim societies. It is likely that Baumrind's (1967, 1991) parenting style construct which is based on White Western families did not clearly reflect parenting of Muslims in the UK, and in KPK, Pakistan. As previously mentioned, a need for empirically complex studies has been expressed particularly in the ethnic minority context to determine how parenting is defined and practised (Phoenix & Husain, 2007). Therefore, following the explanatory sequential design, the current qualitative study builds on the results in the quantitative phases. The use of qualitative research method such as focus group interviews was expected to further explore and gain an in-depth understanding of the parenting of mothers and fathers and their impact on children's friendships in the minority Muslim context (Rossman & Wilson, 1985; Tashakkori & Teddlie, 2003; Creswell & Creswell, 2018). Qualitative research methods are suggested to be particularly useful when unexpected results emerge from quantitative data analysis (Morse, 1991). It provides an opportunity to further

expand understanding of the area of interest. In other words, research with mixed-methods approaches gains a deeper and broader understanding in comparison to research adopting a single method approach (Tashakkori & Teddlie, 2003; Creswell & Plano Clark, 2007; Creswell & Creswell, 2018). Therefore, building on the quantitative studies' findings, the current qualitative study was designed to gain an in-depth understanding of mothers and fathers' parenting styles in light of Baumrind's parenting style construct and parents' influence on children's friendships. See Chapter 2 (section 2.5.1.1) for literature surrounding Baumrind's parenting styles construct. Based on the findings of the quantitative studies, the current qualitative study was designed to address the following objectives.

- To gain an in-depth understanding of mothers and fathers' parenting from young women's perspectives in the context of Muslims in the UK. Exploration of fathers' parenting was of particular interest as fathers were found to have no impact on the friendships of young women in the two quantitative studies.
- To understand mothers and fathers' influence on children's friendships from young women's perspectives among Muslims in the UK.

7.2 Method

Ethical Approval

The current study adhered to the British Psychological Society Code of Ethics and Conduct (BPS, 2009). An application for ethical approval was submitted to the School of Psychology's Staff and Postgraduate Ethics Committee at the Ulster University, Coleraine. The study and all the related procedures were approved by the ethics committee (see Appendix 10).

Design

The present study employed a qualitative research method in the form of a focus group design (Carey & Asbury, 2016; Howitt, 2012). Focus groups are a type of group interview that involves a discussion between research participants, led by a moderator to generate data (Carey & Asbury, 2016; Kitzinger, 1994). This involves careful planning of a series of discussions to elicit perspectives and opinions of participants through interactions within the group. The moderator guides the discussion through carefully predetermined open-ended questions to fully cover various aspects of the topic under investigation. The naturalistic nature of focus group discussion allows researchers to interact with participants and seek clarification (Carey & Asbury, 2016; Stewart & Shamdasani, 1990). The moderator is responsible for guiding the discussion in such a way so as not to influence the views expressed in the discussions. The discussions normally take place in a relaxed environment and often participants enjoy sharing their ideas views and experiences (Carey & Asbury, 2016; Krueger & Casey, 2000).

Along with many advantages, focus group research method also has some disadvantages. Responses within the focus group discussion could be influenced by peer pressure (Lewis, 1992; McPherson, Punch & Graham, 2017). Individuals may be unwilling to share sensitive

personal information within a group setting (Kitzinger, 1994). The interaction of the participants within the group and its dynamics can result in participants not being independent of each other. One very opinionated member may influence others or leave them to become hesitant to talk (Carey & Asbury, 2016; Stewart & Shamdasani, 1990). In order to overcome these limitations of the focus groups, an additional complementary method called ‘a free association task’ was used. The free association task involved asking participants to record their first responses in relation to the parenting of their mother and father (Thurschwell, 2009; Zikmund, et al., 2013). Participants had to write down five words or phrases, which they associate with the parenting of their mother and father. The importance of a free association task is that participants speak for themselves, rather than repeating words or phrases of other people in the group (Thurschwell, 2009; Zikmund et al., 2013).

The use of a free-association task in the current research was particularly important for eliciting additional independent responses from participants without the influence of moderator and peer pressure. The use of a free-association task gave participants a chance to share information, which they may be unwilling to discuss in the group. It was also expected to offer quiet participants a chance to share some information. In addition, ethnic matching of researcher with respondents resulted in rich data collection. Respondents may view an ethnically matched moderator as an insider and openly discuss their views and experiences (Elam et al., 1999). Matching the gender of the moderator with respondents was also important for cultural reasons. As previously mentioned, gender segregation is an important value in Islam which may be a barrier for Muslim respondents to openly discuss their views in the presence of an opposite gender moderator. This was ensured in the current study as the moderator was the same gender and had the same religious belief as to the respondents.

Material

The focus group discussions were exploratory and semi-structured. Semi-structured interview is helpful as it provides participants with some guidance to initiate the discussion. The flexibility of this type of interview procedure allows for elaboration or discovery of new information important to respondents but may not be considered as significant by the researcher previously (Barriball & While, 1994). All the focus groups were presented with a set of predetermined open-ended questions which reflected the focal aims of the study. The questions were formulated based on the findings related to parenting styles and their influence on children's friendships in the quantitative studies. The questions were designed to encourage open discussion amongst participants in the focus groups but restricted to the key topic of the 'parenting of mothers and fathers' and their influence on children's friendships. The interview questions that guided the discussions are presented in Table 7.1. It is important to note that all the questions were asked in a conversational style format. Some prob questions were also asked during the discussions when clarification was needed, when the discussion was not flowing as expected or when the researcher sensed that participants needed more explanation of the question (Berg, 2001).

In addition, all focus group participants were presented with a pen and paper for the free - association task. The free-association task involved asking participants to write down five words or phrases in relation to the parenting of mother and father. This additional activity was expected to work as an icebreaker and to elicit participants' personal viewpoints without the influence of others in the group and without influence from the ensuing focus group activity.

Table 7.1

Focus Group Discussion Questions related to Parenting of Mother and Father

- From your own experience what makes a good mother or what qualities does a good mother have?
 - What about a mother who is not a good parent? In other words, who could be seen as an inadequate parent?
 - What do you think a mother expects from her daughter?
 - What is your view on a mother providing guidelines for her daughter's behaviour?
 - Do you think a mother's parenting influences her daughter's ability to build friendships?
 - From your own experience what makes a good father? What qualities does a good father have?
 - What about a father who is not a good parent? In other words, who could be seen as an inadequate parent?
 - What do you think a father expects from his daughter?
 - What is your view on a father providing guidelines for his daughter's behaviour?
 - Do you think a father's parenting influences his daughter's ability to build friendships?
 - How would you compare the parenting of the mother and father in raising their daughters?
-

Procedure

The study selection and recruitment focused on female university students. Participants were recruited through personal contacts or through heads of the Islamic societies. Those recruited through personal contact came from Coleraine, N. Ireland whereas those recruited through heads of the Islamic societies came from the St George's University of London and the University of Liverpool. Heads of the Islamic societies in the St George's University of London and the University of Liverpool were contacted to gain access to the prayer rooms for recruiting participants. Once permission was granted, potential participants were approached in the prayer rooms and asked for their participation in the study. Incentives such as coffee/tea were offered to increase participation in the study. A general description of the nature of the research was given, including the fact that the research involves a group discussion, which will be audio recorded. Potential participants were also told that the researcher would be facilitating the focus groups, keeping a familiar face among the students. Students were provided with the information sheet and signup sheet if they showed interest in taking part in the study (see Appendix 11 and 12). Students were instructed to sign their names and provide an email address if they were interested in taking part. One student in each campus facilitated the researcher in recruiting participants. The liaison students were nominated to be the direct channels of communication between the researcher and potential participants. Although the researcher was present at all focus group discussions, liaison students arranged the time and place of the focus groups. Those willing to take part in the study were offered alternative times, dates and locations. Provision of several options (dates, times and locations) was expected to increase the likelihood of participation in the study.

According to Stewart and Shamdasani, (1990) the location for focus group discussion has psychological implications. For example, focus groups held in a familiar location are likely to be more attractive than a location not well known to participants. They further indicate that shopping malls are familiar, well-travelled, and attractive locations where participants feel comfortable and that conducting focus groups in such locations provide a set of cues for participants that suggest professionalism, comfort and purpose. Therefore, based on Stewart and Shamdasani's suggestions participants were offered alternative locations such as the coffee shops at university, coffee shops and restaurants outside university, prayer rooms and at the moderator's home. While three of the discussions took place within the Moderator's home, the other three took place in the universities' prayer rooms. In total, six focus group discussions were conducted, and it took over a period of 8 weeks. The focus groups comprised of a smaller number of participants (4-5 per group) than the expected 6-7 participants per group. The small groups were however, best for eliciting in-depth and rich data. The focus group discussions lasted around 60 minutes; this time frame was helpful to control for fatigue. However, extra time was allocated if necessary.

Participants met the Researcher in a pre-arranged venue. The researcher introduced herself at the beginning of each focus group discussion. The researcher brought along tea, coffee and biscuits to all focus group discussions and would spend around 10 minutes with the participants in an attempt to build rapport and to reduce anxieties the participants might be having. As the researcher was from the same faith as participants, it was expected that participants will feel at ease to discuss the current research topic. After the initial introduction and conversation with the focus group members, the researcher reminded them of the purpose of the study and their right of withdrawal at any point during participation without giving a reason. They were also reminded of their right to anonymity and confidentiality. Participants were provided with an

information sheet for final review and a consent form to sign. It was explained that any information that may identify the participants would be removed from the final transcripts, for example, their names would be replaced with pseudonyms in the final transcripts. The researcher then explained some rules related to participation in focus group discussion, for example, the importance of anonymity, confidentiality and mutual respect.

General baseline information relating to participants and their parents were collected before the discussion commenced. Participants were asked for their age; country of origin; and the length of time they lived in the UK. Alongside this information, participants were asked whether their parents lived in the UK or in their countries of origin. The purpose of eliciting this information was not to link responses of young women with their family backgrounds but to know whether participants shared similarities in terms of their family background. It is likely that participants may have different views and experiences if their parents resided in their country of origin. Parents of all participants were residents in the UK except one whose father lived in Morocco and another whose parents lived in Sweden.

At the beginning of the focus group discussions, a free association task was carried out. This was not only expected to elicit additional information in relation to parenting but it was also considered to work as an icebreaker. Participants were asked to generate five words or phrases in association with the parenting of a mother and five words or phrases in association with the parenting of a father on a blank sheet of paper. Participants were asked to put the sheet of paper in an envelope provided to ensure anonymity. This additional activity was not only expected to help in validating the verbal responses, but it was also expected to determine what participants' personal opinions were without the influence of others in the group and without influence from the ensuing focus group activity.

When participants were ready to continue with the discussion, a tape recorder was switched on and the interview protocol began. The Moderator directed the pre-designed questions to the group on the topic under investigation. The same Moderator facilitating the group also monitored the contribution of participants to ensure that all respondents got a chance to contribute to the discussion, and pursued clarifications when it was found necessary. The focus group discussions were recorded using a digital recorder and the length of the recorded discussions ranged from 60 to 90 minutes. The discussions were then transcribed verbatim and prepared for coding and analysis.

Data Analyses

The transcripts were analysed by following the format of thematic analysis as described by Braun and Clarke (2006). Braun and Clarke suggested six stages, but they are not restricted to sequential order, rather the researcher can move backwards and forwards between stages of the process to develop a complete understanding of the data and results. A visual representation of the thematic analysis process can be seen in figure 7.1.

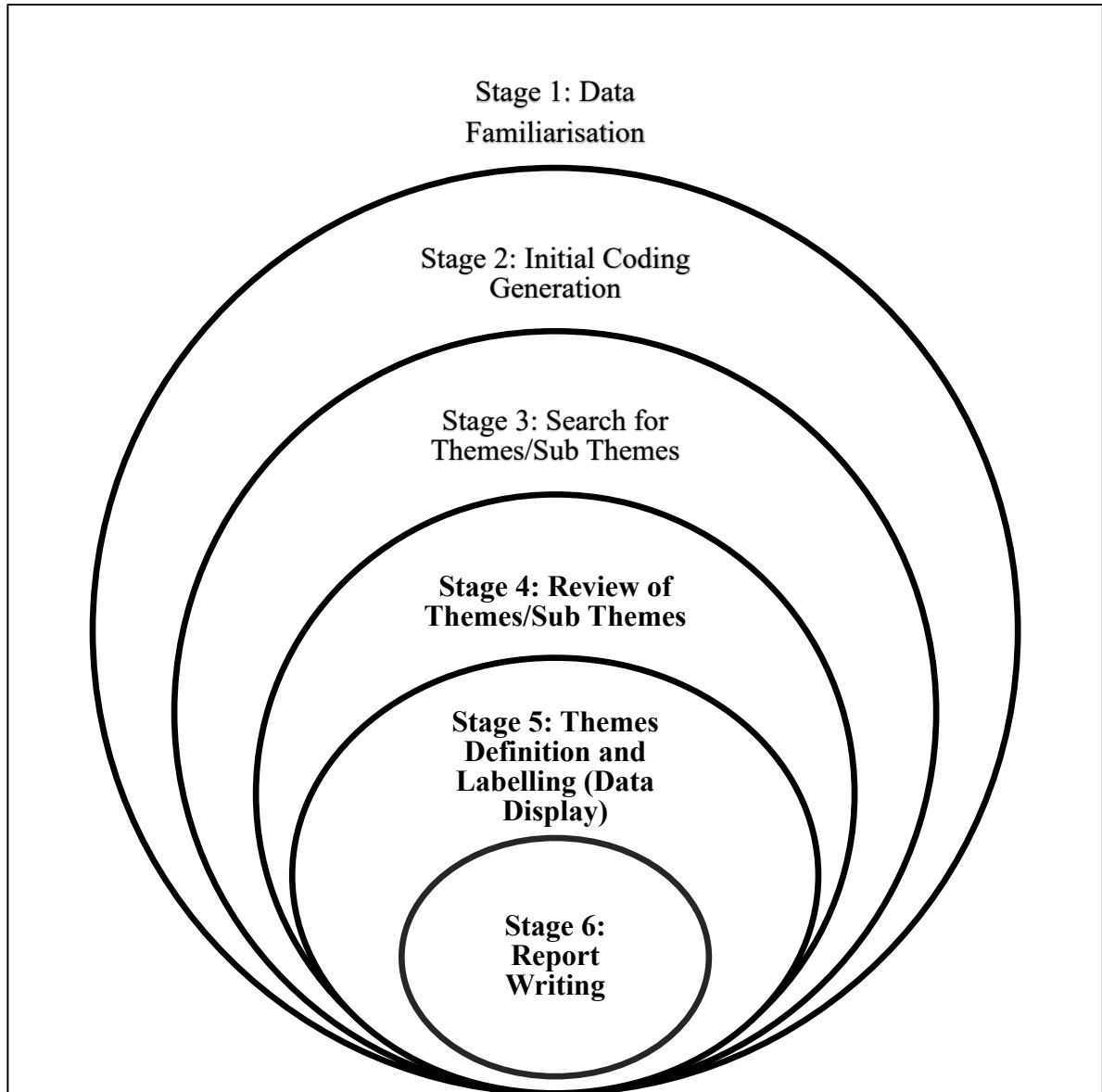


Figure 7.1. Braun and Clarke's Model of Thematic Analysis (Howitt, 2013, p 182)

The initial process of thematic analysis involved familiarisation with the data through careful and repeated readings of the transcripts. This provides an opportunity to reflect on the overall meaning of the data. This was followed by the coding process, which involved organising the data by highlighting words, phrases or chunks of information and the writing of keywords in the margin representing those categories. This was carried out on the line-by-line basis to identify codes/categories followed by labelling of the codes. A coding framework was generated after reviewing a number of transcripts. The relevance of the coding framework was checked and confirmed by the constant repetition of codes across the transcripts. The researcher developed a visual presentation of codes in the form of a table to help in sorting out codes into potential themes and collating relevant extracts across all the transcripts representing the themes. Codes were then analysed, and consideration was given to combining different codes to form an overarching theme. At this stage, a visual presentation in the form of a table was helpful to sort the codes into themes/subthemes. The visual representation of the themes/subthemes aids the researcher to review or evaluate the themes and confirm the findings. The data was indexed manually on a micro-soft word document. A final framework was then formed, and themes were labelled and defined throughout in the results section. It is important to note that a second independent postgraduate researcher was requested to review and code a random selection of transcripts. The goal was to establish a common understanding of the codes. The codes were discussed between the primary researcher and the second postgraduate researcher with any disagreement being settled by the thesis supervisor. The second postgraduate's independent coding aided in confirming the results and inter-rater reliability was established. The inter-rater agreement was calculated by Cohen's Kappa (Cohen, 1960). A kappa value of .7 or above is considered to be acceptable (Cohen, 1960). In the current study, a Kapp value of .87 was established for the themes related to mothers'

parenting whereas .76 was for the themes related to fathers parenting which were above the acceptable kappa value recommended by Cohen (1960).

The Free Association Task

Responses received as part of the free association task were transferred into a table for review.

Responses received for the parenting of mothers and fathers were recorded and reviewed in comparison to the themes generated from the focus group discussions.

7.3 Results

The focus group study with an emic or inside research approach was conducted to explore mothers and fathers' parenting styles and their influence on children's friendships in the minority context of Muslims in the UK. Emic research was expected to explore and help in understanding the unique meaning of parenting styles among Muslims and the link to the parenting style construct. The parenting of mothers and fathers and their influence on children's friendships was explored from young Muslim women's perspective. Twenty-five young women participated in the six focus group discussions. The mean age of the participants was 21.52 (Range, 18-25 years). All the young women were university students and originated from various countries including Pakistan, Bangladesh, Sudan, Afghanistan, Morocco and Turkey. Most of the participants were permanent residents in the UK, the minimum residential stay in the UK was 8 years apart from one participant whose parents lived in Sweden, but she had been in the UK for one and half year. Participants' parents resided in the UK except for two participants; one participant's father lived in Morocco and the other's lived in Sweden. Thematic analysis was conducted to analyse the data.

Detailed accounts of respondents went beyond the basic stereotypes of parenting and provided some insights on parenting styles in the minority context of Muslims. Thematic analysis yielded a variety of themes which incorporated several sub-themes. Some themes were identified as characteristics of both parents whereas others were specific to just mothers or fathers. See Table 7.2 and 7.3 for the main themes and the related sub-themes for mother and father respectively. The results of the focus groups related to the parenting of mothers are presented first followed by that of the fathers.

Themes related to Mother's Parenting

Six main themes were extracted from the focus group transcripts in relation to the parenting of mothers. The six themes included 'The Overbearing Mother', 'The Uninvolved Mother', 'Evolution of Mother's Parenting', 'Clash of Culture', 'An Understanding of Mother's behaviours', 'Maternal Qualities which would lead to improved Relationship with Daughters' and 'Desire for Autonomy'. These themes incorporated a number of sub-themes which are presented in the corresponding themes. Results related to the overarching themes are as follows.

