IDENTITY COMMITMENT AMONG EMERGING ADULTS IN PAKISTAN: ROLE OF CULTURAL LOGIC, PERSONAL AGENCY AND EMOTIONAL EXPERIENCES

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Dedicated to

AMMI & ABBU G

AND MY LOVELY KIDS
MUHAMMAD SHAHAAN RAHEEL
&
MUHAMMAD WARDAAN RAHEEL

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List of Abbreviations

PCLS	Perceived Cultural Logic Scales
UMCS	Utretcht Management of Identity Commitment
MEQ	Multidimensional Emotional Questionnaire
SoAS	Sense of Agency Scale
PEE	Positive Emotional Experiences
NEE	Negative Emotional Experiences
PPA	Positive Personal Agency
NPA	Negative Personal Agency
IP	Interpersonal
FNT	Face Negotiation Theory
DST	Dynamic System Theory
EDU	Education
COMM	Commitment
Indep Exp	Indepth Exploration
Rec Comm	Reconsideration of Commitment
ANOVA	Analysis of Variance
AMOS	Analysis of a Moment Structures
EFA	Exploratory Factor Analysis
CFA	Confirmatory Factor Analysis
RMSEA	Root Mean Square Error of Approximation
GFI	Goodness of Fit Index
CFI	Comparative Fit Index
SRMR	Standardized Root Mean Square Residual

SK	Skewness
Kurt	Kurtosis
CI	Confidence of Interval
BCCI	Bias Corrected Confidence Interval

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Abstract

Current study seeks to explore the concept of identity commitment among emerging adults in Pakistan while examining the mediating role of emotional experiences and personal agency in shaping this aspect. Furthermore, the study aims to shed light on the moderating role of gender in this intricate interplay. Employing a cross-sectional survey research design, the research strategically captures the diverse facets of this exploration. The present research comprised of four distinct studies, with Study I dedicated to the development and validation of the Perceived Cultural Logic Scale. This study involved an indigenous exploration of dignity, honor, and face culture, employing thematic analysis to lay the groundwork. The outcomes of this exploration served as the foundation for generating an item pool for the Perceived Cultural Logic Scale (PCLS), with careful consideration of the model established by Leung and Cohen in 2011. The instrument was administered to a purposive sample comprising N = 348 emerging adults from the universities of Rawalpindi and Islamabad. Employing exploratory factor analyses with maximum likelihood estimation, the study sought to derive a theoretically robust and coherent 3-factor solution for the PCLS, which incorporates cultural logic of dignity (k = 9), honor (k = 8), and face (k = 8). In Study II, internal consistency and factor structure of the study instruments was established employing confirmatory factor analysis with a sample size of N = 422. Perceived Cultural Logic Scale (PCLA; Iram & Hassan, 2023) was used to measure cultural logics while other measures used in present study involves Utrecht-Management of Identity Commitments Scale (U-MICS; Crocetti et al'; 2008), Sense of Agency Scale (SoAS; Tapal et al., 2017) and Multidimensional Emotional Questionnaire (MEQ; Klonsky et al., 2019). The findings indicated that all the utilized instruments proved to be reliable measures for the pertinent constructs investigated in the study. The Confirmatory Factor

Analysis produced factor structures consistent with the underlying theoretical models. Study III was pilot study planned to measure the psychometric properties of instruments and to identify patterns and trends of relationship among variables $N = 200$. All measure proved to be psychometrically sound and indicative of suggestive relationship among study variables. Study IV was the main study comprised of hypotheses testing and path analysis of proposed theoretical models. Purposive convenient sampling techniques was used to collect data from emerging adults of Pakistan. Participants (men = 463, women = 421) were selected from different private and government universities of Pakistan. Results showed that dignity culture, positive emotional experiences, positive personal agency positively and significantly predicted identity commitment whereas negatively predicted indepth exploration and reconsideration of commitment. Honor culture, face culture, negative emotional experiences and negative personal agency significantly positively predicted indepth exploration and reconsideration of commitment while negatively predicted identity commitment. Emotional experiences (positive/negative) and personal agency (positive/negative) has shown significant serial mediation between cultural logic (dignity, honor & face) and identity commitment (commitment, indepth exploration & reconsideration of commitment) in educational as well as interpersonal domains. The study utilizes path modeling and dynamic systems theory to examine the intricate relationships between cultural logics (dignity, honor, and face culture), emotional experiences, personal agency, and commitment outcomes. Findings reveal positive associations between dignity culture and commitment, while honor culture presents challenges in commitment and exploration. Face culture exhibits nuanced patterns, influencing exploration positively but impacting positive emotions negatively. The study underscores the complex interplay of cultural factors, emotions, and personal agency in shaping commitment-related processes, contributing to existing

literature and theoretical frameworks. It was also identified that gender was significant moderator of direct and indirect paths of cultural logic and identity commitment through emotional experiences and personal agency. Moreover, result suggested significant group differences in terms of gender, family type and ethnicity across all the study variables. The current study's theoretical and practical implications, for emerging adults, future suggestions and limitations were also discussed at the end of the study.

Keyword: Cultural Logics, Dignity Culture, Honor Culture, Face Culture, Emotional Experiences, Personal Agency, Commitment

Introduction

Chapter I

Introduction

Identity is one of the major tasks of the psychosocial development. As soon as the young individuals develop abstract reasoning, they start thinking about different options for them. Transition from high schools to colleges and then universities bring challenges for young adults in making firm choices in various life domains such as academic, carrier and relationship choices. Spiritual, political and gender roles also go through the same process. Though a little independence is gained in emerging adulthood but still they have dependence on their parents and families. These young adults think about more possibilities, do more explorations make commitment and the experimentation continues.

Culture shapes an individual's identity and commitment to it. Culture influences how people perceive themselves and the groups with which they associate. Starting from birth, the beliefs and attitudes prevalent at home and in the local culture influence how a person develops sense of their own and other people's identities. Culture is a distinct character of a civilization that includes everything from observable behaviors to intangible psychological ideals or norms to social institutions. To account for cultural differences, most cultural research focuses on East-West comparisons, depending on traditional theories that classify societies as individualistic versus collectivism or independent versus interdependent (Markus & Kitayama, 1991).

Kirkman, Lowe and Gibson (2017) came to the conclusion that there is an excessive focus on individualism-collectivism in cross-cultural research, and that this focus leaves both theoretical and empirical gaps in cross-cultural literature after conducting a thorough analysis of the literature utilizing this cultural framework. Other than these categorizations there are other cultural imperatives such honor face and

dignity culture used by people as a social system to deal with different situations or conflicts (Cohen & Kim, 2017). Each prototype of this framework assigns meaning to social situations and distinguishes between correct and incorrect responses. In present study these logics are explored indigenously to know their prevalence in Pakistan and their role in identity commitment of the individuals.

Cultural scripts may influence how people choose to control their emotions as well as how emotional experiences and presentations are dictated. Emotional experiences serve as important markers that color and define one's subjective interpretation of events, relationships, and personal narratives (Jones & Johnson, 2019). Positive emotional experiences, such as feelings of fulfillment and accomplishment, can reinforce a strong sense of identity commitment by fostering a positive self-concept (Clark, Anderson & Sanchez 2020). Conversely, negative emotional experiences, like anxiety or uncertainty, may prompt individuals to reevaluate their commitments, leading to a more dynamic and adaptive understanding of their identity (Garcia & Martinez, 2017).

Personal agency, defined as an individual's belief in their capacity to influence and shape their own actions, stands as a driving force behind the deliberate construction of identity commitments (Peterson & Smith, 2016). The heightened sense of personal agency empowers individuals to make choices aligned with their values and aspirations. A strong belief in personal agency may facilitate the establishment of firm identity commitments by instilling confidence and determination in individuals to pursue goals congruent with their evolving sense of self. Conversely, a perceived lack of agency might lead to a more tentative and exploratory approach to identity commitments, as individuals navigate the dynamic interplay between aspirations and the constraints of their circumstances (Taylor, Brown & Miller (2021).

Self-regulatory actions are more likely to be displayed by people who take the initiative and feel responsible for their activities. The individualization is related to this agentic action. This is important for both identity formation and preservation. The method of continuous flow that results in the upkeep of commitment in life varies from person to person and from culture to culture in terms of which direction is given priority.

Face, dignity, and honor culture, all have unique ways of defining and constructing the self worth. People lack motivation to act or to persist in the face of challenges unless they feel that their actions will result in the intended outcomes. Feelings of futility and despair may be brought on by a low sense of agency to exert control over circumstances. Personal agency, which promotes individual independence and autonomy, appears to come from dignity culture. Present study is conducted to gauge role of cultural logic in identity commitment and how emotional experiences and personal agency explains mechanism between cultural logic and processes of identity commitment.

Identity Commitment

Identity is a self-image that is a basic part of individual's personality and develops throughout lifespan. It involves individual's values, beliefs, memories, and relationships. It gives individuals a perception of uniqueness to reflect. Identities are expression of self. The Concept of identity can be conceptualized as the way we understand various aspects of ourselves, such as one's personal identity may have content that is relevant to his or her tendencies to behave, think and value. Identity is a distinct part of self-concept that have internalized interpretation and expectations related to the role individual plays (Tajfel & Turner, 2004).

One of the major tasks of adolescents and early adulthood is identity development (Arnett, 2000). It develops through exploring one's beliefs, values and

actions in different domains. The process of identity development gives individuals a sense of coherence and helps them to understand the society around them. However, there is an issue observed in literature of identity at the moment that restrict our comprehension of this developing activity. Most existing research has neglected the processes of identity in favor of mechanisms of identity formation. There is lack of research that studies how different stages of identity status develop and integrate (Branj Branje, De Moor, Spitzer & Becht, 2021). In present study our focus is on major component of identity process i.e. identity commitment, indepth exploration and reconsideration of commitment.

People have to make important choices in their lives. They must overcome several obstacles from youth to the beginning of maturity in order to make decisions in life. Ideally, the commitments young people undertake, offer a purpose to their lives. Marcia (1966) defined commitment as "the extent to which individuals adhere to and invest in identity relevant choices". Having taken definite decisions in identity-relevant areas and identifying with these decisions is what is meant identity commitment. If people make decisions they really believe in, the roles that result from those decisions become a part of who they are. Therefore, those who are very dedicated are seen to have a more developed and committed identity (Meeus, Van De Schoot, Keijsers, Schwartz & Branje, 2010). Commitment to an Identity is a reflection of the value one sets on this self-perception (Stryker, 2000). One's approach to explore the process of identity is related to the forte of his identity commitment (Berzonsky, 2003).

Commitments are usually made to satisfy the internal or external motives, self-made demands and to meet goals to abide by social values. In present study the focus is more on the scope of identity commitment than exploration that is driven by cultural logic. The way individuals internalize their commitments is determined by their identity

motives (La Guardia, 2009). They have an incentive to make wise decisions regarding their careers, relationships, or education. They must choose. which subjects they have to choose to make their carrier, they have made friends etc. The extent to which young adults made commitments to their choices has been an essential component of identity formation models (Crocetti, Rubini, & Meeus, 2008; Luyckx, Goossens, & Soenens, 2006).

Developmental changes during adolescents and early adulthood stimulate self-oriented thoughts that help people to reflect their personal and social identity. The dual cycle model of Commitment-Exploration, focuses on the changing procedures that people utilize over time to create and preserve their identities. By analyzing the interactions between commitment, its reconsideration and exploration, identity processes can be understood (Crocetti, 2017). Current study is mainly concerned with the identity commitment among emerging adults in Pakistan.

Historical Roots of Identity Commitment

Concept of the commitment was first introduced by Foote in 1951. He described identity commitment as a degree to which individuals are active to initiate and endure their actions. He further maintained that actions without identity are hollow behaviors which have no motive and reward. For an active self, identity commitment is essential. It creates a connection between society and the individual by through persistence.

Widely used concept of commitment still lack clarity and consistent formulation. In 1963 Becker explained commitment as a phenomenon that explains consistency in lines of individual's actions over the period of time in different settings. His main contribution was to distinguish between commitment process and outcome of identity commitment (consistency in lines of activity) called "side bets". Becker described that when an individual makes a side bet, he links external interests with

consistent lines of action and it results in commitment. Therefore, purpose of making side bet is to enhance the effect of making side bets is to increase the of price of not succeeding in order to persist in a particular line of action (Becker, 1960). In this way the person continues with his line of action because change may pose challenges to the individual. This approach was criticized for not explaining relationship between identity and commitment that is crucial in understanding why people make side bets and why certain actions are valued.

Kanter in 1972 explained commitment as willingness to give vigor and devotedness. According to her commitment refers to the relationship between self and its expression. She used theory of social action to describe three dimensions of commitment i.e. affective, moral and instrumental commitment. Each commitment type is reinforced by certain mechanisms. She further stressed that commitment is reciprocal in nature towards one's groups and concerned lines of actions. This model was criticized for not explaining disparities in different types of commitment.

Keeping this concern, the commitment was linked to the theory of identity. Commitment to oneself was explained by McCall and Simmons (1978) as imparting self into perceived roles. While Stryker (1980) described commitment as a developed construct of identity theory. Stryker defined commitment as power of individual's relationship to others with certain role identity. Two dimensions of commitment were explained by him, "extensiveness" and "intensiveness". This theoretical development in field of social psychology generated an empirical tradition which helped in studying relationship between commitment and identity (Stryker & Serpe 1982; Côté, 1987).

Erikson's Theory of Identity

Most explicit and refined description of identity related concepts was found in the work of Erikson (1968). According to him a person's values, objectives, and beliefs

make up their well-developed identity. Identity is the consciousness of one's continued existence and of others' perceptions of it (Erikson, 1980). A large portion of this happens throughout adolescence, when cognitive development enables a person to develop a self-concept (Elkind, 1998). Identity is created through exploration of different choices and commitment which depends on exploration outcomes. Failure to form well-structured identity results in identity confusion or conflict.

Identity was defined by Erikson (1968) as a conscious feeling of individuality as well as an unconscious need for continuity that might manifest as identity synthesis or confusion. More precisely, identity synthesis implies that people combined and integrated pertinent past identities into a distinct and coherent unique sense of self, resolving the identity crisis effectively. However, young individuals who struggle with their identity often find themselves in a situation of role confusion where they alternate between one temporary commitment and then another (Dimitrova, Buzea, Tausova, Zakaj & Crocetti, 2018).

Erikson classified the fifth stage of psychological development as "identity versus role confusion" in his theory. Adolescents must go through difficult processes throughout this time in order to discover their selves. Teenage years act as a transitional stage between childhood and maturity by acting as a bridge between the past and the present. Individuals' responses to all preceding childhood psychosocial crises have an impact on them. Thus, in Erikson's opinion, the two most significant questions for adolescents are "Who am I?" and "Who do I wish to be?" In contrast to role uncertainty, which would be a sign that adolescence was not effectively completing its purpose, identity development was stressed as the primary evidence of successful adolescent development. This issue is positively resolved with identity achievement and the learning of loyalty as a new virtue once teenagers have reexamined the goals and

aspirations of their parents and culture.

How the consequences are handled determines whether there are any identity conflicts. People who are unable to combine their childhood identities into new ones are considered to be in a state of "identity diffusion," whereas those who do not question their current identities have identities that have been "foreclosed." A strong sense of identity in general is said to result from the formation of a strong ego identity and proper integration into a stable society and culture, in accordance with some Erikson interpretations (Erikson, 1968; Schwartz, 2005).

Marcia's Theory

"Neo-Erikson identity status*"* models started emerging in 1966 and Marcia was considered as the most crucial contributor. By expanding Erikson's theory of identity Marcia (1966) explained that individual's identity formation involves "*exploration* and *commitment"* with respect to his roles in different domains such as education, religion, relationships, politics, gender, career etc. Adolescents are supposed to make certain choices during process of identity development and show commitment to their choices keeping social context in view. An individual will fail to commit or will commit without exploration if choices are not given or limited (Marcia, 1980).

Marcia (2002) described that identity forms through psycho-social statuses. Marcia's approach took into account the individual differences in people's approach to resolve identity issues during developmental phase (Luyckx, et al., 2008). Marcia's approach has identified four identity statuses each corresponding to a different stage where individuals use process of exploration and committing to a specific domain.

Different combinations of levels of commitment and exploration are extended into four statuses of identity. In terms of both exploration and commitments, a person

might show either relative weakness or relative strength. During process of exploration and identity each status links to a particular stage. These statuses are summarized as " *Identity Achievement, Moratorium, Foreclosure* and *Diffusion"* (Marcia, 2002).

Identity Diffusion

Identity diffusion is a state that describes people who have not investigated their alternatives or committed to an identity. According to Marcia (2002) when people begin the process of forming their identities, they have little understanding or experience with identity exploration and the anticipation of committing to an identity. This stage characterizes period of late childhood and adolescence where it is expected that adolescents should come out of this period during their life experiences when they observe different role models and cultural factors (Paz, Tabatabaee, & Esmaeilinasab 2019). People who persist in this period may lack in exploration and adherence to the choices they made.

There are many characteristics that associated with prolonged identity diffusion. Most important is lack of commitment in different life domains such as interpersonal relationships. People with identity diffusion are mostly self-absorbed and with low self esteem as they are easily influenced by society and culture (Phinney, 2000). In a study by Graf et al., 2008 it was reported that Asian Indians scored high on diffusion as compare to their American peers. In a study conducted on Pakistani sample 32% of adolescents were found to be diffused in occupation domain and 77 % were diffused in dating relationship. Cultural restrictions and lack of opportunities were supposed to be the possible reasons behind this specially in context of Pakistan (Batool & Gillani, 2008)

Identity Foreclosure

This period is characterized with a sense of making commitment to a particular

identity but ignorance towards options restricts exploration. There is less investment in exploration in this stage. Identity commitment at this stage is most often a response to the feeling of uncertainty, social pressures, parental choices or cultural expectations. Adolescents can move on from this stage as they start thinking independently about more options. In some cases, foreclosure can persist late adolescence or adulthood (Marcia, 1980; Kountouri & Hurry, 2008). A study by Batool and Gillani (2008) indicated that in Pakistan majority adolescents are in stage of foreclosure in occupational, religious and political domains.

Being in foreclosure stage for a prolonged period is associated with obedience, conformity, need for approval, strong commitment, lack of tolerance and resistance to change among adolescents (Kroger, 1997). Mostly young adults experience forecloses at the time of high school and university years when they are exposed to different choices or beliefs about education, carrier and friendship (McAdams, 2013). Adolescents in the status of foreclosure believe that, in order to be obedient and to show conformity they have to keep what their parents choose for them, which results in lack of exploration. Individuals from collectivistic culture (honor culture) are socialized to give respect to elders and to obey elders, thus ignore options and stick to the parental choices or what culture demands. (Larson & Wilson, 2004; Mills & Clark, 1982). Foreclosure usually found in individuals with normative orientations (Berzonsky, 2013; Hassan, 2018).

Identity Moratorium

This status is characterized by a person's avoidance of making commitment and active engagement in exploration of identity choices. This is a challenging stage in identity formation as individual went through experiencing different roles and explores beliefs. There are many questions but few options are seen in the given context. Still

this status is a precursor of identity achievement. This period is characterized by rebelliousness, procrastination, avoidance of challenges, lack of self-worth, and a lack of identity commitment as a result of continual inquiry without commitment (Kroger, 2007).

This status is viewed as adaptive and prone to progression e.g. an individual with moratorium status can be succeeded ultimately reaching to identity achievement depending on personal agency (Hassan, 2018). In moratorium a person is in active struggle to form commitment, make compromises between demands of society and self-worth. Identity moratorium can happen any time in one's life but most common in emerging adulthood. An identity moratorium can happen at any time in one's life.

Moratorium identity status can also be considered specifically for distinct types of identity such as ethnic, racial or political identity (Kroger, 2017). Two types of moratorium are common classical in which the person become anxious during exploration and the other is searching in which new commitments are made in presence of old ones. All these identity statuses are adaptive in understanding identity commitments among individuals (Branje, 2010).

Identity Achievement

In this status commitments are made after exploration. It's a long process that continues from late adolescence to early adulthood. Acceptance of self, consistent self-concept and commitment characterizes this stage (Marcia, 2002). Identity commitment is attained by individuals based on personal choices. Individuals in achievement status are high in adaptive functioning due to high level of exploration and commitment (Crocetti, et al., 2011; Schwartz et al., 2011).

Formation of identity is an enduring process. Once an individual has obtained the status of identity achievement, he can reenter to the moratorium stage. There is no

fixed sequence of these statuses that's why commitment to an identity depends on the level of exploration and adherence to the choices made by individuals (Stephen, Fraser, & Marcia, 1992). Emerging adults in Pakistan experience complex environmental and social challenges. which markedly effect their commitment to identity (Jalal, 1995). Crises occur when there is a condition of exploration and reconsideration of choices by individuals. End of this crises will lead to the identity commitment. An individual can resolve the crises while exploring different options to carrier, education or any other identity (Bilal et. al., 2021).

Berzonsky' Social-Cognitive Model of Identity Formation

A socio cognitive model was proposed by Berzonsky in 1988. According to him there are three styles by which individuals form their identity. This model is based on constructivist approach of identity formation in which people actively contributes in identity formation. Identity style theory of Berzonsky (1989) is concerned with the cognitive processes which individuals use to make sense of their identity and existing reality.

These processes are described in terms of three identity styles. "*informational*, normative and diffuse-avoidant". Informational style makes individuals to evaluate self- relevant information more actively and they deliberately look for more elaborative information. In normative style individuals follow expectation that are normative and followed by important social groups. In the diffuse-avoidant style individuals have tendency to procrastinate or to avoid situations relevant to one's identity (Hassan et. al., 2016).

Identity styles proposed by Berzonsky (2009) are compatible with identity statuses by Marcia (1966). Moratorium and accomplishment are underpinned by an informative style. Individuals that are information-oriented cope with identity

challenges by actively searching out and assessing beliefs, objectives, or opportunities prior to making commitments. When presented with knowledge that contradicts their ideas of themselves, information-oriented persons frequently update their self-concepts (Smits et al., 2008). This orientation has been linked to self-exploration and efficient life management abilities. Adolescents with this process orientation regard their parents as authoritative and receptive to open talks.

Berzonsky's normative style orientation underlies foreclosure status by Marcia, and diffusion by a diffuse-avoidant style. When faced with an identity crisis, normative-oriented people rely on the social norms and expectations of important others. These people cling closely to the established identity system, into which they incorporate all identity-relevant information. Berzonsky discovered that teenagers with this copying style evaluated their parents as dictatorial and their family as lacking in expressiveness.

Similarly, Berzonsky' s diffuse avoidant style orientation underlies diffusion status by Marcia Individuals who are with diffused avoidant style ignore personal difficulties and postpone decisions until environmental demands force them to act, resulting in a fragmented identity structure and lack of identity commitment. Diffuse avoiding teenagers have been observed to procrastinate, have an external locus of control, and engage in emotionally oriented coping activities.

All identity styles relate differently to identity commitment. One's level and style of explorations plays crucial role in commitment (Erikson,1968, Marcia, 1980, Berzonsky, 1989, Smits et al., 2008; Berzonsky, 2009). Identity styles represent diverse methods to deal with identity challenges and crises and seem plausible as an antecedent of commitment and motivations behind commitment.

Crocetti' s Three Factor Model of Identity Formation

It is observed that much of research on identity formation in past decade is based

on the approach given by Marcia . This model has also gained critique by different researcher such as Schwartz (2001) and Van Hoof (1999). One of the fundamental objections was that, according to Meeus et al. (1999), the concept of identity status does not sufficiently represent the process of identity development. Grotevant, 1987; Meeus et al., 1999; Stephen, et al., 1992) and other scholars have emphasized the significance of studying the process of identity creation and preservation (commitment). and exploration) rather than just studying outcomes of identity.

Meeus (1996) highlighted that adolescent might actively reflect on and continue to explore about their commitments even after the exploration phase is concluded with solid commitments. This is how he expanded Marcia's definition of exploration. Meeus therefore stressed the relevance of ongoing exploration, or a "sine qua non" (without which not) criterion to retain and justify previous commitments, in addition to recognizing the significance of exploration for making a decision. The distinction between these two types of exploration was emphasized by Luyckx et al., (2006), who called the former "exploration in breadth" and the latter "exploration in depth."

An extended model of identity status was proposed in order to deal with these issues. This is called “three factor process model of identity" (Crocetti et al., 2008; Meeus et al., 2010). This approach validates Marcia's identity characteristics (commitment and exploration) into three distinct but interrelated identity formation processes.

Commitment

In several developmental areas, commitment is defined as both the long-term choices people make and the self-confidence they have as a result of those choices. making decisive decisions across several identity domains In-depth exploration and commitment have a beneficial link, which explains why people who have strong

commitments also actively investigate. Commitment helps create and preserve identity coherence.

Meeus et al. (2002) found that dedication and in-depth investigation are both necessary for identity construction. Strongly dedicated teenagers continue to actively investigate their choices, in contrast to weakly dedicated teens who typically display low levels of exploration. Commitment and inquiry are connected to a variety of social and psychological factors, according to a growing corpus of research. In particular, commitment is positively connected with self-concept clarity, or the degree to which self-beliefs are distinct, internally consistent, and stable (Campbell et al., 1996).

In-depth Exploration

In-depth examination shows the level to which individuals actively think about the commitments they have made (e.g., reflecting on their decisions, seeking further information, discussing their commitments with others). Due to the implication that teenagers cope with current commitments in a proactive and responsible manner, in-depth investigation might be viewed as an adaptive identity process. Indeed, other studies have demonstrated a connection between this mechanism with other factors such as adaptive personality traits and parent-adolescent connection etc. (Meeus et al., 2002; Luycks et al., 2006).

In-depth exploration, on the other hand, may have harmful implications. Adolescents, for example, may get unduly preoccupied in reviewing and considering present commitments, leading to uncertainty and skepticism about their decisions. Individuals who exhibit a mix of strong in-depth investigation and low commitment (i.e., those in the moratorium position) have higher levels of despair, according to Meeus (1996).

Reconsideration of Commitment

The term "reconsideration of commitment" relates to the comparison of current commitments to potential alternative obligations since the present ones are no longer acceptable. This is related positively with in depth exploration suggesting that individuals who are committed seek alternative information as well. it is related to the individuals" efforts to change current commitments since they are no longer satisfying, as well as the comparison of current commitments and certain other prospective alternatives.

On the one hand, the concept of committed reconsideration is similar to Marcia's (1966) definition of exploration in that it also involves the investigation of prospective new commitments. It differs from exploration in that it supports young people's efforts to change their current commitments because they are unhappy with their decisions. Evaluating commitment is therefore a wide research that starts with an evaluation of current commitments. As commitment is act of committing oneself to specific identity choices, commitment reconsideration entails the process of relinquishing identity choices and examining feasible alternatives.

In present study depiction of the iterative process of establishing and modifying one's identity by integrating the interplay of committing and evaluating commitment is studied. Stephen et al. (1992) developed a similar concept in the process model of "Moratorium-Achievement-Moratorium-Achievement (MAMA) cycles ". According to this model (Meeus, 2011) individuals have commitment in different domains at preliminary level and they can evaluate them according to their motives. This interplay between commitment and its reconsideration is fundamental to identity formation cycle where current commitment is compared with other alternatives until reach to the satisfactory decision.

Similarly, relationship between commitment and in-depth exploration is

important in identity maintenance cycle where individual can compare recent commitments, invest in their upkeep, and ensure that they complement their potential and abilities. If this result in doubt person can return to the identity formation cycle. This model has also captured Erickson's ideas of identity and identity crises by adding "commitment, in-depth exploration, and reconsideration". Have this in view "commitment and in-depth exploration, are opposite to the reconsideration. Here, reconsideration represents identity confusion. Though its effective in making valid commitments it can result in identity crises as well (Crocetti et al., 2017).

As compare to Western individualistic cultures Pakistan has been commonly known as interdependent or collectivist culture (Gelfand et al. 2011; Tariq, 2012). Culture has a vital part in an individual's identity formation and identity processes (Berman et al., 2011). To study dimension of identity i.e. Identity Commitment in context of Pakistan can yield important research findings as previous researches have been suggesting that the identity processes may operate differently as compare to Western frameworks (Hassan, et al., 2018).

Current study intends to make a significant contribution to understand how the link between identity commitment and cultural logic of honor, face and dignity works in Pakistan. Pakistan being representative of a collectivist societies stress sharing, obligation, solidarity, need for stable and predetermined friendship, group decision and particularism (Hofstede, 1980; Hui & Triandis, 1986; Sinha & Verma, 1987). These qualities are different from individualistic societies which emphasize on "I" consciousness, independence, imitativeness, privacy rights and universalism. Therefore, present study will employ three factor model of identity process in a cultural context that is different from culture where it was originally developed and to see its relationship with other study variables.

Summing up, while capturing the method by which identities are formed. The relationship between commitment and evaluation of commitment, as well as the process of maintaining one's identity, are reflected by this relationship known as the "dual-cycle model" (Meeus, 2011).

Kunnen Commitment Development Model

Kunnen's model is based on the previously mentioned identity theories. The fundamental premise of the concept is that commitments grow out of a lengthy string of ordinary life occurrences. These occurrences could confirm or refute the current commitment. An ongoing, significant challenge could lead to conflict (Bosma & Kunnen 2001), which shows up as an increase in exploration and a drop in the strength of commitments but may also lead to the emergence of new, better-adjusted commitments.