Theme 1: The Overbearing Mother. There was a feeling that mothers can be 'Overbearing' for their child. There was a general feeling that mothers have high expectations, are restrictive, force their opinions on daughters and may not listen or communicate their views in a manner which enables the child to understand the rationale behind the rules set for them. These parenting elements were considered to encourage rebellious behaviours in children. The corresponding sub-themes for the overbearing mother were High Expectations, Stifling of Personality, Restrictive and Forced Obedience, Fulfil their Dreams, Rebellious vs Responsible Behaviour and Overprotectiveness, which are presented as follows.

High Expectations. Mothers were seen to have excessively high expectations from their daughters. The most commonly held views in relation to high expectations included being dutiful, respectful, modest, hardworking, high educational achievements and showing support towards parents and family. Mother's high expectations were well summarised by a young woman.

"I think they expect you, like the parents who are in this country right now... they expect you to do everything. Like academically brilliant, cookingly brilliant, cleaningly

brilliant, appearance brilliant... basically just to summarise they want you to be perfect in bloody everything” [P22, FG6].

It was expressed that mothers want their daughters to be the ‘*ideal*’ daughters, for example, they expect daughters to look pretty but within the boundaries of modesty.

“I think they want you to be the ideal daughter. I think it’s like they want you to be pretty but they want you to be like ... [P1: modest at the same time] modest, I don’t know, like, I don’t know what they expect, it’s too much whatever it is, you can never meet their expectations” [P2, FG1].

Mothers were considered to have a critical voice when their daughter’s performance fell below these expectations. It was pointed out that mothers ‘*criticise*’ their daughters hoping that they will improve them. However, the persistent criticism and nagging lead to negative or ‘*knock-on effect*’ on daughters. For example, it affects daughters’ ‘*self-confidence*’, ‘*self-esteem*’ and ‘*you stop listening to her, what she tells you to do*’.

Likewise, a young woman expressing her view stated that in response to her mothers continues criticism.

“You don’t just not listen purposely, but you just automatically switch off, you don’t even realise it” [P5, FG2].

Limited level of maternal criticism was considered to be understandable, but it was found to be overbearing when mothers were overly critical as reflected in these comments.

“Mums focusing on detail, I don’t think it was wrong it is just some mothers go over the top and when they critique you endlessly that’s when they lose” [P8, FG2].

“Whatever I wear my mum doesn’t like it...., even when she gets me the clothes, she will complain like.... Now I wear whatever I like because either way she is going to complain about something, so I don’t care” [P6, FG 2].

Some of the participants whilst acknowledging that their mother can have high expectations also recognised that this was because they cared about them.

“... all our mums grew up in a country where women were not that educated, and their role was just expected to be at home. So, I think that these days, mums expect their daughters to be more educated so they are able to be independent for themselves so if they are in a difficult situation, they can take care of themselves without having to rely on other people for financial reasons” [P7, FG2].

The effect of these high expectations was varied amongst the different participants, with some suggesting that these made them work harder, but others expressed that the expectations could never be met.

“...she always expects me to do things the way she has done them, and she always have these expectations that I don't think I will ever be able to ... but it always keeps me going because, not because that I can't achieve them but because her expectations are so high it's just like you have to keep going, you know until you have achieved them...” [P12, FG3].

Stifling of Personality. There was a feeling of not being allowed to express your personality or grow into a person who can utilise their talents. Mothers were perceived to be overly restrictive and overly involved in the decisions of their children such as career choice or university which was considered to be overbearing and unacceptable.

“Yeah, so if they put too much restrictions on their kids, so that's I think is inadequate, not a good mother, you kind of limit their ability because kids can have a lot of talent and if the mother doesn't see that as a talent, she can suppress it and then they can end up getting depressed...” [P7, FG 2].

“She wants me to maintain this kind of persona that I am not me, to sit there properly with the back straight and my hands on my knees or whatever. I think that's what they want you to do” [P2, FG1].

Restrictive and Forced Opinion. This sub-theme came across strongly from the participants. Focusing on mothers' expectations some young women discussed that mothers most often demand compliance from their daughters as reflected in this statement,

"I think she expects a lot of obedience" [P12, FG3].

Other young women expressing their views pointed out that mothers often force their opinion on daughters and can be restrictive in the type of activities the daughters can get involved.

This is echoed in the following verbal accounts of participants.

"...because they believe in what they are saying so passionately they are likely to enforce it on us" [P7, FG2].

"No, I think it's the fact that everything has to be done within the limit that you can't go out as much, so you can't. Your other friends might be closer to each other because they spend so much time together and then because of cultural differences as well and the fact that you can't go out so you are known as a person who is 23 years old and her mum won't let her go out" [P2, FG1].

"...they have grown up in that culture, they think this is the right thing for their child, they want their child to agree with them without thinking the child might have a different opinion..." [P1, FG1].

This restrictive attitude from the parents was poorly thought of amongst the participants.

"I think just forcing their own opinions onto the child. This is like the worse thing I think anyone can do" [P2, FG1].

Participants also articulated that their opinions are most often disregarded by their parents.

"I think a lot of it is to do with letting go because I think Asian parents think that they always know best and they don't listen to the kids they just disregard what they say and because I know what's best for you, you don't say anything because you are so young" [P7, FG2].

Fulfil their Dreams. It was discussed that some of the mothers' expectations were related to the projection of their aspirations for their own life onto their daughter.

"...someone who kind of has their own dreams so embedded inside themselves so they are trying to project them into you and it just doesn't work and they feel disheartened ... but the point is they are not the dreams of your child they are your own dreams so you can't be like imposing your dreams on your child" [P14, FG4].

Rebellious vs Responsible Behaviour. The effect of having a mother who is restrictive, and demanding has led some participants to express rebellious behaviour against the restrictions imposed on them.

"...my mum especially wouldn't like me wearing make-up. She would just say you can do it when you are married. And I would be like no I don't want to get married. So, I think that did backfire me...I just had like obsession with it afterwards...when your parents want you to act in a certain way it can go the other way" [P3, FG1].

"If she puts too many restrictions on her daughters that's inadequate. If she doesn't allow her children to go out with friends and she interferes too much. At the same time, some parents might be a bit too strict and you find the child sort of becomes rebellious" [P8, FG2].

"She just doesn't like you sitting there and not doing anything. That's how much time I spend not doing anything, just to annoy her" [P2, FG1].

Overprotectiveness. There was a feeling that mothers can be overly protective and often 'shelter' their daughters. Although mothers' concern for their children was considered to be essential but if they were overly concerned or overprotective, this was perceived as inappropriate.

"I think my mum, like she is overly concerned..., it is nice to have a concern, obviously it's necessary, mothers have concern for their children but they shouldn't overdo it as well" [P14, FG4].

Overprotectiveness was acknowledged and understood to be due to the hard time mothers had when they were younger and therefore have a desire to protect their daughter. At the same time, this overprotectiveness was considered to be detrimental to young women later on in their lives.

“I think part of this comes from the fact that they genuinely care about us and they genuinely do want to protect us, even though they found it tough back in their time, so they think it is the best for their child. They just want to have them beside all the time, in front of their eyes so they know you are OK” [P3, FG1].

“...I think a child needs to find her or his own way of life whereas if your mother shelters you too much they are going to have difficulty in later lives, great difficulties, so I think a mother who is overprotective is not very good” [P17, FG4].

Theme 2: The Uninvolved Mother. In contrast to the overbearing theme, there was also a feeling that some mothers can be uninvolved in the sense that the role of the disciplinarian is left to the father and she can be quite docile and may spend time doing her own activities to the neglect of the child. The following statements represent the views of mothers shirking their responsibility in parenting.

“Someone who hasn’t got time for you, she likes watching this or watching that, she needs to have time for her children, that’s the main thing” [P15, FG4].

“Or like selfishness, like you do need to put your kids first I think...you can have your own life as a parent but if this means the child is going to lose out or be affected in any way then you have to put them first” [P10, FG3].

The participants also felt that mothers can be lenient in their parenting in order to keep peace with their children.

“Like sometimes mothers want to be always the good guy and never stand up for what is right or what is true. For example, sometimes if the child is doing something wrong

and mothers are supposed to say no you are in the wrong which may cause argument, so instead they say like OK dear, OK dear. Then that's not right either, sometimes you have to stand up for what is right" [P8, FG2].

Theme 3: Evolution of Mother's Parenting. Participants observed a shift in the parenting strategy through 'Evolving of Parenting' as they got older. There was a feeling that mothers evolve in their parenting as children grow older. There was an appreciation for parents who were able to understand and listen to their children as they got older and adjust their rules and guidelines accordingly. There was also an observation that the oldest child is treated differently than the younger ones which again reflects the evolution of parenting through experience. The corresponding sub-themes in relation to this theme included, Advancing Age, Evolution of Parental Guidance and Harder on Eldest Daughter Compared to Younger.

Advancing Age. The participants acknowledged that parenting progresses as a child gets older with mothers becoming more understanding and more like a friend in older years.

"I think when you're young they want you to be more obedient and then later on it changes, they still want you to be modest and not to interact with guys and all but they are a little more understanding I think" [P13, FG3].

This change in parenting is further reinforced by comments which indicated that parents can be also influenced by the child as they grow.

"I think a good parent is one who brings up a child well, but in the end, they brought the child up so well that the child is influencing the parents" [P7, FG2].

There was also an importance given to a mother who is approachable enough to be considered as a friend.

"I think after a certain age your mum kind of become your friend. To be able to come to your mum for advice, I think it is really really really important" [P3, FG1].

In contrast, views of some participants indicated that the parenting of mother changes less with the advancing age of the daughter. Some young women expressing their views pointed out that they are still treated like a young child despite being older. This is clearly reflected in the following statement.

“... obviously when you are younger you haven’t seen the world you repeat what you have been told so it becomes part of your view and then when you grow up and you change your opinion, and they say nope, when you were 11 years old you used to say this, how can you just change and ignore the fact that you grew up...” [P2, FG1].

Evolution of Parental Guidance. Some of the participants acknowledged that parental guidance in childhood can help children build their moral structure which can be implemented when they progress into adulthood.

“I think a lot of the times parents are older than us, so they actually do have more experience of life than we do, so sometimes they will say some things to us which will be in our best interest, thinking that is the best thing for us but we might not agree with it. But I think young people these days don’t think about the future so much. So, in a way I think a good mother is one who tries to remind the kids not to think about the moment right now but think about the consequences of their actions” [P7, FG2].

“The younger you do it the better, because the child is young so they don’t know anything, if you give them those rulings then when they do grow into sort of puberty and they have to make those choices then they have already got that guidance [that’s it] which should be given by the parents at that young age to help them make the right decisions and hopefully they can go in the right direction.” [P10, FG3].

They also highlighted that at a certain age parental influence should be in the form of guidelines rather than rules and that daughters should feel free to openly express their views.

“What I do like about my mum is though... like on several occasions she pulled me aside and said, you know what you wearing like my dress is too short, too tight but she will never ever stop me from leaving the home, wearing anything I wanted...she lets me

do it but she would pull me back, and I would be like OK, OK mum and then leave” [P25, FG6].

Harder on Eldest Child in Comparison to Younger. There was a strong feeling that the eldest daughter/child is treated differently to younger ones. The eldest being held to a higher standard with mothers being more strict on her.

“Mind you, I do think I was treated a lot more stricter than my little sister, she goes downtown all the time, I am still fucking not allowed” [P2, FG1].

Some participants felt that this higher expectation from the eldest daughter can have positive effects.

“I think if she is like the eldest child then a lot is expected because you are like a role model for the rest of the children. I think they can be more critical, but then it is good as well, I think it makes a child mature, like much faster, in certain aspects it’s good” [P4, FG1].

Whilst other participants felt that this differential treatment of the eldest daughter has negative consequences.

“I think if the mum is being so harsh on the first daughter, that pushes her away, and the daughter doesn’t listen to anything she says” [P7, FG2].

Theme 4: Clash of Cultures. This was one of the dominant themes amongst the focus groups. Participants expressed the struggles they faced of living with the values of two cultures – values of heritage culture and host society – which can be at odds with each other. There was a general view that mothers remain tied to values of their heritage cultures and do not take into consideration that their children are growing up in a different environment, leading to a lack of understanding and conflict at times. The related sub-themes included, Difficult to Let go of Cultural Practices and Societal Influence and Expectations

Difficult to Let go of Cultural Practices. It was discussed that mothers find it hard to reconcile their cultural ways of parenting with those in the UK. Some young women pointed out that even though mothers may want their daughters to fit in, in the British society, they do not want them to act in Western ways. For example, mothers restrict their daughters from interaction with males which is an acceptable cultural value in their heritage culture but inappropriate in the British society. Such values of the heritage culture were considered to be impractical in the British society. This is clearly reflected in the following statement.

“But it’s just the culture we’re brought up in. Some of the mothers’ rules and guidelines don’t apply to us in terms of say you were in a medical field, you not talking to a guy could be detrimental. In our profession you need to speak to males, you’ve got patients, you’ve got consultants so that relationship must be there ...”
[P23, FG6].

Negative expressions were clearly articulated towards mothers holding onto to the parenting in their heritage culture.

“She shouldn’t think like oh this is how I was brought up so I have to do the same. She shouldn’t stick to her mentality of the back home so rigidly” [P17, FG4].

Participants expressed the difficulty they have in trying to reconcile living with the values of two societies. It seems that the heritage cultural values of mothers influence their relationship with daughters to an extent that they rarely get involved in open dialogue with each other. The young women discussed that although this distance of open communication between mothers and daughters may be customary and acceptable for mothers but not for daughters. This seems to result in a lack of understanding between mothers and daughters.

“I mean they don’t listen to you or discuss how we feel living in this society. Like we have to live with the values within our home and we have to sort of fit in with the values of this society as well. So, they don’t take that into account. For them, we just have to stick to the values set for us within the home, nothing else matters” [P2, FG1].

“I mean our parents grew up with their cultural values, so it is much easier for them to stick to those values and follow, whereas, for us, it is not so easy. We have to stick to the cultural values our parents set for us in this liberal society” [P1, FG1].

“...just like relationships with like males or... like my mum has this really old school like no, you really shouldn't, you shouldn't talk to them blah blah blah but obviously, I don't do that but whenever I'm with her and I'm out and I'm like in a shop and I'm there having a good little chat with the cashier or something, always on the way home she'll make a comment like you know like why do you always talk to the people like that, you know. You shouldn't talk to men like that... So, when she tries to badger into me that it is a problem, I just don't, you know like you just lived in a completely different world than me, like where you grew up and stuff, I can't explain it to her but at the same time I know what she means but she doesn't see my innocence, yeah” [P25, FG6].

The young women expressed a desire for parents to understand life from their perspective and to explain reasons behind rules. This was considered to be particularly essential due to lack of other sources (e.g., close network of family members) in this country which can facilitate understanding the rules.

“Yeah for me, understanding is the most important one. Because we are growing up in this society whereas our parents came from another culture. There are times that we want to do things which are appropriate in this society, but our parents won't understand” [P2, FG1].

“She should be understanding as well, especially in our situation. Since she grew up in a different environment than us, her mentality would be different, but she needs to think that we have to deal with a lot more than her, you know. She should explain things, like if we are not allowed to do something, she should explain why. It's probably much easier when you live in a Muslim country, you would have all these people around you, so parents are not the only people to help you understand things, you know, but it's not the same here. So, if your friends do something and your parents tell you not to do that then we are sort of left stranded, I mean if they [friends] can do it why can't I” [P5, FG2].

There was also a sense of understanding of the difficulty that their parents face and to adjust in this new society in relation to parenting.

“...it might be difficult for parents in a sense that they haven’t been part of this society for a very long time and part of this community, society. Their guidelines would be slightly different. Those children would need more explanation from someone who lives here and knowledgeable rather than from someone who lives back home or those who just come here...[definitely]. Like they haven’t been part of the society so their mentality would be of the back home rather than here, yeah... so that’s something to take into consideration” [P12, FG3].

Societal Influence and Expectations. There was a strong feeling that mothers place a great emphasis on societal expectations and formulate rules accordingly which are expected to be followed by their daughters. Some young women desired for mothers to prioritise their children more than the culturally favourable values or the community expectations.

“...cares too much for other people and thinks, like instead of just thinking like ok this is my child when you trust them, they develop that trust in people more. If you base that how, to kind of bring up your child on what people going to say, like I heard that you were out yesterday till 10 o’clock or something, and people talking about us. It’s not good and they kind of ignore you and like they care more about people rather than what’s good for the child [P13, FG3].

They should let go of their own ego because for example, the reason why the mother doesn’t let her daughter go out in the summer because part of her is scared for their safety but the other part is what will people say if I let my daughter go out, it is like an ego thing, or what will the next-door neighbour say” [P8, FG2].

It was indicated that if a culturally unfavourable value is practised by other Muslim parents in the community then it is considered to be acceptable. It seems that Muslims have a strong sense of cohesion which appears to impact their parenting.

“...if they see Muslim parents do the exact same thing as the western parents then it’s OK, then they are more inclined to kind of follow-through” [P2, FG1].

Theme 5: An Understanding of Mother’s Behaviours. Although the theme of the overbearing mother was a strong one, there also seemed to be a general understanding of the reasons why mothers made certain decisions in their parenting. It was pointed out that their mothers made sacrifices (e.g., giving up a career) to raise them. Mothers’ high expectations or demands were considered to be due to their care and concern for their daughters. In particular, these were considered to be due to mothers’ unfortunate and negative experiences, and they wanted to protect their daughters. The corresponding sub-theme were, Understanding Mother’s Decisions and ‘Mother’s sacrifices’.

Understanding Mother’s Decisions. Participants acknowledged that although mothers are demanding, this came from a place of wanting good for their daughter and was based on what they would have liked for themselves.

“I think mums want their daughters to be happy, so they go by their own experiences, so they probably go oh, if I had this this, that would have made me happy, let me make my daughter do this this and this because then she will be happy” [P7, FG2].

“Like I said if mums not being educated and she thinks she is unhappy, she thinks my daughter will be happy if she gets an education, so she is more eligible...” [P5, FG2].

“...my mum expects me to be educated and independent because my mum is a single parent and she never wants to see me in the situation that she is in...” [P12, FG3].

“...I want you to do this this and this, because I know what being this is like, so I want you to have a better life than me” [P17, FG4].

Theme 6: Maternal Qualities which would Lead to improved Relationship with Daughters. A desire for mothers being a strong role model permeated among the focus group discussions. The young women also desired for mothers being involved in their lives. A series of qualities were mentioned which would contribute to a positive mother-daughter relationship. The related sub-themes included, Open Communication and Approachable, Explanations for Guidelines and Rules, Open to Hear Daughter's Opinion and The Middle Path.