A dispute's initial stage, according to Kunnen (2006), is an increase in exploration, whereas its latter stage is commitment strength. This suggests that when there is conflict and a change in commitment, higher levels of inquiry are linked to lower levels of commitment. This assumption is supported by Kunnen's (2005) finding that participants in a stable phase of a commitment change experience much stronger intra-individual negative correlations in both exploration and commitments than participants who are in the middle of a commitment change. The patterns of conflicts and supporting events are thus one of the fundamental mechanisms in the model that affect how a trajectory looks.

The second essential element of the model covers the differences in conflict management styles among individuals. The new feature of this model captures inter-individual variations in the propensity to accommodate, or change in commitments to avoid conflict, or assimilate, or adjust conflicting information in such a way that it fits

in with the already present commitment, based on Marcia's explanations of the distinctions between the statuses and Berzonsky's theory of identity styles. A high tendency to accommodate, like a diffuse identity style, results in continually shifting and weak commitments, whereas a strong tendency to assimilate, like a normative style, creates strong and firm commitments.

A high tendency to accommodate, like a diffuse identity style, results in continually shifting and weak commitments, whereas a strong tendency to incorporate, like a normative style, creates strong and firm commitments. A high accommodation tendency produces stable trajectories with few commitments. A balanced assimilation-accommodation tendency may result in stable commitments or fluctuating commitments depending on how conflicts are organised (Kunnen et al., 2008).

Domains of Identity Commitment

There are various areas where identity commitments are constructed. For each domain, the identity commitment process progresses differently. Gender identity, ethnic identity, sexual identity, cultural identity, gender, ideological identity, and vocational identity are the identity commitments that are most frequently provided. Identity theorists have diverse conceptions of how many identities a person is likely to have because multiple self-concepts are possible. Identity and social identity theorists talk about numerous identities based on multiple settings. Stryker and Burke (2000) concentrated on how cross-situational stability of identity content emerges. From this vantage point, However, social identity theorists such as Tajfel (2003) asserts on various identity formations.

Numerous identity-relevant domains are where identity commitments are created. These domains have frequently been integrated into a single general commitment component or split into the two broad domains of ideological and

interpersonal commitment in studies on identity commitment (Crocetti et al., 2008; Grotevant & Adams, 1984).

Two distinct categories of personal identity—educational and interpersonal—are the focus of this investigation. These identification groups are crucial for the great majority of young people. We concentrated on two additional distinct life stage-appropriate identity commitments within each domain in order to examine the role of identity commitments throughout adolescence and young adulthood. The educational sphere was made up of a commitment to learning and work (Meeus et al.,2010).

The educational world was formed of the dedication to study and employment. Adolescents make their first critical career decisions in school. When young people choose a specific occupation, these broad occupational area options are likely to become more specific. Educational identity is seen to be a precursor to occupational identity because educational options are so significant for vocational possibilities. Indeed, the development of educational and vocational identities is inextricably linked. In present study commitment to a family and friends within the context of interpersonal identity, are focused (Negru-Subtirica et al.,2017).

Strong family ties and Pakistan's collectivist social norms emphasise the value of identity commitment in relationships. The complexity of social relationships and decision-making can be revealed by balancing personal identities with family expectations and beliefs. The shifting dynamics of friendships, romantic relationships, and social ties in Pakistan can be better understood through researching identity commitment in interpersonal and educational contexts (Kim, 1995, Khan & Khan, 2018; Iqbal & Bukhari, 2015).

Cultural Logic

Culture has unique constellation of beliefs, norms and behaviors. It is a lens that

helps individuals to view accumulated practices and experiences in their culture. People's beliefs and experiences are cultivated through cultural scripts which help them to determine cultural orientation and understanding of norms. The way people endorse cultural norms and values in their social interactions may differ. Most of literature talks about the traditional way of theorizing cultural differences as Eastern versus Western culture or Collectivism vs Individualism (Hofstede, 1980; Markus & Kitayama, 1991; Aslani et al., 2013). Recent trends are now more inclined towards the cultural frameworks that are different from the conventional cultural categorization (Leung & Cohen, 2011). These are the cultures of self worth (Fredrick, 2016).

When culture is studied with focus on the classic membership of people with their cultures it usually results in ignoring a great deal of individual variation (Fu et al., 2007; Triandis, 2001). However, when study focuses on individual differences only it may ignore the meaningfulness of individual differences within a cultural system. Every culture has its own pattern of behavior manifested through their interactions and communication.

Cultural orientation helps people to understand and interpret social interaction among people. Leung and Cohen (2011) proposed a framework built on earlier classifications according to which the groups can be differentiated on the bases of cultural logics. Their viewpoint is grounded in the fact that interaction among different types of people in their cultural context is important in highlighting cultural differences. Therefore, people from individualistic culture will behave differently as compare to people from collectivistic cultures according to Smith and Bond, 2019.

Over the last several decades, several conceptualizations of individuality and collectivism have dominated efforts to describe cultural differences (Hofstede, 1980; Markus & Kitayama, 1991). There is growing evidence that the individualism vs

collectivism difference may be too defined, despite the fact that focusing on this specific contrast has shown to be successful in many ways. This study specifically focuses on new findings that allow for a comparison of two collectivistic cultural types, one of which places a great emphasis on the conservation of honor and the other on the maintenance of face (Smith et al., 2021).

In a variety of contexts, including social systems economic progress and modernization (Inkeles & Smith, 1974), social norms, values (Hofstede, 1980), and identity (Markus & Kitayama), the social sciences have investigated individualism and collectivism. It must be noted that because the discussion of individualism and collectivism has been presented in a variety of contexts, research on these ideas is comparable to the "story of the blind men, each touching an alternate aspect of an elephant" (Triandis, 1993), where each of these authors touches on various aspects of individualism and collectivism.

In previous cultural studies people are categorized as belonging to Eastern or Western cultures. This cultural framework helps in understanding the mechanism of social interaction in different cultures (Markus & Kitayama, 1991). However, this categorization lacks the insight of cultural differences in reciprocal interaction and communication among individuals. Independent vs Interdependent research sifted people the way they adhere self-worth. What is distinct in dignity, honor and face culture is the extent to which people assess themselves either extrinsically or internally.

Present study extends this new cultural theorizing in Pakistan by distinguishing norms as cultural logic of dignity, honor and face; a new cultural prototype for social interactions. Because these cultural philosophies are prevalent and diverse throughout the world, honor, dignity, and face cultures are distinguished from one another. For example, Face cultures are prevalent in Southeast Asia and East Asia, dignity cultures

are prevalent in North America and Western Europe, and honor cultures are prevalent in Latin America and the Middle East (Aslani, et. al., 2016).

Studies which are conducted in Western cultures are different from Asian cultures due to limited resources and different research orientation (Krigger et al., 1993). Current study is fundamentally concerned with the development of cultural logic model in context of Pakistani culture. Study is based on practical experiences of people living in Pakistani culture. Previously available models are developed and validated in Western cultures. Even studies using Pakistani sample are done in Europe, America or UK (Smith et al.,2017; Smith et al., 2021; Yao et al., 217) thus, may not giving a true reflection of indigenous culture of Pakistan. In order to draw an empirical evidence of the perceived cultural logic of face, honor and dignity specifically present study was designed.

There are various well-established cultural frameworks, such as those developed by Hofstede (1980) and Schwartz (1994), Severance and Gelfand (2015), and Rodriguez Mosquera et al (2002). A new measurement model for cultural logic is developed due to many reasons. First, the social context as it is important in explaining people's interactions. Framework of honor, face and dignity model is rooted in the theory of self-worth of motivation which explains how do people interact in their social context (Markus & Kitayama, 1991). Though, the cultural logic of and honor and dignity are relevant to the individualism and collectivism but this model is relatively new and a unique form of social motivation.

According to shared reality theory people's conditions and actions are affected by how they believe their social groups will behave (Hardin & Higgins, 1996). Similarly, it is proposed in "social identity theory" that individual's self-concept is built upon their membership in any social group (Hogg & Abrams, 1993). While social

cognitive theory suggests that people's behaviors and perceptions are influenced by the environmental factors, other's actions and their personal experiences (Bandura, 2012).

According to all these theories people develop understanding of their behavior and values through personal experiences and social influences which are important to make connections with others, to interact and to have control in one's settings. Here, these notions are implied to distinct cultural groups on the basis of their personal experiences and other's influence on people e.g., dignity, honor and face.

In present study our model provides a distinction between dignity, honor and face culture that is beyond east west comparisons. The focus is more on people's perceived norms and behaviors in their social settings that diverges conceptually as well as empirically from above mentioned frameworks. Norms that characterize dignity, honor and face cultures distinguish social interaction patterns (Weingart, et. Al., 1990).

Cultural Logics: Dignity, Honor and Face

How people interact is socially construed and their behaviors can be explained beyond the East and West cultural comparisons. Most common distinction that is made to categorize cultures is individualistic and collectivist cultures (Hofstede, 1980; Triandis et al., 1995; Smith et al., 2006). Pattern of social interaction is manifested differently in different cultures. Pakistan being a carrier of collectivistic culture exemplify its various characteristics such as interdependence, conformity to social norms, cultural expectations, social harmony, respectfulness to others etc. In such a culture the collective or common good is generally regarded as more important than individual well-being (Harry et al., 1999; Zuniga, 1998). Thus, study of dignity, honor and face culture in Pakistan can provide an alternative expression of perceived cultural norms about self-worth.

To study cultural differences is fascinating. It gives an insight to the cultural

patterns in different social context of individuals. To study social interactions is core to modern cultural studies. One latest strategy to learn about cultural differences is dignity, honor and face culture. Cultural logic of dignity, honor and face that is originated from theories of self-worth (Yao, et.al., 2017) are variants of collectivistic and individualistic cultures (Smith, et. al., 2021). Earliest classification of dignity, honor and face culture was given by Leung and Cohen in 2011. It was established that people differ in terms of cultural logics stressing that cultural contrasts can be studied within individuals and between different individuals in any cultural context that is encountered frequently.

Dignity, honor and face are alternative expressions of self-worth reflecting a motivational system that creates specific behaviors pertaining to one's culture (Leung & Cohen 2011). It is further identified that self-worth is crucial in interpersonal and between group communications (Friedrichs, 2016). Thus, people with more dignity culture will interact differently than people with honor or face culture.

Dignity Cultural Logic

Cultural logic of dignity is defined as inherent self-worth of the individual and personal responsibility for his actions. Leung and Cohen (2011) established that, this logic is seen in individualistic cultures. The concept of dignity is grounded in social independence where self-worth is not conferred by other and is inalienable. Individualism is a cultural attitude that emphasizes personal liberty and independence, whereas dignity culture is a social and cultural framework that emphasizes the inherent worth of every human and advocates nonviolent conflict resolution (Nisbet & Cohen, 1996). While these notions are associated with cultural and social dynamics, they represent various facets of human behavior and societal standards. Autonomy is the defining characteristic of individuals with dignity culture (Yao & Azad, 2017). Individuals are construed as comparatively equal in dignity cultures, having a firm and

internal sense of worth.

Logic of dignity permits people to be independent and self-determined. Behavior of people with sense of dignity culture is driven by person's own beliefs, values and personal standards. Thus, behavior of individual is controlled by responsibility over failures in order to act with personal standards. Dignity culture have rule of law and are nor pressurized to the reciprocity (Leung & Cohen, 2011). According to Ayers (1984) the dignity is person's core identity and moral framework for the behavior.

Groups that encourage people's rights, equivalence and power of personal traits over roles and memberships. Therefore, people with dignity logic or sense are supposed to have inherent worth that is not losable like honor (Ranson & Stewart, 1994). The autonomy of an individual to define himself independent of what others think emphasizes on removing external restrictions that interferes with the freedom of person.

Dignity culture opposes aggressive or violent actions in dealing with perceived disdain and insults, instead pushing individuals to pursue nonviolent dispute resolution. The idea of dignity culture is frequently contrasted with "honor cultures" or "face cultures," in which reputation and social standing are more important, and defending one's honor might be associated with the use of force or vengeance (Smith et al., 2013).

Honor Cultural logic

Cultural logic of honor is defined as formation and maintenance of individual's reputation within a specific group. Honor cultures place a high importance on reputation, social standing, and a positive social image—all of which can be conferred or withdrawn by others. In contrast, societies that value dignity place more significance on an individual's context-independent, distinctive, and inherent worth than on the social respect of others (Mackie & Pauketat 2017).

In South Asia, Middle East, Latin America, Africa (North), Russia and Mediterranean, cultural logic of honor is common. Honor is characterized as a person's reputation, or what the person believes other people think of him. It inherits both interior and the exterior qualities (Friedrich, 2016). Pit rivers (1968) proposed that “honor is 'a person's worth in his own eyes, as well as in the eyes of his society'. Honor is a person's assessment of his own value, a claim to pride, as well as society's acceptance of such claim”.

According to Cohen and Nisbett (1997) Honor presents itself through a toughness for reputation by defending oneself, one's family. It also imparts tendency for not being exploited by others (Cohen & Nisbett, 1997), as well as honesty, warmth, and warmth toward others (Rodriguez, et. Al., 2008). As a result, honor rules drive people to demand reputation for themselves as well as their ingroups, particularly their families (Rodriguez Mosquera et al., 2002). Honor can be “gained or lost” as a result of one's behavior, and one can feel ashamed if honor is lost.

Cultural groups where the protection of one’s honor is a stronger are less explored. More emphasis is now placed on studying honor culture in Mediterranean and South Asian regions also comparative studies are present studying honor culture in North and South US (Cross et al., 2014; Nisbett & Cohen, 1996; Rodriguez Mosquera et al., 2000; Uskul & Cross, 2019).

People with honor culture are being consistent in protecting and defending one's group's honor. it was reported that respondents from Middle Eastern samples scored higher on self-reliance and consistency than those from six other world areas in their research of self-construals. Members of honor groups are also observed to be politer than those in dignity cultures in order to avoid reputational concerns that may necessitate retaliation. When avoidance is not an option, they react more strongly. This

suggests a preference for avoiding potentially conflicting circumstances (Cross et al., 2013; Smith et al., 2020).

Honor is construct with multiple components including self-image, moral behavior, status, hierarchy, family honor and gender. In South Asian countries and specifically in Pakistan most prevalent component is family and gendered component of honor. There is complex and interdependence system of values and standard that must be followed by the individuals in society in order to maintain honor and to avoid shame and guilt. Previously most studies are conducted in different states of America and Western cultures categorizing them as dignity or honor culture. In present study honor culture in Pakistan is studied along with other culture logics i.e, dignity and face (Uskul et al., 2018).

Members of cultures of honor such as Pakistan experience more severe anger and shame as well as more relationship stress when their families are insulted than do members of a dignity culture do (Rodriguez Mosquera, Tan, & Saleem, 2014). In honour cultures as opposed to dignity cultures, being accused of acting as a disgraceful family member has a higher impact on one's self-esteem and causes a more profound sensation of shame (Rodriguez Mosquera, et al., 2002).

Face Cultural Logic

The logic of face, according to Leung and Cohen (2011), is defined "as a distinct emphasis on hierarchy, humility, and harmony". According to face culture, self-worth is usually assigned by the others in society. An individual is given face by others upon establishing and maintaining group harmony, peace, and cross status coordination. Losing face, can be a source of shame and guilt. In face culture there is an interdependent concept of self where the self-worth of individuals is maintained by following the social norms and keeping harmony.

Face logic is also part of collectivistic culture like honor culture and mostly reported in East Asian societies, which have typically been referred to as collectivist culture. Face represents a person's stated favorable or positive image in social interactions which is expressed as a status of social responsibility, reverence for cultural traditions and value such as showing respect to elders says Schwartz (1994). In cultural logic of face attitude and strength of social norms is important to avoid any conflict. In face culture a person or a group who is higher in status take responsibility to look into the conflicting situation in order to keep harmony (Uskul, 2018).

In Face cultures the self-worth is acquired extrinsically and based on an individual's relative position in group hierarchy. It also depends on the individual's performance to maintain group's harmony (Heine, 2001). This characteristic is the hallmark of the face culture. People of Western cultures, are characterized as individualistic (independent), and connected to their intrinsic motivation.

People of non-Western cultures, are considered as collectivist (interdependent) proposing that people act in accordance with the wishes and opinions (Hernandez & Iyengar, 2006). To study these variations in our cultural norms and practices is core rationale of current study. Moreover, Honor culture and face culture are two distinct frameworks of culture which influence the way people manage conflicts, social harmony, and interpersonal interactions. Both honor and face cultures value reputation and social position, but in different ways.

Face cultures are more strongly characterized by concerns for hierarchy, humility, and peace than honor cultures are (Leung & Cohen, 2011). People avoid conflict in face cultures because of rigid social rules and attitudes; when an offence happens, the group or a person with greater rank is responsible for administering punishment, not the offender. Although the cultures of honor and face may both be

considered to be largely collectivist, there are significant differences between them in terms of how reputation and social standing are upheld (via retaliation vs humility and harmony) and attitudes towards dispute. Last but not least, the culture of honor thesis is a very helpful lens for looking at understudied parts of the world like the Mediterranean, the Middle East, and Latin America.

Theories of Cultural Logic

Social Exchange Theory

According to the Social Exchange Theory, people form connections on the assumption that the other parties will reciprocate advantages or rewards. According to the social exchange theory, different faiths and dispositions modify the typical ways people interact with organizations, with some people being more ready to take advantage of their coworkers and employers.

Culture is seen by Oyserman (2017) as situated cognition in which certain contextual signals trigger related normative behaviors. According to experimental investigations, beliefs and behaviors are very flexible in reaction to societal norms. For instance, mandating a military salute or playing a violent film (IJzerman & Cohen, 2011; Shafa et al., 2015) can promote ideas and actions crucial to honor systems. Since regions and groups are likely to accentuate some cues over others, such analyses do not rule out the possibility of regional or group differences in normative predilections. It simply means that adopting or acting in accordance with alternate norms is not prohibited by a person's frequent use of one normative viewpoint. Additionally, individuals with a variety of strong orientations may exhibit norms in a different way from those who largely support a single framework. The purpose of this study is to create a multi-dimensional measure appropriate for adolescents in an effort to get over the constraints of a strictly categorical approach.

Self-Determination Theory (SDT) is a theoretical framework in psychology that focuses on how people get motivated and how their personalities change. According to this theory, people have three primary psychological needs: relatedness, competence, and autonomy. An individual's general well-being and motivation are influenced by these needs. In SDT, honor and dignity go hand in hand since honor entails appreciating one's inherent worth and having the freedom to act in accordance with one's moral principles. Given that the culture of honor prioritizes reputation, respect, and accomplishment, competence and honor are related to sentiments of competence and mastery.

Additionally, the social context has an impact on both dignity and honor, highlighting how the social environment can either facilitate or obstruct the satisfaction of fundamental psychological demands. SDT is a macro theory of human motivation and personality that focuses on people's natural growth inclinations and psychological demands (Ryan & Deci, 2000). It is concerned with the motivations that drive people's decisions in the absence of external pressures and distractions. SDT focuses on how self-motivated and self-determined human behavior is.

Face Negotiation Theory (FNT) discusses the cultural and societal factors that affect communicators' dispute resolution strategies. (Toomy, 2016). The face is nothing more than an identity, the public persona we present to the world. People display an attitude that appeals to them because their faces serve as a representation of them in society. Face is a key concept to keep in mind during negotiations since it can lead to people acting differently in an effort to "save face" when things don't go their way. This could manifest as retaliation, conflict, or insulting the other party.

The Face Negotiation Theory (FNT) created by Toomey (2004), is a communication theory that investigates how people from various cultures handle

conflict and maintain face in social situations. It draws attention to the role that cultural logics play in communication methods and conflict resolution tactics, particularly when face is on the line. These cultural logics influence how people perceive and handle conflict, as well as how they choose whether to act in a way that preserves their face or one that threatens it.

FNT explains individualistic logic as emphasizing personal liberty, self-expression, and rights, which encourages people to express their opinions and points of view in conflict situations. While collectivist logic prioritizes social peace, interpersonal relationships, and saving face, with conflict resolution being indirect and avoided in public. Conflict Avoidance Logic is concerned with avoiding direct confrontation or conflict, whereas Conflict Confrontation Logic is open to confrontation and direct expression of disagreement (Merkin, 2018).

These cultural logics are not absolute, and individuals may adopt a variety of ways depending on their context, personal preferences, and exposure to different cultural perspectives. Face Negotiation Theory seeks to assist individuals in understanding these disparities in communication and dispute resolution, allowing them to negotiate cross-cultural encounters more effectively and empathically. Individualistic behavior is growing among people and it is being taken as normal which is making negotiation theory irrelevant. It is happening mostly in Western countries (Toomy, 2004).

It's crucial to remember that these cultural logics are idealized versions, and that no society strictly adheres to any one of them. Individuals within a culture may perceive and express these concepts in different ways, and different communities may place varying amounts of emphasis on them. Awareness cross-cultural communication, social dynamics, and how people and groups interact and relate in various cultural contexts

all depend on an awareness of these cultural logics. Cultural norms, values, and traditions influence the range of emotions deemed acceptable or desirable within a society, guiding behavioral responses and interpersonal interactions. This interplay between emotions and cultural logic underscores the complexity of human experience, highlighting the significance of cultural context in understanding and navigating the emotional landscapes.

Emotional Experiences

Emotions are not merely feeling happy or sad about something. The emotional experience is pattern of complex reactions which includes physiological as well as psychological elements. Emotional experiences reflect relationship between inner and outer world of the individual. According to American Psychological Association (2019) emotions are "complex reaction pattern, involving experiential, behavioral and physiological elements." Generally, any emotional experience can be comprehended by understanding about subject's physiological experiences and behavioral responses.

Emotions are defined as simply a subset of the greater spectrum of emotional events. This school of view contends that emotions are best understood as complex reaction patterns that appear over extremely brief periods of time. An individual's assessment of the personal relevance of some prior event usually marks the beginning of an emotion. This evaluation process, which may or may not be conscious, triggers a series of response tendencies that appear in several, tangentially linked component systems, including subjective perception, expressions on the face, mental processing, and physiological alterations (Fredrickson, 2001).

Individual's foremost reactions is expressed through his emotions. Emotions are reaction to a dynamic network social interaction and relationships. Emotions are embedded in cultural practices and social institutions. There is increase in socio-

psychological research studying emotions and their effect on cognitive and perceptual processes. Understanding emotions in social settings help studying emotions among people while interacting with each other (Fischer & van Kleef, 2010). Though diverse literature is present to understand nature and process of emotions. In present study our focus is on emotions as a social reason of identity commitment, its connection with cultural context and action tendencies of individual.

There is strong implication of social and cultural factors in emotions at different levels e.g., a person may feel angry because the other person has insulted him. Secondly appraisal of emotions sometime depends on social factors e.g., the insult is taken more seriously in front of other people who may appreciate insult. Next, the emotional expressions may have certain effects on person's behavior e.g., insult others may bring feeling of guilt in a person. Emotions can be regulated as they have tendency to influence others. Anger can be controlled to maintain social harmony and positive relationship in society (Parkinson & Manstead, 2015).

Gordon in 1981 made a categorization between social sentiments and biological emotions. According to him biological emotions are physiological changes in the body and behavioral response to the environmental conditions. While "social sentiment" is related to culture i.e., "a socially constructed pattern of sensations, expressive gestures, and cultural meanings organized around a relationship to a social object, usually another person". Thus, Culture defines emotional experiences and depends upon socialization.

Socio-Cultural Shaping of Emotions

Usually emotional experiences are understood by emotion vocabulary of the society. Social epistemology of emotions argues to account cultural beliefs regarding emotions. These beliefs vary from culture to culture. Few examples of such beliefs include ideologies about feelings of love, what one should and shouldn't feel or say,

interpretation of social events, consequences of emotional experiences, and how one should control his or her emotions successfully to fulfil expectations of emotional conformity. Only recently have researchers started to look at these “ethnopsychologies” or "feeling cultures" (Gordon, 1989).

Emotions are outcome of social influences. Emotional experiences are perceived as a “sociocultural products” (Kemper, 1981; Hunsaker, 1983). According to symbolic interactionism and social constructivists theory emotions depend primarily on social situations, emotional expressions and emotional beliefs that differs from culture to culture (Hochschild, 1983: McCarthy, 1989, Harre, 1986). Kempern (1978) and Mazur (1985) saw emotions as constant, automatic, and systematic reactions to specific social stimulus groups. Social constructionists stressed that all kinds of emotions are constituted socially as well as culturally (Armon & Jones 1986).

Base on the work of Schachter and Singer (1962), symbolic interactionism theorists demonstrated that bodily changes that go along with emotional experience are not specified rather a generalized arousal is elicited due to the environmental events which in turn is interpreted as a specific emotion. Important socio-cultural factors help to determine emotional experiences of the individual (Thoits, 1989). Emotions are combined product of “generalized arousal and specific sociocultural factors (i.e. definitions of the situation and cultural labels)”. Same arousal can be experienced as anger or joy depending on the environmental cues present says Schachter and Singer (1962).

Both constructionists and symbolic interactionists argue that as situational meanings and emotion labels change over time and among cultures, so too must emotional experiences. In other words, social factors rather than physiological factors are the main drivers of emotional experience. Consequently, by extension, there are as

many diverse emotions as there are differences between and within cultures.

The "specificity" argument, which was first put out by James (1890–1955) and then renewed by Ekman and his colleagues (1983), is not accepted by positivists. James maintained that the elements that make up emotion have one-to-one connection. Specific autonomic reactions, specific expressive behaviors, and therefore specific emotions are brought on by certain kinds of environmental stimuli. Because at least some reactions are "wired in," there are emotions that transcend cultural boundaries. By extension, there are just a han*df* ul of fundamental or core emotions; all other emotions, which are unique to each culture, are simply different combinations, intensities, or quick-changing sequences of the fundamental few.

Kemper (1987) has tried to integrate positivist and constructionist perspectives. Through the "connection of social definitions, labels, and meanings to diverse circumstances of interaction and social structure," he contends, biologically based fundamental emotions might develop "Secondary emotions" (such as dread, embarrassment, wrath, regret, love, etc.) are acquired by connecting the primary emotional experiences with the secondary labels (affixed by socializing agents to the specific situations triggering the primary emotions). Even while one could still disagree with the principles of positivism or the specific methods in which Kemper distinguished secondary emotions from primary emotions. This more balanced integration of viewpoints could result in more fruitful discussions regarding how emotions are socio-culturally constructed and/or acquired through socialization. Tsai et al., 2007 highlighted cultural influence on ideal experience of emotions.

The current study aims to investigate the impact of national culture on emotional experience and concerned to investigate how cultural prototype of dignity, honor and face culture affect individual experiences of emotions. As individuals'

emotional experiences are shaped by normative influences so it is worth studying how specifically cultural logics determines positive and negative emotions (Turner & Stets, 2008) which in return affects our propensities for activity and commitments in daily life.

Positive Emotions

Because of the conventional emphasis on psychological issues, positive emotions have gotten less empirical research than negative emotions. Fears, anxieties, anger, sadness, and medical conditions are all symptoms of negative emotions. Positive emotions, on the other hand, are frequently ignored because they are associated with challenges and risks. Emotion theorists frequently construct emotional models centered on negative feelings, with happy emotions squeezed in later. This is because emotions are associated with specific action inclinations, such as fear and anger, rather than a generic understanding of emotions (Fredrickson, 2004).

Positive emotions are those emotions that are found as an enjoyable experience to the individual. They are defined as "pleasant or desirable situational responses (Cohn & Fredrickson, 2009). Positive emotions are pleasurable responses to one's surroundings or the self. Positive emotions include happiness, joy, excitement, love, contentment and interest and many others. All these emotions are crucial in an individual's over all happiness and success.

Positive emotions are practiced in a safe and contained situations as compare to negative emotions. It is witnessed in various studies that positive emotional experiences predict greater self-efficacy (feeling of agency) and satisfaction (Losada & Heapy, 2004). Positive emotional experiences are usually less distinct and occur in conjunction of other positive emotions (Barrett, Gross, Christenson & Benvenuto, 2001).

Positive feelings can increase a person's self-efficacy, or their confidence in their capacity to carry out tasks and realize their goals. People get a greater feeling of personal agency when they experience success or positive outcomes because they become more confident in their talents. Positive emotions widen people's cognitive perspectives, opening them up to new options and possibilities. They may explore multiple avenues, try out novel strategies, and exercise personal agency in the pursuit of various objectives thanks to their cognitive flexibility. Increased motivation and tenacity are associated with positive emotions.

Positive emotions make people more likely to be motivated, resolute, and resilient in the face of difficulties, allowing them to keep their sense of personal agency even under trying circumstances (Arnold, 1960; Cattelino et al., 2021). According to broaden and build theory of positive emotions experiencing good feelings can increase resilience and coping mechanisms, as well as awareness and responsiveness to events (Fredrickson, 2001).