Open Communication and Approachable. The young women discussed the importance of mothers communicating openly with their daughters. It was highlighted that for mothers to practice optimal parenting they need to encourage and engage in open dialogue as open communication *“Allow them [daughters] to question”*. There was a feeling that open communication with their mothers would enable daughters to approach them more readily. That it would enable daughters to *“talk to mothers just as a friend”* and discuss their problems. The following representative statements clearly reflect this view.

“The mothers definitely need to encourage open communication, so if the children have any worries or anything, they are able to go to them” [P7, FG2].

“...she needs to be that person that you are able to communicate with, like someone that understands you so when you explain what you are feeling or whatever advice is that you need that she needs to understand what your problem is or where you are coming from sort of thing” [P15, FG4].

There was also a desire for mothers to communicate their concerns and hardships with their daughters to enable daughters to understand their mothers more. This was considered to be vital for understanding each other and for the development of a good relationship. The following interaction between participants clearly reflects this view.

“I think mums need to be open as well... because it's fair enough they know a lot about us but we don't necessarily know what's going on in their lives and it's harder for us

to understand them if they don't tell us anything. So, if they're struggling with money then we need to know that, or if they're struggling with family problems, we need to know that as well" [P25, FG6].

"If they're going through something emotional, we need to be a part of it to help them through. It would help our relationship" [P23, FG6].

Explanations for Guidelines and Rules. The need for mothers to allow greater flexibility and scope for negotiation in terms of rules was brought forward by the young women. Young women emphasised the importance of mothers explaining the reasons behind rules and regulations. This is well expressed in the following statements.

"this is for both mothers and dads... they need to give the child an explanation why this is this way, so like you need to pray because it's like God asked us to pray or you need to dress modestly because of this not because of this..." [P18, FG5].

"...as long as she explains it nicely and not just tell you to do it without explaining it for example, why we have to do it and you know why it's so important" [P22, FG6].

Open to Hear Daughter's Opinion. The need for mothers to allow greater flexibility and scope for negotiation in terms of rules was brought forward by the young women. It was highlighted that mothers should take children's opinions on important decisions related to children. That they should be open-minded and willing to change their ways of parenting for the child's healthy development.

"...I think, parents also shouldn't make decisions for them. Children's views should be considered..." [P6, FG2].

"Open-minded, they should be open-minded. Open to new ideas rather than restrictive and follow their cultural values to the core that it restricts children from exploring their environment" [P6, FG2].

“And maybe to be more open-minded like more open-minded to new ideas kinda thing, not so narrow in their ways. And accept if their children have differences of opinions and to see how they can work through it together” [P22, FG6].

The Middle Path. Participants noted that mothers need to parent on a middle ground between setting guidelines and also granting freedom to their daughters. Middle path in terms of restrictions, protectiveness and leniency were some of the common elements discussed amongst the young women. Participants acknowledged that parents need to establish their position of authority, but they also need to maintain a good relationship with their daughters by not being ‘*too harsh*’ or implement only a moderate level of strictness or control.

“...our parents generally have quite a good hold on the way that we are acting. They feel that they have an important role which is fair enough but if they give us a bit more freedom, then that will be a level ground, there needs to be a compromise” [P6, FG2].

“I think that parents or good mother, for example, should have some control or restriction on the kids but not to the extent that you are suffocating them, not letting them do what they want to do” [P7, FG2].

“I think they need to be clear cut, like for example, behaviour, this is right, this is wrong but there also need to be that margin to allow the child to grow and work up for herself rather than just grow thinking this is, my behaviour is wrong because mum says it is, or mum says it’s fine or whatever, it needs to be, mum says it is wrong but why it is wrong, because of this and I think that’s where the margin helps so it gives them that boundary but allows them to grow as well” [P10, FG3].

Theme 7: A Desire for Autonomy. The young women commonly expressed their views in relation to this theme. There was a general indication that their mothers’ restrictions prevented them from exploring their environment or making mistakes and learning from these. These young women desired trust and a level of independence from their mothers so they can

learn from their own mistakes. The corresponding subthemes were, To be Allowed to make Mistakes and To be Trusted.

To be Allowed to make Mistakes. The expressions related to this theme indicated that young women desired for their mothers to facilitate their autonomy by allowing them to make mistakes. These young women desired for opportunities to develop independence through experimenting with the world and learn things for themselves.

“I think Muslim parents are less willing to let the children make mistakes, they just want them to do everything right, right away” [P1, FG1].

“... giving you a chance to learn things for yourself, so like some mothers that I know, who even though their children are now adult they still want, so not letting them getting the experience for themselves in life” [P18, FG5].

To be Trusted. Participants sharing their views and experiences identified the significance of mothers’ trust in their daughters. Mothers’ trust and autonomy granting was recognised to be important for young women’s confidence development.

“I think that’s down to an element of trust as well. Like I think in my experience my parents trusted us a lot... so like going away to university and everything ...and we were allowed to do a lot of things without sort of being questioned a lot. And I think that’s good for your confidence as well because you become more independent” [P1, FG1].

On the other hand, young women expressed that lack of parental trust in their daughters can have negative consequences.

“Yeah, that’s really important because like you know your parents trust you and you don’t want to do anything that would break their trust. I have got other friends in university; they were kept under their parents’ leash and now at university, they are like so wild [laugh]. I think it’s very important for parents to show their children that they trust them I think” [P4, FG1].

In summary, the seven overarching themes identified were based on a combination of parenting aspects. Views related to high parental demands and strictness were commonly expressed and were often linked to religious and cultural values of heritage culture. Although, a certain level of demandingness, protectiveness and strictness were considered to be necessary and beneficial to the child's wellbeing and safety but intolerable if parents went overboard with it. Young women had mixed views in relation to 'the evolution of parenting' theme. Some of the young women articulated that with the progressing age of the daughter, mothers-daughters relationship turned into a friend-like relationship whereas others indicated that they were still treated like a child. An important theme that emerged was 'the clash of cultures'. The young women commonly expressed that mothers' parenting practices were often based on the cultural values of their countries of origin which were considered inappropriate in the liberal British society. They desired for mothers' involvement in open dialogue, being open-minded and to have a balanced approach in parenting for a better relationship. 'A desire for autonomy' was clearly expressed; being trusted and being allowed to make mistakes were common aspects of this theme. The themes identified in relation to the parenting of father are presented below.

Themes related to Father's Parenting

Four main themes were identified in the focus group transcripts in relation to the parenting of fathers. The four themes included 'The Absentee Father', 'The Overbearing Father vs Disciplinarian', 'The Nurturing Father and a Desire for Father's Involvement', and 'Evolution of Father's Parenting: Influence of Gender, Age and Culture'. These overarching themes were derived from a number of sub-themes. The following presents results related to these themes.

Theme 1: The Absentee Father. This theme was identified to be one of the dominant themes and consisted of several sub-themes. There was a general observation that some fathers

lacked presence in their daughters' lives in terms of involvement, communication, and responsibility. There were also views indicating that this type of absentee father can lead to negative outcomes for the daughter such as having trust issues with a male partner in the future. The related subthemes included, Lack of Involvement, Lack of Communication, Negative Effects of the Lack of Presence and Lack of Responsibility.

Lack of Involvement. The young women felt that fathers spend a substantial amount of time at work or out of the house and spend considerably less time with their daughters or the family. This was considered to have an impact on the quality of the father-daughter relationship.

“When I was younger like my dad used to be working most of the time so I would only see him in the morning before work or when he came back so we didn't have that close relationship...” [P9, FG3].

“One who is not just more involved who is more concerned with like I have to go to my job, I have to do everything else in the world but when it comes to his kids, it is like excuse me I am watching the news...” [P14, FG4].

Lack of Communication. Some of the young women discussed that fathers rarely communicate with their daughters. It was pointed out that fathers often communicate indirectly through ‘*approval*’ or ‘*disapproval*’ rather than direct communication. As one young woman stated that,

“It is more disapproval isn't it, if you do something wrong then how you will, otherwise you are fine because he is not really talking to you” [P8, FG2].

Other participants also recognised that fathers can be closed to having a conversation. Fathers' communication with their daughters was considered to be limited to important issues or “*when it is a necessity*”. That there has to be an agenda to communicate with fathers, rather than a mutual conversation that flows naturally. This was considered to significantly affect reciprocal

communication between daughters and fathers. This is mirrored in the following representative statements.

“I don’t know if it’s a Muslim dad or it’s my dad, you can’t just sit and just talk, you know, you can talk to mother just like a friend, but you can’t do that, I know I can’t just do that with my dad. I can’t just kind of gossip about anything [laugh], and I wish, I wish I could, because I think me and him could have quite interesting discussions, but you know, I think he needs to be less intimidating. I think that’s a really important factor, he needs to be more open and just willing to listen and just turn off the news once in a while” [P2, FG1].

“With mum, you can chat to them about anything on the phone for ages but like with Dads, it is like there always, there has to be like an agenda like work, or studying or something” [P10, FG3].

Other statements indicated that fathers resisted any open discussions or difference of opinion as reflected in this statement.

“...when my opinion differs from my dad, he goes ballistic, he can’t stand people not understanding him you know. Even if it is like politics or religion or something. I would be like why and that’s where he loses it. How dare you question me...” [P2, FG1].

Negative Effects of the Lack of Presence. Some participants expressing their views noted that lack of father’s presence can lead to trust issues with men later on in life.

“Yeah, I think if you have like a father who is absent a lot, that could cause the daughter or the child to have trust issues. Because they think they don’t have that stability with the dad so it might at the end even affects her ability of like having a partner like of marriage because she thinks all men are like that or she used to being let down so she doesn’t feel that she can trust other people” [P16, FG4].

Lack of Responsibility. Participants shared their opinions related to fathers who did

not take their responsibility of parenting seriously. Parenting of fathers was considered to be inadequate if they did not fulfil their responsibility towards their family. They considered fathers' responsibility to be financial as well as emotional support to the family. This is patently expressed in the following statement.

“if you can't take care of your children then you shouldn't have had children in the first place, so you have to do the basics and if you can't provide for them because you can't afford it, you need to be there for them helping them in all ways possible, like physically or just mentally, like by giving them advice and if they need help with something” [P6, FG2].

“...inadequate father would be one who doesn't take responsibility and that includes things like not providing financial support for the kids...even if he can't provide financial support, he shouldn't be lazy, he should try and do something like try and figure out a way to support the family...” [P7, FG2].

Theme 2: The Overbearing father vs disciplinarian. This theme came across strongly in the focus group discussions. Fathers were considered to be the enforcers of rules which were at times oppressive. They were also considered to have high expectations, particularly in terms of education. Participants discussed that there was a lack of explanation for the rationale behind the rules enforced upon them and that there was a lack of dialogue with daughters over these rules. This type of fathers' parenting was considered to have negative outcomes for children such as rebellious behaviour, low self-esteem and having difficulty in social relationships. This theme incorporated a number of subthemes including, Enforce Strict Rules, Fathers Approval Held in High Respect, The Disciplinarian, Negative Effects of Oppression, Explanation Behind Rules and High Expectations. The following presents some of the elements related to these themes.

Enforce Strict Rules. Narratives of young women established the presence of

this theme. Participants articulated that fathers could be ‘*very restrictive*’ and ‘*oppressive*’ in their rules and the methods they used to enforce rules. It was pointed out that at times, daughters were unable to understand the reasoning behind the rules established for them.

“...someone who is very very demanding and doesn’t explain anything and, doesn’t listen, has a lot of rules and sort of provide too many rules and is very restrictive. I think Muslim families, especially the father’s parenting isn’t very good because they are very restrictive and oppressive...” [P1, FG1].

“...my dad would say do that but won’t really explain, so it’s just sorts of been an unspoken rule. So, it is expected that we do certain things... nothing would really be explained...” [P1, FG1].

Other participants articulated that the father’s authority was unquestionable and that it has to be obeyed as reflected by this statement.

“Just because he is seen as the authority, you are like ok, I will just do it. You don’t argue with him or anything, like you can’t rebel or disagree” [P11, FG3].

Participants also voiced their opinion against fathers’ enforcement of their decisions on daughters.

“...he shouldn’t be like, that’s it I made the decision, you need to do this and follow it...” [P22, FG6].

“They shouldn’t make our decisions for us you know. We should be involved in it” [P9, FG3].

Fathers Approval Held in High Respect. Despite the unquestionable authority of the father, there was a feeling that the father’s approval is held in high respect. This was considered to be due to fathers not being around the daughters as much as the mothers are. Some young women’s views indicated that this was because a father is ‘*seen the authority figure*’. Others stated that,

“...you follow his guidelines more, only because they are more subtle and it’s not like nagging [P7, FG2].

Other representative comments were:

“I think daughters hold their dads’ approval in higher respect compare to their mums’ approval, because your mum is somebody who is with you all the time, because your mum is somebody who is at home, right, so you see her all the time but your dads you don’t see very much so, therefore, it’s kind of like absence makes the...” [P7, FG2].

“Because the fathers are like the authority figure... even if he is not strict in general, like he is kind of seen the authority figure, he could have that authority over the kids, whereas like if the mother said don’t do this or don’t do that, the children will just hear it but sort of disregard what they are asked to do. Whereas if it comes from the father they would listen more, because they barely say stuff, they wouldn’t say stuff unless it was necessary, so the children listen to them more...” [P10, FG3].

Other young women were of the view that holding father’s approval in high respect was due to the gender of the parents and children. Daughters were considered to hold their fathers’ opinion in high esteem whereas sons their mothers.

“... daughters just hold their fathers’ approval more and sons hold their mothers’ approval more” [P8, FG2].

The Disciplinarian. Father’s role in the family was considered to be that of a disciplinarian who set the ground rules and create order in the family, as well as plan for the future.

“...your dad is sort of the one who lays down the rules” [P9, FG3].

It was pointed out that while disciplining their children they need to keep a balance in their disciplinarian strategies.

“I think he should have discipline as well... but if he is like, OK do whatever you like, like if you can go clubbing or whatever, that’s not a good dad, he should be sort of protective. He should be there to discipline his children”

[P5, FG2].

Disapproval towards high level of control and leniency in parenting was also illustrated in the following statement too.

“They need to be firm, like not strict and controlling but in the middle, like not too lenient and not too strict” [P14, FG4].

There were views which indicated that a sense of balance was missing from the fathers’ parenting style. It was expressed that fathers should have enough control that young women’s autonomy is not severely restricted. An appropriate balance between control and leniency was endorsed by the young women.

“Like they don’t have the balance of being open, it is important that you are open with your child as well. You are not just supposed to be like the dictator that no one can speak to. It’s that you are open with your child as well like” [P16, FG4].

Being too lenient was considered to be an inappropriate method of parenting for fathers.

“Someone who is very loose, who does not control his kids, like doesn’t tell them right from wrong. Just say oh because I love them, I want them to feel that I love them so let them do whatever they want. Just leave them to it but it’s not like that, he should establish discipline” [P15, FG4].

Fathers were considered to be responsible for guiding their children in light of the foreseeable consequences resulting from the decisions taken.

“Fathers need to oversee far into the future in terms of what the child is saying. Fair enough, he is understanding, and he wants the child to make their own decisions, but he needs to see the consequences of it and advise appropriately” [P25, FG6].

Negative Effects of Oppression. Some young women highlighted that fathers’ oppressive behaviours resulted in daughters being rebellious and hiding aspects of their life from fathers. Typical comments include:

“...if he was the one with the whip in his hand he would know nothing because then you would hide everything” [P8, FG2].

“...some parents are strict because they feel if I am strict with my daughter or son or whatever then she is going to grow up to be this, this really really good girl ... but in fact, what I found is the stricter the parents are the more rebellious the child is, because they are just like if you are not going to let me do it, I am just going to do it myself ...behind their back” [P17, FG4].

Such parenting of fathers was considered to have negative impacts on social relationships and self-esteem of young women as illustrated in the following statements.

“...if the father is not allowing his daughter to mix with anybody else, she will not have the opportunity to have friendships...” [P18, FG5].

“...whether you are allowed to go to sleepovers, or you are not, or whether you are allowed to go to birthday parties and stuff like that. So that would kind of then put someone off...” [P20, FG5].

“Because if a father is always ... kind of being rude to the daughter or whatever and they are always putting them down, then they won't have that social like you know, low self-esteem” [so, less competence... and be shy; P22, FG6].

Explanation Behind Rules. Participants emphasised the need for fathers' open communication and active involvement in explaining the reasons behind their rules. The explanation behind rules was considered to have a positive influence on parent child's relationship.

“I think definitely a good quality of a father is like they are reasonable like when you do make a mistake and punished, they will explain why there are rules and you know. Then you understand and you don't want to break that trust...” [P3, FG1].

“If they sit you down, explain everything nicely, ask your opinion, then you would feel sort of respected. You won't feel like it doesn't matter what I think” [P12, FG3].

This is explained by a young woman sharing her personal experience. It was pointed out that the explanation of reasons behind rules can result in understanding and maintaining of a good parent-child relationship.

“I remember running away one time, as far as the close-by shop... and God, you can't imagine, my mum was like raging, get in the car, she took me right up to my dad, straight to his office and it was my dad... and he was like, listen I know we are very possessive and very controlling but it is just because we are scared...and he explained it to me and up to that point I used to be like so against both of them but since that day I became very close because I knew they understood me. They weren't just controlling for the sake of it, you know, they had good reasons. So, I think my dad saved like a lot that day” [P2, FG1].

On the other hand, lack of explanation for reasons behind rules was considered to have negative effect on children.

“... they should be able to explain why they want you to do certain things. Honestly, like when there is no explanation, it's just out of our understanding. You just become rebellious” [P12, FG3].

High Expectations. The young women discussed that fathers have an expectation of them working hard, aiming high, getting an education and behaving respectfully, as illustrated by the following statements.

“Hard work, I think from my own personal experience, especially like if I am ill, I am not ill, just carry on working. I think my dad, he just wants you to be the best in everything. For him, he just sees it like working hard is a solution for all problems. He is like work hard and you will be fine. That's his answer to everything” [P9, FG3].

“He wants you to achieve... I don't think he is ever, even if I say I don't think I can do that and he will be like yeah, yeah got for it” [P13, FG3].

“Have respect for people, yeah, they want us to be respectful” [P7, FG2].

Protective Father. Some of the participants acknowledged that the high parental expectations were because of fathers' care and concern for their daughters. The reasons for fathers' high expectations were considered to be related to certain difficulties they experienced in their lives which they did not want their daughters to experience.

"Yeah, he could be overprotective at times. He would be like don't go there, don't do this, don't do that. I think this is because he cares about me. His overprotection is to look after me so that nothing happens to me you know" [P10, FG3].

"...I don't know if all our parents are from here originally but maybe they come from somewhere they were less well off. Jobs were difficult, whatever they experience that difficulty and hardship in life...and because they worked so hard themselves ... [and] because you are like the next step...you can get the education you know if you work hard enough..." [P12, FG3].

A young woman sharing her experience stated that,

"I think he just wants me to be responsible and independent. So, he wants me to be such in a way, so he doesn't worry about me. And the main thing in order for him not to worry about me is for me to be responsible and take care of my own things and things like that" [P1, FG1].

Theme 3: The Nurturing Father and a Desire for Father's Involvement. There was a strong sense that the father's role is much more than just a disciplinarian. Fathers were held in a high regard if they had close relationship with their daughters and responsive to their needs. The young women attributed high respect to their fathers' approval and expressed their desire for fathers more involvement in parenting. At the same time, there was a desire to be listened to. For this to be effective they felt that fathers need to be more approachable, supportive and open to communication. The related subthemes included, Responsive, More Involved, To be Listened to and An Approachable and Supportive Father

Responsive. Narratives of young women clearly established the presence of this theme. It was illustrated that the relationship between fathers and daughters was good when fathers were '*emotionally attached*' to their daughters and were encouraging them without being forceful. As reflected in the statement below.

"... if he is easy to talk to, you are going to trust him and he needs to, like say if you done something bad, he shouldn't react to it with a whip in his hand because then next time when you do something bad again, you are going to be scared to tell him but if they are sensible and give you a sensible response then you can trust them with all your...worries and problems" [P6, FG2].

More Involved. It was noted that '*Fathers make less effort to be involved*' in their daughter's life. Young women expressed a desire for fathers' involvement in their daughter's life besides performing the disciplinarian role. Typical comments include:

"I think it is necessary for fathers to be more involved in their daughters' upbringing. They shouldn't just leave it to the mothers" [P21, FG5].

"Fathers should try to be more involved. It is often left to the mothers, like mothers do everything. Like mothers try to organise classes and stuff. Fathers just go to work, come back and they think that's it, their job done. It's a lot more than that. They should spend quality time with their children. They shouldn't be like going to work and when come home just watch TV... Their role is not just the strict disciplinarian or provider, it is a lot more than that" [P13, FG3].

"he just has to listen to them and that's half the battle won..." [P6, FG2].

"Yeah, spending time with their kids, joint activities, like, it shouldn't involve watching TV, but it should be something that fathers and children interact and communicate with each other" [P7, FG2].

To be Listened to. The importance of parents listening to their daughters was emphasised by the participants. This was considered to have a positive influence on children. Related to this theme was the idea that parents need to ‘let go’ of their ‘pride’ and listen to their daughters.

“It’s the whole notion of listening to your child then you have won as a parent because now not only is your child able to make their own opinion, formulate it, come up with a reasonable argument but a good argument that you should listen to and if you were able to let go of your pride you know, you would accept it. This also means that she will be ok on her own” [P8, FG2].

“... one of the greatest things is when the parent can listen to a child and take on the fact that... even though I just said something and the child has just disagreed with me ... and the fact that if parents can listen to that counter-argument and actually take it in and try to understand from their child’s point of view and then accept it not let get their pride get the best of them and just be like oh because I am proud, I am just going to say no what you said is wrong even though what the child said could be right... they are still going to say it is wrong because of their pride. The fact that the parents could come out of this is one of the best things ever” [P6, FG2].

An Approachable and Supportive Father. There was a desire for fathers to be approachable so that daughters could approach them when there were problems in their life.

“If you got a problem you need to feel that you can go to them, that you can kind of look up to them and stuff. If you have a problem, you want to be able to go to them for advice, you should be able to go to them and ask them... so they need to be approachable. And you should be able to discuss your problems with them if you need to” [P13, FG3].

When fathers confided in their daughter and seek daughters’ opinion in important matters, this strengthened their relationship.

“And I think a great way, my dad gain my respect by like confiding in me and asking me P14 what do you think about this, like big decision in his life and he was

asking me about it so that was really, so he has respect for me so obviously you have respect for each other..." [P14, FG4].

Father's trust in his daughter was considered to be important for the development of the internal moral compass.

"And also, like it is important that your parents have obvious trust in you, like you know that they trust you because at the end of the day they can't like follow you around everywhere and be like, you should be doing this, you should be doing that but if you know that my dad has faith in me and if I do this I am going to break everything you know, then that's actually like a stronger deterrent than just like fear factor kind of thing" [P14, FG4].

Theme 4: Evolution of Fathers Parenting: Influence of Gender, Age and Culture.

Participants views indicated that fathers had a differential treatment of their daughters compared to sons. Some indicated that there were higher expectations of them whilst others stated that the respect of the family is carried by the daughters. Still, others pointed out that sons were treated harsher by the father. Some participants articulated that the parenting of fathers has changed and that this could be related to the impact of the British society. When compared to fathers 'back home' the participants indicated that those fathers are less understanding and more strict. Some participants pointed out that the boundary between parents and children was formulated by their culture and religion. The subthemes related to this theme included, Gender Differences, Age-Related Changes in Father's Parenting and Fathers less Strict.

Gender Differences. Participants views of daughters being treated differently to sons were relatively strong amongst the focus group discussions. They expressed that parents had high expectations of their daughters as expressed in the following comment.

“I think they do have high expectations of daughters. I don’t know if it is because I am the only daughter and I got two brothers but their expectations from me seem to be higher than from my brothers” [P10, FG3].

There was a view that girls were expected to hold the respect of the family.

“There is quite a lot of expectation on daughters I think, daughters ... hold the respect of the family you know... Like if your son screws up a little bit, then it is like alright...but the same can’t be said for girls. Girls are expected to be more careful you know” [P14, FG4].

Fathers were also considered to be more lenient towards their sons.

“...they are more lenient towards sons. They are more overprotective of their daughters. If the sons stayed outside all day, that would be acceptable to fathers but not if the daughters” [P18, FG5].

“They give their sons more freedom. If the son has a girl-friend, they would be OK with that to an extent but not if the daughters had a boy-friend” [P21, FG5].

However, others suggested that fathers were harder on their sons than daughters.

“... one of my sisters and my youngest brother they both did the same thing and my dad reacted with the sister like explained really calmly he sat down and rationally explained why she was in the wrong, why she shouldn’t do that again, she should really think about her actions next time... With the boy: don’t do this again, he was ...slapped on the head and he goes, be a man. But they did the exact same thing” [P8, FG2].

“...parents are hard on the same gender children. Like Dads tell sons when I was your age, I did this this and this, you should do this too. Whereas, they are a lot nicer with daughters” [P7, FG2].

Age-Related Changes in Father’s Parenting. There were expressions that fathers expect more from the eldest child.

“If you are the eldest child in the family, then there are a lot more expectations. They would be a lot more easy on the younger ones. Expectations from the younger ones are a lot less” [P21, FG5].

While others pointed out that their relationship with their fathers changed as they grew older and they found this change difficult to adjust to.

“I was like, it’s horrible because my dad’s expectations suddenly changed. Suddenly, like you are a girl [laugh]. I was like oh God, really. Now suddenly all his expectations are completely changed of me you know. They are completely different from what they used to be, and I am finding it hard to adjust at the minute. I don’t know what he expects of me anymore” [P2, FG1].

Fathers less Strict. There was an indication that culture and religion influenced the relationship between parents and children.

“Like the boundaries between parents and children are due to our culture and religion. In Islam as well as in our cultures, parents have to be respected like a lot. So, we would talk to each other within limits...We have to be like very respectful and obedient and not sort of go overboard when we talk to them. The same for parents, they have to maintain those boundaries, like they won’t become too friendly or too lenient you know” [P11, FG3].

Other participants sharing their views indicated that religion and culture caused fathers to enforce restrictions on them.

“... this is my dad’s game actually, he will let you do what you want but he makes sure he makes you feel so guilty before you take that step that you decide you don’t want to do it you know. Like if you want to do this, do it that’s fine but you know just understand that this just doesn’t suit our people, our religion, our culture...I will be like ok dad, never mind, I don’t want to go anymore. I am OK, I wouldn’t want to insult you” [P2, FG1].

Some stated that fathers in this country have become less harsh and strict compared to those in their countries 'back home'.

"What I meant to say is that the father's role as a parent seems to be changing. Like fathers used to be a lot harsher and strict and they were not easy to communicate with but now they seem to be less strict and harsher. It is probably because of the influence of this society..." [P9, FG3].

"...fathers back home would be less understanding, strict and less approachable than here. I have seen my uncles and other family members and I feel like the fathers and daughters would have a bigger gap there..." [P9, FG3].

In summary, some of the dominant themes in relation to the parenting of father were identified to be the absentee father, overbearing, disciplinarian and a desire for fathers' more involvement in parenting. Fathers were commonly expressed to be the authority figure and the main disciplinarian. There appeared to be a contradictory pressure under which the parenting of Muslims operates in the Western context. Both mothers and fathers seem to adopt parenting approaches valued in their heritage culture whereas for the young women such approaches were often impractical in the Western liberal context. In many ways, these views appear to reflect the traditional gendered division of parenting in the cultural context of Muslims, however, the young women desired for optimal parenting beyond the traditional mothers and fathers' parenting. There were certain parenting roles that still appeared predominantly the responsibility of the father. For example, fathers being the disciplinarian, protector, financial provider and the authority figure. It seems that these continue to be the defining characteristics of fathers' parenting as also reflected in the themes derived from the free association task. Although traditionally, these might have been sufficient for fathers to fulfil their responsibility of parenting, but young women desired for their fathers to embrace the multidimensional

aspects of parenting which are becoming the norm in the Western world such as getting involved in open communication and being open-minded.

Results from the Free Association Task

Besides the focus group discussions, young women were asked to provide a list of words or phrases they associated with the parenting of mothers and fathers. The themes derived from the list of words appear to be more stereotypical of mothers and fathers' parenting. Mothers were perceived to be more nurturing, approachable and understanding whereas fathers were considered to be the authority figure, provider and lacked involvement in parenting (see Table 7.4 and 7.5).

Table 7.2.

Themes and Subthemes from the focus group discussions for the Parenting of Mother

Theme	Subtheme
The Overbearing Mother	<ul style="list-style-type: none"> ▪ High expectations ▪ Stifling of personality ▪ Restrictive and force opinion ▪ Fulfil their dreams ▪ Rebellious vs responsible behaviour ▪ Overprotectiveness
The Uninvolved Mother	
Evolving of Mother's Parenting	<ul style="list-style-type: none"> ▪ Advancing age ▪ Evolution of parental guidance ▪ Harder on eldest child in comparison to younger
Clash of Cultures	<ul style="list-style-type: none"> ▪ Difficult to let go of cultural practices ▪ Societal influence and expectations
An Understanding of Mother's Behaviours	<ul style="list-style-type: none"> ▪ Understanding mother's decisions ▪ Mother's sacrifices
Maternal Qualities which would Lead to Improved Relationship with Daughters	<ul style="list-style-type: none"> ▪ Open communication and approachable ▪ Explanations for guidelines and rules ▪ Open to hear daughter's opinion ▪ Lead by example ▪ The middle path
A Desire for Autonomy	<ul style="list-style-type: none"> ▪ To be allowed to make mistakes ▪ To be trusted

Table 7.3.

Themes and Subthemes from the focus group discussions for the Parenting of Father

Theme	Subtheme
The Absentee Father	<ul style="list-style-type: none"> ▪ Lack of involvement ▪ Lack of communication ▪ Negative effects of the Lack of Presence ▪ Lack of responsibility
The Overbearing Father vs Disciplinarian	<ul style="list-style-type: none"> ▪ Enforce strict rules ▪ Father's approval held in high respect ▪ The disciplinarian ▪ Negative effects of oppression ▪ Explanation behind rules ▪ High expectations ▪ Protective father
The Nurturing Father and a Desire for Father's Involvement	<ul style="list-style-type: none"> ▪ Responsive ▪ More involved ▪ To be listened to ▪ An approachable and supportive father
Evolution of Fathers Parenting: Influence of Gender, Age and Culture	<ul style="list-style-type: none"> ▪ Gender differences ▪ Age related changes in father's parenting ▪ Fathers less strict

Table 7.4

Themes and Subthemes from the Free Association Task for Mother

Theme	Subtheme
Warmth	<ul style="list-style-type: none"> ▪ Caring ▪ Loving ▪ Comforting
Approachable	<ul style="list-style-type: none"> ▪ Approachable ▪ Supportive
Teaching Role	<ul style="list-style-type: none"> ▪ Teacher ▪ Adviser
Understanding	<ul style="list-style-type: none"> ▪ Understanding ▪ Sympathetic
Discipline/Strict	
Role Model	
Miscellaneous	

Table 7.5

Themes and Subthemes from the Free Association Task for Father

Theme	Subtheme
Discipline/Strict	<ul style="list-style-type: none"> ▪ Discipline ▪ Authority ▪ Strong
Provider	
Warmth	<ul style="list-style-type: none"> ▪ Caring ▪ Loving
Teaching Role	<ul style="list-style-type: none"> ▪ Teacher ▪ Adviser
Protective	
Lack of Involvement	
Role Model	
Approachable	
Understanding	
Miscellaneous	

7.4 Discussion

The quantitative studies of the current thesis focused on investigating parents influence on young women's friendship quality. For investigating parenting styles, Baumrind's parenting style construct was adopted. The findings of the quantitative studies were inconsistent with Baumrind's parenting style construct. For example, according to Baumrind's parenting style construct, authoritarian parenting style has negative influence on children. This was not found to be the case in the two quantitative studies. Therefore, the current qualitative study was set out with two objectives in mind. Firstly, to develop in-depth understanding of Baumrind's parenting style construct and secondly, to further our understanding of parents' influence on children's friendships through young Muslim women's accounts. Results indicated that the objectives of the study were only partly met. Although a number of themes in relation to the parenting of mother and father were identified, there were no themes identified in relation to parents influence on children's friendships. Given the second objective of the study was not achieved, it is not possible to compare the qualitative study findings in relation to the two quantitative studies' findings. Therefore, the following discusses the findings in relation to Baumrind's parenting style construct.

The qualitative research approach helped in highlighting some aspects of mother and father's parenting which are particularly important to parenting in the minority context. The findings suggest that the traditional gendered division of parenting is evident amongst minority Muslims in the UK and that young women aspired for their parents to adopt parenting values more acceptable in the Western context. Aspects related to the authoritarian parenting styles were evident (e.g., high parental demands, strictness) but young women showed understanding towards these aspects indicating lack of support for Baumrind's authoritarian parenting style.

Similarly, parenting of mothers and fathers were considered to lack in communication, lack of autonomy granting and lack in balance in control which are counter to characteristics of Baumrind's authoritative parenting style construct. In fact, young women desired for their parents to have characteristics related to Baumrind's authoritative parenting style construct (e.g., autonomy granting and appropriate balance in control along with open communication) attributes in parenting. Finally, characteristics related to the permissive parenting style were not clearly identified in the narratives (e.g., lack of control and lack of guidance). Overall, the findings indicate that Baumrind's parenting style construct developed in the Western context does not fully capture parenting of Muslims in the minority context. It is important to point out that although participants were probed to discuss parents influence on their children's friendships, it seemed that the young women were mostly concerned about the way their parents parented rather than the implications they had on their friendships. The discussion involves a comparison of the current findings in relation to Baumrind's parenting style construct. This is because Baumrind's parenting style construct was adopted in the preceding quantitative studies and the current study was designed to develop a further understanding of this construct in the minority context of Muslims.

The themes of the overbearing mother as well as the overbearing vs disciplinarian father were both dominant themes. It is interesting to note that the theme overbearing mother came across strongly and can be related to how women are treated in developing collectivistic societies where there are less opportunities for the women. Although young women expressed dissatisfaction with mothers' high expectations and restrictions, they also showed understanding towards these parenting behaviours. It was pointed out that mothers' high expectations were due to their concern for their daughters and because of their own experiences of having less opportunities to progress well in life. Similarly, fathers' approval was held in

high respect despite their restrictions and high demands. These findings indicate that Baumrind's parental typologies of authoritarianism and authoritativeness do not strictly apply to this sample of Muslims in the minority context.

According to Baumrind (1978), authoritarian parents are neither warm nor responsive to the child. On the other hand, they have high demands, are strict, expect obedience and are assertive of their power when the child misbehaves (Maccoby & Martin, 1983). These parents are low in nurturing skills and warmth and they rarely use words of comfort and are unlikely to demonstrate affection or praise their child (Baumrind, 1967, 1991; Reitman et al. 2002). In the current study, 'The overbearing mother' and 'The overbearing vs disciplinarian father' had elements which could be described as authoritarian parenting, for example, the sub-themes including high expectations, stifling of personality, restrictive and forced obedience. However, young women appeared to understand high parental expectations or strictness as they acknowledged that this was due to parents' experiences of hardships and their aspiration for their children to have a better life than them. Also, the theme 'an understanding of mother's behaviours' reflected young women's acknowledgement of the demanding nature of mothers as coming from a place of wanting good for their daughters. Therefore, participants seem to have an understanding of warmth behind certain parental behaviours which may at the same time feel restrictive. This is therefore not entirely in line with Baumrind's authoritarian parenting style construct which lacks warmth. However, this finding appears to support Kagitcibasi's (1970, 2005) construct which derived from research in collectivistic societies and indicates that parental warmth and control are two compatibles rather than competitive aspects of parenting. It seems that the values related to collectivistic and individualistic societies have an impact on the meanings attached to certain parental behaviours. Collectivistic societies have a societal pattern of closely linked individuals who generally think of the betterment of the

family rather than the individual self. Also, individuals in collectivistic societies are interdependent in social relationships, interact with each other in harmonious ways, and respectful and obedient towards authority figures. On the other hand, in individualistic societies, cultural values place emphasis on individual autonomy, personal achievements and self-improvement (Triandis, 1995).

As such, the challenge to Baumrind's parenting style construct comes from non-Western studies predominantly those with Chinese, Arab, and Turkish (Chao, 1994; Dwairy, 2004a, 2004b; Dwairy & Menshar, 2006). Studies in the non-Western collectivistic societies such as Arab have generally reported that authoritarian parenting style was not associated with detrimental mental health problems amongst Arabs (Dwairy, 2004a, 2004b, 2008; Dwairy & Menshar, 2006). It has been indicated that authoritarian parenting within an authoritarian culture including Arab/Muslim has meanings and outcomes which are at variance to those in the Western culture (Dwairy, 1997, 2004a; 2004b). It has been suggested that within this culture (which includes African American, Turkish and Arab) children perceive authoritarian parenting positively and associate it with love and care (Dwairy, 2008). A study based on Anglo Canadians and Egyptian Canadians reported that high level of authoritarianism was not accompanied by a lower level of warmth or negative effects on Egyptian Canadian children. Whereas a higher level of authoritarianism was associated with a lack of warmth among Anglo Canadians (Rudy & Grusec, 2001). These challenges have shown that although parenting behaviour may be similar across cultures, the meanings attached to them and their influences on children might differ. The current findings further provide evidence that Baumrind's parenting style construct is perhaps not suitable to the context of Muslim societies. Thus, it is important that parenting researchers develop or adopt culturally specific measuring tools that accurately capture parenting.