Negative Emotions

People's life experiences can be characterized as positive or unfavorable, positive or negative. Negative emotions, such as grief, worry, sadness, wrath, guilt, or despair, might affect these experiences. A person's overall level of happy and negative emotions is linked to their judgments. Negative emotions prevent from thinking and acting sensibly, as well as viewing things objectively. When this happens, people have a tendency to perceive and recall just what they want to see. This just serves to prolong rage or sadness and stops them from behaving reasonably.

"An unpleasant or unhappy emotion that is produced in persons to convey a negative reaction towards an event or a person" is how Pam (2013) describes negative emotions. The basic emotions listed by Eckman can be easily identified as "negative"

emotions by reading through the list. People's knowledge of emotions or how they perceive the "expressions, sensations, and functions of distinct emotions" has a significant influence on their perceptions, expectancies, and recollections of emotion events. People use emotion prototypes to name and understand their emotional experiences, as well as to determine courses of action. Emotions schemas have an important role in influencing people's perceptions, expectations, interpretations, and actions (Rowe & Fitness, 2018).

Individuals' action tendencies can be re-described as the consequence of a psychological process that limits a person's instantaneous thought-action repertoire by recalling an impulse to conduct in a particular way (e.g., escape, assault, eject). Action tendencies of individuals also characterize the role of negative emotions. A narrow thought-action repertoire in challenging situations emphasizes quick, decisive action with clear, immediate benefits. Negative feelings frequently result in certain behavioral patterns that reflect the types of actions most likely to produce wiser decisions.

It is suggested through literature that positive affect broadens cognition and actions (Fredrickson, 2001; Isen, 1990). While negative emotional experiences tend to limit the attention of individual. Use of negative emotions brings a constricted "thought-action repertoire" as compare to positive or neutral emotional states. than does a neutral state. "feelings-as-information" theory (Schwarz & Clore, 1996) states that one's emotions are important in the assessments of the environment around us. They proposed that emotions offer a feedback about the security of our surroundings and ability to deal with particular situations. In this regard, the biggest cue is negative emotional experiences.

Adler, Rosen, and Silverstein (1998) investigated how negative emotions affected the bargaining process. Focusing on two negative emotions, fear and anger,

they discovered that despite their training, negotiators who were unable to manage or comprehend these emotions when they surfaced frequently failed to mediate the issue effectively. Similar studies have investigated how other emotions, including rage and gratitude, affect cognition and behavior in the setting of conciliation (Williams & Hinshaw, 2018).

Emotional reactions are connected to the individual's identity (Cooley,1964). People's experience of feelings of pride or shame result from individuals' perceptions of how they appear to others and how others are believed to judge that appearance. There are many studies which incorporates cultural patterns into understanding the link between emotions and the self. This connection between the self and emotions is exemplified in the work of Rosenberg as well (1990, 1991).

Rosenberg's discussion of reflexivity not only explains the self-emotion link but also explains the impact of culture on emotional identification and emotional displays. In terms of this self-emotion link, Rosenberg discussed the connection between reflexivity and emotions. Reflexivity involves the ability of individuals to see themselves as objects and act back upon.

Personal Agency

People who has a strong sense of personal agency sees themselves as the masters of their own lives, in charge of their own choices and circumstances (Bandura 2006). Personal agency is defined as "the feeling that I am the one initiating or creating an action" (Gallagher 2000). Personal agency is the capacity to initiate and guide activities towards predetermined goals. It is impacted by one's real talent as well as by the conviction in one's ability to execute particular activities, or (Zimmerman & Cleary, 2006) Self-efficacy. Individual agency is established on the premise that individuals will believe they are the sole initiators of their own conduct and will be inspired to act

on those possibilities. People's convictions that they can exert control over both internal processes and external occurrences are one of the most fundamental and prevalent processes of personal agency (Bandura,2001).

People's agency is based on their efficacy beliefs. Unless they believe that their actions will have the desired effects, people lack motivation to take action or to persevere in the face of difficulties. Desperation and a sense of futility might result from having a poor sense of effectiveness to exert control on the things one cherishes. Personal agency reflects the individual's capacity to pick his own course of action and to reach conclusions. This ability to recognizes and assert A mature person has personal agency. fewer personal agencies make people feel, that the circumstances are out of control.

This reflects how much freedom we have to pick our own course of action and make decisions. A sign of maturity is how much we can recognize and claim this own agency. The less personal agency we assert and work from, the more we'll think we're at the mercy of other people or external circumstances, and the less accountability we'll think we have. Personal agency is taking charge of one's own identity, experiences, responses to those experiences, and efforts to alter the external environment in order to have more of the desired experiences.

Personal agency might encompass our feelings, beliefs, idea, perceptions, preferences, attitudes, values, attitude, behavior. It may include anything else that can happen in brains and with our bodies. An individual with a strong sense of personal agency sees himself or herself as the subject who has the power to shape his or her own decisions and situations in life. Personal agency is boosted by minimizing distractions and exercising choice over your thoughts and preoccupations (Gallagher, 2000). Haggard (2017) asserted that low or negative sense of agency might have negative

effects. People they don't feel like they have any control over what happens in their lives frequently have a reduced sense of agency (Harrow et al. 2009).

Personal agency is interrelated to the self-efficacy i.e. the belief on one's abilities to meet challenges (Akhtar, 2008). Self-worth determines the level of personal agency. The more self-worth one has, the more he/she may access his/her own personal agency. Self-efficacy and locus of control either internal or external are related. People's beliefs in their power to exercise control over their own functioning and external events are one of the most fundamental and prevalent processes of personal agency (Bandura 1997). Agency in people is built on efficacy beliefs. People lack motivation to act or to persist in the face of challenges unless they feel that their activities will result in the intended outcomes. Meta-analyses, which synthesize the results of several investigations, attest to the important part effectiveness beliefs have in how humans adapt (Holden et al. 1990; Stajkovic & Luthans, 1998).

The judgment of agency, often known as the feeling of ownership, and the sensation of agency are the two halves of the sense of agency. Agency judgment is reflective, explicit, high-order, belief-like, and conceptual, whereas agency is pre-reflective, implicit, low-level, and no conceptual. In other words, the judgment of agency results from the computation of the comparison of the expected and actual effects of the action, but the sensation of agency precedes and is active during the planning of the action. Before a judgment or the attribution of agency may take place, according to Synofzik et al. (2008), a sensation of agency must be conceptually processed. According to Chambon et al. (2013), the appraisal of agency has gotten more attention in the literature than the sensation of agency.

People with lower personal agency face numerous roadblocks while attempting to make informed judgements. They may procrastinate, stress over little things, or

worry excessively during the process. They may lack confidence and be unwilling to take risks, or their thinking may be too quick and they act on impulse (Napper & Rao, 2019).

How Sense of Agency Develops

Children lack a feeling of agency from birth. Infants learn to recognize their influence over their own bodies and the surroundings throughout the first few months of life (Mandler 1992). Infants gradually acquire a feeling of agency by understanding the causal links behind both the behaviors that were directed at them and their own activities (Bandura 2006; Haggard 2017; Mandler 1992). Children progressively distinguish themselves as distinct, self-governing persons when they pick up language and begin to be addressed by personal names (Lewis & Brooks-Gunn 1979).

Recent neuropsychological studies have looked at the brain processes that may underlie the sense of agency. According to a meta-analysis, the temporoparietal junction region of the brain is connected to "non-agency," or the belief that one is not the cause of an outcome (Haggard, 2017). The generate on of the sensation of agency may also be significantly influenced by the connection between frontal and prefrontal motor regions, according to recent research (Haggard, 2017). Negative agency might represent a broader instance of the kind reflected by studies on acquired helplessness, that is the special scenario in which one's influence over the typically aversive external environment is not available (Maier & Seligman, 1976).

Theories of Personal Agency

Philosophical Theory

This view point is similar to the Marxist view, that the "agency" refers to the people's ability to act freely and to make their own free decisions based on their will, but "structure" refers to those elements like gender, social class, ethnicity, religion etc.

Structure is the opposite of agency. Structure is our immediate environment and the outside forces that shape, limit, and affect our personal action. Structure is the substance of the outside world. It may involve the town where we reside, the political atmosphere, the economic climate, the educational institution we attend, the employment options, the opportunities for advancement, the legal restrictions in place, and the weather.

Comparator Model of Sense of Agency

The comparator model (Frith et al., 2000) claims that motor control system is important in the sense of agency. According to this theory, human activities begin with intents or aims, allowing the motor system to reflect the intended state. This knowledge of the intended states is then used by controllers inside the motor control system to produce a motor command or action. This movement modifies the state of the motor system and causes sensory feedback. It is possible to predict the system's new state using this data.

The intended condition at a comparator is contrasted with this estimate. A revised motor command is sent if there is a mismatch. This procedure can go on indefinitely to produce the desired condition. This procedure is continued until the desired condition is attained i.e. indicated by the absence of a mismatch at the comparator. The sensation of agency in this concept is explained as the result of a match between an agent's internal movement anticipation and its actual movement outcome (Moller et al., 2021).

Theory of Apparent Mental Causation

This theory states that the people feel as though they are deliberately choosing to do something. Although it is common for people to believe this belief is hypothetical because both their acts and their experience of desiring them to happen independently from unconscious causes. Instead, they believe that their conscious beliefs motivate

their behavior. Priority is the concept that people experience when their ideas come before their actions. They develop consistency when their thoughts match their behavior, and exclusivity occurs when their thoughts are the only explanation for their behavior.

According to theory of apparent mental causation (Wegner, 2002), every voluntary action taken by a person is caused by unconscious causal pathways. These pathways reflect how the motor control system functions. The accompanying ideas regarding actions are likewise caused through an unintentional causal route. One is also aware of other events in addition to these unconsciously occurring causal paths, such as the intention to act and the act itself. (Wegner & Wheatly, 1999). Thus, interpretation of one's intentions results in willingness to take action.

Bandura's Social Cognitive Theory

According to Bandura (2006) personal agency is a skill that every human possesses. He defined it as a person's views about their ability to exert influence over circumstances that impact their life via deliberate and thoughtful acts. Individuals can explore and navigate using agentic activities and influence their surroundings in order to attain goals. Personal agency allows people to select their ways that affect both short-term and long-term consequences. He investigated how college students may be active creators of their own activities rather than passive consumers of their life's circumstances. Personal agency was designed as a lens for understanding how underrepresented students might act upon their surroundings to reshape it.

Bandura's latest work expands social cognitive theory to include an agentic view of human growth, and change. Personal agency, in particular, contributes to the recognition that humans are neither autonomous nor mechanical conveyers, but rather contributors to "their own motivation and behavior within a system of triadic reciprocal

causation". Personal agency is positioned within a triadic reciprocal causation paradigm, in which reciprocal causality argues that an individual is the result of a complex interplay between personal characteristics, behavioral patterns, and the environment (Bandura, 1999; Bandura, 2002).

Individuals' personal agency, according to the social cognitive theory approach, operates inside social systems, and as a result, argentic acts both produce and are generated by social systems. There are four properties that make up personal agency i.e "intentionality, forethought, self-reactiveness, self-reflectiveness"

After taking an intentional action, the person should, using their agency, not wait for the required act to happen; instead, they should use self-regulatory mechanisms to put their intentions into motion (i.e., be self-reactive). Finally, reflection enables an assessment of one's motives and ideals since the human intellect is productive, imaginative, proactive, and contemplative, not merely reactive. According to social cognitive theory, having the ability to reflect on oneself allows people to think back on and evaluate their previous experiences and mental processes. As a result, people who are self-reflective are active creators of their own experiences rather than passive consumers of them (Bandura,2008).

Bandura contended that people who are perceived as high in self-efficacy have strong sense of agency because they believe they are the ones who are directing the events in their lives. High levels of self-efficacy were thought to be associated with improved motivation, performance, and resilience in earlier studies (Bandura 2000).

Individualistic View of Personal Agency

Individualistic view of agency assumes that each person is accountable for solving his or her own actions the notion of individual agency insulates society from criticism. Each person is free to approach social gatherings however he sees fit, thus

any problems he may run into are due to how he approaches events rather than the events themselves. those who experience hardship and conflict, prejudice, and authoritarian rule might help rid themselves of any issues by simply knowing to minimize, avoid, or negate them. They are accountable if they don't. It is unnecessary to modify or criticize the social system.

According to Valsiner (1998), psychological independence from society permits a person to create a personal realm of meanings which can overcome the complicated nature of any collective culture. People do far more than simply assimilating some aspects of social life. They develop meanings that go beyond it and transform it. Individuals from all walks of life are constantly creating and externalizing new meanings, which can alter culture. He believes that people must defend and isolate themselves from culture, which is the basis for his opposition to personal agency and culturally built, shared activity. He further suggested that the society is culmination of individuals' inner meanings.

Personal agency helps people to initiate significant acts in their lives. Personally, assigned meanings, as opposed to objectified, socially prescribed behaviors and goods, are more imaginative, profound, and captivating. Bruner (2000) also values individuals' own meanings and negotiation cultural production of meanings. He doesn't somehow take into consideration collective ideologies, propaganda, or doctrines that impact people's psyche rather takes into account just local, small-scale, interpersonally constructed meanings. According to him the behaviors of individuals make up society. society serves as a platform for people to connect in person and negotiate meanings. Moreover, Cultural effects are minimal. They are just "suggestions" that are easily ignored, avoided, or denied by humans. They have no influence over us until we give them permission (Ratner, 2000).

Cultural View of Personal Agency

Unlike the individualistic culture, a fully cultural psychological understanding of agency stresses agency's reliance on social ties. It underlines the idea that agency creates social interactions and is based on the social structure of how activities are organized. The concrete social nature of agency is explained from a cultural point of view. It criticizes the unique historical social architecture that supports the social nature of agency. Additionally, it encourages group efforts to humanize social activities as a means of humanizing psychological well-being (Ratner, 1997).

Cultural perspective on personal agency acknowledges that agency is based on cultural beliefs It has effects for culture. The idea that agency is culturally deliberate is based on the belief that people are interdependent and require harmonious social connections. The critique of current forms of agency is based on the belief that modern social life has negative characteristics that might be improved to make it more humane and democratic (Bourdieu, 2000).

This viewpoint has cultural connotations that social change is both important and feasible. Cultural psychology connects societal comprehension to personal psychological knowledge and development. It encourages people to comprehend the social underpinnings and features of their own individual psychology, avoid harmful social behaviors and conceptions when feasible, and work together with others to change harmful social behaviors. In these ways, cultural psychology may support people in gaining agency through its systematic inquiry. People's potential will materialize once it is understood that there is possibility for a better, new social reality.

Individuals develop a feeling of agency in different ways. The separate agency that distinguishes autonomous cultures is based on maintaining individual control over life's circumstances and shielding oneself from the influence of outside causes (Markus

& Kitayama 2003). The conjoint agency, a defining feature of interdependent cultures, is based on the importance of preserving intragroup harmony and a sense of belonging to a larger whole People can also use a proxy agency strategy, according to Bandura (2006), which entails influencing others who have access to the necessary resources in order to achieve their aims.

Relationship between Emotional Experiences and Personal Agency

Emotional experiences and personal agency have a complicated and reciprocal relationship. Personal agency can determine how someone responds to and regulates their emotions, and emotional events can have an impact on one's sense of personal agency. The relationship between emotion and propensity for action can be seen in several theories of emotional apprehension. An emotional appraisal is a psychological evaluation of the possible benefits or drawbacks of a scenario that is pertinent to one's personally important issues. One of the most distinguishing characteristics of emotion, according to the numerous iterations of the appraisal concept of emotion, is the evaluative component that judges the current environment as being good or terrible, beneficial or destructive, morally commendable or humiliating. Two fundamental aspects if this assessment could exist (Lazarus, 1991; Zhu & Thagard, 2002).

Broaden and Build Theory of Positive Emotions

According to “broaden and build theory of positive emotions” extended repertoires of thoughts and actions are generated by the positive emotions that eventually leads to the individual’s growth and success (Fredrickson, 2001). This theory hold that positive emotional experiences enhance a transient thought-action tendencies (broaden) and it eventually leads to actions (build). Positive emotions extend the ranges of attention, cognition, and action, as well as the physical, intellectual, and social resources they build. Consequently, it helps individuals to think about possible actions

to external events. Positive emotions also serve as effective antidotes to the lasting effects of negative emotions. In other words, happy emotions may be able to counteract or reverse the consequences of bad emotions.

Feelings-as-Information Theory

This theory considers the importance of subjective experiences in judgement, including moods, emotions, metacognitive experiences, and physiological sensations. It assumes that people use their emotions as a source of information. Different emotions may give different sorts of information" (Schwarz, 2010). People rely on this information to make their judgment about different things. Their use of information is based on the "hedonic balance" through which a comparison is made between positive and negative emotional experiences. (Schimmack et al., 2002). Positive emotions are a component of positive affect system e.g. free-floating emotions of happiness encourage people to continue along whatever course of thought or behavior that they want to begin (Clore, 1994).

Relationship between Cultural Logic and Identity Commitment

Dignity Culture and Identity Commitment

Cultures differ not just in terms of ecological and socioeconomic conditions, but also in terms of socialization patterns, People's behavior used to be governed by dominant cultural beliefs, values, and social norms (Keller, 2000). Numerous studies have shown that cultural orientations, such as widely held views and socially sanctioned acceptable behaviors, have a considerable impact on how people develop themselves (Markus & Kitayama, 1991). According to Erikson (1950), a person's identity struggles are greatly influenced by the culture in which they are raised.

According to Kroger (1993), research on the functions of culture, economic status, ethnicity, and historic ethic in the process of forming identities has only lately

begun. However, a significant amount of research is centered on issues related to identification that are closely related to the concept of culture, such as socioenvironmental contexts, (multi)ethnicity, and status as a member of a minority group (Lewis, 2003; Markstrom-Adams & Adams, 1995; Meeus et al., 1999; Phinney & Alipuria, 1996). In this regard, research may also demonstrate the cultural applicability of the identity formation paradigm (Kroger, 1993). However, there are few national- or cross-cultural research on identity issues in non-Western cultures, particularly in Pakistan.

According to Grotevant (1992), distinct contexts for identity development are provided by a particular cultural norm. Similar to this, Côté (1996) created a theoretical foundation to clarify how the socio-cultural setting are related to the process of identity formation. people establish their identities. He further demonstrated that different cultural patterns create different conditions to form identities which may cause variations in identity processes and outcomes across cultural groups e.g. Western or Eastern.

As a result, socialization processes that are important for identity development differ depending on social group membership both within and among civilizations. For instance, some might support familial and group values and as a result, support a more passive (collectivistic) approach to identity development, whilst others might support a more active (individualistic) approach. The majority of advancements in our understanding of human development have been made using data from Euro-Americans, who are perceived to have a strong sense of self (Markus & Kitayama, 1991). However, there are much fewer studies on identity development assessment from individuals who have an interdependent self-construal.

Hofstede (1980) pioneered the identification of cultural factors to explain the

variations at the national level in a wide variety of social behaviors. Adolescents' identity formation is when cultural systems have the most significant influence. Self-identities give life a culturally rooted purpose and meaning, while norms define what is right and wrong. In dignity culture emphasis is on autonomy, self-worth and personal goals (Yao & Azad, 2017) and commitment is positively related to all these characteristics which gives direction to young adult's life (Hatano, 2022).

Commitment is associated with high self-esteem and a clear self-concept also significant aspects of dignity culture (Sugimura et al., 2015). An essential objective of identity commitment in many Western societies according to Markus and Kitayama (1991) is becoming independent of others and displaying one's own characteristics. In order to achieve this aim, a person must be the one in charge of their own conduct, which is governed by their own inner ideas and feelings, or dignity culture. As a result, the self is perceived as distinct from others.

Models of identity formation that emphasize personal desires, individual individuality, and autonomous connections and so more closely align with the concept of independence (Kroger & Marcia, 2011). Americans and other Western civilizations are frequently cited as examples of individualistic cultures (Trafimow et al., 1991; Yamaguchi et al., 1995). Identity exploration and commitment are absent, which is thought to be a sign of identity dispersal, which is one of the precursors of identity development (Waterman, 1982).

Honor Culture and Identity Commitment

Honor cultures give importance to socially given value, prestige, as well as a positive social reputation, all of which can be conferred or removed by others (Barbara, 2013). In a collective culture, an individual is more concerned with the welfare of the group and gives group aims priority over personal interests (Jandt, 2009). Asian nations

are frequently cited as having distinct cultures (Sugimoto, 1998). It is crucial to preserve healthy interpersonal interactions in many Asian countries, including Pakistan. To achieve this purpose, a person must engage in social interactions and be a person whose actions are mostly governed by the thoughts and expectations a group of people. Self-identity is therefore considered as interconnected and connected to others.

Primarily a few researches have looked at the threefold theory of social norms among young adults. In United States, students participated in a study by Brown (2016) that used geography as a predictor of norm endorsement. Among Israeli teens, support for honor-related issues totally moderated the links of callousness to behavior problems as well as suspicion and aggression (Somech & Elizur, 2018). Given the lack of study into teenage affirmation of the development of a new conceptual framework for Pakistani young may inspire study into these normative elements, such as dignity or face systems.

In honor cultures, a person's relationship to the social interaction patterns, physical surrounds, and temporal environment have a direct impact on identity processes. Interdependence was associated with identity coherence in adolescence, whereas independence and both interdependence and independence were associated with identity coherence in adulthood (Mori, 2012). In honor cultures, one's own behaviors have consequences for the reputation of close others honor is rooted in the behavior of nearer related people and in how they are socially judged (Abu-Lughod, 1999; Stewart, 1994). This is consistent with a strong overlap between the self and close others described in many collectivistic cultures (Triandis, 1995). Since an attack on one person's honor is perceived as an attack on the entire family (and even the wider social identification groups like religion organizations, gender groupings, and society (Gelfand et al., 2012; Lee, Gelfand, & Shteynberg, 2013), it is said that honor is

contagious.

In honor culture where individuals have a sense of togetherness and belonging via close connections with others one's particular uniqueness is not prioritized. Instead of the social identity, which represents self-definition by selecting one's own specific societal function, this sort of self-construction may be linked with the relational identity, which represents self-definition by selecting one's significant relationships. Bosma and Kunnen's (2001) theory holds that obligations are made stronger if they are accepted by the person's social environment and societal standards. and if they result in positive outcomes for the person. This may indicate that active exploration of alternatives to commitment is related to accommodation while foreclosure is linked to assimilation.

Face Culture and Identity Commitment

Face culture is similar to culture of honor through which the Thoughts about oneself are formed from the perspectives of others, respect, modesty, and harmony are valued. Face regulations priorities hierarchy, harmony, and humility, which calls for a high degree of interpersonal cooperation, restraint, and obedience to custom (Gungor et al., 2014). In contrast, collective cultures see the "self" as a component of the total. Each individual is expected to cooperate with members of their own in-group to achieve shared objectives, to adapt their behavior in response to social cues, and to generally "fit in" and strive for group harmony.

Social standards and identity have a known relationship, according to Leung and Cohen (2011). Yao et al. (2017) conducted a study to apply their understanding of teenage self-image in terms of cultural logics, including facial culture. They showed that, if normative structures serve as motivating systems that distinguish between appropriate and inappropriate behavior, then the desire to be a decent person in one's

own and other's eyes is a motivating force. According to Strahminger et al. (2017), actions taken in ethically critical circumstances are thought to be the most meaningful to one's sense of self. Prosocial actions taken on behalf of victimized peers have a considerable impact on socio-moral identities, according to Frey et al., 2020 stated that in system of face, norms are associated with high levels of peacemaking feelings and behaviors after being threaten, for the sake of harmony in the system.

According to Leung and Cohen (1984) people from interdependent style may be more aware of the existence of out-group members or might draw clearer boundaries between in-groups and out-groups. People from face culture are more inclined to assist an individual from their own group (Triandis, 1994). Face norms are multilayered and influence individuals' identity commitment due to conciliatory behaviors.

It was determined that individuals who uphold honor and face norms would display distinct characteristics of identity-relevant feelings and evaluations following spiteful and reconciliatory activities. This could encourage more exploration and re-consideration of commitment in order to identify alternative acts that are best suited to the social setting and will not disrupt group cohesion. Normative systems have strong influence in identity development. The conviction that one is a good person, (i.e. "socio moral identity") appears to best express what individuals believe to be "their actual self." The same behavior, such as taking revenge, may evoke different self-evaluations when role expectations are different (Somech & Elizur, 2009; Strahminger et al., 2017).

Mediating role of Emotional experiences and Personal Agency in Cultural Logics and Identity Commitment

Cultural norms and values have a significant role in identity processes. Individuals' quest for identity and commitment to the decisions they made in life is influenced by the normative system they live with. Dignity, honor and face cultural

logics have their own set of rules and expectations to deal inevitable disputes between individuals. Predominance of research comparing East-Asian and Western civilizations in Western countries prompted such investigations in Asian countries. Cultural approaches to identity highlight that culture "is not something we have, it is something we do" (Hammack, 2011). People are not just passive objects that represent their culture; rather, they are active agents whose agency is both empowered and restricted by sociocultural context, and whose actions combine to either perpetuate or modify this environment (McLean & Syed, 2016).

As a result, the topic of how identity development is performed in various cultural situations emerges in Pakistan. Interest in interdependent vs autonomous nature of cultures sparked after tripartite model of cultural logic given by Leung and Cohen in 2011. Honor, face, and dignity are normative frameworks that transcend national, ethnic, and cultural barriers. Each framework has its role in the processes of identity formation and its management (Aslani et al., 2013; Cross et al., 2013; Oyserman, 2017; Severance et al., 2013; Smith et al., 2017; Yao et al., 2017).

Emotions are learned and based on the acquired information from the culture. Even idea of what defines an emotion is fundamentally influenced by culture. According to Goffman (1961) culture has been crucial to the knowledge of emotions. Emotional experiences are socialized through cultural norms. Culture has been shown to have an important influence in our upbringing, impacting how we perceive and express our emotional experiences 2020 (Schouten et al.). According to Ekman and Friesen (1997) culture instills a set of rules for choosing the appropriate emotional expression to navigate social circumstances. Individuals with dignity cultural logic tend to be more self-centered and prioritize autonomy.

Positive feelings improve self-perception, encourage a sense of community and

connection, and inspire curiosity and exploration. They also help people become more resilient, which makes it easier for them to handle obstacles and setbacks related to their identity. Positive feelings can also improve identity commitment by causing people to seek out information that confirms their views and values. Overall, feeling good about oneself fosters a more positive and stable self-concept as well as a sense of identity and belonging (Christeans, 2019; Stets, 2005).

People who adhere to face and honor cultural logics, on the other hand, have strong bonds with one another and priorities the needs of the group over their own. Facets of emotional experience are these cultural components that influence how emotions are experienced and expressed. Cultures that value individualism over collectivism are more likely to express a desire to maximize positive emotional experiences while minimizing negative ones. individuals from diverse ethnic backgrounds, People who report experiencing happy emotions more frequently than negative emotions, for instance, say that experiencing positive emotions is preferable than experiencing bad emotions.

Culture shapes how emotions are experienced and conveyed in a given cultural context. It influences how people should feel and communicate in particular circumstances (Lawlee et al., 2019). Individuals are driven to regulate their emotions in order to maximize happy feelings and minimize bad feelings. This process is known as hedonic emotion regulation (Tamir et al., 2008). As dignity culture idealizes self-expression and open communication, they have tendency to hide unpleasant emotions in order to preserve communal peace (Horstede, 2007; Schouten et al., 2020; Fernandez et al., 2000). Across cultures, anger was linked to urges to find resources or warn others about the violation. In face and honor cultures, shame was associated with the urge for violent retaliation, but not in dignity societies (Maitner et al., 2022).Culture-congruent

emotions are exhibited more commonly than conflicting ones (Mesquitia et al., 2017; Tsai, 2007). In line with earlier studies the acceptance of face standards would be associated with the suppression of rage.

When exploring and reevaluating commitment, negative emotions can also be quite important. Positive emotions may strengthen commitment, whilst negative emotions may cause people to rethink and doubt their current commitments. Individuals may seek change and explore alternatives in response to negative feelings in order to improve their happiness and fulfilment. Cognitive dissonance, difficult life events, social comparisons or loss can all cause these feelings to surface. Individuals may seek change and consider alternatives when they experience discomfort, dissatisfaction, or unhappiness inside a committed identity or function. Individual differences exist in how bad emotions affect commitment, some people seek greater commitments to deal with negative feelings, while others try to reconsider them.

According to research on honor systems (Boiger et al., 2014; Smith et al., 2016), strategic anger expression is encouraged in order to regain lost respect. This implies that anger control would be uncommon. However, certain honor cultures value controlling one's initial wrath and being accommodating when a dispute is in its early stages (Shafa et al., 2015; Cohen et al., 1999). When utilizing nationality as an indicator for cultural system, Smith and colleagues (2016) found that angry management and expression were positively related in honor nations but negatively related in face nations.

According to Boiger et al. (2014), normative systems assign suitable emotional reactions to deserving activities. More particular, significant daily variations in the reconsideration of commitments were linked to higher degrees of subsequent reconsideration, melancholy, and anxiety as well as lower levels of subsequent identity

commitments. Evidently, having commitments one day and doubting them the next may signify a situation similar to a moratorium, which can cause distress and a decreased sense of experiencing a fully synthesized identity.