Similarly, some characteristics of the authoritative parenting style were identified in the narratives but not others. According to Baumrind (1967, 1971, 1978, 1991) authoritative parenting style is characteristic of parents who tend to be warm, responsive, affectionate, and support their children in exploring and pursuing their interests. Although these parents have high expectations or maturity demands, they promote these maturity demands and expectations through mutual discussion, autonomy granting, and by providing explanations for their behaviours. When socialising their children, authoritative parents provide a rationale for their actions. In the current study, aspects such as parents being caring and loving were evident in the narratives but balance in control, autonomy granting, provision of explanation for rules and open communication aspects of authoritative parenting style were lacking. These are clearly reflected in the themes ‘the absentee father’, ‘maternal qualities which would lead to improved relationship with daughters’ and ‘a desire for autonomy’. The absentee father clearly indicated that along with their lack of presence, fathers’ parenting also lacked in communication. Similarly, the themes ‘maternal qualities which would lead to improved relationship with daughters’ and ‘a desire for autonomy’ were representative of characteristics related to the authoritative parenting style. For example, young women desired for freedom to make their own decisions and for their mothers to be open-minded and involve in open communication. It seems to be the case that although the young women aspired for their parents to have these qualities, these were not reflective of their parents’ parenting. Given the characteristics of authoritative parenting are commonly practised in the West and perhaps due to the influence of Western culture, the young Muslim women in the current study also aspired for their parents to have these attributes of parenting.

The theme of the 'uninvolved mother' was recognised to be a minor theme. Mothers were considered to practice inadequate parenting if they left the role of disciplinarian to others and remained docile to the neglect of a child. This was, however, mostly linked to working mothers. In relation to fathers' parenting, young women's views also indicated that fathers mainly fulfilled their traditional role of disciplinarian and provider. This was further supported by the emergent of another strong theme 'Absentee father' which indicated a father's lack of involvement and lack of communication. These themes appeared to be in line with the traditional role of the father's parenting rather than Baumrind's permissive parenting style. According to Baumrind (1967, 1991), permissive parenting style comprises a combination of parenting aspects. Her initial conceptualisation and later reiteration described permissive parents to be nurturing, supportive yet rarely providing guidance to their children. They exert little control over their children, avoid confrontation and have few expectations of their children. In other words, permissive parents were described as more responsive and less demanding. Moreover, permissive parents were described as allowing their children to make their own decisions and regulate their own activities. In the current study, although the responsiveness or warmth aspects were clearly manifested in young women's perspectives, there was little or no evidence in relation to lack of demands, lack of control and avoidance of confrontation aspects of permissive parenting style. Rather, young women consistently discussed high parental expectations or demandingness and strictness. The theme 'uninvolved mother' was rather linked with working mothers (i.e., *'the celebrity mother'*). The 'Absentee Father' and the provider and disciplinarian role of fathers indicated the traditional role of father. Perhaps the strict adherence to their traditional role of parenting restricts them to have a permissive approach in parenting. These findings indicate that aspects related to permissive parenting style may not be relevant to the collectivistic nature of Muslim societies. It seems to support the views of some researchers who argued that Muslim parents may not give too much

freedom to their children because Islam forbids such permissiveness in parenting (Obeid, 1988).

It is important to note that there seems to be debate surrounding the authoritarian parenting style construct, discussions related to permissive parenting in collectivistic or Muslim societies appear to be non-existent. Besides, some studies in collectivistic societies have omitted the permissive parenting style from their research on the basis that this construct is unreliable and culturally irrelevant (Chen et al., 1997; McBride & Chang, 1998). In the current research, even though young women touched upon leniency or permissive approach to parenting, they scarcely elaborated on this aspect of parenting. Hence, it could be considered as one of the main limitations of the study as it did not draw focus groups out to elaborate on what permissiveness meant to the young women. In addition, it is possible that this style of parenting may be insignificant or irrelevant in collectivistic societies. As parenting studies among Muslims rarely adopted qualitative research methods and mostly focused on survey-based research, conclusions regarding these dynamics are therefore speculative. To reach a conclusion regarding this parenting style other qualitative research methods, such as an observation research method or causal effect method may be helpful to elucidate the relevance of this parenting style among Muslims and their effects on children.

Other interesting themes that emerged from the focus group discussions included ‘Clash of Culture’ and ‘A Desire for Autonomy’ in relation to the parenting of mother. With regards to father’s parenting ‘The Nurturing Father and a Desire for Father’s Involvement’ were important themes which warrant discussion. Participants expressed their struggles of living with values of multiple cultures – the distinct traditional cultural values of parents and the mainstream British values – which were considered to be at odds with each other. There was

a general view that mothers remain tied to values of their heritage culture and do not take into consideration that their children are growing up in a different environment. It seems to be the case that Muslim mothers strongly adhere to values more prominent in collectivistic societies where interdependence is emphasised and there is inhibition of an individual's own wants and needs whilst attention to the needs of others is emphasised (Markus & Kitayama, 1991). However, participants seemed to show dissatisfaction with some of those values which they found to be at odds with the Western society where they were growing up.

In Western societies self-interest, autonomy and self-reliance are qualities which are more valued and there is less emphasis on sociability and obedience (Harwood, Miller, & Irizarry, 1995, Tamis-LeModa et al., 2007). As reflected in the themes 'A Desire for Autonomy' with the sub-themes of "To be allowed to make mistakes and 'To be trusted' it appeared that these are the qualities which are valued within the individualistic culture and participants expressed a desire for those values. The meaning of autonomy varies between cultures. Western cultures value psychological individuation as a healthy method of development (Levy-Warren, 1996). Contrary to this positive attitude towards individuation, collectivistic or authoritarian societies consider autonomy as a threat to the harmony of the collective. Normally the individuals within such a society are raised to give up their individuality and work together with others to maintain their collective way of life (Triandis, 1995). Individuality is condemned in such societies and is considered as a type of egoism (Dwairy, 1997). Therefore, the reasoning behind such parental behaviour can be seen to come from the prevailing influence of their heritage culture. In fact, the dissatisfaction with which participants viewed the parental behaviour may not be shared with their parents. In fact, parental control within the collective culture aims to maintain the harmony of the family and parents exert more control over their children to maintain this harmony, therefore, parental control may be perceived as an expression of care and love. In

fact studies in such countries have found no association or a positive association between authoritarian methods of parenting and children's psychological adjustment for example, Chinese (Chao, 2001; Leung, Lau, & Lam, 1998), Koreans (Rohner & Pettengill, 1985), Turks (Kagitcibasi, 1970, 2005), Hong Kong and Pakistan (Stewart, Bond, Kennard, & Zaman, 2002), Arabs (Dwairy, 2004; Dwairy et al 2006). Dwairy (2007) postulating that parental control within the authoritarian/collective society is considered normal and consistent with the general authoritarian atmosphere and therefore does not cause significant harm to children. Contrary to this, if the authoritarian parenting and control is used in the West where it is not consistent with the general climate and liberal culture, it is here where it may be perceived as harmful to children's mental health. It is thus the incongruence between the parental control and the prevailing dominant liberal culture which fosters an ambivalent feeling from the children towards the parents. Dwairy et al. (2006) suggest that the meaning, as well as effects of the authoritarian parenting styles within these collectivistic societies differs from the meanings and effects of the same parenting style within a liberal and individualistic society and not the authoritarian parenting style per se.

Similarly, young women expressed disapproval towards fathers' lack of involvement and the strict disciplinarian role. Instead, they desired for fathers to be open-minded, involved in more communication and understanding. As previously mentioned, Muslim parents seem to hold onto their cultural and religious values strongly and perhaps consider open communication between parents and children as a sign of disobedience and being unfaithful to their religious and traditional values. Obedience to parents is an important prescription of Islam (Obeid, 1988), possibly limiting open communication between parents and children. The strict disciplinarian role of fathers is a prominent value and acceptable in Muslim or collectivistic societies, this was suggested to be insignificant in the Western context. There seems to be a

discrepancy between the qualities valued by parents and those valued by their children and an obvious cause for stress and struggle within the family. Hence, young women expressed favourable views towards autonomy and more involvement of fathers in terms of open communication and understanding, these were not necessarily evident in the practices of Muslim parents.

The emergent themes related to 'A Desire for Autonomy' and parents' encouragement of open communication are characteristics of the authoritative parenting style. Baumrind (1966, 1967, 1991) identified several aspects which were considered to be representative of authoritative parenting style, for example, warmth/responsiveness, communication and expectations for maturity demands and control. As mentioned above it was clear from young women's views that they aspired for their parents to adopt parenting values of authoritative style, which are more relevant in British society. The current finding seems to be in accordance with the results of previous studies based on immigrants in the UK and US. For example, although not specifically based on Muslims, Horwath et al. (2008) indicated that immigrant parents and their children were in agreement that differences between children and their parents can best be resolved through open and effective communication. Findings of that study also showed the importance of parents setting the stage for open communication where children's views are listened to and respected. This was considered to help children develop confidence for discussing possibly controversial and dubious issues with parents. These appeared to be views of the young women in the current study too, though the parents were not necessarily involved in such aspects of parenting.

Nonetheless, it seems to be clear that young women showed a preference for parenting values which are more acceptable and valued in individualistic Western societies whereas parents

seem to adhere to parenting values of heritage culture. In other words, Muslim immigrant parents and their children may be going through different levels of acculturation. For example, children may be integrated which involves adopting some values of the host society while at the same time maintain some values of heritage culture. Parents, on the other hand, maybe separated which is indicative of immigrants strongly holding onto the values of their host culture and rarely adopting values of the host society (Berry, 2005). The degree of interaction with the host culture is a factor which determines the parenting strategies employed by immigrant parents. In a study on acculturation and parenting values of Turkish migrants living in Australia, showed that mothers who were more willing to interact with the host culture favoured inductive discipline methods similar to the host society when compared to mothers who favoured separation from the Australian society (Yagmurlu & Sanson, 2009). Therefore, future research needs to focus on different generations of Muslims and by assessing their level of acculturation will add further insights into these findings. Nonetheless, parenting researchers in non-Western contexts need to be cautious when adopting Baumrind's parenting style construct.

Overall the study's objectives were partly met. As mentioned in the introduction of this chapter, the current qualitative study was designed based on the findings of the preceding quantitative studies and aimed to address two objectives. These included, to gain an in-depth understanding of mothers and fathers' parenting styles in light of Baumrind's parenting styles construct and parents influence on children's friendships from young women's perspectives in the minority context of Muslims in the UK. The quantitative studies indicated that father's parenting styles had no impact on the quality of young women's same-sex friendship. The non-authoritative parenting styles of mother were also found to have no significant influence on the quality of young women's friendship. Although the focus groups in the current study

were prompted for expressing their views on mothers and fathers' influence on children's friendships, no themes were identified in relation to this aspect of the study. This is part of the nature of focus group discussions to allow participants to proceed in an organic matter. It seemed that the young people in the focus groups had much to say regarding parenting styles and the struggles they faced with various parenting styles rather than how parenting styles influenced their friendship quality. This can be considered as a limitation of this qualitative study in which the discussion were not directed towards focusing on one topic but allowed the participants to openly express their views in relation to the parenting of mothers and fathers. Although at the same time, the focus group discussions elicited in-depth and rich data in relation to mothers and fathers parenting which the young women considered important.

An important objective of the current study was to gain an understanding of fathers' parenting styles and influence on children's friendships. It is clear from the findings of the current study, that fathers are less involved in their children's upbringing and that their involvement seems to be limited to only certain aspects, such as involvement in education, career related decisions and financial support. This seem to coincide with the findings of the quantitative studies. Perhaps fathers' involvement and their influence on children is limited to certain aspects. The fact that the quantitative studies indicated that mothers' authoritativeness has positive impact on their daughters' same-sex friendship quality and the stronger themes identified in the current study is an indication that either daughters are more receptive to the mothers' parenting or mothers parenting is such that it effects daughters more. Thus, the research questions that were addressed in this chapter were partly met. Further understanding of mothers and fathers' parenting styles in the minority Muslim context was developed which was explicitly discussed throughout in this section. Given the current study's aim was twofold, respondents only focused on one aspect of the study (parenting in general) and not the other (parents influence

on their children's friendships). Further research only focusing on mothers and fathers influence on their children's friendships in the context of Muslims is needed for further understanding.

7.4.1 Strengths, Limitations and Further Research

The qualitative nature of the study was the major strength of this study. It allowed for exploring and gaining insight into the parenting of mothers and fathers in the minority context of Muslims in the UK. Through focus group discussions, young women were able to discuss the breadth and depth of mothers and fathers' parenting. Young women showed a preference towards elements related to the authoritative parenting style even though these were not necessarily viewed as common practices of Muslim parents. However, despite its strengths, this study is not without limitations. The sample of young Muslim women were university students and predominantly from urban areas. The young Muslim women's sample limits generalizability. Therefore, caution should be taken in extrapolating the findings to other populations such as other age groups, males, or rural areas. Secondly, although participants shared the same faith, they came from different ethnic and racial backgrounds. Again, care should be exercised in generalising to all SES. The current research forms the basis for further scientific investigation as a possible means for further extending and understanding of this area. Perhaps, males, other age group children and parents' perspective will be important avenues to explore. A longitudinal study which follows multiple generations of Muslim families in the minority context will further shed light on parenting practices as they try to make sense of holding the values of two cultures.

Implications

The findings of the current study have some social and educational implications. The practical implications of the findings can be related to parent training and educational programmes. Many different types of parenting programmes have been designed to help parents improve their parenting by providing a set of positive parenting skills and strategies, for example, Parent Gym which is designed to be a universal parenting programme (Lindsay, Totsika & Thomas, 2019). The purpose of these programmes is to help parents better understand the needs and behaviours of their children so that the children can live a happy and healthy life. However, questions have been raised as to whether these programmes are as effective with ethnic minority groups as they are with the dominant White parents and families. According to research some parents are unlikely to engage with or benefit from the parenting programmes that are based on the cultural norms and values of the White middle-class people (Dyson et al., 2009; Gray, 2002; Lau et al., 2010). Barlow, Shaw and Stewart-Brown (2004) carried out a systematic literature review on parenting programmes for ethnic minority groups in the US and found that the dropout rates were much higher for parents from ethnic minority groups. This was considered to be due to several issues such as language barriers and cultural values. To some extent, while dropout rates were tackled by translating the programme into native languages of the ethnic minority groups, the cultural appropriateness and sensitivity still appear to be unresolved. Some attempts have been made to incorporate cultural values of Black and Minority Ethnic (BME) communities into these programmes, but they are not directed at one racial or ethnic group but rather one programme for all ethnic minority groups. Lloyd and Rafferty (2006) highlighted the importance of recognising the heterogeneity both within and across minority ethnic groups. It is suggested that although the mixed ethnic composition of parenting programmes could be positive for some groups, but these are not always as effective because of the religious and cultural differences. Although a faith-based 'Five Pillars of

Parenting Programme' has been recently designed for minority Muslims, it is still in its infancy and the current findings may be valuable to such parenting training programmes (Thomson, Hussein, Roche-Nagi & Butterworth, 2018).

7.4.2 Conclusion

The present study was set out against the drawback of the imposed etic approach adopted in the two quantitative studies and further explored parenting of mother and father and their influence on children's friendships with an emic approach in the minority Muslim context. It is concluded from the findings of the current study that perhaps Baumrind's recommendation of using the aggregated approach in terms of parental typology is not as meaningful in the contexts of Muslims. Baumrind (1967) suggested that the influence of any one aspect of parenting is dependent on other aspects of parenting. For example, authoritarian parents were not only described as highly controlling but they also engaged in less communication and less nurturing behaviour towards their children. Similarly, the authoritative parents were considered to use a high level of nurturance, communication involvement/supportiveness and firmness. The current findings are in agreement with the recommendation of other researchers who suggested dismantling of typologies into component parts when researching parenting in other cultures (Barber, 1997; Darling & Steinberg, 1993; Stewart & Bond, 2002). For example, instead of researching the effects of authoritative parenting style, the effects of warmth and inductive discipline would be examined separately.

It could be concluded from the current findings that perhaps single dimensions of parenting styles rather than the aggregated approach would be more appropriate for studying parenting styles as predictors of friendship quality in the contexts of Muslim societies. This is likely to make interpretation of parenting styles as predictors of friendship quality much easier in

comparison to the aggregated approach. Thus, an additional and important recommendation for further research would be to explore individual dimensions of parenting styles as predictors of friendship quality amongst Muslims particularly those as a minority group in the UK. The impact of parenting dimensions such as overbearing, autonomy granting, inductive discipline and warmth on friendship quality of young women would be important avenues to explore in further research. Such research would further our understanding of parental influence on the quality of their children's friendship in the context of Muslim societies. It would also clarify whether fathers have any impact on the friendship quality of their children.

Chapter 8

Summary and Conclusion

8.1 Summary of Research and Findings

Previous research has underlined the significance of friendship across cultures. Although some cross-cultural differences in terms of individualistic and collectivistic societies have been identified, there appear to be more similarities than differences (French et al., 2003; French et al., 2005). As noted in Chapter 1, particularly in Chapter 2, that friendships are not limited to any one developmental phase or culture. Much research on friendship has reported that friendship quality in different developmental phases nurture individuals' social and emotional development (Boele et al., 2019; Cleary et al., 2018; Lawson, et al., 2018; Padilla-Walker, Nelson, 2017; Werner-Seidler et al., 2017). In particular, friends in emerging adulthood are considered to be an important source of support as at this developmental phase individuals are faced with many challenges and friends are there to provide their support and advice. A recent meta-analysis also showed that friendships had positive effects on academic performance and that these results were not moderated by age, gender or country of origin (Wentzel et al., 2018). Lack of friendship, on the other hand, was identified to be linked to many negative outcomes such as psychological problems and drop out of school (La Greca & Harrison, 2005; Parker & Asher, 1993; Ricard & Pelletier, 2016).

It was clear from the literature in Chapter 2, that despite various beneficial outcomes related to friendship quality, research on its predictors is limited and the little research that exists mainly focused on Western populations. The current thesis, therefore, addressed two gaps in the literature. Firstly, it focused on the predictors of friendship quality which has only limited research. Secondly, it initiated research on friendship in two Muslim societies as a minority

group in the UK and a majority group in Pakistan which are largely neglected in the study of friendship.

Given the importance of self-disclosure in close intimate friendship and the impact parents have on their children, the current thesis focused on investigating these two areas as predictors of friendship quality amongst the two Muslim groups in the UK and in Pakistan. There is evidence that indicates that self-disclosure has a positive impact on friendship quality particularly in the Western context (Fehr & Harasymchuk, 2017; Leaper, 2019). The limited research that exists also indicates that certain aspects of parenting have an impact on their children's friendships. Literature shows that parents with a supportive approach in parenting have a positive impact on their children's friendships whilst those with negative attitude in parenting are linked with a negative impact on their children's friendship (Flynn et al., 2017; Baumgardner & Boyatzis, 2017). The current research was also important as it focused on the parenting styles of mothers along with fathers. Researchers often focus on the parenting of the mother or collective parenting of both mothers and fathers combined therefore the fathers' contribution to parenting is not focused on.