On a daily basis, identity formation processes take place, with commitment and rethinking of commitment having an ongoing mutual influence. Modern theories of action primarily disregard the idea of emotion (Zhu & Thagard, 2002) experiment with drugs, ruminate over diverse worldviews, and look into and consider potential career paths. The majority of identity exploration and commitment in the late 20th and early 21st centuries have extended into this developmental stage rather than being restricted to adolescence (Schwartz et al., 2005). This is likely due to the remarkable amorphousness that characterizes emerging adulthood.

Arnett (2007) noted that among the distinguishing characteristics of emerging adulthood are a concentration on oneself, a sense of being in between adolescence and maturity, instability, and openness to a wide range of options. According to Schwartz et al. (2013), these features encourage and give time and space for people to think about alternative identities in regard to things like careers, relationships, sexuality, life philosophy, and religion and spirituality.

In honour systems, pride is acceptable (Smith et al., 2016), but it is incompatible with the humility that people are required to exhibit in face systems (Furukawa et al., 2012). Shame is the perception that the self would receive a poor evaluation from others (Tangney et al., 2007). In both face and honor systems, the ability to feel shame is a crucial component of a well-socialized person (Boiger et al., 2014). For instance, men in honor systems could feel guilty if they don't appropriately exact revenge for insults (Leung & Cohen, 2011). A person with strong face norms, on the other hand, could feel ashamed if they don't promote social harmony. Between

normative systems, guilt over an action's detrimental effects on other people might not differ as significantly. According to Furukawa et al. (2012), adolescents in Japan, Korea (face cultures), and the U.S. express a lot of remorse about imagined wrongdoings.

Participants in a self-evaluation research of their prior behaviors after being aggressively provoked by close friends and family members were examined. They claimed to have exacted retribution on behalf of a victimized peer or themselves. Both of these are appropriate reactions for people who support honor norms. They also talked about a period when they tried to soothe a victimized peer's emotions; this action is probably supported in face systems. Helping someone else control their anger can prevent face-loss on the victim's part as well as the risk of revenge and escalation, which can promote social harmony and order.

Participants then indicated how strongly they felt the three self-evaluative emotions of shame, guilt, and pride after describing each scenario. According to Leung and Cohen (2011), loyalty to close friends and family is a crucial component of honor, and face systems depend on cooperative behavior. It is necessary to compare one's own behavior with culturally established social obligations in the crucial area of friendship in order to assess one's suitability as a helpful, decent friend. It has been demonstrated that culture affects how people perceive and express emotional experiences. Humans inherit a set of standards from their culture that help individuals choose the best emotional expressions to use while interacting with others in their society (Ekman & Friesen, 1971).

Dignity culture describes people who are unattached to others and priorities themselves and their close family. honor and face culture, on the other hand, identifies those who are inextricably tied with others and place the interests of the group's welfare before their own. Self-expression and open communication are idealized in cultures of

persons with dignity (Fernandez et al., 2000; Schouten et al., 2020).

As a result, emotions are experience-expectant and culturally sensitive. Young adults are typically less emotionally dependent on their parents, although this sense of emotional independence commonly arises following a period of dispute and greater negative emotion expression. Girls are more likely than boys to have heightened negative effects that last longer. Adolescents often have stronger emotions, both positive and negative, even in response to the same event. Early adolescence is when negative emotional experiences increase and cognitive ability begins to grow.

Adolescents commonly experience emotional distress in response to ambiguous and imagined love interactions, and their capacity to feel a wide range of complicated emotions drives the continued development of abstract thought. Teenagers are battling with more complex and abstract problems. Frequently, they look for a safe peer network as the backdrop for emotional regulation when dealing with complex social difficulties. Negative and positive emotions are distinct constructions rather than opposite extremes of a bipolar scale, and they can be further subdivided into more complex representations of emotion such as grief, rage, serenity, and joy say Watson and Clark (1997).

Giddens (1989) claims that people are considered as having the ability to shape their personal lives and path, rather than being subordinated to other social structure and forces. Emotional agency is emotion related awareness, competence, and behavior. Emotional agency means that a person is aware of his own and other people's emotions, knows how to recognize and process them, and knows how to influence emotions in workplace practices and interactions.

Personal Agency and Commitment

People create intentions that are accompanied by action plans and methods for making them a reality. There is no absolute agency because most activities undertaken

by humans involve other agents. If people are to establish unity of effort within variety, they must make accommodations for their own self-interests. Coordination of interconnected plans of action is necessary for collective endeavors to be successful (Bratman, 1999). Collective intentionality directs effective group performance.

The term "personal identity" relates to one's own descriptions of who they are. Physical constancy is less important than psychological aspects and the experiential continuity of one's life course for maintaining one's sense of self. Continuing commitments to beliefs and values that connect the present to the past and shape the future, as well as the interconnectedness of one's relationships and lifework over time, all contribute to maintaining one's self-identity in the face of significant changes (McAdams, 1996). As an agent, you forge identity ties across time and perceive yourself as a continuing person throughout different stages of your life (Korsgaard, 1996).

People project themselves into the future and shape the paths their lives take through their goals, desires, obligations to society, and action plans. As a result, agentic continuity as well as phenomenological continuity serve as the foundation for personal identity. Personal identity continuity is not just the result of an intrapsychic historical process that maintains selfhood over time. Over the course of a lifetime, despite physical changes, other people continue to see, socially categories, and treat you as the same person. One's social identity, which is reflected in how they are treated by important people, serves as a foundation for one's personal identity.

A sense of selfhood is the result of a complex interaction of personal factors, as suggested by the triadic reciprocal causation model People spend a significant portion of their daily lives engaged in occupational action. These tasks go beyond only earning money to support oneself. They are a significant source of one's sense of self, their

opinion of themselves, and their social connections. In terms of career growth and pursuits, self-efficacy beliefs are crucial (Bandura, 1997; R. Lent, Brown, & Hackett, 1994). A fulfilling professional existence increasingly depends on the ability to reinvent oneself. Employees used to learn a specific craft and practice it in the same manner for the duration of their employment with the same company. The historical shift from the industrial to the information era requires for more sophisticated cognitive and self-control abilities.

Positive personal agency enables people to make commitments that are in line with their true selves and strengthens their sense of self-identity. Greater devotion and involvement in positions or beliefs result from this. When people make commitments that they actually value rather than those that are required of them by other forces, they are more likely to be autonomous and motivated by intrinsic factors. This innate drive strengthens dedication and commitment.

Knowledge and technical skills quickly become outdated due to the rapid rate of change unless they are updated to work with the latest technologies. To meet the obstacles of changing jobs and careers over the course of their whole working lives, employees must take responsibility for their own professional growth. High self-efficacy individuals shape the course of their professional development, are open to new ideas, and improve the productivity and satisfaction of their working lives by reorganizing their job functions and work processes. Lack of personal agency can cause distress and discontent with the situation at hand, causing people to look into other possibilities and reevaluate their commitments. This can be motivated by dissatisfaction with the way things are right now, looking for solutions, curiosity and interest, breaking out of a rut, outside influences, and a desire for personal development and improvement. One's horizons can be expanded, and new facets of oneself can be

discovered, by exploring new commitments and experiences. People can live more fully and happily if they are aware of and take steps to overcome these concerns (Frese, Teng, & Cees, 1999; Jorde-Bloom & Ford, 1988; McDonald & Siegall, 1992).

Studies have demonstrated that a sense of personal agency can help with in-depth investigation. People are more likely to actively explore various identities and options when they believe they have the power to alter their live also a deeper sense of identity commitment might result from having a positive sense of personal agency. People are more likely to intentionally commit to particular identities, values, and responsibilities when they feel like they can shape their own life.

Moderating Role of Gender in Study Variables

Gender refers to the sociocultural roles, behaviors, and identities associated with being male, female, or another gender (Little, 2016). Gender is an important factor which can elucidate the phenomenon of cultural logic and commitment. Most recently researchers have started to investigate mediation models to understand the mechanism between cultural logic and identity. Most of the researches are concerned about the gender roles assigned traditionally and their influence on the way people interact and maintain their self-worth. In dignity culture women's equality is important. It was found that dignity culture linked to the equality among gender. It gives value to the autonomy and individual's inner expression (Davis & Williamosm, 2019). Due to the reason dignity culture emphasizes intrinsic self worth it may warrant high level of achievements and self appraisal. Dignity culture shares the inherent characteristics of individualistic culture where viewed as being equal. In collectivistic cultures where honor and face cultural orientations are prevalent women is considered subordinated.

In honor and face cultures being women, they have to play ascribed roles assigned to them that place a higher priority on their commitments to the group's

members than their own goals. Being more hierarchical and patriarchal, emphasizing the 'family' as the framework serving society as a whole. In honor and face culture, female group members must be obedient to the needs of patriarchal heads in order to execute acts on behalf of the group and fit into bigger aims of society (Dutta, Gidings, & Sobel, 2022; Hofstede, 2001).

Here it is also important to note that acculturation has brought change in major cultural orientation pattern among all societies of the world. Individual differences in cultural orientation exist in societies. Individualistic cultures, such as Germany, can be allocentric if they exhibit high collectivism, whereas collectivism cultures, such as China, can be idiocentric if they exhibit numerous individualistic values. Acculturation to a collectivistic culture helps the manifestation of collectivistic cultural orientations, whereas acculturation to an individualistic culture facilitates the development of individualistic cultural orientations. According to research, among Chinese Americans, interdependent self-construal is associated to heritage acculturation while independent self-construal is related to host acculturation (Triandis, 2001).

Gender plays a key role in making educational and interpersonal choices people make in their life. Making choices and adhering to them thus depends on the gender. Pakistan being a collectivistic culture and a patriarchal society (Hassan, 2018; Kaleem, 2001) have tight norms which have a significant impact on individuals' identity according to Gillani (2010).

Moderated Mediation

Gender's moderating function in cultural logic and emotional experiences relates to how cultural norms, beliefs, and expectations influence how people navigate and express themselves within their cultural setting. These norms can determine whether specific feelings, such as stoicism for males and caring and sympathetic for

women, are regarded acceptable or appropriate for that gender. Gender can influence or limit how people interpret and navigate these norms, influencing their emotional expression, repression, cultural adaption, and coping techniques. Men may be socialized to repress their sensitivity, whilst women may feel compelled to demonstrate empathy. Cultural adaptation entails concentrating on specific emotions while changing expression to comply to gender stereotypes. Gender, cultural norms, and emotional experiences interact in intricate ways that might vary greatly. between societies and cultures. While some people might negotiate these relationships more easily than others, others might get conflict of cultural and gender standards. As gender norms and expectations can influence how individuals' express emotions and perceive their agency.

Socialization influences how individuals are encouraged to express emotions, with some societies encouraging emotional expression while others promote emotional restraint. Agency expectations also shape gender norms, with males expected to take more assertive roles and females deferring to others' decisions. The interaction between gender, emotional experiences, and the sense of agency can manifest in various ways, such as gender differences in emotional expressions and gender and empowerment.

Identity commitment is the level of dedication individuals have to their personal identities, values, and affiliations. Gender norms and roles can influence the domains in which individuals find their identities, such as students, professionals, and caregivers. Gender plays a moderating role in the relationship between emotional experiences and identity commitment, affecting how emotional experiences affect identity commitment differently for individuals of different genders. This interaction also encompasses how different gender-related identity commitments influence how emotions are experienced and expressed (Thopmson, 2014; Fong, 2016).

Gender affects a person's adherence to customs of the honor culture and their commitment to particular beliefs, connections, or affiliations. A society or group that values upholding reputation, dignity, and respect is said to have an honor culture. the degree of identity commitment can be affected by situational conditions, individual views, and cultural standards.

In honor cultures, gender roles and customs are important, with differing expectations and behaviors placed on men and women. For instance, men would be expected to defend their honor physically, while women might be expected to uphold modesty and purity (Lopez-Zafra et al., 2019) Understanding and internalizing commitment is influenced by gender socialization, and gender socialization influences how individuals balance their commitment to honor with other responsibilities. Agency and autonomy may sometimes be limited, especially for women in certain honor cultures.

As they are an integral aspect of traditional gender roles in all societies, gendered norms are highly valued in honor cultures. The rationale is that breaking these standards can result in humiliation and have detrimental effects on one's wellbeing, health, and self-esteem. In honor cultures, both men and women are sensitive to threats to their honor and take a variety of actions to preserve and protect it. Both men and women need to uphold and defend their honor because the potential costs of losing it might be high (Uskul et al., 2019). Different expectations, socialization, effects on commitment, agency, and autonomy all play a role in gender regulating the influence of gender. Within honor cultures, gender socialization has an impact on how people behave.

Conceptual Framework

Figure 1

Conceptual Model Showing Relationship, Mediation and Moderation among Study Variables

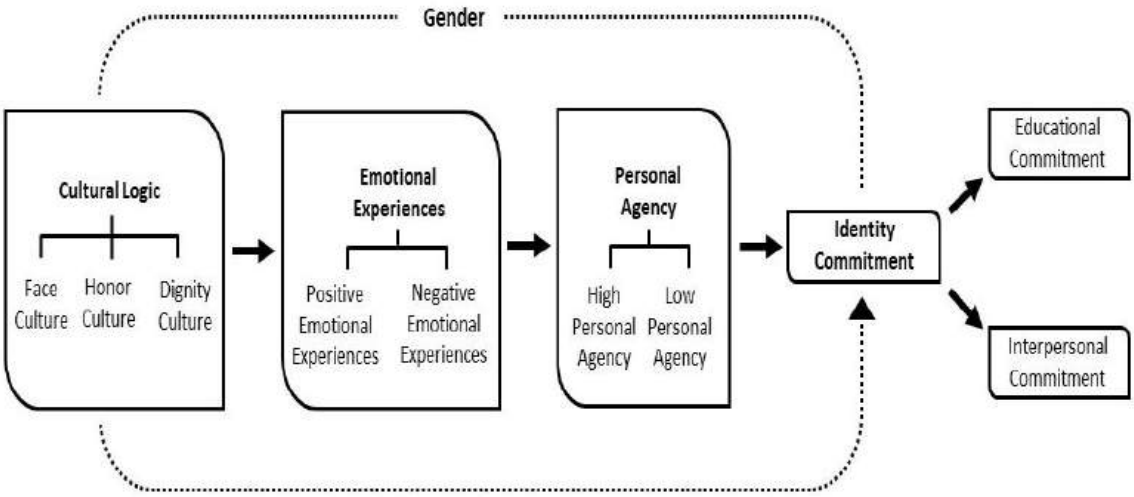


Figure 2: Conceptual model showing relationship, mediation and moderation among study variables

Rationale of the Study

More recently research has witnessed a shift from traditional categorizations of cultures based on the collectivistic-individualistic spectrum to a more nuanced exploration of cultural logics such as dignity, honor, and face. This change is reflecting an essential evolution in the field of cultural studies and cultural psychology (Leung & Cohen, 2011, Fredrick, 2016). This transition acknowledges the limitations of binary frameworks and emphasizes the need for a more context-specific, culturally sensitive approach. The rationale behind studying this phenomenon lies in the recognition of cultural diversity and complexity. Human behavior is intricately shaped by cultural values, and understanding these values in their specific contexts allows for a more

accurate interpretation of social dynamics.

By delving into concepts like dignity, honor, and face, researchers can capture the subtleties and variations in cultural norms that may be overlooked in broader categorizations. Additionally, this shift aligns with a growing emphasis on inclusivity, critical perspectives, and global considerations. By studying these nuanced cultural frameworks, the aim is to create more inclusive and culturally relevant models that better reflect the complexities of the human experience across different societies and contexts (Hernandez & Iyengar, 2006).

In the context of cultural dynamics, individuals from dignity cultures are normatively driven to foster independence, recognizing and expressing their unique characteristics autonomously, as observed in Waterman's (1981) framework. Conversely, Eastern perspectives, as articulated by Markus and Kitayama (1991), emphasize an interconnected social situation where individuals perceive themselves as connected and related to others. This interdependence prioritizes social interactions over individual identity, a concept elucidated by Hamaguchi (1985). This recognition becomes pivotal in the study of cultural logics particularly in collectivistic cultures such as Pakistan (Triandis, 1995).

The absence of research on face, honor, and dignity culture in Pakistan, a region with a distinctly contrasting cultural background from where existing studies have been conducted, underscores the need to propose a theoretical model tailored to this novel cultural prototype. While these cultural concepts hold particular significance in Asia, notably emphasized by scholars like Ho (1976) and Ting-Toomey & Kurogi (1998), there is a significant gap in indigenous exploratory research within the Pakistani context. This study, utilizing a qualitative approach, seeks to delve into the unique dynamics of face, honor, and dignity culture in Pakistan, aiming to generate fresh

insights.

Recognizing the need for a culturally sensitive measure to comprehensively capture these constructs from a non-Western perspective, the rationale to develop a scale becomes evident. This scale, derived from qualitative data, will not only contribute to a nuanced understanding of cultural logics in Pakistan but will also provide a validated instrument to quantitatively measure these constructs, facilitating further research, cross-cultural comparisons, and practical applications in diverse settings. The subsequent exploratory factor analysis will then unravel the factorial structure of the construct, ensuring the development of a robust and culturally relevant measurement tool for studying cultural logic in the Pakistani context and beyond.

Understanding how individuals negotiate autonomy within the context of collective values sheds light on the intricacies of self-regulation and personal agency in cultures emphasizing interconnectedness. Hence, this research seeks to unravel the nuanced implications of cultural logics, specifically dignity, honor, and face, in the Pakistani cultural context, contributing to a more comprehensive understanding of identity development within collectivistic frameworks. existing research on the cultural dynamics of dignity and face culture has predominantly focused on contexts such as China, Japan, Turkey, Italy, among others (Boiger, Gonger, Karasawa & Mesquita, 2014). The dearth of research specific to Pakistan prompts the need for a comprehensive exploration of these constructs within the unique cultural framework of the country. This study, seizing the opportunity to extend research on dignity and face culture, aims to provide a descriptive understanding of the prevalent cultural logics in Pakistan. By filling this research gap, the proposed study seeks to unravel the intricacies of how face and honor manifest in Pakistani culture, contributing to a more contextually grounded comprehension of these cultural dynamics.

The study of identity commitment is also crucial due to its profound impact on individual well-being and societal dynamics. In light of the evolving nature of contemporary identity theories, characterized by globalization and changing societal norms, there is a need to understand how individuals engage with maintain their identities (Karas et al., 2018). Understanding identity commitment, exploration and reconsideration is essential for fostering positive identity development. Present study seeks to contribute to a more comprehensive and contemporary understanding of commitment dynamics, addressing the changing landscape of identity in the 21st century.

Identity, being another important construct of proposed study is a factor that still requires further exploration in a Non-Western culture. Formation of a stable identity and sticking to the choices made in life is one of the main developmental responsibilities of Pakistani teenagers and young adults. In Western society, young people are expected to make important choices in various life domains (Arnett, 2000; Erikson, 1968). They have to make several educational and occupational choices, and have to choose friends and a romantic partner. Young people's degree of commitment to these choices forms a central dimension of influential models on identity formation (Crocetti, Rubini, & Meeus, 2008; Luyckx, Goossens, Soenens, & Beyers, 2006; Marcia, 1966). This notion is difficult to apply on non-Western cultures. Pakistan being central to South Asia and a Muslim country have different identity patterns and way of commitment. A strong need found to explore the complexities of identity commitment in Pakistan. How people adhere and invest into their identity will be explored in proposed study.

Identity Commitment and Dignity Cultural Logic. The examination of the relationship between identity commitment and the cultural logic of dignity in a

collectivistic culture like Pakistan is imperative for several reasons. Dignity, as a cultural value, influences how individuals perceive their roles within the societal fabric (Waterman, 1981). Understanding the interplay between identity commitment and the pursuit of dignity provides insights into how individuals navigate the delicate balance between personal aspirations and societal expectations. Additionally, studying the role of dignity in identity commitment contributes to a deeper understanding of the significance of individual agency and autonomy within a collectivistic cultural context.

Identity Commitment and Honor Cultural Logic. The rationale for investigating the connection between identity commitment and the cultural logic of honor stems from the profound impact honor has on interpersonal relationships and societal structures. In cultures emphasizing honor, individual identity is often closely tied to familial reputation and societal expectations (Nisbett, 2004). Exploring how identity commitment is influenced by the pursuit of honor allows for a nuanced understanding of the complex interplay between personal identity aspirations and the broader social fabric. Moreover, studying the role of honor in identity commitment contributes to our understanding of how individuals navigate the relational dimensions of identity within a collectivistic cultural framework.

Identity Commitment and Face Cultural logic. The study of the relationship between identity commitment and the cultural logic of face is crucial for unraveling the intricacies of social interactions and individual identity construction. In cultures valuing face, maintaining social harmony and preserving interpersonal relationships are paramount (Goffman, 1967). Examining how individuals negotiate identity commitment within this context sheds light on the role of face in shaping identity expression. Furthermore, understanding how face influences identity commitment contributes to a more comprehensive understanding of how individuals balance

personal aspirations with the social obligations inherent in cultures that prioritize face-saving strategies.

Multiple identity-relevant domains participate in the construction of identity commitments. These categories have been combined into a single general commitment factor in many studies on identity commitment (Crocetti et al., 2008; Luyckx et al., 2006). In the current study, the educational and interpersonal domains will be the two areas of most emphasis. For the vast majority of young people, these identity domains are quite important (Kroger, 1986; Skorikov & Vondracek, 2011). People born into cultures. Their identities are established through cultures. Each culture in the world has its own dynamics and philosophies. Every culture shape its people identity from concrete to abstract (Sagi, 2000).

Culture is extremely important in emotional experiences of people. Cultural scripts are important determinants of emotions. Different cultures encourage different experience and display of emotions. Other than basic emotions of love, hate, joy and sadness there are complex emotions which are experienced and expressed differently across cultures (Matsumoto, Yoo, & Nakagawa, 2008). As in face culture importance is given to others in valuing self for the sake of social cohesion,it results in likely suppression of their own emotional reaction (Matsumoto, Yoo, & Nakagawa, 2008). This suppression further results in experience of secondary emotions such as regret, guilt shame, jealousy, anxiousness etc.

Similarly, in honor cultures people tend to focus on potential threats to their honor, which may result in anger, shame or other emotional experience (Cohen et al., 1996). Pakistan being collectivistic culture seems to adhere more honor and face culture than dignity culture, this becomes the reason to study impact of face and honor culture on emotional experiences will be studied

Dignity culture is supposed to give happiness, satisfaction and inspiration. According to McRae, Ochsner, Mauss, Gabrieli, and Gross (2008), complex emotions such as pride, jealousy, and love differ from basic emotions and are more likely to be influenced by cultural factors.

Additionally, crucial to identity commitment are emotional experiences. When forming personal identities, emotional encounters and actions of investigation are crucial. A lot of the investigation was done through social interactions, which in turn helped someone develop a sense of who they were (Gaag, Albers, & Kunnen, 2017). Through all of these interactions, the person either embraces or rejects their identity. Following these encounters, the person must decide whether to confirm or reconsider their identity. The current study will attempt to investigate the connection between emotional experiences and dedication to one's identity.

The rationale for studying the mediating role of emotional experiences in the relationship between cultural logics (specifically dignity, honor, and face) and identity commitment is rooted in the acknowledgment of emotions as influential drivers of human behavior. Emotions serve as a crucial intermediary connecting cultural values to individual responses, shaping the way individuals interpret and respond to societal norms. This study draws inspiration from the works of scholars such as Markus and Kitayama (1991) and Goffman (1967), who have highlighted the intricate interplay between culture, emotions, and identity.

By investigating the mediating influence of emotional experiences, this research aims to uncover the nuanced pathways through which cultural logics impact identity commitment in the context of a collectivistic culture like Pakistan. Understanding the emotional dynamics inherent in the expression and interpretation of cultural values offers insights into the cultural specificity of emotional experiences and their

implications for individual and collective identity formation. Moreover, this research contributes to practical implications by providing a foundation for culturally sensitive interventions and support mechanisms, aligning with the broader literature on culture, emotions, and identity development (Markus & Kitayama, 1991; Goffman, 1967).

Although empirical research to support this hypothesis has been slow to develop, emotional experience may also play a significant role in the mechanisms of identity development. We shed insight on the part that emotional encounters play in identity commitment in this study. In fact, changes in commitment in several domains are related to both happy and negative emotional experiences (Gaag et al., 2017).

For the vast majority of people, experiences—both good and, shockingly, bad—increase their dedication to their education. Additionally, the impact of emotional experiences is greater than the impact of exploration for the vast majority of people. Therefore, it is very likely that emotional encounters play a crucial role in the micro-level mechanisms underlying identity formation. (Albers & Kunnen, 2017). How these assumptions prevail in our country will further be studied in proposed research.

Personal agency seems to emanate from dignity culture and encourages independence and autonomy among individuals. As dignity culture (individualistic) is a core determinant of personal agency (Hernandez & Iyenger, 2001). face culture may contribute to the collective agency which is contrast to the personal agency. The interdependent-selves think of themselves as seeking peace and a sense of community with others. in present study predisposition for personal or collective agency will tried to be explored. In above literature it is established that dignity culture is a predictor of personal agency as in the individualistic culture, Asia being a collectivistic society and carrier of face and honor culture give path to the collective agency. This in turn results in lack of autonomy, independence and choice of action.

Personal agency is increased by minimizing distractions and exercising choice over your thoughts and preoccupations. Being dependent on your phone and all the notifications is not exercising personal agency, and doing so will take a toll on your sense of self-determination. Our performance will improve as we develop a higher sense of self-efficacy. By accepting responsibility for our actions, we can influence their results. Obviously, this is not a given, and occasionally, despite our own personal agency, bad things happen. However, it is a helpful generalization from which to take action. Bandura (1990) described how youngsters who believed in their own abilities outperformed those who did not. Even if the ability level may have been the same, the child who did not trust in their own efficacy underperformed.

One hopes that students experience a feeling of personal agency for effectively and responsibly controlling their own behavior and making an impact on the world in which they live when they graduate from high school, continue on to college, or enter the employment. Decision making and personal autonomy is usually not encouraged in any Pakistani culture. Construct of personal agency theorizes the idea of self-choice and initiation of actions. This belief is important contributor in establishing, “what one decides must stick and adhere to it” i.e., identity commitment. This narrative is understudied in Pakistan, hence needed to be explored in connection with other variables such as emotional experiences and identity commitment.

Gender is the most important factor that impact simple or complex behaviors in the society. In Pakistan, gender typing is really different. Pakistan's social and cultural structure is governed by patriarchal values (Krantz, Asad, Johansson & Mogren, 2011). According to a review of the research, comparatively less gender differences are seen in identity development processes (Hassan, 2016). Men and women used similar psychological structures to address identity-related issues and underwent similar

developmental processes when switching from one identity structure to another, according to Kroger's (1997) research on college participants from New Zealand. Significant differences between male and female scores on four identity statuses—identity attainment, moratorium, foreclosure, and diffusion—were seen in a related study carried out in Pakistan. (Sandhu & Tung, 2006).

In present study gender differences will be studied in identity commitment. Moderating role of gender in cultural logic i.e., the face and dignity culture and identity commitment will be the subject for study. Concluding all, the concept of dignity and face culture is relatively a new topic in research. This new dimension of cultural approach getting popular as a subject in Western countries. Collectivistic or individualistic every culture confers a social identity to the people. This identity is shaped by self and/or social assessments and judgments. Pakistan as a collectivist culture (Merkin, 2016) Proposed study will present a view about dignity and face and honor culture and its implication in identity commitment among emerging adults in a non-Western culture, Pakistan.

The desire to protect and uphold the family's honor, which is thought to have been tarnished by actual or even claimed dishonorable behavior, is the main motivation for honor-related violence, which is usually committed against female family members. It is thus closely related to gendered norms of honor, where the feminine honor code demands devotion, sexual purity, and modest behavior, and the masculine honor code demands the ability to uphold family honor by deftly managing the behavior of female family members (Mosquera et al., 2002; Vandello & Cohen, 2003).

Concerning the investigation of gender variations in the emergence of defenses, emotional expression, recognition, and experiences, theories, facts, methodological issues, and conceptual issues are reviewed. The quality of defenses, nonverbal

sensitivity, expressiveness, self-reports of anger, fear, and melancholy, as well as cognitive correlates of recognizing abilities, all show gender differences in emotional functioning. According to studies, females gradually suppress the expression and recognition of socially inappropriate emotions, such as anger, while boys suppress the expression and attribution of the majority of emotions as they mature. These discrepancies could result from the distinct socialization processes that males and females go through, which could be adaptations to the temperamental variations between the sexes that are inborn, or adjustments to preexisting sociocultural forces.

In a hierarchical society, some people have more face than others, yet everyone can have some face if they are acting in accordance with their position's expectations. In a face culture, value is socially bestowed and evaluated by how well one performs by others (Heine, Lehman, Markus, & Kitayama, 1999; Lee, Kam, & Bond, 2007; Leung & Cohen, 2009; Triandis, 1994). The intrinsic value of an individual, however, is not socially imparted and is inalienable in the sense that it cannot be taken away by others, according to dignity culture (Leung & Cohen, 2009). A sufficient contribution to reputation is primarily a matter of self-face according to the logic of the honor culture. According to honor logic, a person is aware of how other group members are reacting, but that knowledge is more focused on the need to fulfill one's commitments to the group than on preserving the group's face. Being dependable and consistent in preserving and protecting one's group's honor is a requirement for adhering to an honor logic (Uskul et al., 2018). Honor group membership suggests a tendency towards avoiding potentially contentious circumstances. in order to retain group conformity.

In contrast to dignity cultures, which prioritise knowing oneself from the inside and may reject allowing the self to be defined by others, face cultures tend to place more emphasis on knowing oneself from the outside. The literature (Aslani, et al., 2013;

Aslani, et al., 2016; Chiu, et al., 2016 & Friedrichs, 2016) is paying increasingly more attention to a new cultural paradigm called dignity and face (Leung & Cohen, 2011). By going beyond the conventional East-West dichotomies that have dominated cultural psychology, this paradigm broadens cultural theorising. Aslani et al. (2013) and Friedrichs (2016), among others, have described, compared, and contrasted various cultural prototypes, and some empirical research have measured one or more of them the other (Rodriguez Mosquera, Manstead, & Fischer, 2002). Self-regulation and identity commitment are associated (Berzonsky & Papini, 2014). Dignity culture brings a sense a of independence in individuals as compare to the face culture. Face and honor cultural imperatives foster interdependence and lack of personal agency. Pakistan being a collectivistic culture does not allow independence and autonomy to its young adults especially.

According to Marcia's theory, the two primary phases in identity building are exploration and commitment. Despite the fact that some identity theorists have speculated that emotional experience may possibly play a significant role in the mechanisms of identity creation (Stets, 2005), empirical research to investigate this claim has been lagging behind. In this study, we will shed light on the role of emotional experiences in micro-level commitment dynamics along with the cultural logic of face, honor and dignity culture. Emotional experiences will tend to play role of mediator between face and dignity culture and identity commitment.

Moreover, personal agency serves as a catalyst for individuals to actively shape their identity trajectories in alignment with their cultural values and aspirations (Bandura, 1990). By exercising personal agency, individuals can assert their autonomy and make deliberate choices that reflect their cultural identity.

Therefore, it is hypothesized that emotional experiences and personal agency

will act as serial mediators between cultural logics and identity commitment. Specifically, emotional experiences will influence individuals' perceptions of cultural norms and values, which, in turn, will shape their sense of personal agency and subsequent identity commitments. This integrated approach will provide a comprehensive understanding of the complex interplay between cultural dynamics, emotional experiences, personal agency, and identity commitment in a collectivistic culture like Pakistan.

In this context the Dynamic Systems Theory offers a valuable lens through which to analyze the intricate relationship between cultural dynamics, emotional experiences, personal agency, and identity commitment. In this framework, these elements are seen as interconnected components within a dynamic and evolving system. Cultural logics, such as dignity, honor, and face, serve as the foundation, shaping societal norms and values. These cultural norms, in turn, influence individuals' emotional experiences, shaping their responses to their cultural environment. Personal agency emerges as a crucial force within this system, empowering individuals to navigate their cultural identities.

Finally, identity commitment reflects the direction of individuals' cultural identity development, indicating their adherence to cultural values. Through the dynamic systems perspective, we gain insight into how changes in one aspect of the system can impact others, highlighting the complex and evolving nature of culture and identity. The discussion of cultural logics like dignity, honor, and face in Pakistan will highlights the need for a nuanced exploration of identity commitment. This involves actively seeking out and reconsidering various identity options in light of cultural values and emotional experiences. Personal agency, influenced by cultural aspirations, allows individuals to assert autonomy and make deliberate choices reflecting their

cultural identity. Integrating dynamic system theory offers a comprehensive understanding of the interplay between cultural dynamics, emotional experiences, and identity commitment. In-depth exploration and reconsideration of commitment are essential for fostering authentic and adaptive identity development within Pakistan's cultural context.

Why Emerging Adults?

As a new life stage that falls between adolescence and young adulthood and lasts roughly from ages 18 to 25, emerging adulthood has been proposed. Identity explorations, instability, self-focus, feeling somewhere between childhood and adulthood, and a sense of expansive future possibilities are the five characteristics that distinguish emerging adulthood (Arnett, 2010). Asian civilizations have a common cultural background that emphasizes family responsibilities and togetherness. Although globalization has caused Asian societies to become increasingly individualistic in recent years, the legacy of collectivism still exists in the lives of emerging people. They pursue personal growth and exploring their identities as emerging adults, but within constrained parameters dictated by their sense of social obligations, particularly to their parents (Phinney & Baldelomar, 2011).

Pakistan being central part of Asia inherits same legacy of collectivism and interdependence. It is important to study identity explorations, commitment and autonomy at the period of transition from adolescents to adulthood. The circumstances under which young people in Pakistan assuming adult roles will have long term implications for their future prospect (Lloyd & Grant, 2005). At the same studying influence of cultural logics may also benefit the society to highlight the interplay between before mentioned constructs.

In adolescence, children should solidify their identities. Significant identity

development is anticipated to take place throughout the college years, a stage of life known as emerging adulthood (Arnett, 2000). Students in college have to make significant choices about their careers, friendships, and sexual relationships, among other areas of their lives. As a result, enrolling in college represents for many late adolescents a significant milestone on their path to developing an adult identity (Montgomery & Cote', 2003). According to Waterman (1993), "College environments offer a diversity of experiences that can both prompt reflection on identity issues and suggest alternate solutions for identity concerns." Several neo-Eriksonian techniques to defining and assessing identity have developed over the years (Schwartz, 2001), all of which were influenced by the groundbreaking work of Erikson (1950, 1968). There are two key strategies that can be found. The first method (e.g., Grotevant, 1987; Marcia, 1966, 1980, 1993; Waterman, 1982, 1999a) focused primarily on the establishment of identity commitments and recorded the processes by which teenagers choose one of many potential identity alternatives.

The second method (e.g., Bosma & Kunnen, 2001; Kerpelman, Pittman, & Lamke, 1997; Meeus, 1996) focused primarily on the evaluation of identity commitments and documented the mechanisms by which teenagers continuously evaluate their identity commitments. (Archer, 1992; Bosma, 1992; Goossens, 1995)

Several authors have proposed that the two crucial characteristics of commitment and exploration be monitored independently and continuously According to Marcia et al. (1993), emerging adulthood is primarily seen as a time when commitments established earlier in life are put into action and experienced as a result, which can lead to a reevaluation of those obligations or investigations. Erikson (1968; 1980) also stressed the importance of identity development as a lifelong process, although empirical research has shown that significant identity change occurs in

adulthood, including the establishment of commitments (Kroger at al., 2010; Cramer, 2017; Fadjukoff et al., 2016)

Carlsson et al. (2016) found that several participants in their study remained in identity diffusion during early adulthood, not making any identity-defining commitments. Taken together, there is evidence that some individuals do not make commitments until later in life. In the adult years, identification with parental figures is theoretically not considered to play a major role in forming commitments (Marcia et al., 1993). However, the individual might be influenced by identification with a partner, and differences in goals, values and beliefs between partners may spur a reappraisal of previously made commitments (Marcia et al., 1993).

Identity status transitions in adulthood have been shown to be associated with internal factors such as readiness to change and internal conflict (Kunnen, 2006) and associated with external factors such as stressful life events (Anthis, 2002). However, these factors have mainly been associated with the reevaluation of current commitments and succeeding identity status change (for example from foreclosure to moratorium), not developing entirely new commitments in adulthood. To my knowledge, there are no previous studies examining the process of making identity-defining commitment.

Methods and Research Design

Chapter II

Method and Research Design

Present study is a mix method research using cross sectional survey design. In this study identity commitment among emerging adults is explored. Also, the role of cultural logic (dignity, honor & face culture), emotional experiences and personal agency is studied. The present research is comprised of IV studies. Study I comprised of development and validation of Perceived Cultural Logic scale with qualitative exploration of dignity, honor and face culture using thematic analysis. Study II was conducted to establish the internal consistency and factor structure of the study instruments. Study III was pilot study that was planned to measure psychometric properties of instruments and to identify patterns and trends of relationship among variables. Study IV is the main study comprised of hypotheses testing and path testing of proposed theoretical model. Detail of the all phases in given below;

Objectives

Following are the major objectives for the present study, specific research objectives are mentioned in chapter VI;

1. To qualitatively explore indigenous processes of dignity, honor and face culture in the context of Pakistan
2. To perform thematic analysis in order to get relevant content and themes
3. To develop and validate an indigenous scale to measure perceived cultural logic of face, honor and dignity in Pakistan
4. To establish psychometric properties of the instruments on a relatively small sample
5. To measure identified relationship between variables at preliminary level

6. To build a theoretical model identifying relationship cultural logics (dignity, honor & face) and identity commitment (commitment, indepth exploration & reconsideration of commitment) to identity among emerging adults in Pakistan
7. To examine role of cultural logics (dignity, honor & face) as a predictor of emotional experiences, personal agency and identity commitment (commitment, indepth exploration & reconsideration of commitment) among emerging adults in Pakistan
8. To study the role of emotional experiences and personal agency as mediator in relationship of cultural logics (dignity, honor & face) and identity commitment (commitment, indepth exploration & reconsideration of commitment) of emerging adults
9. To study relationship between emotional experiences (positive or negative) and personal agency (positive and negative)
10. To explore moderating role of gender in relationship of cultural logics (dignity, honor & face) emotional experiences, personal agency and identity commitment (commitment, indepth exploration & reconsideration of commitment) among emerging adults
11. To measure relationship of study variables with demographic variables like gender, age, education, socio- economic status etc.

Hypotheses

Following hypotheses were formulated in order to test preset objectives;

1. Dignity culture will be positively related to positive emotional experiences, positive personal agency, and identity commitment among emerging adults

2. Dignity culture will be negatively associated with indepth exploration and reconsideration of commitment among emerging adults
3. Honor and Face culture will be negatively associated to positive emotional experiences, positive personal agency and identity commitment among emerging adults
4. Honor and Face culture will be positively related to negative emotional experiences, negative personal agency, indepth exploration and reconsideration of commitment
5. Honor culture will be positively related to face culture
6. Dignity culture will be negatively related to honor and face culture
7. Positive emotional experiences will be positively related to positive personal agency
8. Negative emotional experiences will be positively related to negative person agency
9. Positive personal agency will be positively related to commitment while negatively related to indepth exploration and reconsediration of commitment
10. Dignity culture, positive emotional experiences, positive personal agency, will positively predict identity commitment, among emerging adults
11. Positive personal agency will be positive predictor of commitment and while negative predictor of indepth exploration and reconsideration of commitment

12. Dignity culture, positive emotional experiences and positive personal agency will negatively predict indepth exploration and reconsideration of commitment
13. Honor culture, Face culture, negative emotional experiences and negative personal agency will negatively predict identity commitment among emerging adults
14. Honor culture, face culture, negative emotional experiences and negative personal agency will positively predict indepth exploration and reconsideration of commitment among emerging adults
15. Emotional experiences (positive & negative) and personal agency (positive & negative) will serially mediate the relationship between cultural logic (dignity, honor & face culture) and identity commitment (commitment, indepth exploration & reconsideration of commitment)
16. Gender will moderate the direct and indirect relationships between cultural logic (dignity, honor & face) and identity commitment (commitment, indepth exploration & reconsideration of commitment) through emotional experiences and personal agency
17. There will be significant difference in gender, family system and ethnicity across cultural logics (dignity, honor & face), emotional experience (positive & negative), personal agency (positive & negative) and identity commitment (commitment, indepth exploration, reconsideration of commitment)

Operational Definitions

Dignity, Face and Honor Culture

Face culture is defined as building sense of self through the eyes of others, but the emphasis is on humility, respect, and harmony (Marine and Yao, 2016). A culture of honor is a culture in which a person (usually a man) feels obliged to protect his or her reputation by answering insults, affronts, and threats, oftentimes through the use of violence (Cohen, 2011). In dignity culture sense of self is based on an intrinsic self-assessment (Ayers, 1984). A dignity culture gives individuals considerable autonomy in defining themselves in terms of their individual achievements (Leung & Cohen, 2011). In present study the construct is operationalized using Perceived Cultural Logic Scale (PCLS) developed and validated in study 3and 4 (see Appendix I). This scale is comprised of three factors measuring three distinct types of cultural logic i.e. dignity, honor and face culture.

Personal Agency

Personal agency is defined as the sense of purposefully initiating actions. It is related to the authorship and control of one's actions (Synofzik et al., 2013). In present study it is operationalized by using scale developed by Tapal et al., in 2017.

Positive personal Agency. This refers to the perception that one has effective control over their actions and their outcomes. It is characterized by a sense of competence and confidence in one's ability to influence events and make decisions. The perception of having effective control and influence over one's actions and outcomes, as reflected in items 1, 4, 8, 9, 12, and 13.

Negative Personal Agency. This is characterized by a diminished perception of control over one's actions and their outcomes. It reflects a belief that one's actions are less likely to produce desired results or that external factors largely dictate

outcomes. The perception of having limited control and influence over one's actions and outcomes, as reflected in items 2, 3, 5, 6, 7, 10, and 11.

Emotional Experience

Emotional experiences are pleasant or unpleasant, positive or negative feelings/state of individual. An individual's emotional experience is broader phenomenon which includes his perceptions, understanding, cognitions, and knowledge causing an internal state (Barrett, 2007). In present study emotional experiences are operationalized by using Multidimensional Emotional Questionnaire (Klonsky, 2019).

Identity Commitment

Commitment refers to firm choices that adolescents have enacted, and to the self-confidence they derive from these choices (Meeus, 2001). Commitment was defined by Berzonsky (2004) as the extent to which individuals adhere to and invest in identity- relevant choices. To operationalize Identity Commitment Utrecht-Management of Identity Commitments Scale developed by Crocetti in 2008 is used. The U-MICS is used to measure identity commitment, in-depth exploration and reconsideration of commitment.

Research Design

Study I: Scale Development

This study is concerned with comprehensive and indigenous understanding of cultural logic in context of Pakistan. Phenomenon of dignity, honor and face culture is explored with the purpose of identifying manifestations of these cultural logics in Pakistan. Furthermore, certain new dimensions were also expected to be found in indigenous culture thus expanding the expression of these cultural logic in one of the Asian cultures. Furthermore, present study was carried out to develop and

validate scale of cultural logic in context of Pakistani culture. A new scale was required to develop to get a most appropriate measure dignity, honor and face culture. The study was carried out in following phases;

Phase A Conceptualizing and Defining the Construct

i. Domain identification

ii. Literature Review

Phase B Qualitative Study (Thematic Analysis)

i. Development of interview protocols

ii. Conduction of focused group discussion and interviews

iii. Transcription

iv. Thematic Analysis

Phase C Scale Development

i. Generation of Item pool

ii. Establishing content validity

iii. Tryout/ pre-testing

iv. Factor Extraction using EFA

Study II: Factor Structure of Study Measures

This study is focused to examine the factorial structure of all measures including Perceived Cultural Logic Scale developed in Study I. In this study Confirmatory Factor Analysis is used to verify the adequacy and viability of the required instruments in Pakistani culture. Convergent and discriminant validity of measures was also established at this phase.

Study III: Pilot Study

Pilot study was conducted to find out the psychometric properties of the scale

and to establish the early trends and patterns of relationship between study variables. This part of study is important to get the initial direction of relationship among variable.

Study IV: Main Study

Main study is focused towards verification of the proposed conceptual model. This study is further concerned with hypothesis testing and drawing conclusions from path analyses. Moderating role of gender is assessed in this study. Also, group wise differences are explored.

Measures

Informed Consent and Demographic Sheet

Informed consent form was used to get prior permission from the participant to become part of the study (Appendix G). A demographic sheet was also attached with other instruments. The demographic of following information about age, gender, religion education, marital and socio-economic status, sect, ethnic background, family type, nationality, experience of living in country other than Pakistan etc (Appendix H)

Perceived Cultural Logic Scale (PCLS)

Perceived Cultural Logic Scale developed and validated in phase I by the author (Iram & Hassan, 2023) is used in current phase of the study. PCLS is a self-report measure consisted of 23 items. Scale is based on Likert style using seven-point response format 1 = strongly disagree, to 7 = strongly agree. Participants were instructed to report 'how do/should feel, think and behave according to their culture in different situations. Scale is comprised of three distinct factors i.e dignity culture (items 08 =, α =.93), honor culture (items = 08, α = .95), and face culture (items =07, α = .95). The scale also has acceptable content validity (CVR > cutoff point of .63 for 11 raters), convergent validity (CR ranged between .93 & .95, AVE ranged between .64 & .73) construct validity (Appendix C).

Utrecht-Management of Identity Commitments Scale (U-MICS)

Identity Commitment was measures by using Utrecht-Management of Identity Commitments Scale (U-MICS). It was developed by Crocetti et al., in 2008. It comprised of 13 items. It's a five-point Likert type scale (English version) each statement is rated from completely true to completely untrue (1-5). U-MICS is used to assess identity commitment in two domains, i.e. educational and interpersonal identity (see Appendix J& K). The scale has three sub scales with adequate reliability i.e. .82 for commitment (item 1,2,3,4,5), .72 for in-depth exploration (item 6,7,8,9,10), and .86 for reconsideration of commitment (item 11,12,13).

Sense of Agency Scale

SoAS is self-report Likert type measure comprised of 13 items. This measure was developed and by Tapal et al., in 2017 (see Appendix L). Response categories ranged from 1 totally disagree to 7 fully agree. Sense of Agency Scale measures two broad factors of the personal agency i.e. sense of positive agency (1,4, 8,9,12,13) and sense of negative agency (2,3,5,6,7,10,11) with reliability of .80 and .75 respectively. Psychometric information of this scale is referred to Hebrew version. Validation of English version is done in Study IV.

Multidimensional Emotional Questionnaire

MEQ is self-report measure developed by Klonsky et al., in 2019. The Multi-Dimensional Emotional Questionnaire (MEQ) is use to assess two superordinate dimensions of emotional experiences (i.e. positive and negative) with help of 10 discrete emotions (5 positive: happy, excited, enthusiastic, proud, inspired; 5 negatives: sad, afraid, angry, ashamed, anxious). Scale is reported to have strong test-retest reliability (Klonsky, 2019). The response choices for each question are as follows: 1) How Often (about once each month, about once each week, about once each day, about

2–3timeseach day, more than 3timeseach day), 2) How Intense (very low, low, moderate, high, very high), 3) How Long-Lasting (less than one minute, 1–10 min, 11–60 min, 1–4 h, longer than four hours), and 4) How Easy to Regulate (very easy, easy, moderate, difficult, very difficult). The instructions for the MEQ include two examples to help participants understand and rate these domains. Reported alpha is .79 for overall positive and over all negative emotions.

Procedure and Ethical Consideration

After refining and validating all study measures data collection was started. First of all, informed consent was obtained from the participants. Purpose of the research was explained to the participants. The participants were given clear instructions, which enabled them to respond without any difficulty. Demographic information was also acquired from the participants such as age, gender, religion ethnicity, nationality, level of education, experience of repatriation etc (see Appendices G & H). Participants were ensured for the privacy and confidentiality of their responses. Data collection was done at participants' place. No compensation or reward was given. Participants were acknowledged for their participation and enthusiasm for the study. After completing data collection data was screened for incomplete and missing responses followed by entering data in SPSS-22. Ethical approval was also attained from Ethical Review Board, Department of Psychology, IIUI, Ethics Committee.

Scale Development

Chapter III

Scale Development

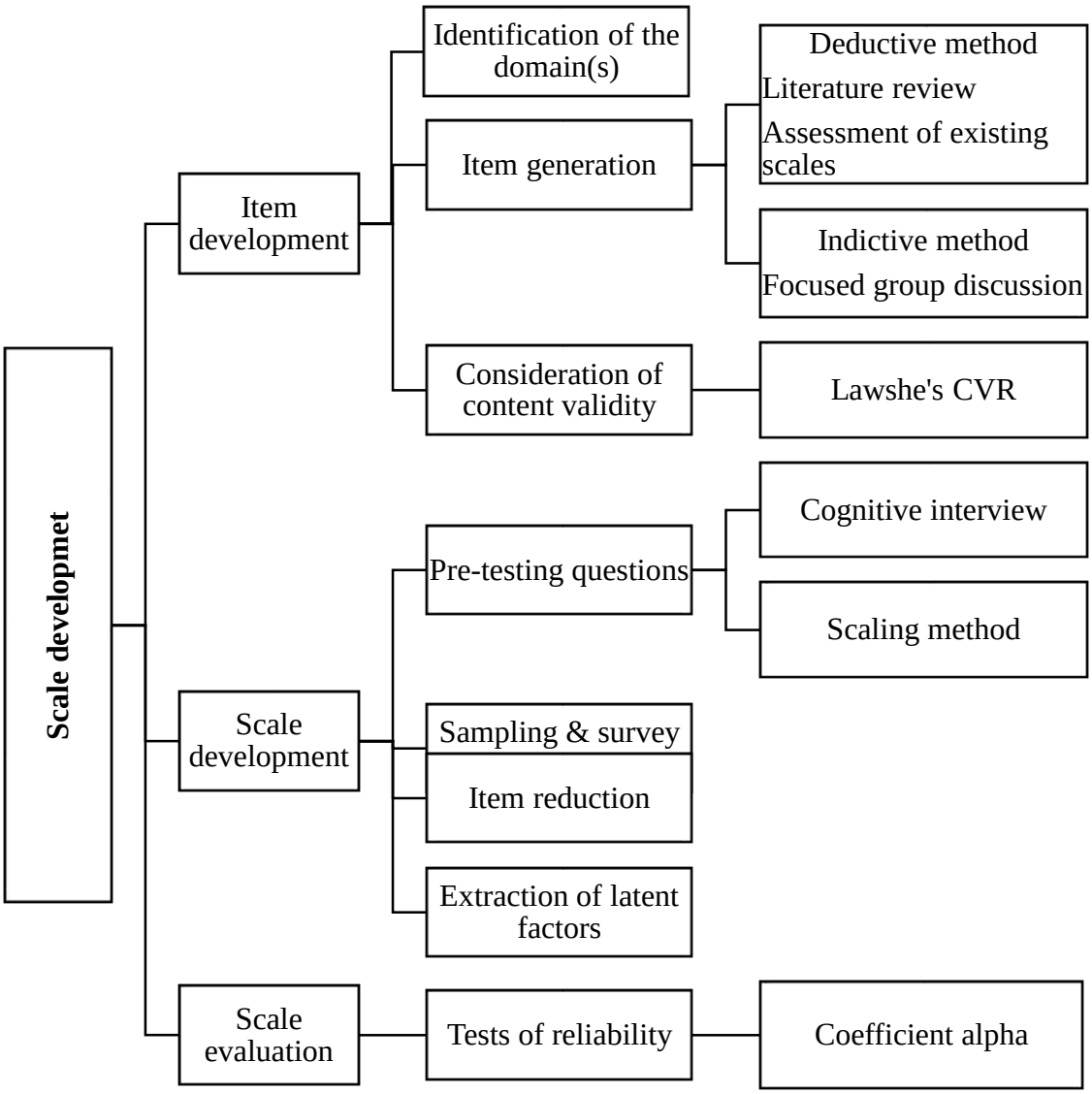
The current study was initiated with the primary aim of crafting a culturally grounded instrument to assess the nuanced concepts of dignity, honor, and face within the framework of cultural logic. Departing from the conventional East-West categorization of cultural norms, the research introduced a novel model designed to gauge the cultural prototypes employed by individuals across diverse social settings. This innovative conceptualization posits that distinct social contexts, each infused with unique ideas of personal value, can manifest in a multitude of expressions. These cultural logics, as proposed by Leung and Cohen (2011), intricately define varied behavioral norms, subsequently influencing how individuals navigate and manage their behaviors within these cultural contexts. The study strategically unfolds with a set of clearly defined objectives, aiming to unravel the intricacies of these cultural logics and shed light on the diverse ways in which they influence and shape behavioral norms within specific social settings. The study is executed with below mentioned objectives;

Objectives

1. To explore cultural Logics in context of Pakistani culture using Thematic Analysis
2. To develop an indigenous scale of Perceived Cultural Logic
3. To identify factor structure of newly developed scale
4. To establish psychometric properties of newly developed scale
5. To meet above mentioned objectives study was designed based on three phases;

Figure 2

Scheme of Procedure Followed in Scale Development



Phase A: Conceptualizing and Defining Construct

Domain Identification

The study was initiated by discussing and defining construct of cultural logic i.e., dignity, honor and face culture. Current model of dignity, face, and honor cultural is grounded in an intersubjective approach. Items were based on the measure originally developed by Severance and Gelfand, 2015 and Rodriguez Mosquera, 2002 and more items were generated after focused group discussions. During social interaction people

practice norms to guide their actions and interpret the context e.g., greeting people when seeing them, offering help when see anybody in trouble. This is because there are specific norms for behaving in different environmental situations (Aarts & Dijksterhuis, 2003). Current model is conceptualized to capture perceived norms by the people of Pakistani cultures. While reviewing literature the constructs of dignity, face, and honor, are identified as predetermined distinct types of culture logic (Severance &Gelfand, 2015, Rodriguez Mosquera,2002).

Literature Review

To operationalize the construct, literature review helped to comprehend the core content of the intended measure. Items were generated keeping in view the previous studies or models measuring cultural logic of dignity, honor and face (Severance & Gelfand, 2015; Leung & Cohen, 2011; Mosquera, 2002). Also, literature review was helpful to surface the relevant conceptual definitions. Appraisal of relevant conceptual definitions ensured that all the dimensions of cultural logic (dignity, honor and face) were covered and able to reflect underlying characteristics of construct. Studies have strong face and content validity were reviewed and incorporated most in the study.

Focused Group Discussions

Focused group discussions were carried out to screen out shared beliefs and ideas about cultural logics of dignity, face and honor. Focused groups were conducted to highlight perceived thoughts of respondents about how commonly people in their culture should think, feel, or act in certain situations. Focus group discussions is a method where a researcher gathers a group of people to talk about a certain subject with the intention of capturing the participants' unique personal experiences, perceptions, beliefs, and attitudes through a moderator (Hayward, Simpson, & Wood, 2004). Focused group discussions were conducted according to the

guidelines developed and modified by Morgan et al. (1998) and Nyumba et al. (2018).

Identification of Objectives

Prime objective of the Focused group discussion was to identify the thoughts and beliefs of people about the cultural logic of dignity, honor and face in Pakistani context. Focused group discussions were conducted to elicit information from the subjects about people's perception and attitude about self-worth, honor norms and maintaining harmony in group. Focused group discussions were also aimed at understanding the dynamics of social interaction in cultural norms. Theme of discussion in Focused groups and interviews was cultural logic i.e. values and norms that people endorse in one' s culture. A semi structured pattern of questioning was followed. Keeping in view target population's local context such as family settings, educational settings, workplace, neighborhood and social settings following prompts were used to elicit information such as;

- Should people speak their mind regardless of what others think?
- Should people maintain and protect their family's reputation
- Should people be always careful in not embarrassing others

Development of Key Questions/Protocol

For each focus group discussion session, a set of questions (schedule/script) was created based on the study goals (see Appendix A). Questions were keeping in view the theoretical notions of targeted variable i.e. cultural logic of dignity, honor and face. Questions were developed using a simple, clear and easy language. Proper guidelines were shared with the group participants to avoid any confusion or ambiguity. The next step is requesting ethical approval.

Identification and Recruitment of the Participants

Participants were selected by using purposive sampling technique. Since the effectiveness of focused group discussion relies heavily on group dynamics and the interactions of participants to provide data, participant identification is perhaps the most important stage (Green, Draper, & Dowler, 2003). Participants recruited were possessing relatively homogenous characteristics. According to Krueger (1994) participants should have comparable mix of traits, such as age, gender, socioeconomic status. As for current study FGDs were about the perceived shared believes and norms, so ethnicity and cultural background was not confined to be similar in order to get varied and unique experiences of all cultures. separate and mixed-gender groups were formed, it tends to enhance the quality of talks and their results (Freitas, Oliveira, Jenkins, & Popjoy, 1998). Two focused group discussions were carried out, one with six participants (male participants=3, female participants= 4) and the other with seven participants (female participants= 6). Age range was 18-25 years. All were university students from Rawalpindi and Islamabad.

Ethical Approval

Brief introduction about the topic of discussion was given to the participants. Prior consent was obtained and it was assured that their responses and personal information will be kept confidential and will only be used for current research.

Moderator

Researcher herself was a moderator in both group discussions. Her role as a moderator was to elicit information from the participants neutrally. Role of a moderator is very crucial in focused group discussions. She sought ethical approval from the participants and introduce the topic of discussion. Moderator shared guidelines to the participants for an uninterrupted discussion and maximum gain of knowledge. She

posed the questions in an open-ended format and listened all the reposes keenly. Discussions were recorded for further reference. An assistant was trained to help in basic requirements during discussions, managing group dynamics and observing other general information.

Duration and Location

All focused group discussions were carried out at researcher's place. It was a comfortable and conducive environment for the participants. Average duration was 60 minutes.