The two Muslim populations targeted in the current thesis was an important cross-cultural comparison. Although these two Muslim groups shared the same faith, the minority (Muslims in the UK) and majority contexts (Muslims in Pakistan) make them distinctive groups. The minority Muslim group is diverse in nature as they come from various ethnicities, races and cultural backgrounds whereas those in the majority come from the same ethnic, cultural and racial background. Most importantly, the two Muslim groups may go through different life experiences. Those in the minority context may possess lowest social status, may encounter discrimination and social rejection at the highest level (Bhui et al., 2005; Utsey et al., 2002;

Tajfel, 1981; Wallace et al., 2016). Those in the majority context may have a lack of exposure to diversity, may possess higher status and power and may not undergo the experience of discrimination and social rejection. Investigation of the predictors of friendship quality in a cross-cultural setting of these two Muslim groups was an important and unique contribution to the literature.

Chapter 3

As discussed in Chapter 3, the exploratory nature of the current thesis led to a mixed-method research approach. In other words, both quantitative and qualitative research methods were adopted for understanding the predictors of friendship quality. The rationale for integrating both quantitative and qualitative approaches within the current research was grounded in the fact that the quantitative research alone was not sufficient to fully understand the research questions initially set out. The research design was developed on the basis of the philosophical worldview of pragmatism whereby researchers adopt liberally both quantitative and qualitative methods when they engage in their research (Creswell & Creswell, 2018). Through the sequential explanatory design of mixed-method approach, it was possible to conduct quantitative research studies in a cross-cultural setting of the two Muslim groups. This led to a qualitative study with focus group research method for further understanding the parenting styles of mother and father in the minority context of Muslims in the UK.

Methodological precautions that need to be considered in cross-cultural and ethnic minority research were also addressed in Chapter 3. In particular, the methodological rigour in the form of ascertaining cross-cultural equivalence and countering bias were identified to be key concern in cross-cultural research (Van de Vijver & Leung, 2011). Construct equivalence or structure equivalence of the instruments was identified to be paramount to cross-cultural research.

Construct equivalence implies that the theoretical construct is similarly construed across the cultural groups studied. It was rationalised that construct equivalence is prerequisite in cross-cultural comparison and overlooking assessment of construct equivalence can dramatically distort cross-cultural comparison (Berry, 1969; Van de Vijver & Lenung, 2011). The statistical procedures which can be used to meet these prerequisites of structural equivalence of the measurement instruments in cross-cultural research were identified and addressed in Chapter 4.

Chapter 4

The main aim of Chapter 4 was to investigate the psychometric properties of the instruments used in the two quantitative studies. It is suggested that when researchers adopt constructs and measurement instruments from other cultures, it is important to investigate them for construct validity, and structural equivalence in cross-cultural research for meaningful interpretation of the findings. With this in mind, rigorous analytical methods were employed to assess the instruments for structure validity across the Muslim samples. The three measurement instruments included, the six Social Provision sub-scales (SP) of the Network of Relationship Inventory (NRI) which was used to measure friendship quality (Furman & Buhrmester, 1985), the Parental Authority Questionnaire (PAQ) was adopted to measure the parenting styles of mother and father (Buri, 1991) and the Amount of Self-disclosure scale (ASD) of the Revised-Self-Disclosure Scale (RSDS; Wheelless & Grotz, 1976) was employed to measure the level of self-disclosure. The 6 factors and the higher-order structure of the SP scales, the unidimensional factor of the 7-item ASD and the 3-factor structure of the 30-items PAQ were examined.

The findings showed that the higher-order structure of the SP scales was supported in both studies with adequate reliability. The results for the ASD indicated that the theoretical structure consisting of seven items was not supported, however, four of the items were shown to have good construct validity and acceptable reliability in both studies. The results for PAQ also showed that the theoretical structure consisting of 30-items was not fully supported in either study. Modifications were needed in almost all analysis to establish good model fits for the three parenting style scales. This resulted in good model fits with adequate reliability coefficient for authoritarian and authoritative parenting style scales in both studies, however, the reliability coefficient for the permissive parenting style scale was slightly low. Overall, the theoretical structure was only supported for the SP scales within and across the two Muslim samples. Therefore, the findings indicated that researchers need to be cautious when adopting the ASD and PAQ scales in a non-Western context. Nonetheless, the rigorous analytical procedures allowed for confidence in conducting further analyses (in Chapter 5 and Chapter 6) based on the results of the psychometric properties tested.

Chapter 5

Chapter 5 is the first quantitative study of this thesis. The main aim of Chapter 5 was to investigate whether the level of self-disclosure and the parenting styles (authoritative, authoritarian and permissive) of mothers and fathers were significant predictors of friendship quality amongst young Muslim women in the minority context. The findings indicated that the level of self-disclosure and the authoritative parenting style of mothers were the only significant predictors of friendship quality. Previous theoretical and empirical work has indicated the importance of self-disclosure in the development and maintenance of best same-sex friendships, particularly amongst females (Altman & Taylor, 1973; Desjarlais & Joseph, 2017; Fehr & Harasymchuk, 2017; Jourard, 1971; Leaper, 2019; Matsushima & Shiomi, 2002;

Radmacher, & Azmitia, 2006). The current findings provided further support for the level of self-disclosure as a predictor of friendship quality in a minority group of young Muslim women in the UK. Barnlund (1989) argued that self-disclosure is a Western phenomenon and that it has little relevance in the friendships of individuals in collectivistic societies. The current finding established that the level of self-disclosure as a predictor of friendship quality has cultural validity in the context of Muslims in the UK. Given that the level of acculturation was not measured in this study, it is unknown whether this is due to the influence of British society or it is genuinely an important factor in the friendships in Muslim societies. Further research controlling for the influence of Western culture was expected to gain a better understanding of this relationship in the context of Muslims (as in Study 2). It is also important to note that the current study did not control for the participants' friends, for example, whether their friends were Muslims or non-Muslims. If their friends belonged to the native culture, then it is possible that participants reciprocated self-disclosure in response to the friend's self-disclosure. Therefore, future research needs to look into controlling for friends, for example, investigating whether the friend is Muslim or non-Muslim and the impact of the level of self-disclosure in relation to friendship quality.

The finding that only the authoritative parenting style of mothers was a significant predictor of friendship quality provided partial support for the theoretical and empirical work related to the parenting style construct (Baumrind, 1967, 1991; Dwairy, 2004; Piquart, 2017, Piquart & Gerke, 2019; Sharabany et al., 2008). This finding also corroborates research which reported that parental supportive behaviours were associated with adolescents' supportiveness towards friends (e.g., Flynn et al., 2017). It seems to be the case, that despite the use of different measures of parental supportiveness, these studies seem to show consistency in positive associations between parental supportiveness and friendship quality of children in

individualistic as well as in collectivistic societies. Surprisingly, none of the father's parenting styles was found to have a significant impact on the quality of young women's same-sex friendship. This lack of support for the theoretical framework and empirical work on parenting styles indicated that further investigation was needed. The gender pattern of parents and children may be attributable to these findings. For example, mothers may influence their daughters' relationship with friends whereas fathers may have a greater impact on the friendships of their sons. Also, fathers' lack of influence on their daughters' friendship could be due to their work patterns. They may be working long hours which may limit their involvement in raising children. Further research is required for a better understanding of this area in the context of Muslims.

The findings of this study led to Study 2 (Chapter 6) which was designed in a context where Muslims were the majority as in Pakistan. Replication of Study 1 in a Muslim majority context was expected to further enhance our understanding of the predictors of friendship quality investigated in Study 1 which was based on Muslims in the minority context.

Chapter 6

Chapter 6 presents the second empirical study and was built on the results of Study 1 to enhance and better understand its results. Given that Study 1 was based on Muslims in the minority context, the sample was diverse in terms of race, ethnicity and cultural background despite sharing the same faith. Thus, addressing a limitation of Study 1, Study 2 focused on Muslims in the majority context as in Khyber Pakhtunkhwa, (KPK), Pakistan. The research questions addressed were similar to those in Study 1. That is, it investigated the level of self-disclosure and parenting styles of mothers and fathers as predictors of friendship quality in KPK, Pakistan. Results related to parenting styles indicated that authoritative parenting style of mothers was

the only significant predictor of friendship quality. The other two parenting styles of mothers and all the three parenting styles of fathers had no significant impact on the quality of young women's same-sex friendship. The finding concerning mother's authoritativeness converges with theoretical and most empirical literature in the Western and non-Western societies as well as the findings of Study 1 of this thesis indicating positive outcomes for children. The current findings provide cultural validity for the positive effects of mother's authoritativeness on the friendship quality of young Muslim women in the Western and non-Western context.

It was surprising to find that fathers' parenting styles had no impact on the quality of young women's friendships. Given the religious obligations and the hierarchical nature of the Pukhtun culture where women are generally subordinate, it would be expected that parents, particularly fathers would exert high levels of control and restrictions on daughters, potentially leading to a negative impact on the quality of young women's friendship. However, this was not how it was perceived by participants in the current study. Other studies in collectivistic societies have shown that the authoritarian parenting style is more acceptable and has rather a positive impact on children (Dwairy & Menshar, 2006). This was not found in the current study. Although the findings related to parenting styles were consistent across the studies in the minority and majority Muslim context, they are not entirely consistent with the literature. This is perhaps due to the fact that parenting styles construct and the tools (PAQ) that measure the parenting style construct derived from Western context and it does not accurately capture parenting styles in the context of Muslims. Perhaps, parenting behaviours and the meaning attached to it are construed differently in the contexts of Muslims. Further research with a qualitative approach, such as focus group discussions or observation is likely to enhance our understanding of parenting styles in the context of Muslims (Bernard, 2017). For example, through focus group discussions, useful insights of participants can be elicited which may

provide better interpretation of parenting styles practised in the context of Muslim societies (Carey & Asbury, 2016; Kitzinger, 1994). Similarly, direct observation techniques of parent-child interaction in a natural setting would provide a window on real behaviours of parent-child interaction such as the discipline strategies and the nurturing behaviours parents use, and how the children respond (Gardner, 2000).

The findings also indicated that the level of self-disclosure has no impact on the quality of young women's friendship in the context of Muslims in KPK, Pakistan. This was surprising, given that it was found to be a significant predictor in the minority context of Muslims in the UK (Study 1). Perhaps other factors such as loyalty and trust which are important aspects in the social context of the Pukhtun culture and may be related to friendship quality more so than self-disclosure. It is also possible that due to the extended family network in the Pukhtun society, family members such as sisters or cousins may act as close confidants rather than people outside the family. Therefore, future research needs to take a broader approach and investigate other areas of self-disclosure such as depth of disclosure along with aspects which might be an important contributor to the quality of close same-sex friendships.

Overall, this study in the context of Muslims in KPK, Pakistan was important as it not only allowed for comparison of findings with that in Study 1, but it also initiated research on friendships in a part of the world which is largely neglected. The current research is likely to provide a motivation for further studies in this area for in-depth understanding. Research on the predictors of friendship quality is limited in general and particularly in the contexts of minority Muslims in the UK and majority Muslims in KPK, Pakistan. Therefore, this research is an important contribution to the literature on the predictors of friendship quality.

Chapter 7

The final Study in Chapter 7 was important as it was built on the findings of the two quantitative studies. Although the two quantitative studies were important as they added to the field of friendships literature, the inconsistency of the findings in relation to previous empirical and theoretical research indicated that the predictors of friendship quality under investigation needed further exploration through a qualitative research approach. Thus, a focus group study was designed to further explore and understand one of the predictors; the parenting of mother and father from young women's perspective in the minority context of Muslims in the UK. It was also sought to explore young women's perspectives on the influence of parents on children's friendships. This was expected to provide some insight into the parenting style construct which was adopted in the two quantitative studies. The themes identified were discussed in relation to Baumrind's parenting style construct (Baumrind, 1960, 1967, 1990). A number of themes were identified which shared commonalities in mothers and fathers parenting. These included, 'The overbearing mother', 'The uninvolved mother', 'Clash of Culture', 'An understanding of mother's behaviours', 'Maternal qualities which would lead to improved relationship with daughters', 'A desire for Autonomy', 'The Absentee Father', 'The Overbearing Father vs Disciplinarian', and 'The Nurturing Father and a Desire for Father's Involvement'. Overall, the findings indicated that perhaps Baumrind's parenting style construct developed in the Western context does not fully capture the parenting of Muslims in the minority context. For example, although young women expressed dissatisfaction with parents' strictness and high demands, but they also showed an understanding towards these parenting behaviours. This is not entirely in line with Baumrind's authoritarian parenting style which is described as lacking warmth. Similarly, the current findings seem to indicate a lack of support for Baumrind's (1967, 1978, 1990) permissive parenting style. As warmth or

responsiveness aspects were clearly manifested in young women's perspectives, there was no evidence for lack of demands, lack of control and avoidance of confrontation which are important elements of Baumrind's permissive parenting style. Finally, characteristics related to Baumrind's (1967, 1978, 1990) authoritative parenting style were identified such as the theme 'A Desire for Autonomy' and parents' encouragement of open-communication, these were parenting elements which young women desired for their parents to have rather than actual practices of their parents. An interesting theme that emerged was 'Clash of Cultures'. Participants particularly expressed their struggle of living with values of multiple cultures including values of the heritage and host society which were considered to be at odds with each other. Parents were considered to adhere to parenting values of their heritage culture and lack understanding that their children are growing in a different environment.

The findings generally indicated more involvement of mothers in comparison to fathers. It could be concluded from the current findings, that perhaps the permissive approach to parenting is not a common approach to parenting in the context of minority Muslims and that single dimensions of parenting styles are more appropriate rather than the aggregated approach when researching parenting styles in the context of minority Muslims. The current findings indicated that parenting researchers need to develop culturally specific measuring tools that accurately capture parenting styles. Perhaps focusing on single dimensions of parenting styles in relation to various outcomes in children will further our understanding of parents' influence on children in the contexts of Muslims. Finally, it is worth noting that the focus group discussions produced elaborated accounts on the parenting of mothers and fathers, but not enough data was elicited in relation to parents influence on their children's friendships. It seems that the young women were more concerned with parents' autonomy granting, their open-communication and more involvement of fathers in their children's upbringing rather than

the implications of parents on their children's friendships. Further qualitative research specifically focusing on parents influence on children's friendships is needed for understanding.

Strengths, Limitations and Further Research Recommendations

The current research was important as it was set out to explore and understand the predictors of the same-sex friendship quality of young women in two Muslim contexts which are largely neglected in the field of friendship literature. The rigorous analytical methods employed to assess the psychometric properties of the measuring instruments across the two quantitative studies was an important strength of this research. Given that the theoretical framework of some of the measurement instruments (namely the PAQ and ASD scale) were not fully established, it should raise a concern about the structure validity in such populations and caution researchers from the continued use of these instruments in non-Western contexts without evaluating the structure validity. The findings related to the psychometric properties of the instruments should also inform researchers to adopt methods beyond self-report questionnaires such as open-ended qualitative methods for understanding and refining of these measurement instruments. Although the psychometric properties of the measures were tested and compared across the two quantitative studies, due to the sequential explanatory research design of this thesis it was not possible to employ analytical procedures (e.g., Multi-Group Confirmatory Factor Analysis; Tran, 2009) for direct comparison and thus it was an important limitation of the current cross-cultural studies. Another limitation related to the investigation of the psychometric properties of the PAQ is also noteworthy to mention. Because of the small sample size (170) and a large number of items in PAQ (30 items), each of the three factors was examined separately for structure validity rather than a combined three-factor structure. This

was challenging as many statistical analyses needed to be conducted to ensure structure equivalence between parents within each study and across the two studies.

A strength of the two quantitative studies was the control over sample bias which can have a significant effect on the results of cross-cultural research (van de Vijver & Tanzer, 2004). The samples in the two quantitative studies were matched on variables including age, gender, education and urbanisation which is an indication that the results of the two studies were not impacted by these characteristics of the samples. Given the cross-sectional nature of the two quantitative studies, conclusions can be only based on association rather than causation. The use of exclusively urban samples of university students limits generalisation to males, non-university students, rural areas and other age groups of Muslims. The predictors of friendship quality investigated in the current research were only limited to the level of self-disclosure and parenting styles of mother and father, future research needs to consider other aspects of self-disclosure such as depth of disclosure which might be important to friendships in the context of Muslims. Inclusion of additional demographic information such as socioeconomic status, level of parents' education and working hours are also likely to provide information relating to parenting styles. For example, in the two quantitative studies it was found that mother's authoritativeness had a significant impact on the friendship quality of young women whereas the authoritarian and permissive styles had no impact. It was argued that as the participants were university students, it is likely that their parents were educated and had high socioeconomic status. However, as this was only an assumption, it is unknown if these aspects had any impact on the parenting of mothers. Similarly, the lack of fathers' influence on young women's friendship quality was attributed to perhaps long working hours of fathers. Therefore, it is unknown whether this lack of influence was because of the cultural and religious values or long working hours of fathers.

In addition, an important strength of Study 2 was that it controlled for the diversity of the sample in Study 1. Study 2 sample was derived from a Muslim population who were homogeneous not only in terms of religion but also ethnicity, race and cultural background. Study 2 also controlled for the possible Western influence that may have taken place in the Study 1 sample. Nonetheless, despite the lack of support for the theoretical and empirical work, the current research provided a steppingstone for further research in this area. For example, this research was the first of its kind to investigate several predictors of friendship quality (i.e. self-disclosure and parenting styles) in the two Muslim contexts and further studies could be developed based on the current findings.

Building on the findings of the two quantitative studies, the qualitative study was designed for better understanding of mothers and fathers' parenting styles and their influence on children's friendships, which is another strength of this thesis by adopting a mixed-method approach (Johnson & Onwuegbuzie, 2004). The qualitative study on parenting in the minority context of Muslims was important as it enhanced our understanding of parenting to some extent. The qualitative study findings did not fully reflect Baumrind's parenting style construct which was developed in the Western context. Some aspects related to Baumrind's parenting style construct were identified, others were not. For example, the warmth or responsive aspect was manifested in young women's narratives, there was no evidence for lack of parental demands or control which is an important aspect of Baumrind's permissive parenting style construct. This was considered to be one of the main limitations of Study 3 as it did not draw focus group out to elaborate on what permissiveness meant to the young women. It is also possible that the permissive approach in parenting is perhaps insignificant in Muslim societies.

Moreover, the identification of some interesting themes including ‘Clash of Culture’, ‘A Desire for Autonomy’ and ‘A Desire for father’s involvement’ were an indication that Muslims parents remain tied to the values of their heritage culture but participants showed a preference towards parenting practices more acceptable in the Western societies. Thus, the current findings should not only inform researchers to be more cognisant of adopting measuring tools which are developed in the West, but these also provide the basis for designing measures specific to Muslims in the West.

Given the lack of qualitative research on parenting among Muslims, conclusions regarding these findings are speculative. Therefore, to reach a conclusion regarding parenting among Muslims, other qualitative research methods such as observation may be useful to further elucidate these aspects of parenting (Bernard, 2017). The qualitative method was the major strength of Study 3, it explored and gained insight into the parenting of mothers and fathers in the minority context of Muslims in the UK. Despite its strengths, Study 3 was not without limitations. Participants in the study were female university students and predominantly from urban areas. Therefore, the findings cannot be generalised to other populations such as other age groups, males or rural areas. Other than that, participants shared similar faith but came from different ethnic and racial backgrounds. The socioeconomic status and parental education were not measured, therefore future research can take that into account. There is an indication that these demographics can have an impact on parenting and how these effect children. For example, those with lower socioeconomic status were suggested to have more an authoritarian approach in parenting in Iran which is a Muslim populated country (Assadi et al., 2011). Nonetheless, the current research forms the basis for further scientific investigation as a possible means for further extending and understanding of this area. In order to explore predictors of friendship quality further, there are a range of other avenues which can be

investigated including; predictors of friendship quality in males as well as other age groups of both males and females. An investigation into the parents' perspective would also add further information. In addition, a longitudinal study following multiple generations of families from Eastern countries but settled in the UK would also shed light on parenting practices as they evolve through time.

Most importantly, it was evident in the focus group discussions that young women perceived parents to have high expectations and to be restrictive but it was acknowledged at the same time that this was due to parents' experiences of hardships and their aspiration for their children to have a better life than them. It seems that such parenting aspects may be effective for educational attainment and employment outcomes but may not necessarily generalise to friendship quality outcomes as in Study 1 and Study 2. The fact that the focus group discussions did not draw out young women to elaborate on parents influence on the friendships of their children, it is likely that parents have less influence on the friendship quality of their children in the Muslim context. Nonetheless, further research is needed to explore the themes identified in the focus group study as predictors of friendship quality in the minority Muslim context. For example, research focusing on the level of parental autonomy granting, parental strictness and warmth in relation to friendship quality is likely to further enhance our understanding of parents influence on the friendship quality of children in the Muslim context. Teasing out these parenting styles dimensions and exploring them in relation to friendship quality will clarify the effects parents have on the friendship quality of children in the Muslim context.

8.2 Further Recommendations

Based on the current findings, a number of recommendations are presented below in relation to local, regional and national level. These are addressed to facilitate future changes and affective improvement in parenting amongst Muslims in the UK.

The findings of the focus group study have some social and educational implications. The practical implications of the findings can be related to parent training and educational programmes. Many different types of parenting programmes have been designed to help parents improve their parenting by providing a set of positive parenting skills and strategies, for example, Parent Gym which is designed to be a universal parenting programme (Lindsay, Totsika & Thomas, 2018). The purpose of these programmes is to help parents better understand the needs and behaviours of their children so that the children can live a happy and healthy life. However, questions have been raised as to whether these programmes are as effective with ethnic minority groups as they are with the dominant White parents and families. According to research some parents are unlikely to engage with or benefit from the parenting programmes that are based on the cultural norms and values of the White middle-class people (Dyson et al., 2009; Gray, 2002; Lau et al., 2010). Barlow et al. (2004) carried out a systematic literature review on parenting programmes for ethnic minority groups in the US and found that the dropout rates were much higher for parents from ethnic minority groups. This was considered to be due to several issues such as language barriers and cultural values. To some extent, while dropout rates were tackled by translating the programme into native languages of the ethnic minority groups, the cultural appropriateness and sensitivity still appear to be unresolved.

Some attempts have been made to incorporate cultural values of Black and Minority Ethnic (BME) communities into these programmes, but they are not directed at one racial or ethnic group but rather one programme for all ethnic minority groups. Lloyd and Rafferty (2006) highlighted the importance of recognising the heterogeneity both within and across minority ethnic groups. It is suggested that although the mixed ethnic composition of parenting programmes could be positive for some groups, in others, these are not always as effective because of the religious and cultural differences. Although a faith-based 'Five Pillars of Parenting Programme' has been recently designed for minority Muslims, it is still in its infancy and the long term effects are yet to be established (Thomson et al., 2018). The current findings would be useful to such parenting programmes. It is recommended that parenting programmes promote parenting strategies which do not undermine traditional ways of parenting but effective at the same time in the Western context. For example, based on the findings of the focus group discussion, along with the high expectations, open communication with children should be promoted by parenting programmes. Parents engaging in open communication are likely to encourage children to seek clarification for values that are relevant in the Western context but inappropriate to the cultural context of Muslims. This is likely to enhance parents' relationships with their children and positively impact on outcomes in children.

Another recommendation is that educational institutions such as schools need to encourage Muslim parents' involvement in their child's schools. There is an indication that schools use the explanation that Muslim parents are not interested in their child's education and therefore make less efforts to reach out to Muslim parents (Crozier & Davies, 2007; Ghaffar-Kucher, 2015). However, based on the current findings, it is recommended that educational institutions make more efforts to get Muslim parents involved, for example, in the Parents Teachers Association. Muslim parents' involvement in their child's school would not only be beneficial

for children's academic success but it would also give them an opportunity to develop some understanding of the challenges children face outside home and may have a positive impact on their parenting. Through active involvement in their children's schools, parents may be able to build their social networks with other parents from different backgrounds which may allow them to discuss and share their approaches to parenting.

It is recommended that local authorities in collaboration with Islamic centres or multi-faith organisation should play a bigger role by designing parenting workshops, courses and talks for both Muslim youth and parents. Such events can provide opportunities for Muslim parents and children to engage in open dialogues and share their views and experiences. These would allow parents to consciously reflect upon their parenting strategies and ultimately enhance their effects on children. On the basis of the current findings, workshops, courses and talks need to particularly focus on the following key points which can facilitate improvements in parenting and cohesive communities:

- the importance of open communication between parents and children
- the challenges children face because of the dual socialisation process and parents need of cognisant and understanding
- parents to grant appropriate level of autonomy
- encouraging fathers to get involved in raising their children.

8.3 Conclusion

The present thesis provided several insights into the predictors of friendship quality amongst Muslims in the minority and majority contexts. It can be seen that self-disclosure may play a part in friendship quality amongst Muslim women in the UK but not in Pakistan. It can also

be seen that the authoritative parenting of mothers play a significant role in influencing young Muslim women's friendship quality not only in the minority Muslims in the UK context but also in a majority context in Pakistan. This indicates that the influence of mother's authoritativeness on children is rather universal. Moreover, the struggle which young Muslim women face with reconciling the values of two cultures was highlighted in the qualitative study of this thesis. The previously unexplored areas of research which have been addressed in this thesis provide a valuable steppingstone for further research on the nature of self-disclosure and parenting of mothers and fathers and their influence on friendship quality in the context of Muslims.

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Appendix 1

Study 1 Ethical Approval

RG3 Filter Committee Report Form

Project Title	The level of self-disclosure and parenting styles as predictors of young women's same-sex friendship quality among Muslims in the UK
Chief Investigator	Professor Christine Liddell
Filter Committee	Psychology

This form should be completed by Filter Committees for all research project applications in categories A to D (*for categories A, B, and D the University's own application form – RG1a and RG1b – will have been submitted; for category C, the national, or ORECNI, application form will have been submitted).

Where substantial changes are required the Filter Committee should return an application to the Chief Investigator for clarification/amendment; the Filter Committee can reject an application if it is thought to be unethical, inappropriate, incomplete or not valid/viable.

Only when satisfied that its requirements have been met in full and any amendments are complete, the Filter Committee should make one of the following recommendations:

The research proposal is complete, of an appropriate standard and is in

- category A and the study may proceed*
- category B and the study must be submitted to the University's Research Ethics Committee** Please indicate briefly the reason(s) for this categorisation
- category C and the study must be submitted to ORECNI along with the necessary supporting materials from the Research Governance Section***
- category D and the study must be submitted to the University's Research Ethics Committee**

	Date: 02.08.09
Signed: Chairperson/Administrator of Filter Committee	

***The application form and this assessment should now be returned to the Chief Investigator. The Filter Committee should retain a copy of the complete set of forms.**

**** The application form and this assessment should now be returned to the Chief Investigator so that he/she can submit the application to the UUREC via the Research Governance section. The Filter Committee should retain a copy of the complete set of forms for their own records.**

***** The application form and this assessment should now be returned to the Chief Investigator so that he/she can prepare for application to a NRES/ORECNI committee. The Filter Committee should retain a copy of the complete set of forms for their own records.**

For all categories, details of the application and review outcome should be minuted using the agreed format and forwarded to the Research Governance section

Please complete the following

The application should be accompanied by an appropriate and favourable Peer Review Report Form (if not, the Filter Committee should be prepared to address this as part of its review). Please comment on the peer review (include whether or not there is evidence that the comments of the peer reviewers have been addressed).

A favourable RG2 was received. The application was also reviewed by the School of Psychology Filter Committee and the recommended changes have been made to all of the relevant documentation.

Please provide an assessment of all component parts of the application, including questionnaires, interview schedules or outline areas for group discussion/unstructured interviews.

The design and research materials are appropriate for the question/s being addressed and the time scale is also realistic for the completion of the study.

Please comment on the consent form and information sheet, in particular the level of language and accessibility.

Consent forms and information sheets have been included with the documentation. All documents have an appropriate level of language.

Please comment on the qualifications of the Chief and other Investigators.

Professor Liddell is an internationally recognised researcher in the area of developmental psychology and Nargis Kahn is a PhD student in the School of Psychology

Please comment on the risks present in conducting the study and whether or not they have been addressed.

Risks are no greater than those associated with everyday living.

Please indicate whether or not the ethical issues have been identified and addressed.

They have been identified and are not a cause for concern.

Please comment on whether or not the subjects are appropriate to the study and the inclusion/exclusion criteria have been identified and listed

The participants are appropriate given the aims and objectives of the study. Inclusion criteria have been identified and are clearly listed in the documentation.

Appendix 2

Letter from Chief Investigator to

Universities in the UK for Data

Collection



10th January, 2010

To Whom It May Concern,

I am writing to you in connection with one of my PhD students, Nargis Khan. Nargis is undertaking a study of friendships among young Muslim people. As part of her work, she hopes to distribute a questionnaire to consenting participants on University campuses. The questionnaire has been examined and passed by our University Ethics Committee as being of sound and safe content.

Nargis would greatly appreciate an opportunity to work at your Campus as part of her data collection work. She requires no assistance and no investment of time or funds in order to complete her task. However, it goes without saying that both Nargis and myself would prefer her to be part of the broader Islamic Society network during her time gathering data, and would only be content for her to attend your Campus if this were something which the Society considered acceptable. I anticipate she would be on campus for no more than a few days.

With best wishes

A handwritten signature in black ink, appearing to read 'Christine Liddell'.

Christine Liddell
Professor of Psychology
Distinguished Community Fellow.

Appendix 3

Information Sheet for Study 1 and 2



Department of Psychology, University of Ulster,
Coleraine, Cromore Road, Co. Londonderry, BT52 1SA

**‘Level of Self-disclosure and parenting styles as predictors of young women’s
same-sex friendship quality in the minority context of Muslims in the UK’**

My name is Nargis Khan and I am a postgraduate research student in the University of Ulster Coleraine, Northern Ireland UK. I would greatly appreciate it if you would accept my invitation to take part in a research study. Before you decide whether or not to take part, it is important to understand what the research involves and what you will be asked to do. Please read all the information carefully and do not hesitate to ask any questions if there is anything that is not clear. Thank you for taking the time to consider this invitation.

In this study, I plan to research friendships among young Muslim adults in the UK. This study investigates whether the level of self-disclosure (revealing information about the self to another person) and the parenting styles of mother and father has any effect on the quality of young adults’ same-sex friendship. Your participation in this study would be voluntary. If you are happy to take part in this study, you will be asked to complete a questionnaire that will only take 15 to 20 minutes. You will not be monitored in any way while you are completing the questionnaire. I do not need your name or any other information that may identify you.

If at any point you decide not to participate, you can withdraw from participation without giving a reason. If you would like to know about the results of this study or you have any other questions, you can contact me at the email address provided at the end of this sheet.

Many thanks for taking the time to read this sheet and if you decide to take part in this study, thanks for that too in advance.

Email address: khan-n1@email.ulster.ac.uk

Appendix 4

Consent Form for Study 1 and 2

Consent Form: Participant's copy

The Level of self-disclosure and parenting styles as predictors of young women's same-sex friendship quality in the minority context of Muslims in the UK

Chief Investigator: Professor Christine Liddell

Additional investigator: Nargis Khan

Please initial

- I confirm that I have been given and have read and understood the information sheet for the above study and have asked and received answers to any questions raised []
- I understand that my participation is voluntary and that I am free to withdraw at any time without giving a reason and without my rights being affected in any way []
- I understand that the researchers will hold all information and data collected securely and in confidence and that all efforts will be made to ensure that I cannot be identified as a participant in the study (except as might be required by law) and I give permission for the researchers to hold relevant personal data []
- I agree to take part in the above study []

<i>Name of Subject</i>	<i>Signature</i>	<i>Date</i>
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<i>Name of researcher</i>	<i>Signature</i>	<i>Date</i>
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Appendix 5

Questionnaire used in Study 1 and Study 2



Department of Psychology, University of Ulster,
Coleraine, Cromore Road, Co. Londonderry, BT52 1SA

Section 1

In the first section, we would like you to give us some details about yourself. This information will not be used in any way to identify you.

1. Age _____
2. Gender (*please circle one*) Male Female
3. The length of time living in the UK (*please circle one which fits you best*)
 - a. Always
 - b. More than 3 years
 - c. Less than 3 years

Section 2

In this section, questions ask you about your **best same-sex friend**. If you have more than one best friend then answer the questions about the friend with whom you had the longest relationship.

- Same-sex Friend's First Name (optional) _____
- How long is/was the friendship? ___ years ___ months (*please fill in number*)
- Are you close friends now? (*please circle one*)

(A) Yes (B) Friends, but not as close as before (C) No

Section 3: Social Provision Scales (Friendship Quality)

The following statements are about your relationship with your **best same-sex friend**. Indicate how much you agree to these statements on a 5-point scale.

Strongly Moderately Neutral Moderately Strongly

	Disagree	Disagree	Agree	Agree	
1. I spend all my free time with my best same-sex friend .	1	2	3	4	5
2. My best same-sex friend often teaches me about things I don't know.		1	2	3	4 5
3. I often tell my best same-sex friend everything that I am going through.		1	2	3	4 5
4. My best same-sex friend likes me a lot.		1	2	3	4 5
5. My best same-sex friend treat me like I am admired and respected.		1	2	3	4 5
6. I am sure that my friendship with my best same-sex friend will last no matter what.		1	2	3	4 5
7. I often play around and have fun with my best same-sex friend .		1	2	3	4 5
8. My best same-sex friend often help me figure out or fix things.		1	2	3	4 5
9. I often share my secrets and private feelings with my best same-sex friend .		1	2	3	4 5
10. My best same-sex friend really care about me.		1	2	3	4 5
11. My best same-sex friend treat me like I am good at many things.		1	2	3	4 5
12. I am sure that my friendship with my best same-sex friend will last in spite of fights.		1	2	3	4 5
13. Me and my best same-sex friend often go to places and do enjoyable things together		1	2	3	4 5
14. My best same-sex friend often help me when I need to get something done.		1	2	3	4 5
15. I often talk to my best same-sex friend about things which I don't want others to know.		1	2	3	4 5
16. My best same-sex friend has a strong feeling		1	2	3	4 5

of affection (liking) towards me.

- | | | | | | |
|--|---|---|---|---|---|
| 17. My best same-sex friend likes or approve of the things I do. | 1 | 2 | 3 | 4 | 5 |
| 18. I am sure that my friendship with my best same-sex friend will continue in the years to come. | 1 | 2 | 3 | 4 | 5 |

Section 4: Amount of Self-Disclosure

The following items are directed at how much you are willing to **disclose** information about yourself to your **best same-sex friend**. Work quickly and just record your first impressions.

- | | Strongly
Disagree | Moderately
Disagree | Neutral | Moderately
Agree | Strongly
Agree |
|--|----------------------|------------------------|---------|---------------------|-------------------|
| 1. I do not often talk about myself. | 1 | 2 | 3 | 4 | 5 |
| 2. My statements of my feelings are usually brief. | 1 | 2 | 3 | 4 | 5 |
| 3. I usually talk about myself for fairly long periods at a time. | 1 | 2 | 3 | 4 | 5 |
| 4. My conversation lasts the least time when I am discussing myself. | 1 | 2 | 3 | 4 | 5 |
| 5. I often talk about myself. | 1 | 2 | 3 | 4 | 5 |
| 6. I often discuss my feelings about myself. | 1 | 2 | 3 | 4 | 5 |
| 7. Only infrequently do I express my personal beliefs and opinions. | 1 | 2 | 3 | 4 | 5 |

Section 5: Parental Authority Questionnaire for Mother

For each of the following statements, circle the number on the 5-point scale that best indicates how that statement applies to you and your **mother**. Try to read and think about each statement as it applies to you and your mother 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. I am looking for your overall impression. Be sure not to omit any items.