Procedure

Participants were invited to the researcher's place. There were seated in large airy room. Seating arrangement was made in a semi- circle format also known as "horseshoe" setup. After obtaining prior consent, the moderator introduced herself and discussion was stared in an informal way. Later, participants were introduced with the topic and brief objectives were shared with them. Participants were provided with the brief description of the variables such dignity, honor and face culture. They were assured about the privacy and confidentiality of their responses. Pre- established guidelines were shared with the participants. Researcher herself was a moderator. Participants provided their view about the perceived social norms and what they think about the inherent and socially conferred self-worth. Medium of communication was mainly English. Each session last for approximately 60 minutes. All participants were cooperative and enthusiastic. Researcher appreciated their cooperation and thanked them in a good manner.

Transcription

The intelligent verbatim transcription approach (McMullin, 2021; Chris, 2021) was employed to transcribe the data. Transcription was done by the researcher. When

the meaning of the content is more significant than the words, this strategy is applied. Intelligent verbatim transcription is a 'polished' version of data. This strategy is excellent for removing unnecessary words or noises as well as nonverbal information. Transcriber can also do paraphrasing and correct grammatical errors in order to make meaning more succinct (Walker, 2018).

Semi Structured Interviews

To further explore the construct of cultural logic semi structured interviews were conducted. Semi structured interview is considered as more traditional in getting insight about the core concepts. It helps to get participants' personal unique experiences, perceptions, attitudes, and beliefs related about topic (Johnson, 2013). In current phase of the study this qualitative technique is used explore cultural logics of dignity, honor and face in backdrop of Pakistani cultural and social settings. Semi structured interview helped to collect open ended data and yielded deep insight to the participants' ideas, feelings and behavior regarding self-worth, group harmony and honor culture

Identification of Goals/Objectives

Basic goal of the semi-structured interview of was in-depth exploration of the respondents' thoughts about the key theme of the interview i.e. cultural logics. These interviews were aimed to elicit maximum knowledge from the participants about their perceived understanding of dignity, honor and face culture. Interviews were set to acquire responses about subjects' local context social settings.

Designing Interview Protocol

Interview protocol was developed after doing a through literature review. Questions were clear, concise and easy to comprehend by the participant. Wording of the questions was chosen carefully, no emotionally sensitive or jargon word was used. Format of the interview was flexible and open ended which helped to prompt

participants ‘thoughts. Semi structured format of interviews also made possible the follow up question (see Appendix B). After developing interview protocol, a through review was obtained from research experts (4 university professors) to check its suitability. Minor changes were suggested which were incorporated by the researcher.

Selecting Participant

Convenience sampling technique was used to select sample for semi structured interviews. *n*=7 participants volunteered for the interviews. Their age range was 18 to 25 years (male interviewees=3, female interviewees= 4). They all were university students and residing in Rawalpindi or Islamabad. basic demographic information about the participants’ gender, age, ethnic background, nationalities, religion and local culture etc. was also obtained.

Medium of Interview and Duration

Medium of the interview is important. English language was used preferably. All seven interviews were conducted in person at the researcher’s place. Response were recorded using paper-pen and electronic device. Duration of each interview was average 45 minutes.

Procedure

Prior consent was obtained from each respondent. Before start of interview they were briefed about the topic and clear instruction about the conduction of interview were shared. All participants reached the venue well before time and were seated comfortably. Consistency of the conditions was looked carefully in order to avoid partiality. Researcher herself conducted interviews. special attention was given to the body language and speech tone. Interview were started informally with brief introduction of participants and researcher. Researcher tried to remain focused and used a flexible way to conduct interviews. Few general questions were asked to build rapport.

Later pre- developed questions were asked from the participants to reflect upon. Follow up questions also help to elicit information more deeply. Confidentiality of the responses was made assured to all participants. All participants were cooperative and took keen interest in the study. Their participation was appreciated verbally as well as sending them letter of thanks. Data was recorded and transcribed for getting conclusion.

Transcription

To transcribe the data obtained from semi structured interviews researcher used method of edited verbatim transcription. This method is used to create a complete and more accurate description of subjects' responses. This verbatim is useful to get more readable and clear view of participants (Brooks, 2021). Basic structure of sentences was retained.

Analyzing Focused Group Discussions and Interviews

After transcription of data obtained from FGDs and semi structured interviews it was analyzed using a well-known qualitative method i.e. Thematic analysis. This is most useful qualitative technique which breakdown the data into different sections. Each section and subsection can be identified as themes and each theme can convey different information (Bryman, 2008). This approach gives good structure to the analysis. For present study Braun and Clarke's Reflexive Thematic Analysis method was used.

Thematic Analysis

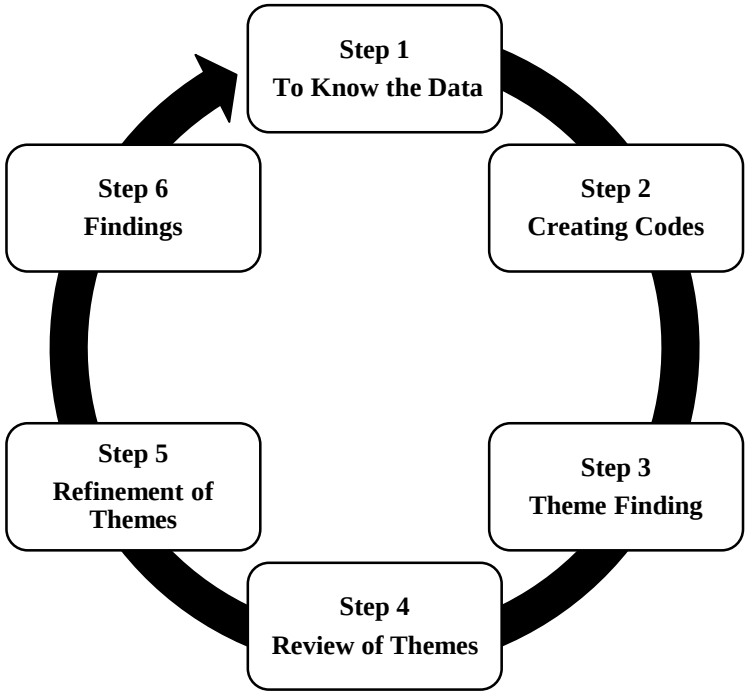
Transcription of data obtained through focused group discussions and semi structured interview was done to generate relevant themes. For this purpose, model of thematic analysis given by Braun and Clarke (2014) was used. Reflexive thematic analysis is a method of analyzing qualitative data to answer broad or specific research questions concerning people's experiences, perspectives, and representations of a

particular phenomenon. It is conceptually versatile in that it may be led by notions from other domains and employed in a range of research methodologies.

Thematic analysis requires approaches to conclude themes. Researchers must also determine whether to analyze using an inductive or deductive theoretical approach. The themes in an inductive method are formed directly from the data and may show little similarity to the questions posed to the participants or the researcher's theoretical interest in the issue. Deductive or theoretical approach, on the other hand, is guided by prior theoretical knowledge (Braun & Clarke, 2006; Campbell, 2021).

Figure 3

Braun and Clark Model of Thematic Analysis



In present analysis the data brought to light the unique dynamics of three cultural logics in Pakistani context. Current approach to analysis resulted in reflexive validity and generativity (Stiles, 1993). Hence, analysis captures participants' experiences in their own words while emphasizing their distinctiveness. We utilized theoretical labels for themes and sub-themes in ways that best characterized the data. Theoretical

interpretations of the identified themes are examined and interpreted. For present analysis we used deductive approach and used theoretical model given by severance et al. (2013). Six-step non-linear model to analyze the data in following way;

Data Familiarization

This step is concerned with plunging oneself in the content. Data familiarization helps to comprehend the profundity and extensiveness of the data. For present content data familiarization was started with the process of transcription. Significant patterns and meanings were identified during this phase. Initial impression obtained at the step highlighted the general perception of participants towards honor and dignity cultures. This step helped in getting acquainted with all data through reading and re reading of the content.

Initial Code Generation

This step makes data workable by generating initial codes. Initial codes make researcher to view data in more organized manner. Codes are building blocks of the themes. Meaningful grouping and labelling of data helps researcher to give full attention to the content (Tucket, 2005). All the content was organized in systematic way. It is advised that the researcher comb through the full dataset methodically, giving equal treatment to each data item and finding elements of data items that are intriguing and may be helpful in establishing themes. Codes should be concise, yet provide enough material to stand alone and tell of the underlying similarity among component data items in connection to the study topic (Braun et al. 2016). Due to theoretical dependence (Leung & Cohen, 2011; Severance at al., 2013), specific research questions were asked from the participants. Open coding was done to highlight all important ideas in the content (see Table 1).

Theme Generation

This phase was concerned with the generation of pertinent themes. After coding of data themes were generated to get aggregated meaning of the data set. Codes were reviewed and combined depending on the shared meaning. Distinct themes are created to produce coherent and realistic interpretation of data. Each theme was further built a narrative to constitute sub-themes.

Table 1

Themes and Sub Themes Identified

Codes	Themes	Sub-themes
Giving importance to self	self-worth	Self-respect
Respecting oneself is more important		Value of intrinsic self-worth
Value of self		
One's own opinion is vital	Decision making	Self-direction
		Competence
Steady decisions should be made		Convictions
Taking advice from others		Originality
Self-determination decision making		
Respecting self-beliefs	Autonomy and	Choosing goal for oneself
Self should be a primary concern	independence	Self development
Self-rules are important		
listening your head		
Conflict resolution	Avoid	Forgiveness
Social harmony	confrontation	hierarchy
Responsibility to maintain harmony		Social harmony
Criticizing others		Accepting others

Disapproving others		
Embarrassing others in public		
Social influence	Conciliation and	Social image
Controlling actions	Maintaining	Benevolence
Conflict prevention	harmony	Helping others
Social accordance		Positive social face
Maintaining harmony in social settings		modesty
Acceptance of criticism		
Avoid disagreements		
Staying away from conflicts		
Avoid criticism in public		
Protecting family reputation	defending honor	Fear of losing honor
Defending family reputation/honor		Shame
Maintaining Hierarchy		Extrinsic self worth
If can't defend, you are weak	Power and status	Resources
		Prestige
Protecting family honor from damage	Sensitivity and	Retaliation
Disrespect to family should be punishable	response to disrespect	Defending family honor
Men should protect their women	Role of gender	Feminine honor
Men should defend family honor		Cultural norms
		Men should protect women

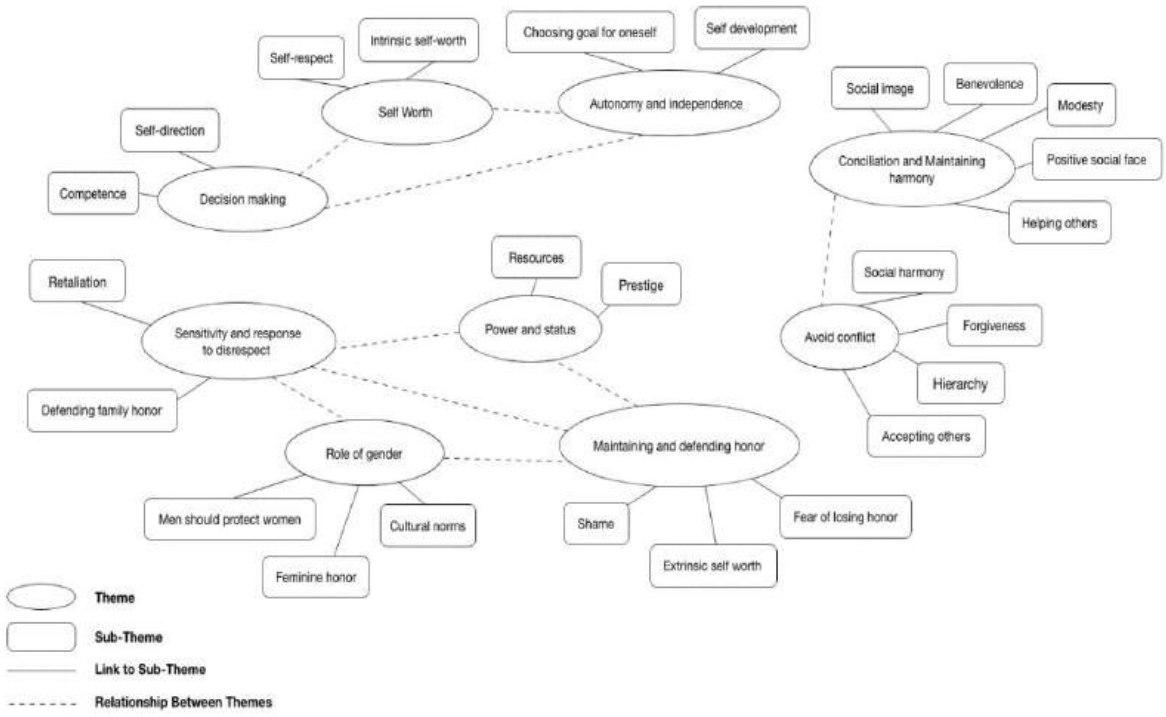
Note. In above mentioned Table, major themes and subthemes are mentioned with relevant codes

Review of Themes

During this step, a recursive analysis of the prospective themes in relation to the coded data items and the complete dataset is performed. To get more compatible themes some of the codes were revisited and few new themes generated. Moreover, the themes in the thematic analysis were revised following discussions with the supervisor to ensure and establish consistency in the coding process. This iterative refinement aimed to enhance the reliability and validity of the identified themes, contributing to the overall rigor of the analysis.

Figure 4

Flow Chart Showing Themes and Subthemes



5&6 Naming and Theme Defining with Final Write up

The following themes were established after the completion of codes and theme revision;

Self-worth

Decision-making

Autonomy

Avoid conflicts

Maintaining harmony

Power and status

Sensitivity and response to insults

Maintain and defending family honor

Role of gender

All of these nine elements are relevant to the way self-worth is described in all cultures, and how they are influenced by the past motives that underpin what norms and values established in every culture. The write up of qualitative inquiry is deeply interwoven with the entire analytic process (Braun & Clarke 2012). Like prior phases, this phase is also approached using recursive approach to report findings. The write-up has evolved as codes and themes changed and updated throughout the analysis. During this phase, changes are thoroughly documented and expressed in informal notes and statements of participants. Moreover, Themes are given in relation to one another and in a specific order.

Self- worth: Intrinsic or Extrinsic?

Though few participants highlighted the importance of inalienable self -worth. But mostly conferred it to the social hierarchy. Participants reported that even if they follow self-determined criteria to have self-worth, they will have to face consequences. According too few respondents though it's a good idea to have internal and stable sense of self, it is mostly found in contradiction with their social values and sometimes even they have to quiet them.

"*I feel good about my own standards about myself but in Pakistani society, it's not that easy. Value that is given by others is true value".*

"Yes, *self- determined standards are obviously good. Every individual has equal merit and we should set our goal according to our own choice. Our value is made by us not by the others".*

Independence or Interdependence?

Another important theme found in the accounts of participants is the sense of autonomy. Most of the participants asserted that there should be independence in making choices. They should be free to make decisions in their lives. While there was exception with few participants who underscored importance of interdependent cultural norm. illustrative quotes are;

"Everyone is free to make choices. You feel responsible when you take any decision for yourself. ***[should you listen what other says about you]*** *If others take decisions for you, you will feel upset and it will be difficult for you to adjust".*

"M*y parents always take decisions for me. So, I am satisfied with my elders' decisions. When we go against the decisions of our elders we fall in troubles. They think better about us.* ***[do you stand for what you believe is good]*** *If my parents do not agree with me, I can easily change my decision or choice****".***

"*In my opinion there is no harm in taking advice from others, we should listen what others are speaking to us. Specially our parents. People who belong to you think better about you because they have more experience than us****"***

Decision Making

All participants mentioned in their talk that in Western cultures people feel free about themselves and in making choices. It was reflected in their responses that in West there is more freedom as compare to Pakistani culture. People are true to themselves

and are least influenced by others. They do what they think is correct. They don't criticize each other and give space to express themselves.

"*In Pakistan people judge others for everything. We are sometimes afraid of expressing ourselves. We even cannot dare to disagree with others specially with our parents, even if they are wrong. They are independent that's why they are self-sufficient".*

Few participants highlighted in their account that there is a cultural change that is becoming evident in last few years. People in Pakistan also are trying to be independent in their thoughts and actions.

"*Our culture was a male dominating culture. While in Western culture every individual has its own worth and capabilities. Our culture is changing because of exposure to other cultures. nowadays people are trying to be independent and free in their expression and understanding of the society".*

Maintaining Harmony and Avoiding Conflicts

In response to the question **[Do you think people should avoid conflicts to maintain group harmony]** respondents maintained that social cooperation and humbleness are moral frameworks of our culture. Few participants continued with the viewpoint that showing modesty for the sake for social harmony is important.

"*We all are connected to each other. Direct criticism can spoil our relationship***"**

The other participants maintained that;

"conflicts are not good; we should try to avoid small conflicts order to keep harmony among group members"

It was reflected that modesty and forgiveness were endorsed by many participants. It was highlighted that our culture fosters interpersonal respect and encouragement of one another's personal development. It is not a good idea to publicly

humiliate or ridicule someone. Publicly criticizing others and displaying discord can lead to instability in social relations. There were few participants who hold the viewpoint that we should not compromise on conflict in order to avoid discomfort in the social settings. One of the respondents stated that;

“avoiding conflicts in order to maintain harmony in the environment cause stress and results in negative feelings in the longer run, we should try to resolve the conflict but it shouldn’t be a compromise on your self-respect”

Power and Status

In response to the question regarding use of power and status this theme was emerged. **[people who can't defend their family's reputation are weak? Or Do you think that people should show their powers to others].** Varied responses were obtained from respondents, also male and female participants responded differently. It was maintained in discussions power show is important in order to predict family honor and status. The way people arm themselves with resources and how they use them occasionally has a significant role in conveying a credible attitude towards family honor and respect. It enables people to project their persona in public and demonstrate their commitment to preserve the honor of their families, particularly of their female members. Preserving prestige is vital for preserving social group hierarchy. Families gain it through their qualifications such as skills and abilities. One participant maintained that

“I think it is important to some extent that people should know about our possessions. It can enhance our worth in eye of other people.”

Another respondent continued that;

"Our resources are our assets, and our society is structured in such a way that people who demonstrate their power and position to others are regarded as more successful and respected."

In addition, the discussions among the participants demonstrated that power displays and a desire for status may contribute to social pressures in society. It has the potential to negatively impact social interaction. As one of the participants asserted that "displaying authority and prestige might seem like bragging. It may appear to garner respect, but it cannot earn true honor."

Maintaining and Defending Family Honor

It was inferred from interviews that the family honor is one of the key codes while discussing about honor culture. our society places a great deal of importance on family honor, which is viewed as the major source of reputation. Family respect is perceived through the behavior of its members. It is important for them to maintain and defend family honor whenever needed. Family members must adhere to family standards and responsibilities. One respondent claimed;

"obviously we have to defend the respect and dignity of our family and elders. Family is our identity, and everyone should protect their identity"

Another respondent highlighted that;

"family's reputation should never be compromised. People begin to take it for granted once it is overruled, making it difficult to maintain boundaries."

Another respondent was of view that;

"some people inherit honor and repute but some people have to achieve it through their efforts and success. So, the later have the right to protect and defend their family's honor and glory".

In conclusion, it is reflected from participants' responses that a family's reputation depends on the behavior of the people who belong to it. It can be acquired or inherited depending on the situation. Respecting family honor ought to be a priority for everyone. It is not acceptable in society to carry insults to family honor. Most people protect their worth by upholding the honor of their families and individual family members.

Response to Insults

This theme focuses on how people react when their families are insulted or disrespected. In answer to the question **[Should people bear the insult of their family],** varied responses from the participants were demonstrated. Despite the religious background though people have an ideology to ignore rude or insulting behavior but majority of the participants maintained that should respond assertively to the insults. It was the aspect that was discussed much in focused group discussion. Both male and female respondents put their views. A participant maintained that

"No, why should they, family is your identity and people should defend by responding assertively, otherwise it can tarnish the image of family"

Another participant was of the view that:

"Anyone can become enraged by insults directed at themselves or their family. The family may find it challenging to take slurs. We can see from examples how Pakistanis react when their family's honor is violated. Everyone has a right to protect his or her family."

During the interviews, a different viewpoint was also brought up that teaches us to be compassionate and forgiving. God bestows both honor and dishonor, therefore we

shouldn't overreact. We can disregard rude behavior in order to maintain group harmony. It was expressed by a participant that;

"Everyone values their family's honor very much. Our religion instructs us to forgive and submit our concerns to Allah, therefore it cannot be taken away by the negative or disrespectful actions of other people. Our social interactions may be saved by ignoring other things."

Gender Based Honor

Gender component of honor is most debatable element of self-worth. While talking about self-worth in terms of socially ascribed quality gender based honor becomes more important. There is gender-related cultural norms in every society. Many cultures, including the majority of south Asian nations, hold the view that women are accountable for protecting their families' honor and respect. The widespread consensus is that gender has a substantial influence. role in determining the behavior codes that earn respect or lose it. It was sensed during interviews that people have a mixed approach towards using gender as determining factor in family honor. One of the participants stated that

"Being a woman, I feel it is my duty to uphold the honor of my family. For me, modesty and decency are crucial."

Another expression noted was;

"respect is everyone 'right no matter male or female. We cannot submit that only females are responsible for loosing honor for the family. Every one should be accountable if showing violation to family rules and prestige"

Although the belief that women should uphold sexual purity and chastity in order to preserve honor is criticized but still dominates ideology of

collectivistic cultures. It was also stated that in Islam, men and women are equal, and honor is determined by individual actions not by being male or female.

Item Generation and Scaling Method

To generate pool of sample items major themes obtained through thematic analysis, thorough literature review and by using construct's definition were used. Due to theoretical relevance deductive approach was used (Clarke & Watson, 1995). Cultural logic scale was scored on seven-point Likert type scale (deVellis, 2017). When filling out cultural logic scale the participant were asked to respond using a 07-point Likert type response format ranging from 01= strongly agree to 07 strongly disagree**.**

Content Validity

Initially 56 items were generated. Lawshe's (1975) method was used to assess the content validity ratio. Each statement was given to the 11 independent raters and requested to sort them as essential, not essential and essential but not useful. The critical value of the CVR for 11 raters is 0.63. The proportion of 40 items was greater than critical value. Thus, 40 items have substantial content validity. Furthermore, experts approved Face validity of all the items found satisfactory as they appeared appropriate to the experts.

Phase II: Scale Development

Pre-testing Questions

After item development and establishing content validity ratio, cognitive interviews with six emerging adults were conducted. The purpose of the cognitive interview was to identify questions that are confusing, problematic and difficult to answer. Responses from the participants suggested that all of the 40 items were concise and clear, because, none of the participant reported problems with understanding the questions on the Cultural Logic Scale.

Sample and Scale Administration

Target sample was *N*= 348 emerging adults, males (*n=166*) and females (*n= 182)* student from different and universities of Pakistan. Data was collected using purposive and convenient sampling method. Sample age range was between 18- 25 years. Participants were all native to the country, with no dual nationality and repatriation experience**.** Other socio-demographic detail of participants is given in Table 2.

Table 2

Socio-Demographic Characteristics of the Sample (N = 348)

Variable		*f*	%
Age	18-20	174	51%
	21-23	86	25%
	24-25	88	26%
Gender	Men	166	48%
	Women	182	53%
Qualification	Graduation	205	60%
	Masters	143	42%
Educational	Government	212	62%
Institute	Private	136	40%
Ethnicity	Punjabi	220	64%
	Sindhi	4	1%
	KPK	104	30%
	Balochi	1	1%
	GB	19	5%
Marital Status	Married	6	2%
	Single	342	98%

Family System	Joint	199	58%
	Nuclear	142	42%
Employment	Employed	56	15%
	Unemployed	292	85%
Religion	Muslim	341	99%
	Non Muslim	7	1%

Table 2 showing the demographic characteristics of the sample such as age, gender, education, religion, ethnicity etc.

Sample Suitability

The Bartlett's sphericity test is similarly significant (χ^2 (325) = 4975.81, p < .000), indicating that factor analysis will be beneficial with the current sample. The KMO (measure of sampling adequacy) was.88, which was significantly higher than the minimum recommended value of.50 (Carpenter, 2018). KMO values provide additional proof for a correlation matrix's factorability.

Item Reduction

Perceived Cultural Logics Scale (PCLS) was assessed by using variety of statistical procedures. The correlation matrix revealed that the majority of items had a correlation of at least.30 with one or more of them. According to the correlation matrix, 35 out of 40 items show a correlation of at least.30 with one or more items (Tabachnick & Fidell, 2007). Item number *1, 10, 12 13, 21* and *22* failed to correlate more than .30 with the other variables were deleted.

Multicollinearity and singularity were assessed by examining the correlation matrix. None of the item correlate more than 0.9 with other items so, singularity was not detected within the data. Furthermore, none of the 40 items correlate more than .80. therefor multicollinearity was also not detected in the data.

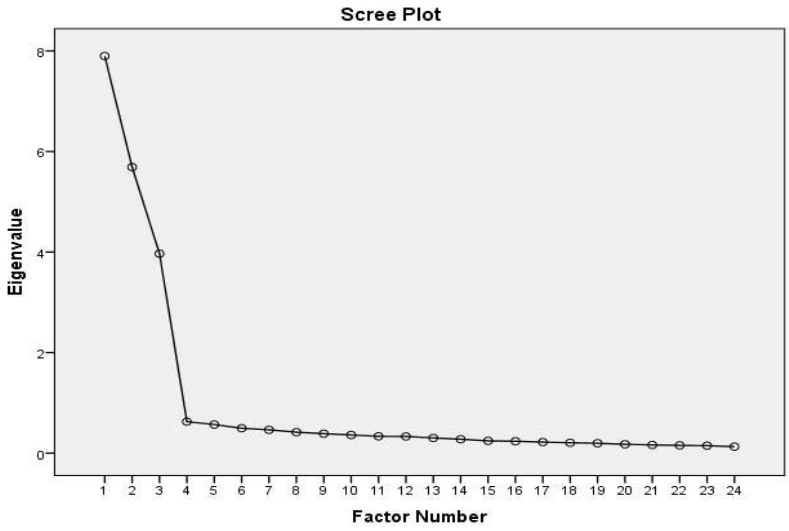
Extraction of Latent Factors

To establish the factorial structure of the items created and to fine-tune the final item selection, the exploratory factor analysis (EFA) was implied to data and important procedure were conducted. Using SPSS, a principal-axis factoring (PAF) analysis was carried out on 34 items. Eigenvalues were examined to establish the amount of variance explained by the factors of the cultural logics scale. Although factor solutions with eigenvalues greater than 1.0 are thought to be appropriate (Kaiser, 1958), Gorsuch (1983) maintained that making factors solely depending on eigenvalues (more than 1.0) may not indicate the proper number of factors. The initial model proposed six components with eigenvalues greater than 1.0, accounting for 61.68% of the total variance.

To identify the number of possible components scree plot presented a simpler three-factor model. For item deletion, the values of item loadings and cross-loadings on the factors, as well as estimations of communality, were investigated. If an item's factor loading is less than.40, it should be eliminated, according to Pett et al. (2003). All items except one fulfilled this inclusion criterion. Item no. 12 was deleted due to loading less than .40.

Figure 5

Scree Plot Factor Extraction



An item was also considered for deletion if its cross-loading on two or more factors exceeded.32 (Tabachnick & Fidell, 2001). Eight items were dropped due to cross-loadings greater than.32. Costello and Osborne (2005) claimed that item communality below.40 is possibly problematic and should be avoided. Costello and Osborne (2005) claimed that item communality less than .40 is seen as potentially challenging; thus, it should not be retained. All the items fulfilled this criterion and were retained from further analysis.

With the remaining 24 elements, primary axis factoring was carried out once again. According to the eigenvalues, a three-factor model may explain 51.48% of the total variance. Following is a summary of the final three factors solution, which included a total of 24 items:

Factor I. First factor, labeled as dignity cultural logic, comprised of nine items which explains 23.20% of the variance. The example of an item with highest loading is; *"*People should listen to their mind regardless of what others think*"*.

Factor II. Second factor, labeled as Honor cultural logic, comprised of 7 items that explained 8.04% of the total variance by the scale. An example of the item with highest loading for this factor is; *"*People should avoid conflicts in order to maintain group's harmony".

Factor III. The third factor, labeled as Face cultural logic, comprised of 08 items that explained 20.23% of the variance. An example of an item with highest loading at this factor is; *"*People should support others in conflict rather than saving their face.