	Strongly Disagree	Moderately Disagree	Neutral	Moderately Agree	Strongly Agree
1. While growing up my mother felt that in a well-run home the children should have their way in the family as often as the parents do.	1	2	3	4	5
2. Even if her children didn't agree with her , my mother felt that it was for our own good if we were forced to conform to what she thought was right.	1	2	3	4	5
3. Whenever my mother told me to do something as I was growing up, she expected me to do it immediately without asking any questions.	1	2	3	4	5
4. As I was growing up, once family policy had been established, my mother discussed the reasoning behind the policy with the children in the family.	1	2	3	4	5
5. My mother has always encouraged verbal give-and-take whenever I have felt that family rules and restrictions were unreasonable.	1	2	3	4	5
6. My mother has always felt that what children need is to be free to make up their own minds and to do what they want to do, even if this does not agree with what their parents might want.	1	2	3	4	5
7. As I was growing up my mother did not allow 1 me to question any decision that she had made.	2	3	4	5	
8. As I was growing up my mother directed the activities and decisions of the children in the family through reasoning and discipline.	1	2	3	4	5
9. My mother has always felt that more force should be used by parents in order to get their children to behave in the way they are supposed to.	1	2	3	4	5
10. As I was growing up my mother did <u>not</u> feel that I needed to obey rules and regulations of behaviour simply because someone in authority had established them.	1	2	3	4	5
11. As I was growing up I knew what my mother expected of me in my family but I also felt free to discuss those expectations with my mother when I felt that they were unreasonable.	1	2	3	4	5

- | | | | | | |
|---|---|---|---|---|---|
| 12. My mother felt that wise parents should teach their children early just who is boss in the family. | 1 | 2 | 3 | 4 | 5 |
| 13. As I was growing up, my mother seldom gave me expectations and guidelines for my behaviour. | 1 | 2 | 3 | 4 | 5 |
| 14. Most of the time as I was growing up my mother did what the children in the family wanted when making family decisions. | 1 | 2 | 3 | 4 | 5 |
| 15. As the children in my family were growing up, my mother consistently gave us direction and guidance in rational and objective ways. | 1 | 2 | 3 | 4 | 5 |
| 16. As I was growing up my mother would get very upset if I tried to disagree with her . | 1 | 2 | 3 | 4 | 5 |
| 17. My mother feels that most problems in society would be solved if parents would <u>not</u> restrict their children's activities, decisions, and desires as they are growing up. | 1 | 2 | 3 | 4 | 5 |
| 18. As I was growing up, my mother let me know what behaviours she expected of me, and if I didn't meet those expectations, she punished me. | 1 | 2 | 3 | 4 | 5 |
| 19. As I was growing up my mother allowed me to decide most things for myself without a lot of direction from her . | 1 | 2 | 3 | 4 | 5 |
| 20. As I was growing up my mother took the children's opinions into consideration when making family decisions, but she would not decide for something simply because the children wanted it. | 1 | 2 | 3 | 4 | 5 |
| 21. My mother did <u>not</u> view herself as responsible for directing and guiding my behaviour as I was growing up. | 1 | 2 | 3 | 4 | 5 |
| 22. My mother had clear standards of behaviour for the children in our home as I was growing up, but she was willing to adjust those standards to the needs of each of the individual children in the family. | 1 | 2 | 3 | 4 | 5 |
| 23. My mother gave me direction for my behaviour and activities as I was growing up and she expected me to follow her direction, but she was always willing to listen to my | 1 | 2 | 3 | 4 | 5 |

concerns and to discuss that direction with me.

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

Section 6: Parental Authority Questionnaire for Father

The following statements apply to you and your **father**. Try to read and think about each statement as it applies to you and your **father** during your years of growing up at home.

- | | Strongly Disagree | Moderately Disagree | Neutral | Moderately Agree | Strongly Agree |
|--|-------------------|---------------------|---------|------------------|----------------|
| 1. While growing up my father felt that in a well-run home the children should have their way in the family as often as the parents do. | 1 | 2 | 3 | 4 | 5 |
| 2. Even if his children didn't agree with him , my father felt that it was for our own good if we | 1 | 2 | 3 | 4 | 5 |

- were forced to conform to what **he** thought was right.
3. Whenever my **father** told me to do something as I was growing up, **he** expected me to do it immediately without asking any questions. 1 2 3 4 5
 4. As I was growing up, once family policy had been established, my **father** discussed the reasoning behind the policy with the children in the family. 1 2 3 4 5
 5. My **father** has always encouraged verbal give-and-take whenever I have felt that family rules and restrictions were unreasonable. 1 2 3 4 5
 6. My **father** has always felt that what children need is to be free to make up their own minds and to do what they want to do, even if this does not agree with what their parents might want. 1 2 3 4 5
 7. As I was growing up my **father** did not allow me to question any decision that **he** had made. 1 2 3 4 5
 8. As I was growing up my **father** directed the activities and decisions of the children in the family through reasoning and discipline. 1 2 3 4 5
 9. My **father** has always felt that more force should be used by parents in order to get their children to behave in the way they are supposed to. 1 2 3 4 5
 10. As I was growing up my **father** did not feel that I needed to obey rules and regulations of behaviour simply because someone in authority had established them. 1 2 3 4 5
 11. As I was growing up I knew what my **father** expected of me in my family but I also felt free to discuss those expectations with my **father** when I felt that they were unreasonable. 1 2 3 4 5
 12. My **father** felt that wise parents should teach their children early just who is boss in the family. 1 2 3 4 5
 13. As I was growing up, my **father** seldom gave me expectations and guidelines for my behaviour. 1 2 3 4 5
 14. Most of the time as I was growing up my **father** did what the children in the family 1 2 3 4 5

wanted when making family decisions.

- | | | | | | |
|--|---|---|---|---|---|
| 15. As the children in my family were growing up, my father consistently gave us direction and guidance in rational and objective ways. | 1 | 2 | 3 | 4 | 5 |
| 16. As I was growing up my father would get very upset if I tried to disagree with him . | 1 | 2 | 3 | 4 | 5 |
| 17. My father feels that most problems in society would be solved if parents would <u>not</u> restrict their children's activities, decisions, and desires as they are growing up. | 1 | 2 | 3 | 4 | 5 |
| 18. As I was growing up, my father let me know what behaviours he expected of me, and if I didn't meet those expectations, he punished me. | 1 | 2 | 3 | 4 | 5 |
| 19. As I was growing up my father allowed me to decide most things for myself without a lot of direction from him . | 1 | 2 | 3 | 4 | 5 |
| 20. As I was growing up my father took the children's opinions into consideration when making family decisions, but he would not decide for something simply because the children wanted it. | 1 | 2 | 3 | 4 | 5 |
| 21. My father did <u>not</u> view himself as responsible for directing and guiding my behaviour as I was growing up. | 1 | 2 | 3 | 4 | 5 |
| 22. My father had clear standards of behaviour for the children in our home as I was growing up, but he was willing to adjust those standards to the needs of each of the individual children in the family. | 1 | 2 | 3 | 4 | 5 |
| 23. My father gave me direction for my behaviour and activities as I was growing up and he expected me to follow his direction, but he was always willing to listen to my concerns and to discuss that direction with me. | 1 | 2 | 3 | 4 | 5 |
| 24. As I was growing up my father allowed me to form my own point of view on family matters and he generally allowed me to decide for myself what I was going to do. | 1 | 2 | 3 | 4 | 5 |
| 25. My father has always felt that most problems in society would be solved if we could get | 1 | 2 | 3 | 4 | 5 |

parents to strictly and forcibly deal with their children when they don't do what they are supposed to as they are growing up.

- | | | | | | |
|--|---|---|---|---|---|
| 26. As I was growing up my father often told me exactly what he wanted me to do and how he expected me to do it. | 1 | 2 | 3 | 4 | 5 |
| 27. As I was growing up my father gave me clear direction for my behaviours and activities, but he was also understanding when I disagreed with him . | 1 | 2 | 3 | 4 | 5 |
| 28. As I was growing up my father did not direct the behaviours, activities and desires of the children in the family. | 1 | 2 | 3 | 4 | 5 |
| 29. As I was growing up I knew what my father expected of me in the family and he insisted that I conform to those expectations simply out of respect for his authority. | 1 | 2 | 3 | 4 | 5 |
| 30. As I was growing up, if my father made a decision in the family that hurt me, he was willing to discuss that decision with me and to admit it if he had made a mistake. | 1 | 2 | 3 | 4 | 5 |

Appendix 6

**Letter of Permission to Collect Data in Institute of
Management Sciences Peshawar Pakistan**

INSTITUTE OF MANAGEMENT SCIENCES | PESHAWAR

No. IMSc/Exams/2013/_____

July 30, 2013

Ms. Nargis Khan
 Ph.D. Candidate, Room G188
 University of Ulster
 Coleraine, Northern Ireland, UK
 BT52 1SA

Phone- Office: (0044) 028703 24862

Subject: ACCESS TO STUDENTS TO FILL-IN THE QUESTIONNAIRE

Dear Madam

Please refer to your email dated 26.07.2013, addressed to Controller Examinations of this Institute, regarding the above-mentioned subject.

You are hereby allowed to approach the students of this Institute to fill-in your questionnaire to carry out a study in Peshawar in connection with your Ph.D. studies at the University of Ulster Coleraine, Northern Ireland, UK.

Thanking you.

Sincerely your

Muhammad
 (Dr. Muihammad Mohsin Khan)
 Director

c.c: Professor Maurice Stringer, Director Psychology Research Institute, with reference to his Certificate issued on 26.07.2013. (m.stringer@ulster.ac.uk)

Appendix 7

**Letter of Permission for Collecting Data
In Peshawar University Pakistan**



DEPARTMENT OF ZOOLOGY
UNIVERSITY OF PESHAWAR

Ph: 091-9216754 Ex: 9216701-20 (3038) E-mail: zoology@upesh.edu

CHAIRMAN/CHAIRPERSON

No. 407 /Zool.

Date 07-08-2013

To Whom it May Concern

Mrs Nargis Begum Khan, a PhD student at the University of Ulster Coleraine, Northern Ireland, UK is allowed to recruit participants for her research (Title: Friendships experiences among young Muslim women) at Peshawar University, KPK, Pakistan.

Naheed

Professor Dr Naheed Ali

CHAIRPERSON

DEPARTMENT OF ZOOLOGY
UNIVERSITY OF PESHAWAR

Appendix 8

**Letter from the Director of Psychology Research Institute
at Ulster University to Universities in Pakistan to Confirm
the Study has been Ethically Approved**



Faculty of Life and Health Sciences
Psychology Research Institute
Director: Professor Maurice Stringer

Cromore Road
Coleraine
County Londonderry
BT52 1SA
Northern Ireland

T: +44 (0)28 7032 4656
F: +44 (0)28 7032 4897
www.ulster.ac.uk

m.stringer@ulster.ac.uk

26 July 2013

To whom it may concern

Nargis Khan - DOB 14/8/67

This is to confirm that Nargis Khan (student registration no. B00360029) is currently registered as a full time student on a PhD course. Her studies in Pakistan are related to her current studies at this university.

Yours faithfully

A handwritten signature in blue ink, appearing to read 'Maurice Stringer'.

Prof Maurice Stringer
Director, Psychology Research Institute

Appendix 9

Study 2 Ethical Approval

RG3 Filter Committee Report Form

Project Title	The Level of Self-disclosure and parenting styles as predictors of young women's same-sex friendship quality in Pakistan
Chief Investigator	Professor Christine Liddell
Filter Committee	Psychology

This form should be completed by Filter Committees for all research project applications in categories A to D (*for categories A, B, and D the University's own application form – RG1a and RG1b – will have been submitted; for category C, the national, or ORECNI, application form will have been submitted).

Where substantial changes are required the Filter Committee should return an application to the Chief Investigator for clarification/amendment; the Filter Committee can reject an application if it is thought to be unethical, inappropriate, incomplete or not valid/viable.

Only when satisfied that its requirements have been met in full and any amendments are complete, the Filter Committee should make one of the following recommendations:

The research proposal is complete, of an appropriate standard and is in

- category A and the study may proceed*
- category B and the study must be submitted to the University's Research Ethics Committee** Please indicate briefly the reason(s) for this categorisation
- category C and the study must be submitted to ORECNI along with the necessary supporting materials from the Research Governance Section***
- category D and the study must be submitted to the University's Research Ethics Committee**

 Signed:	Date: 27.08.13
--	----------------

***The application form and this assessment should now be returned to the Chief Investigator. The Filter Committee should retain a copy of the complete set of forms.**

**** The application form and this assessment should now be returned to the Chief Investigator so that he/she can submit the application to the UUREC via the Research Governance section. The Filter Committee should retain a copy of the complete set of forms for their own records.**

*** The application form and this assessment should now be returned to the Chief Investigator so that he/she can prepare for application to a NRES/ORECNI committee. The Filter Committee should retain a copy of the complete set of forms for their own records.

For all categories, details of the application and review outcome should be minuted using the agreed format and forwarded to the Research Governance section

Please complete the following

The application should be accompanied by an appropriate and favourable Peer Review Report Form (if not, the Filter Committee should be prepared to address this as part of its review). Please comment on the peer review (include whether or not there is evidence that the comments of the peer reviewers have been addressed).

A favourable review was received from Dr Tony Cassidy and the application was also reviewed by the School of Psychology Filter Committee, the recommended changes have been made to all of the relevant documentation.

Please provide an assessment of all component parts of the application, including questionnaires, interview schedules or outline areas for group discussion/unstructured interviews.

The design and questionnaires are appropriate for the questions being addressed and the time scale is also realistic for the completion of the study.

Please comment on the consent form and information sheet, in particular the level of language and accessibility.

Consent forms and information sheets have been included with the documentation. All documents have an appropriate level of language and detail.

Please comment on the qualifications of the Chief and other Investigators.

Professor Liddell is an internationally recognised researcher and Nargis Kahn is a PhD student in the School of Psychology

Please comment on the risks present in conducting the study and whether or not they have been addressed.

Risks are no greater than those associated with everyday living.

Please indicate whether or not the ethical issues have been identified and addressed.

They have been identified and are not a cause for concern.

Please comment on whether or not the subjects are appropriate to the study and the inclusion/exclusion criteria have been identified and listed

The participants are appropriate given the aims and objectives of the study. Inclusion criteria have been identified and are clearly listed in the documentation.

Appendix 10

Study 3 Ethical Approval

RG3 Filter Committee Report Form

Project Title

Young women views on parenting of mothers and fathers and their influence on children's friendships among Muslims in the UK

Chief Investigator

Professor Christine Liddell

Filter Committee

Psychology

This form should be completed by Filter Committees for all research project applications in categories A to D (*for categories A, B, and D the University's own application form – RG1a and RG1b – will have been submitted; for category C, the national, or ORECNI, application form will have been submitted).

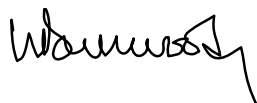
Where substantial changes are required the Filter Committee should return an application to the Chief Investigator for clarification/amendment; the Filter Committee can reject an application if it is thought to be unethical, inappropriate, incomplete or not valid/viable.

Only when satisfied that its requirements have been met in full and any amendments are complete, the Filter Committee should make one of the following recommendations:

The research proposal is complete, of an appropriate standard and is in

- category A and the study may proceed*
- category B and the study must be submitted to the University's Research Ethics Committee** Please indicate briefly the reason(s) for this categorisation
- category C and the study must be submitted to ORECNI along with the necessary supporting materials from the Research Governance Section***
- category D and the study must be submitted to the University's Research Ethics Committee**

Signed:



Date: 13.12.11

***The application form and this assessment should now be returned to the Chief Investigator. The Filter Committee should retain a copy of the complete set of forms.**

**** The application form and this assessment should now be returned to the Chief Investigator so that he/she can submit the application to the UUREC via the Research Governance section. The Filter Committee should retain a copy of the complete set of forms for their own records.**

***** The application form and this assessment should now be returned to the Chief Investigator so that he/she can prepare for application to a NRES/ORECNI committee. The Filter Committee should retain a copy of the complete set of forms for their own records.**

For all categories, details of the application and review outcome should be minuted using the agreed format and forwarded to the Research Governance section Please complete the following

The application should be accompanied by an appropriate and favourable Peer Review Report Form (if not, the Filter Committee should be prepared to address this as part of its review). Please comment on the peer review (include whether or not there is evidence that the comments of the peer reviewers have been addressed).

A favourable review was received from Prof Ed Cairns. Further, this application was also reviewed by the Chair and co-Chair acting on behalf of the School of Psychology Filter Committee and the recommended changes have been made to all of the relevant documentation.

Please provide an assessment of all component parts of the application, including questionnaires, interview schedules or outline areas for group discussion/unstructured interviews.

The design and research materials are appropriate for the question/s being addressed and the time scale is also realistic for the completion of the study.

Please comment on the consent form and information sheet, in particular the level of language and accessibility.

Consent forms and information sheets have been included with the documentation. All documents have an appropriate level of language.

Please comment on the qualifications of the Chief and other Investigators.

Professor Liddell is an internationally recognised researcher in the area of developmental psychology and Nargis Kahn is a PhD student in the School of Psychology

Please comment on the risks present in conducting the study and whether or not they have been addressed.

Risks are no greater than those associated with everyday living.

Please indicate whether or not the ethical issues have been identified and addressed.

They have been identified and are not a cause for concern.

Please comment on whether or not the subjects are appropriate to the study and the inclusion/exclusion criteria have been identified and listed

The participants are appropriate given the aims and objectives of the study. Inclusion criteria have been identified and are clearly listed in the documentation.

Appendix 11

Study 3 Information Sheet



Department of Psychology, University of Ulster,
Coleraine, Cromore Road, Co. Londonderry, BT52 1SA

‘Young women’s views on parenting of mothers and fathers in the minority context of
Muslims in the UK’

My name is Nargis Khan and I am a postgraduate researcher in the University of Ulster Coleraine, Northern Ireland. I would greatly appreciate it if you accept my invitation to take part in a research study. Before you decide whether or not to take part, it is important to understand what the research involves and what you will be asked to do. Please read all the information carefully and do not hesitate to ask any questions if there is anything that is not clear. Thank you for taking the time to consider this invitation.

The purpose of this study is to examine young Muslim women’s views on parenting practices of mother and father. The discussion will explore the following points:

- Parenting styles of a mother
- Parenting styles of a father
- Views on parents influence on children’s friendship

Each group will contain approximately five participants and one researcher. Each group will meet in a prayer room at the University coffee shop or the researcher’s home where the researcher will put various points in relation to parenting of mother and father to groups for discussion. The discussion will be tape recorded, however you will not be asked to identify yourself on tape. The time taken to complete the study will vary across the groups depending on the amount of information participants share but it should not take longer than approximately 45 minutes.

Data will be examined for themes relating to parenting which will help us understand parenting styles of mothers and fathers and their influence on children’s friendships among Muslims in the UK. Only the research investigators will have access to the data collected. Documentation containing participants’ details (consent forms) and all the data collected will be stored in a secure location for 6 years and destroyed thereafter. Please feel free to ask any questions you may have in relation to the study.

If at any point you decide not to participate, you can withdraw from participation without giving a reason. If you would like to know about the results of this study or you have any other questions, you can contact the researchers at any of the email addresses provided at the end of this sheet. You will be also allowed to keep this information sheet if wish.

Many thanks for taking the time to read this sheet and if you decide to take part in this study, thanks for that too in advance.

Contact details:

Chief Investigator: c.liddell@ulster.ac.uk

Khan-n1@email.ulster.ac.

Appendix 12

Study 3 Consent Form

Consent Form.

Appendix B

'Young women's views on parenting of mothers and fathers in the minority context of Muslims in the UK'

Chief Investigator, Professor Christine Liddell

- Please initial*
- I confirm that I have been given and have read and understood the information sheet for the above study and have asked and received answers to any questions raised []
 - I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without my rights being affected in any way []
 - I understand that the researchers will hold all information and data collected securely and in confidence and that all efforts will be made to ensure that I cannot be identified as a participant in the study (except as might be required by law) and I give permission for the researchers to hold relevant personal data []
 - I agree to take part in the above study and give permission for the focus group discussion to be audio recorded []

Name of Participant

Signature

Date

Name of researcher

Signature

Date

Nargis Khan