Table 3

Factor Loading Matrix Through Exploratory Factor Analysis for Perceived Cultural Logics Scale (N= 348)

	Factor		
	1	2	3
F1. Dignity Cultural Logics (α = 0.91)			
P5 People should listen to their mind regardless of what others think	**.84**	.01	-.01
P3 People should make their decisions according to their own choice	**.82**	.04	.03
P4 People should stand for their decision even others disagree	**.79**	.06	.02
P7 People should prefer themselves over others	**.76**	-.07	.12
P2 People should speak their mind	**.76**	.01	-.02
P6 What other people think about you is not important	**.74**	.06	.08
P9 People should stand for what they think is correct	**.69**	-.00	-.02
P11 People should take decisions independently	**.60**	-.04	.06
P8 People should keep their verdict even others disagree	**.55**	-.16	.04
F2. Honor Cultural Logics (α = 0.86)			
P32 People should protect the respect of their women in family	.01	**.76**	.19
P38 People should fight for their family's respect	-.10	**.71**	.13
P31 People should respond to the family's insult by others	.06	**.69**	.14
P33 People who can't defend their family's reputation are weak	.05	**.66**	.18

P39 Men should be responsible to maintain reputation of their family	-.04	**.61**	.09
P36 It is important to show your powers to you competitors	.03	**.61**	.17
P37 People who show disrespect to one's family must be punished	-.06	**.60**	.14
P35 People should be concern about the damage of their family's respect	-.04	**.54**	.11
F2. Face Cultural Logics (α = 0.86)			
P24 People should avoid criticizing others publicly	.01	.19	**.82**
P26 People should avoid conflicts in order to maintain group's harmony	-.02	.19	**.81**
P25 People should bear other's criticism in order to protect harmony in social relationship	-.01	.04	**.67**
P16 People should avoid embarrassing others	.02	.24	**.66**
P14 People should try to resolve their conflicts, at any cost	.21	.08	**.62**
P15 People should try to be humble in order to maintain good social relationship	.06	.31	**.62**
P20 People should control their action in front of others	.04	.22	**.60**

Note. factor loadings > .30 (In bold)

Discussion

In present study a measure of dignity, honor, and face cultural was developed and validated. This model contrasted between cultural logic of dignity, honor and face specifically, in context of Pakistan. Cultural logics were explored qualitatively at the start of the study. People from diverse cultures have different perceptions of their

norms, values, believes and practices. Beyond the standard east-west contrasts that dominate cultural psychology, distinguishing honor from dignity and face offered a cultural explanation for the conduct of large groups of people throughout the world (Yao et al., 2017).

Various studies are found in literature that distinguish between the group's sense of dignity, honor and face (Kim & Cohen, 2010). Lack of measurement equivalence and the extent to which samples fully represent the characteristics of people in other cultures led to the indepth exploration of cultural logic and the development of scale. Current model shows that people vary in their way to internalize or endorse any cultural ideal (Leung & Cohen, 2011).

People form Western cultures are described as with dignity culture and Eastern or collectivistic cultures are recognized as having honor or face culture (Aslani et al., 2013; Leung & Cohen, 2011; Smith et al., 2021; Yao et al., 2017). Current study presents a distinction between dignity, honor and face cultures in Pakistan at the national level and providing empirical evidence to support already established cultural framework given by Leung and Cohen (2011).

Current analysis was focused on participants' narratives of their experiences and rationale to learn about cultural logic of dignity, honor and face. it was beginning with a theoretical interest in investigating the applicability of ideas from Leung and Cohen's (2013) work to the Pakistani setting (Aslani et al., 2013; Leung & Cohen, 2011; Smith et al., 2021; Yao et al., 2017). The resulting analysis has the potential to contribute to and enrich the existing literature on cultural logics. However, the results revealed distinct patterns of dignity, honor and face culture in the Pakistani cultural setting.

It was expected that perception of cultural logic in Pakistan will be different as compare to the Western and some of American cultures. though present measure is similar in many conceptualizations but in honor culture manhood ideology of honor culture in more inclined towards women due to collectivistic culture of Pakistan (Leung & Cohen, 2011; Boiger et al., 2014; Uskul et al., 2013). How ever dignity culture is also found implicated in Pakistan culture may be due to influence of Western cultures, social media and political regimes.

Items of current measure contrasted between the dignity items by focusing at inherent characteristics of self-worth. Similarly, the face items focusing on extrinsic aspect of self-worth and the honor items are focusing on the challenging logics and temporary quality of self-worth. All items for present study were newly generated after thorough literature review and Focused group discussions.

Thematic analysis was performed to get substantial themes out of the qualitative data obtained through focused group discussion and indepth interviews.

Further rigorous procedures were followed to validate the scale on Pakistani sample. It is concluded that the current measure is a comprehensive one and truly reflects the cultural logic of dignity, honor and face in Pakistan. All findings were supported through literature (Yao & Azad, 2017; Severance & Gefland, 2015). Furthermore, new dimension of honor related to women in Pakistani culture is added describing that the gendered component is important while studying honor cuktures in South Asian countries specifically Pakistan (Sholin, 2022; Uskul et al., 2018).

Psychometric properties of the scale further evidenced effectiveness of the instrument for measuring cultural logic. The scale was found to have good internal consistency, Cronbach's Alpha ranged from .86 to .91in phase I and .93 to .95 in phase III.

Present study is unique in the sense that cultural logic of dignity, honor and face has emerged as new cultural prototype in Pakistan. Three factors are generated, dignity and honor culture with eight items and face culture with seven items. All the factors are aligned with the previous literature and further adding impact to dimensions. Moreover, giving emphasis on use of honor culture in collectivistic, patriarchal and religious societies such as Pakistan.

In addition, the current study is providing sound evidence for using this measure with cross national cultures. Current measure is showing excellent validity and can be used to study cultural differences in norms. Previously conducted cross-cultural researches used a cultural framework based on country or individual values (Brett & Crotty, 2008; Hofstede, 1980; Schwartz, 1994). Dignity, honor and face studies focus on people's perceived social standards rather than individuals' personal beliefs only.

Construct Validity

Chapter IV

Construct Validity of Study Measures

In order to establish validity of study instruments Confirmatory Factor Analysis (CFA) was performed on all study measures i.e Perceived Cultural Logic Scale (PCLS), Utrecht-Management of Identity Commitments Scale (U-MICS), Sense of Personal Agency Scale (SoPA) and Multidimensional Emotional Questionnaire (MEQ). Confirmatory Factor Analysis is a statistical technique based on theory that is used to validate the factor structure of a set of observed data. CFA is regarded as a part of Structural Equation Modeling (SEM) which allow researchers to put to the test the notion that there is a relationship between observable variables and their underlying latent components.

It is a form of multivariate statistical analysis for determining how effectively measured variables indicate the number of constructs. In order to meet the objectives of present study CFA based on the variance-covariance matrix is used. CFA was performed through the Analysis of Moment Structure (AMOS 22) statistical package. Due to non-normality in the observed, endogenous variables Maximum Likelihood Estimation was used to fine-tune fit indices and standard error (Satorra & Bentler, 1994).

In the Confirmatory Factor Analysis (CFA) table, two distinct models are presented. The first model, referred to as the initial model, is constructed without the incorporation of error variances and prior to any item deletion. In this stage, the focus is on examining the structural relationships among the latent factors without adjustments for measurement error. This initial model serves as a baseline representation of the hypothesized factor structure. Following the establishment of the initial model, a refined or improved model is introduced. This second model

incorporates the refinement of the measurement model through the application of error variances and may involve the deletion of specific items that exhibit poor fit or fail to contribute significantly to the overall factor structure. The comparison between the initial and improved models is assessed statistically through various fit indices and model comparison criteria. Commonly used statistical measures include the Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), and Root Mean Square Error of Approximation (RMSEA). A favorable comparison is indicated by improved fit indices in the refined model, signifying a better alignment between the proposed factor structure and the observed data. This iterative process allows for the identification and rectification of measurement issues, contributing to the overall robustness and validity of the measurement model for the scales under investigation.

Pakistan has a cultural background that is distinct from Western countries. It adheres to cultural and religious norms that are considered as tight. Some old traditions were condemned as primitive or a relic of Hindu colonization under this patriotic religious worldview. This has resulted in diverse and complicated effects on identity formation in the state, with the historical, institutional, and ecological effects of religion, geography, caste, nationalism, faith, and language. These distinguish Pakistan from the "Western" situations in which theories of identity formation were first formulated (Hassan, 2018).

As a consequence, Pakistani culture may provide an exciting backdrop for analyzing the cross-cultural validity of all measures to be utilized in the study that were previously established and validated in Western cultures. Initial purpose in this study is to offer a more suitable examination of the factorial structure of the all study measures on Pakistani sample. Confirmatory Factor Analysis is conducted on individual items rather than item parcels.

Objectives

1. To establish the construct validity of Perceived Cultural Logic Scale (PCLS), Utrecht-Management of Identity Commitments Scale (U-MICS), Sense of Personal Agency Scale (SoPA) and Multidimensional Emotional Questionnaire (MEQ)
2. To estimate convergent and discriminant validity of Perceived Cultural Logic Scale (PCLS), Utrecht-Management of Identity Commitments Scale (U-MICS), Sense of Personal Agency Scale (SoPA) and Multidimensional Emotional Questionnaire (MEQ).

Participants and Procedure

In present study *N*= 422 emerging adults (males = 197, females = 225) were selected with an age ranged from 18 to 25 years (*M* = 22.16, *SD* = 1.85). Initially data was collected from 440 young adults. The data was reviewed for accuracy and missing values. 18 participants due to not fulfilling the inclusionary criteria were excluded at the time of analysis. List wise deletion method was used to manage missing values. From students of different public and private universities of Pakistan data was obtained. Convenient sampling technique was used to select participants. Participants for current study were chosen from universities of Rawalpindi and Islamabad only as these cities are most diverse metropolitan area of the country (CDA, 2007-2017). Other socio-demographic detail of participants is given in following Table 4

Table 4

Socio-Demographic Characteristics of the Sample (N = 422)

Variable		*f*	%
Age	18-20	193	46%
	21-23	131	31%

	24-25	98	23%
Gender	Men	197	47%
	Women	225	53%
Qualification	Graduation	245	58%
	Masters	177	42%
Educational Institute	Government	295	70%
	Private	127	30%
Ethnicity	Punjabi	305	72%
	Sindhi	6	1%
	KPK	98	23%
	Balochi	1	1%
	GB	12	3%
Marital Status	Married	10	2%
	Single	412	98%
Family System	Joint	295	70%
	Nuclear	127	30%
Employment	Employed	65	15%
	Unemployed	357	85%
Religion	Muslim	419	99%
	Non Muslim	3	1%

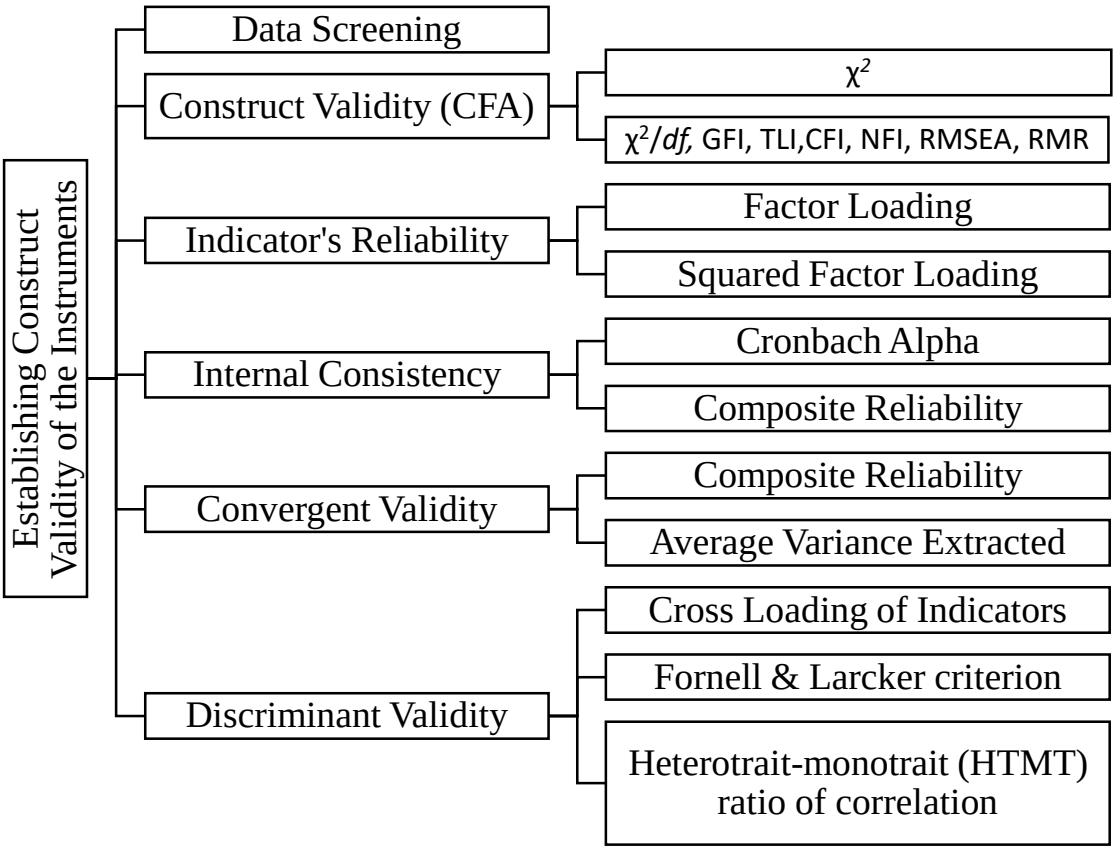
Table 4showing the demographic characteristics of the sample such as age, gender, education, religion, ethnicity etc.

Before administering scales, consent was taken from the participants on them. Participation of the students was voluntary and without any compensation. The major objective of the study was explained to the participants, and signed agreement was acquired. Anonymity and confidentiality of the responses was assured to the participants. Participants gave their responses at their place either in classrooms, library or other area in the university premises. Participants were allowed to leave the research any time if they feel any discomfort.

After data collection from the participants were debriefed about the study and given the option of requesting a summary of findings. Construct validity and indicators' s reliability of the constructs was established and to further validate the good fit of the model further reliability and validity analysis was performed using AMOS plugin by Gaskin & Lim, 2016.

Figure 6

Scheme of Procedures Followed to Establish Construct Validity of Instruments



Construct Validity

Construct validity of all measures used in the study was established using Confirmatory Factor Analysis. Factor loadings, chi square statistic (χ^2) and multiple fit indices were used to establish the factorial structure of the measures. It is recommended to use fit indices from each of the three categories of fit estimates i.e. absolute model fit index, parsimony model fit index, and comparative or incremental model fit index (Brown, 2006). Fit indexes will indicate how well the items are good in measuring their respective latent constructs. Fitness Indexes, their corresponding category, and the level of acceptance used are presented in (Appendix F).

Indicators Reliability

The reliability of each indicator was assessed using their factor loading (λ) and a squared factor loading R^2. It is suggesting that standardized loading estimates should be 0.5 or higher, and ideally 0.7 or higher Hair et al. (2006). Furthermore, factor loading provides an evidence for convergent validity. As it suggested a shared variance between the items and constructs. R^2 also provides an evidence for the reliability of each item of the scale. These values showed that the percent of item's variance is explained by the factor or latent variable (Brown, 2006). As a rough rule of thumb Hair et al. (2011, 2013) suggested that for endogenous variables R^2 values of 0.75, 0.50, or 0.25 is described as substantial, moderate or weak respectively.

Internal Consistency

In evaluating the internal consistency of an instrument, researchers commonly employ statistical measures such as Cronbach's alpha and composite reliability (CR). These metrics assess the reliability of an instrument by examining the interrelationships among its observed item variables. Both Cronbach's alpha and CR yield values within the 0 to 1 range, where higher values indicate a greater level of reliability, and conversely, lower values suggest a lower level of reliability. The widely recognized guideline proposed by Hair et al. (2014) asserts that coefficient alpha and CR values surpassing the threshold of 0.60 are indicative of a commendable level of internal consistency. This benchmark serves as a robust indicator, helping researchers gauge the reliability of their instruments and ensuring that the measured constructs consistently capture the intended concepts with a satisfactory degree of precision.

Convergent Validity

To ascertain the convergent validity of measurement instruments, researchers often calculate the composite reliability (CR) and the average variance extracted (AVE), as recommended by Hair et al. (2014). These metrics offer insights into the

reliability and convergent validity of the constructs being measured. Specifically, the AVE is considered satisfactory for convergent validity when its value exceeds 0.50, as proposed by Henseler et al. (2009). The AVE represents the amount of variance captured by the construct in relation to the measurement error, ensuring that a substantial proportion of the observed variance is due to the underlying construct rather than measurement noise. This criterion provides a quantitative threshold, aiding researchers in determining the adequacy of convergent validity and reinforcing the robustness of the measurement instruments in accurately reflecting the intended constructs.

Discriminant Validity

The discriminant validity assessed by using cross-loading of indicator as well as Fornell and Larcker (1981) criterion. By looking at the cross-loading, the factor loading indicators on the assigned construct have to be higher than all loading of other constructs with condition that the cut-off value of factor loading is higher than 0.70.

Secondly, The Fornell-Lacker criterion is used to examine discriminant validity. The square root of the extracted average variance (AVE) is compared to the correlation of latent constructs in this method. A latent construct should better explain its own indicator's variance than the variance of other latent constructs. As a result, the square root of the AVE of each construct should be larger than the correlations with other latent constructs.

Furthermore, the distinctiveness of the latent constructs in the model is evaluated through HTMT criterion which is based on dis-attenuation correlation between two constructs. When a HTMT value between two latent constructs is less than 0.85, discriminant validity is established (Henseler et al., 2015). Discriminant validity

is also established by considering AVE values of each latent construct greater than the corresponding maximum shared variance (MSV) (Hair et al., 2014).

Results

Perceived Cultural Logic Scale (PCLS)

In study three exploratory factor analysis (EFA) was done to extract latent factors of the newly developed Perceived Cultural Logic Scale (PCLS). In current part of the study a series of Confirmatory Factor Analysis (CFA) were performed on items of Perceived Cultural Logic Scale (PCLS) in order to test construct validity of the instrument. Maximum likelihood estimation was used and the error covariance suggested by modification indices (MI) were applied to fit the model. To estimate the model parameters, it was necessary to identify the factor model. For the identification of number of factor model, factor loadings as well as the variances and co-variances among the factors plus the variances and co-variances among the errors were used.

Sample Suitability

Mean, Standard Deviation, Skewness, and Kurtosis of all the items and subscales of PCLS were shown in Table 3. The values of skewness ranging from -.01 to .51 (SK < |3|), and kurtosis values fell from -1.27 to .87 (KU < |10|) (Garson, 2012, pp. 18-19; Khampirat, 2019).

Table 5

Descriptive Statistics of Perceived Cultural Logic Scale Items (N= 422)

Sr #	Abbreviations	Mean	SD	Skewness	Kurtosis
1	Dignity 2	4.62	1.78	-.07	-.98
2	Dignity 3	4.80	1.65	-.12	-.72
3	Dignity 4	4.81	1.56	-.01	-.74
4	Dignity 5	4.61	1.69	-.06	-.72

5	Dignity 6	4.69	1.70	-.13	-.66
6	Dignity 7	4.50	1.76	-.10	-.66
7	Dignity 8	4.39	1.73	-.09	-.51
8	Dignity 9	4.47	1.82	-.16	-.71
9	Dignity 11	4.57	1.79	-.16	-.68
10	Face 14	3.99	1.52	.37	.53
11	Face15	4.02	1.43	.51	.87
12	Face16	4.03	1.43	.51	.85
13	Face 20	4.08	1.53	.43	.39
14	Face 24	4.08	1.51	.45	.45
15	Face 25	3.99	1.51	.36	.59
16	Face 26	4.07	1.52	.39	.50
17	Honor 31	4.02	2.06	-.16	-1.27
18	Honor 32	4.20	1.90	-.21	-1.08
19	Honor 33	4.24	1.94	-.24	-1.08
20	Honor 35	4.24	1.98	-.28	-1.14
21	Honor 36	4.29	1.86	-.22	-1.01
22	Honor 37	4.24	1.87	-.27	-.98
23	Honor 38	4.29	1.95	-.27	-1.10
24	Honor 39	4.29	1.91	-.27	-1.03

Note. S E Skewness = 0.11, S E Kurtosis = 0.23

The item inter-correlations were not very high (r ranged from 0.01 to 0.78). The determinant of the correlation matrix was greater than 0.000001, suggesting that the data is free of multi-collinearity. The value of Kaiser-Meyer Olkin (KMO) is equal to 0.92 (> 0.5), meaning that the sampling has an adequate fit (Kaiser, 1974). Furthermore,

the significant Bartlett's test of sphericity ($\chi 2 = 8928.21$, $df = 276$, $p < 0.001$) suggested that the correlation matrix is an identity matrix and hence demonstrating that there would be no correlations between the subscales (Field, 2000, p. 607). According to Hair et. al., (2014), above mentioned statistical values suggested that the data was appropriate for CFA with maximum likelihood estimation with bootstrapping procedure.

Model Fit Indicators

To examine the factor structure of Perceived Cultural Logic, scale all items of the measure were allowed to load on their specified factor according to the factors extracted in the phase I of the current study. Findings are presented in the following Table.

Table 6

Goodness of Fit Indices of Perceived Cultural Logic Scale (N= 422)

Models	χ^2	*Df*	Fit Indices						
			χ^2/df	RFI	TLI	CFI	NFI	RMSEA	SRMR
1	720.10	249	2.89	.88	.94	.94	.92	.07	.04
2	639.90	227	2.81	.91	.94	.95	.92	.06	.04

Note. CFA = Confirmatory Factor Analysis, RFI = Relative Fit Index, CFI= Comparative Fit Index, RMSEA= Root Mean Square Error of approximation, TLI = Tucker-Lewis Index, RMR = Root Mean Square Residual

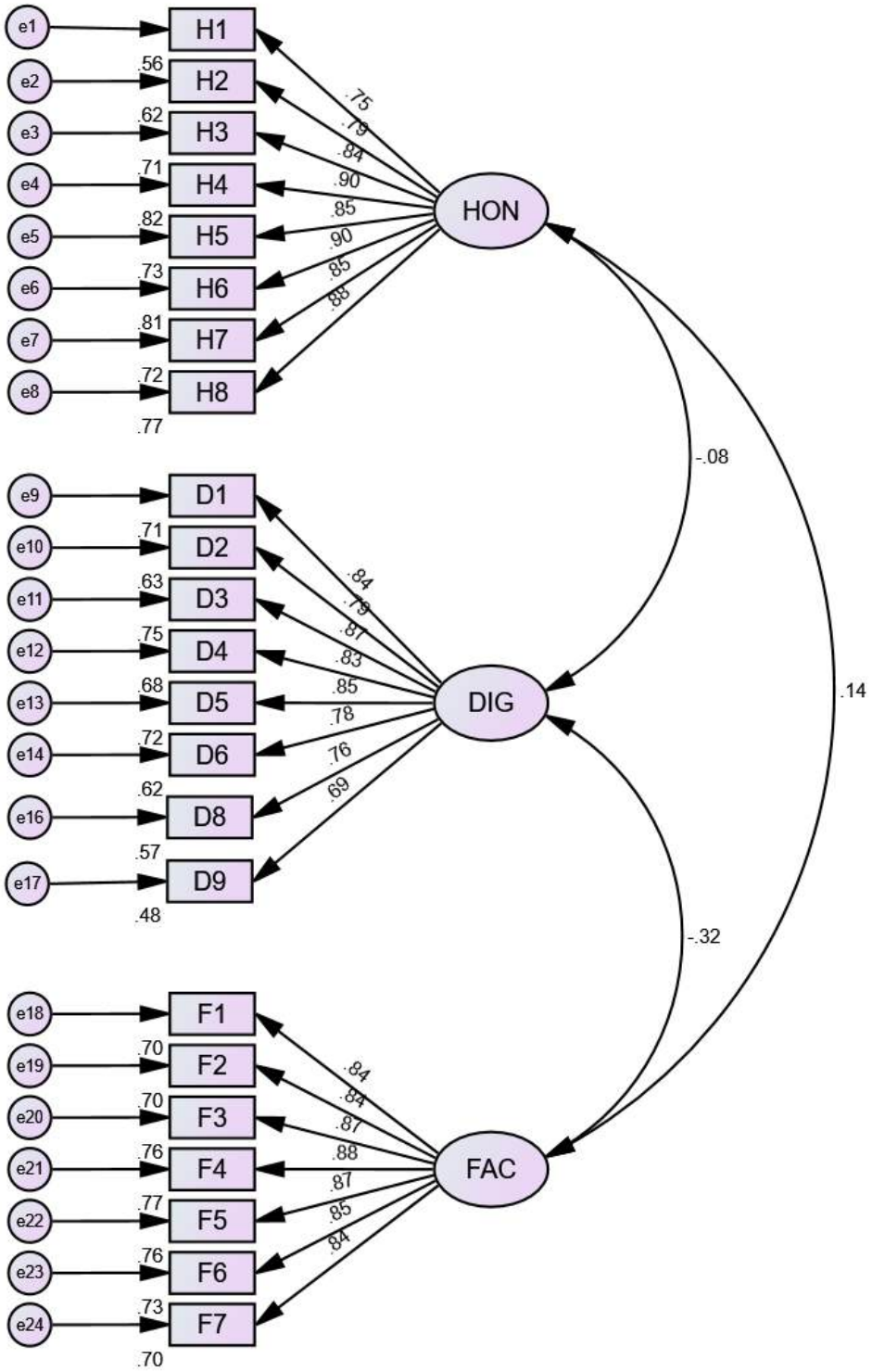
Our initial test of the PCLS provided acceptable fit: ($\chi^2 = 720.10$, $df = 249$, CFI = .94, RMSEA = .07, SRMR = .04). Due to performing poorly and causing unexplained variance item no 7 i.e. "People should prefer themselves over others" was deleted. This

was done to get an excellent fit. Our revised model showed a considerably enhanced model fit (χ^2 = 639.90, *df* = 227, CFI = .95, RMSEA = .06, SRMR = .04).

Table 6 showed that fit indices met the pre-established criterion values and indicated an excellent model fit for the observed data. A non-significant χ^2 creates a good fit model and result in rejection of the null hypothesis. However, results showed that the chi-square values for CLS was significant even after applying error covariance. Chi-Square is greatly affected by sample size, as stated by Bentler (1995), with large sample size (*N*>200), the χ^2 is significant. and with a small sample, the assumptions of the χ^2 test reveal an inaccurate probability. Therefore, the decision of model fit was made on goodness of fit indices other than chi-square.

Figure 7

Measurement Model of Perceived Cultural Logic Scale (PCLS)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Indicators Reliability

The reliability of each indicator was assessed using their factor loading and a squared factor loading. Standardized factor loadings of model are shown in Table 7

Table 7

Standardized Regression Weight and R^2 of Perceived Cultural Logic Scale (N=422)

Honor			Dignity			Face		
Items	Factor loading	R^2	Items	Factor loading	R^2	Items	Factor loading	R^2
H 1	.74***	.56	D 1	.84***	.71	F 1	.83***	.70
H 2	.78***	.62	D 2	.79***	.63	F 2	.83***	.70
H 3	.84***	.70	D 3	.86***	.75	F 3	.87***	.75
H 4	.90***	.81	D 4	.82***	.67	F 4	.87***	.76
H 5	.85***	.72	D 5	.85***	.72	F 5	.87***	.76
H 6	.89***	.80	D 6	.78***	.61	F 6	.85***	.72
H 7	.84***	.71	D 7	.75***	.56	F 7	.83***	.70
H 8	.87***	.77	D 8	.70***	.50			

Note. H= honor, D=Dignity, =F=face

Results showed that factor loading (λ) is well above the cut-off score of .70 and is significant at 5% level of significance. Results also showed that the reliability of each item was good and gives reinforcement to the allocation for each item on the specified latent construct. The R^2 values for CLS items ranged from moderate to high, i.e. 0.56 to 0.81. Table no. 7 showed the factor loading and R^2 for all the 23 items retained after CFA.

Table 8

Composite Reliability (CR), the Average Variance Extracted, the Square Root of the Average Variance Extracted (AVE) (in bold) and Correlations Between Latent Constructs (off-diagonal) of Perceived Cultural Logic Scale (N= 422)

Factors	α	CR	AVE	MSV	MaxR(H)	I	II	III
I honor	.95	.95	.71	.02	.95	.84	(.08)	(.14)
II Dignity	.93	.93	.64	.10	.94	-.08**	.80	(.32)
III Face	.95	.95	.73	.10	.95	$.14^{**}$	$-.31^{***}$	.85

Note. CR = Composite Reliability, AVE = Average Variance Extracted, MSV = Maximum Shared Variance

Internal Consistency

Cronbach alpha and composite reliability are used to assess the internal consistency of PCLS. Results showed that value of coefficient alpha ranged between .93 to .95 whereas the values of CR ranged between .93 to .95. The values of both parameters are well above the suggested cut-off values. Therefore, all the three subscales are considered to have good internal consistency.

Convergent Validity

In order to establish convergent validity of CLS, the composite reliability (*CR*) and the average variance extracted (AVE) have been computed. Results showed that value of AVE for all the three subscales are well above the suggested cut-off value i.e >.50. The value of AVE ranged between .64 to .73. Value of CR is also well above the suggested cut-off point.

Discriminant Validity

To assess the discriminant validity of PCLS cross-loading of indicator as well as Fornell and Larcker (1981) criterion is used. Results showed that all the items have

factor loading greater than .70 on their respective factor. The cross-loading of all the items on other factors is less than .40 and hence fulfil this criterion of inclusion in the final scale. The second criterion is to assess discriminant validity using Fornell-Lacker criterion. in this method the square root of the average variance extracted (AVE) are compared with the correlation of latent constructs. Results showed that the correlations among all latent constructs are smaller than the square root of AVE of each construct.

Table 8 also (values in parenthesis) presents HTMT ratio of correlation between two constructs: given as -.08 (honor and dignity); .14 (Honor and face) and -.32 (dignity and face) Accordingly, all the HTMT values are not more than 0.85, indicate that the constructs are different, thus, discriminant validity can be claimed to have established.

Discriminant validity is also established by considering AVE values of each latent construct greater than the corresponding maximum shared variance (MSV) (Hair et al., 2014). Results showed that the values of AVE for all three constructs are greater than their respective MSV and hence provide another evidence for discriminant validity.

Results showed that *CR* for all subscales of Perceived Cultural logic Scale are above 0.70 and the AVE values are within range of 0.64 and 0.73. The discriminant validity was assessed using Fornel and Larcker (1971) by comparing the square root of each AVE in the diagonal with the correlation coefficients (off-diagonal) for each construct in the relevant rows and columns. Overall, discriminant validity can be accepted for this measurement model and supports the discriminant validity between the constructs.

Utrecht Management of Identity Commitment Scale (Educational)

In present study Utrecht Management of Identity Commitment Scale (UMICS) is used to measure Identity commitment. There are many domains of identity but for

current study Educational Identity commitment and interpersonal Identity Commitment are used. This scale was developed by Crocetti et al., 2008. It was found appropriate due to good psychometric characteristics and validation studies done in the past. To test its usefulness of Pakistani sample a series of Confirmatory Factor analysis was performed on it with Maximum Likelihood Method. Based on the theoretical model in current study three factor model was employed (Crocetti et al., 2008). Three factor model comprised of commitment, in-depth exploration, and reconsideration of commitments. The last model is the same three-factor structure with corrections of two correlated errors variances.

Sample Suitability

Mean, Standard Deviation, Skewness, and Kurtosis of all the items and subscales of UMICS were shown in Table 7. The values of skewness ranging from -1.01 to .18 (SK < |3|), and kurtosis values fell from -1.35 to .49 (KU < |10|) (Garson, 2012, pp. 18-19; Khampirat, 2019).

Table 9

Descriptive Statistics of Utretcht Management of Identity Commitment Scale-Educational (N= 422)

Sr #	Abbreviations	Mean	SD	Skewness	Kurtosis
1	UMICS-EI 1	3.73	1.16	-1.00	.12
2	UMICS-EI 2	3.69	1.30	-.74	.12
3	UMICS-EI 3	3.82	1.20	-1.02	.12
4	UMICS-EI 4	3.71	1.19	-.94	.12
5	UMICS-EI 5	3.81	1.20	-1.13	.12
6	UMICS-EI 6	3.28	1.52	-.40	.12
7	UMICS-EI 7	3.28	1.55	-.41	.12

8	UMICS-EI 8	3.28	1.53	-.38	.12
9	UMICS-EI 9	3.23	1.50	-.37	.12
10	UMICS-EI 10	3.22	1.48	-.39	.12
11	UMICS-EI 11	3.27	1.10	-.05	.12
12	UMICS-EI 12	3.33	1.11	-.19	.12
13	UMICS-EI 13	3.33	1.16	-.14	.12

Note. S E Skewness = 0.12, S E Kurtosis = 0.24

UMICS-EI = Utretcht Management of Identity Commitment- Educational Identity

The item inter-correlations were not very high (r ranged from 0.01 to 0.78). The determinant of the correlation matrix was greater than 0.000001, suggesting that the data is free of multi-collinearity. The value of Kaiser-Meyer Olkin (KMO) is equal to 0.92 (> 0.5), meaning that the sampling has an adequate fit (Kaiser, 1974). Furthermore, the significant Bartlett's test of sphericity (χ^2 = 6498.52, df = 78, p < .001) suggested that the correlation matrix is an identity matrix and hence demonstrating that there would be no correlations between the subscales (Field, 2000, p. 607). According to Hair et. al., (2014), above mentioned statistical values suggested that the data was appropriate for CFA with maximum likelihood estimation with bootstrapping procedure.

Model Fit Indicators

To establish construct validity for the U-MICS model, particularly focusing on educational identity commitment, researchers analyze model fit indicators presented in Table 10. These indicators, such as CFI, TLI, RMSEA, and SRMR, offer quantitative insights into how well the proposed model aligns with observed data. Benchmarks, including values close to or above 0.90 for CFI and TLI, below 0.08 for RMSEA, and

below 0.08 for SRMR, guide the assessment, aiming for a satisfactory fit between the model and empirical data.

Table 10

Goodness of Fit Indices for Utretcht Management of Identity Commitment Scale-Educational (N= 422)

Scales	Models	χ^2	*Df*	Fit Indices					
				χ^2/df	GFI	TLI	CFI	NFI	RMSEA	SRMR
UMICS	1	292.44	62	4.71	.90	.95	.96	.95	.09	.03
	2	212.37	59	3.60	.93	.96	.97	.96	.07	.03

Note. GFI = goodness-of-fit index, CFI= Comparative Fit Index, RMSEA= Root Mean Square Error of approximation, TLI = Tucker-Lewis Index

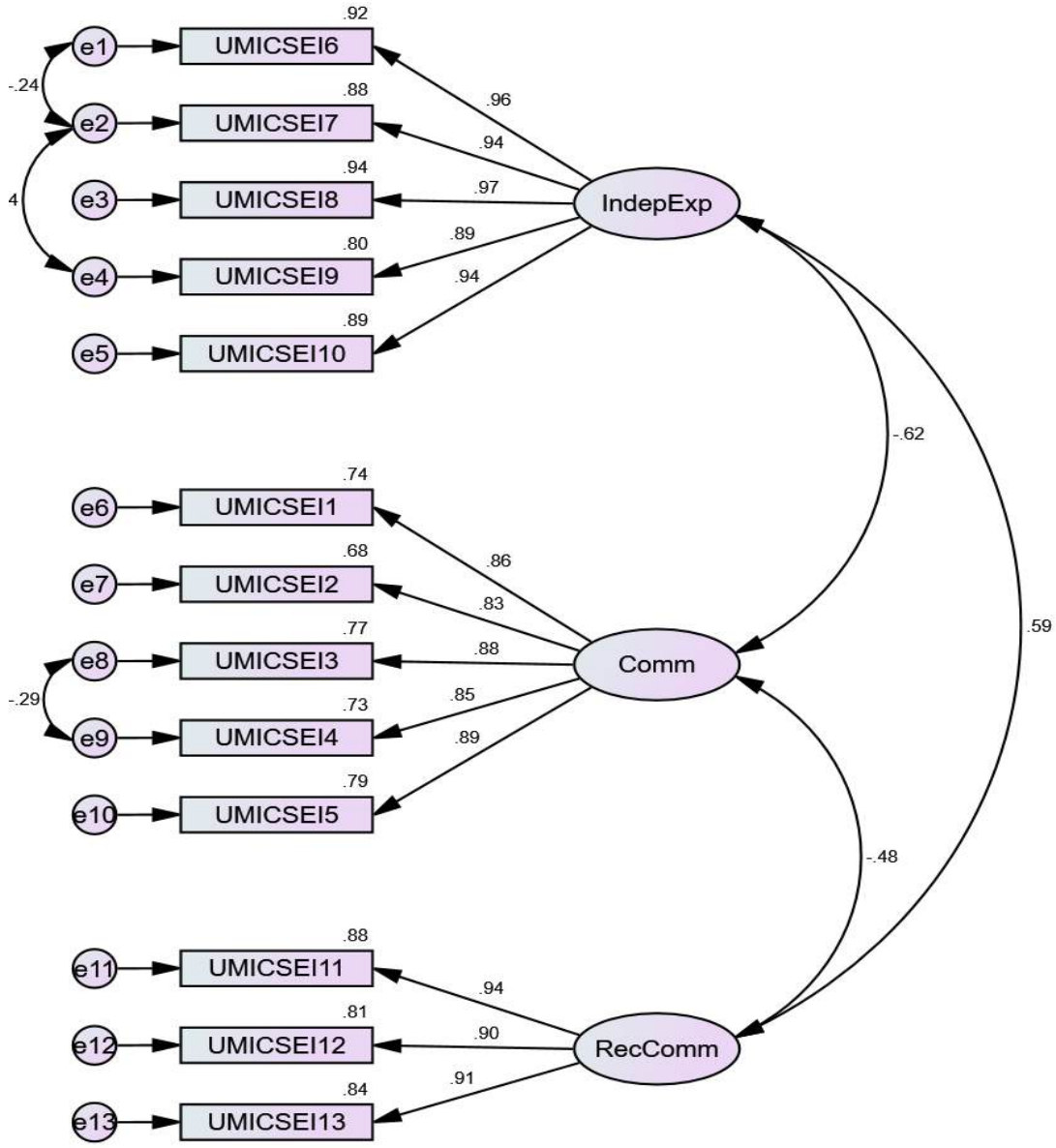
Results showed model one with $\chi^2 = 292.44$, $df = 62$, $\chi^2/df = 4.71$, GFI = .90, CFI = 0.96, RMSEA = .09 and SRMR = 0.03 did not indicate an acceptable fit. Based on suggestion of modification indices and content overlapping error covariance were added on the error terms of same factor. After following these suggestions, the model showed quite a good fit, with $\chi^2 = 212.37$, $df = 59$, $\chi^2/df = 3.60$, GFI = .93, CFI = .97, RMSEA = .07 and SRMR = .03.

Table 10 showed that fit indices met the pre-established criterion values and indicated an excellent model fit for the observed data. A non-significant χ^2 creates a good fit model and result in rejection of the null hypothesis. However, results showed that the chi-square values for U-MICS were significant even after applying error covariance. Chi-Square is greatly affected by sample size, as stated by Bentler (1995), with large sample size (N>200), the χ^2 is significant. and with a small sample, the

assumptions of the χ^2 test reveal an inaccurate probability. Therefore, the decision of model fit was made on goodness of fit indices other than chi-square.

Figure 8

Measurement Model of Utretcht Management of Identity Commitment Scale-Educational (N= 422)



Indicators Reliability

The reliability of each indicator of UMICS (Educational) is assessed using their factor loading and a squared factor loading.

Table 11

Standardized Regression Weight and R^2 for Utretcht Management of Identity Commitment Scale- Educational (N=422)

Commitment			In-depth exploration			Reconsideration of commitment		
Items	Factor loading	R^2	Items	Factor loading	R^2	Items	Factor loading	R^2
UMICS EI 1	.85***	.73	6	.95***	.91	11	.93***	.87
UMICS EI 2	.82***	.68	7	.93***	.88	12	.90***	.81
UMICS EI 3	.87***	.77	8	.97***	.94	13	.91***	.83
UMICS EI 4	.85***	.72	9	.89***	.79			
UMICS EI 5	.88***	.78	10	.94***	.88			

Note. U-MICS= Utrecht Management of Identity Commitment Scale (Educational Identity)

Results showed that factor loading (λ) is well above the cut-off score of .70 and is significant at 5% level of significance. Results showed that the reliability of each item was good and gives reinforcement to the allocation for each item on the specified latent construct. The R^2 values for U-MICS (educational) items ranged from moderate to high, i.e. 0.68 to 0.97. Table no. 11 showed the factor loading and R^2 for all items of each factor i.e. commitment, in-depth exploration and reconsideration of commitment (educational).

Table 12

Composite Reliability (CR), the Average Variance Extracted, the Square Root of the Average Variance Extracted (AVE) (in bold) and Correlations Between Latent Constructs of Utretcht Management of Identity Commitment Scale- Educational (off-diagonal)

Factors	*A*	CR	AVE	MSV	MaxR(H)	I	II	III
I In-depth exp	.93	.97	.88	.38	.97	**.94**	(.65)	(.60)
II Comm	.92	.93	.74	.38	.93	-.63***	**.86**	(.48)
III Recon comm	.91	.94	.84	.34	.94	.59***	-.47***	**.91**

Note. Exp = exploration, comm = commitment, recon comm = reconsideration of commitment

Internal Consistency

Cronbach alpha and composite reliability are used to assess the internal consistency of UMICS (Educational Identity). Results showed that values of coefficient alpha ranged between .91 to .93 whereas the values of CR ranged between .93 to .97. The values of both parameters are well above the suggested cut-off values. Therefore, all the three factors are considered to have good internal consistency.

Convergent Validity

In order to establish convergent validity of U-MICS (Educational identity), the composite reliability (CR) and the average variance extracted (AVE) are computed. Results showed that value of AVE for all the three subscales are well above the suggested cut-off value. The value of AVE ranged between .73 to .88. Value of CR is also well above the suggested cut-off point.

Discriminant Validity

The discriminant validity is assessed by using cross-loading of indicator as well as Fornell and Larcker (1981) criterion. Results showed that all the items have factor loading greater than .70 on their respective factor. The cross-loading of all the items on other factors is less than .40 and hence fulfil this criterion of inclusion in the final scale. The second criterion is to assess discriminant validity using Fornell-Lacker criterion. This method compares the square root of the average variance extracted (AVE) with the correlation of latent constructs. A latent construct should explain better the variance of its own indicator rather than the variance of other latent constructs. Therefore, the square root of each construct's AVE should have a greater value than the correlations with other latent constructs.

Table 12 (values in parenthesis) presents HTMT ratio of correlation between two constructs: given as .65 (commitment and in depth exploration); .60 (in depth exploration and reconsideration of commitment) and .48 (commitment and in-depth exploration). Accordingly, all the HTMT values are not more than 0.85, indicate that the constructs are different, thus, discriminant validity can be claimed to have established. Results showed that the values of AVE for all three constructs are greater than their respective MSV and hence provide another evidence for discriminant validity.

Results showed that CR for all factors of U-MICS (Educational identity) are above 0.70 and the AVE values are ranged between .73 to .88. The discriminant validity was assessed using Fornel and Larcker (1971) by comparing the square root of each AVE in the diagonal with the correlation coefficients (off-diagonal) for each construct in the relevant rows and columns. Overall, discriminant validity can be accepted for this measurement model and supports the discriminant validity between the constructs.

Utrecht Management of Identity Commitment Scale (Interpersonal)

Sample Suitability

Mean, Standard Deviation, Skewness, and Kurtosis of all the items and subscales of UMICS were shown in Table 11. The values of skewness ranging from -1.20 to - .20 (SK < |3|), and kurtosis values fell from -1.38 to .12 (KU < |10|) (Garson, 2012, pp. 18-19; Khampirat, 2019).

Table 13

Descriptive Statistics of Utretcht Management of Identity Commitment scale-Interpersonal (N= 422)

Sr #	Abbreviations	Mean	Std. Deviation	Skewness	Kurtosis
1	UMICS-IP 1	3.64	1.19	-.87	-.87
2	UMICS-IP 2	3.64	1.33	-.68	-.68
3	UMICS-IP 3	3.74	1.25	-.93	-.93
4	UMICS-IP 4	3.65	1.21	-.85	-.85
5	UMICS-IP 5	3.75	1.23	-1.03	-1.03
6	UMICS-IP 6	3.24	1.52	-.35	-.35
7	UMICS-IP 7	3.23	1.54	-.35	-.35
8	UMICS-IP 8	3.23	1.52	-.32	-.32
9	UMICS-IP 9	3.18	1.49	-.32	-.32
10	UMICS-IP 10	3.18	1.48	-.34	-.34
11	UMICS-IP 11	3.32	1.12	-.08	-.08
12	UMICS-IP 12	3.37	1.12	-.20	-.20
13	UMICS-IP 13	3.38	1.17	-.17	-.17

Note. S E Skewness = 0.11, S E Kurtosis = 0.23

UMICS-IP = Utretcht Management of Identity Commitment- Interpersonal Identity

The item inter-correlations were not very high (r ranged from 0.01 to 0.78). The determinant of the correlation matrix was greater than 0.000001, suggesting that the data is free of multi-collinearity. The value of Kaiser-Meyer Olkin (KMO) is equal to 0.92 (> 0.5), meaning that the sampling has an adequate fit (Kaiser, 1974). Furthermore, the significant Bartlett's test of sphericity ($\chi 2 = 4594.59$, $df = 78$, $p < 0.001$) suggested that the correlation matrix is an identity matrix and hence demonstrating that there would be no correlations between the subscales (Field, 2000, p. 607). According to Hair et. al., (2014), above mentioned statistical values suggested that the data was appropriate for CFA with maximum likelihood estimation with bootstrapping procedure.

Indicators of Model Fit

The Table below likely presents goodness-of-fit indicators for the Utrecht Management of Identity Scale (U-MICS) within the interpersonal domain. These indicators, which may include measures like the Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), Root Mean Square Error of Approximation (RMSEA), and Standardized Root Mean Square Residual (SRMR), are crucial for assessing how well the U-MICS model aligns with observed data in the context of interpersonal identity management. Researchers typically aim for values meeting established benchmarks, such as CFI and TLI close to or above 0.90, RMSEA below 0.08, and SRMR below 0.08, to confirm a satisfactory fit between the proposed model and empirical data.

Table 14

Goodness of fit indices of Utrecht Management of Identity Commitment Scale-Interpersonal (N= 422)

Scales	Models	χ^2	*Df*	Fit Indices					
				χ^2/df	RFI	TLI	CFI	NFI	RMSEA	SRMR
UMICS	1	145.21	62	2.34	.96	.97	.98	.96	.05	.03

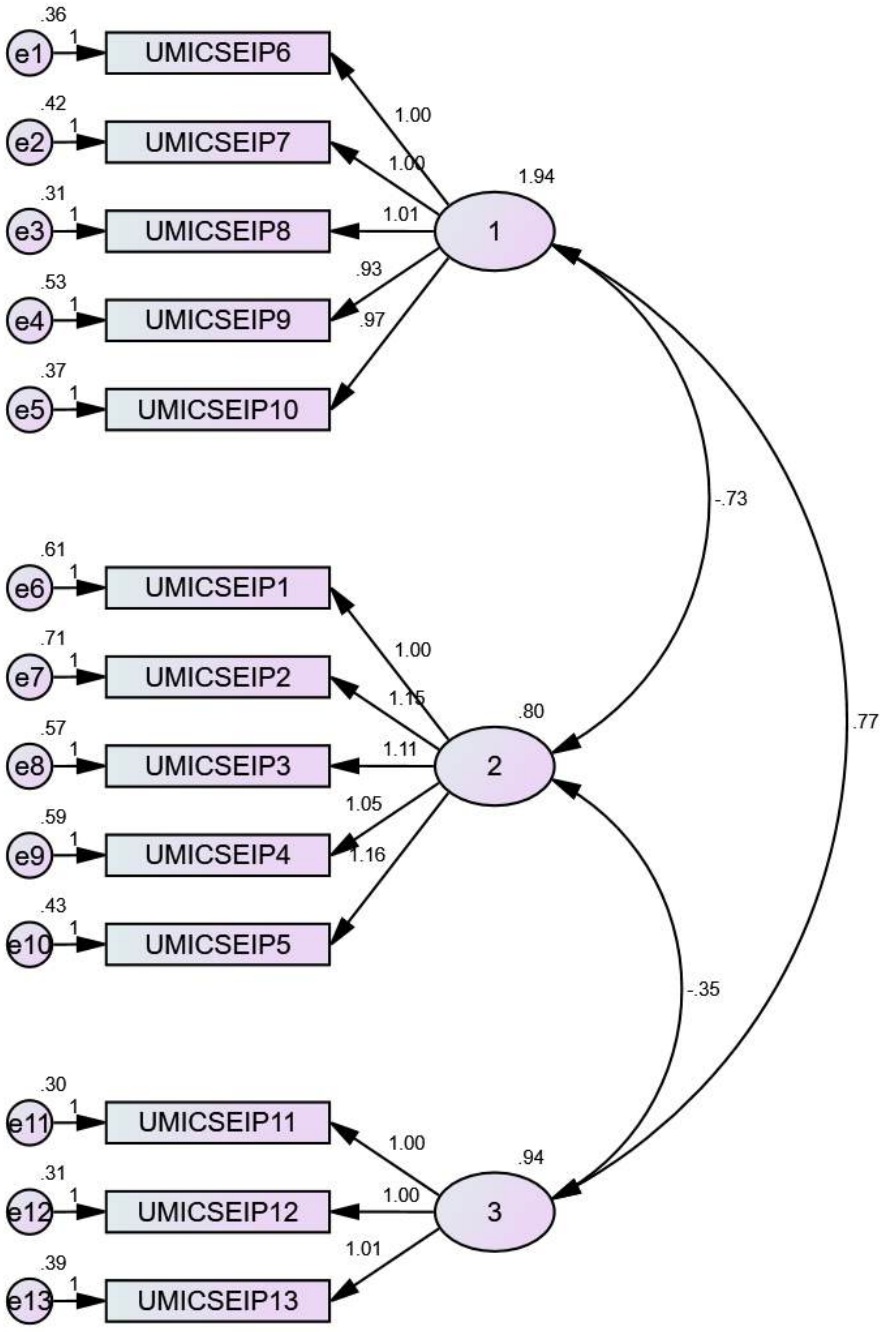
Note. GFI = goodness-of-fit index, CFI= Comparative Fit Index, RMSEA= Root Mean Square Error of approximation, TLI = Tucker-Lewis Index

Table 14 shows fit indices of U-MICS (interpersonal identity commitment). Value of model 1 shows $\chi^2 = 145.21$, $df = 62$, $\chi^2/df = 2.34$, RFI = .96, CFI = .98, RMSEA = .05 and SRMR = .03. Model 1 is indicating an excellent fit and established that obtained model fit is in accordance with the model suggested by Crocetti et. al. (2008). Therefore, no further model testing procedures were applied.

Table 14 shows that fit indices met the pre-established criterion values and indicated an excellent model fit for the observed data. A non-significant χ^2 creates a good fit model and result in rejection of the null hypothesis. However, results showed that the chi-square values for U-MICS were significant. Chi-Square is greatly affected by sample size, as stated by Bentler (1995), with large sample size (N>200), the χ^2 is significant. and with a small sample, the assumptions of the χ^2 test reveal an inaccurate probability. Therefore, the decision of model fit was made on goodness of fit indices other than chi-square.

Figure 9

Measurement model of Utretcht Management of Identity Commitment (Interpersonal)



Indicators Reliability

The reliability of each indicator of UMICS (interpersonal) is assessed using their factor loading and a squared factor loading.

Table 15

Standardized Regression Weight and R^2 of Utrecht Management of Identity Commitment Scale-Interpersonal (N=422)

Commitment			In-depth exploration			Reconsideration of commitment		
Items	Factor loading	R^2	Items	Factor loading	R^2	Items	Factor loading	R^2
UMICS EI 1	.75***	.56	6	.91***	.84	11	.86***	.75
UMICS EI 2	.77***	.59	7	.90***	.82	12	.86***	.75
UMICS EI 3	.79***	.63	8	.92***	.86	13	.84***	.71
UMICS EI 4	.77***	.59	9	.87***	.76			
UMICS EI 5	.84***	.71	10	.91***	.83			

U-MICS= Utrecht Management of Identity Commitment Scale (interpersonal Identity)

Table 15 offers a comprehensive overview of the Utrecht Management of Identity Commitment Scale (U-MICS) in the context of interpersonal identity, showcasing the standardized regression weights (factor loadings) and R^2 values for each item. The robust factor loadings, consistently surpassing the 0.70 threshold, affirm the strong associations between the observed items and their underlying latent constructs, confirming the reliability of each item. The R^2 values, ranging from moderate to high (0.56 to 0.86), indicate the substantial variance explained by these items, attesting to their effectiveness in capturing the essence of commitment, in-depth exploration, and reconsideration of commitment within the interpersonal domain. In essence, Table 15 provides a detailed and affirmative account of the psychometric properties of the U-MICS (interpersonal), reinforcing its credibility as a valid instrument for assessing interpersonal identity commitment.

Table 16

Composite Reliability (CR), The Average Variance Extracted, The Square Root of the Average Variance Extracted (AVE) (In Bold) And Correlations Between Constructs of Utrecht Management of Identity Commitment Scale- Interpersonal(Off-Diagonal)

Factors	**A**	CR	AVE	MSV	MaxR(H)	I	II	III
I In-depth	.95	.95	.82	.34	.96	**.90**	(.59)	(.57)
II Comm	.91	.89	.62	.34	.89	-.58***	**.78**	(.40)
III Recon com	.83	.89	.74	.32	.89	.56***	-.40***	**.86**

Internal Consistency

Cronbach alpha and composite reliability are used to assess the internal consistency of UMICS (interpersonal Identity). Results are indicating that value of coefficient alpha ranged between .83 to .95 whereas the values of CR ranged between .89 to .95. The values of both parameters are well above the suggested cut-off values. Therefore, all the three factors are considered to have good internal consistency.

Convergent Validity

In order to establish convergent validity of U-MICS (interpersonal), the composite reliability (CR) and the average variance extracted (AVE) have been computed. Results explains that the values of AVE for all the three subscales are well above the suggested cut-off value. The value of AVE ranged between .62 to .82. Value of CR is also well above the suggested cut-off point.

Discriminant Validity

Results shows that all the items have factor loading greater than .70 on their respective factor. The cross-loading of all the items on other factors is less than .40 and hence fulfil this criterion of inclusion in the final scale.

Table 16 (values in parenthesis) presents HTMT ratio of correlation between two constructs: given as -.58 (commitment and in depth exploration); -.56 (in depth exploration and reconsideration of commitment) and .40 (commitment and reconsideration of commitment). Hence, all the HTMT values are not more than 0.85, shoing distinct nature of constructs, thus, discriminant validity can be claimed to have established. Discriminant validity was determined by considering AVE values of each latent construct greater than the corresponding maximum shared variance (MSV). Results shows that the values of AVE for all three constructs are greater than their respective MSV and hence provide another evidence for discriminant validity.

Results showed that CR for all factors of U-MICS (Interpersonal identity) are above 0.70 and the AVE values ranged between .62 to .82. all factors also showed discriminant validity according to Fornel- Larker Criterion.

Sense of Personal Agency Scale (SoAS)

This scale was developed by Tapal et al., 2017. They established a two-factor model i.e Positive agency and negative agency. It was used to measure sense of personal agency among participants. It was required to establish its construct validity in order make it more suitable for Pakistani population. In many previous studies it was proven to be valid and a reliable measure (Tapal et.el., 2017; Hurault, 2020). This instrument was designed to measure individual's "general, context-free beliefs about having core agency".

Sample Suitability

Mean, Standard Deviation, Skewness, and Kurtosis of all the items and sense of personal agency scale were shown in Table 15, together with acronyms of all items and subscales. The values of skewness ranging from -.16 to .51 (SK < |3|), and kurtosis values ranged from -1.07 to – 1.51 (KU < |10|)

Table 17

Descriptive Statistics of Sense of Agency scale (N= 422)

Sr #	Abbreviations	Mean	SD	Skewness	Kurtosis
1	SoAS 1	3.50	1.86	.29	-1.30
2	SoAS 2	4.32	1.95	.00	-1.48
3	SoAS 3	4.46	1.90	-.11	-1.45
4	SoAS 4	3.57	1.80	.04	-1.32
5	SoAS 5	4.26	1.88	.14	-1.49
6	SoAS 6	4.49	1.88	-.11	-1.51
7	SoAS 7	4.45	1.95	-.16	-1.46
8	SoAS 8	3.64	1.92	.15	-1.44
9	SoAS 9	3.52	1.88	.41	-1.15
10	SoAS 10	4.53	1.91	-.15	-1.44
11	SoAS 11	4.30	2.05	-.03	-1.49
12	SoAS 12	3.74	1.99	.04	-1.38
13	SoAS 13	3.19	1.95	.51	-1.07

Note. S E Skewness = 0.11, S E Kurtosis = 0.23, SoAS = Sense of Agency Scale

The item inter-correlations were not very high (r ranged from 0.01 to 0.78). The determinant of the correlation matrix was greater than 0.000001, suggesting that the data is free of multi-collinearity. The value of Kaiser-Meyer Olkin (KMO) is equal to 0.92 (> 0.5), meaning that the sampling has an adequate fit (Kaiser, 1974). Furthermore, the significant Bartlett's test of sphericity ($\chi^2 = 5299.47$, $df = 78$, $p < 0.001$) suggested that the correlation matrix is an identity matrix and hence demonstrating that there would be no correlations between the subscales (Field, 2000, p. 607). According to Hair et. al., (2014), above mentioned statistical values suggested that the data was

appropriate for CFA with maximum likelihood estimation with bootstrapping procedure.

Model Fit Indices

For the goodness of fit indices of Sense of Agency Scale following results are obtained.

Table 18

Goodness of Fit Indices of Sense of Personal Agency Scale (N= 422)

Scales	Models	χ^2	*df*	Fit Indices						
				χ^2/df	GFI	TLI	CFI	NFI	RMSEA	SRMR
Sense of Agency Scale	1	289.28	64	4.52	.90	.95	.94	.94	.09	.03
	2	178.63	60	2.97	.96	.97	.97	.96	.06	.03

Note. GFI = goodness-of-fit index, CFI= Comparative Fit Index, RMSEA= Root Mean Square Error of approximation, TLI = Tucker-Lewis Index

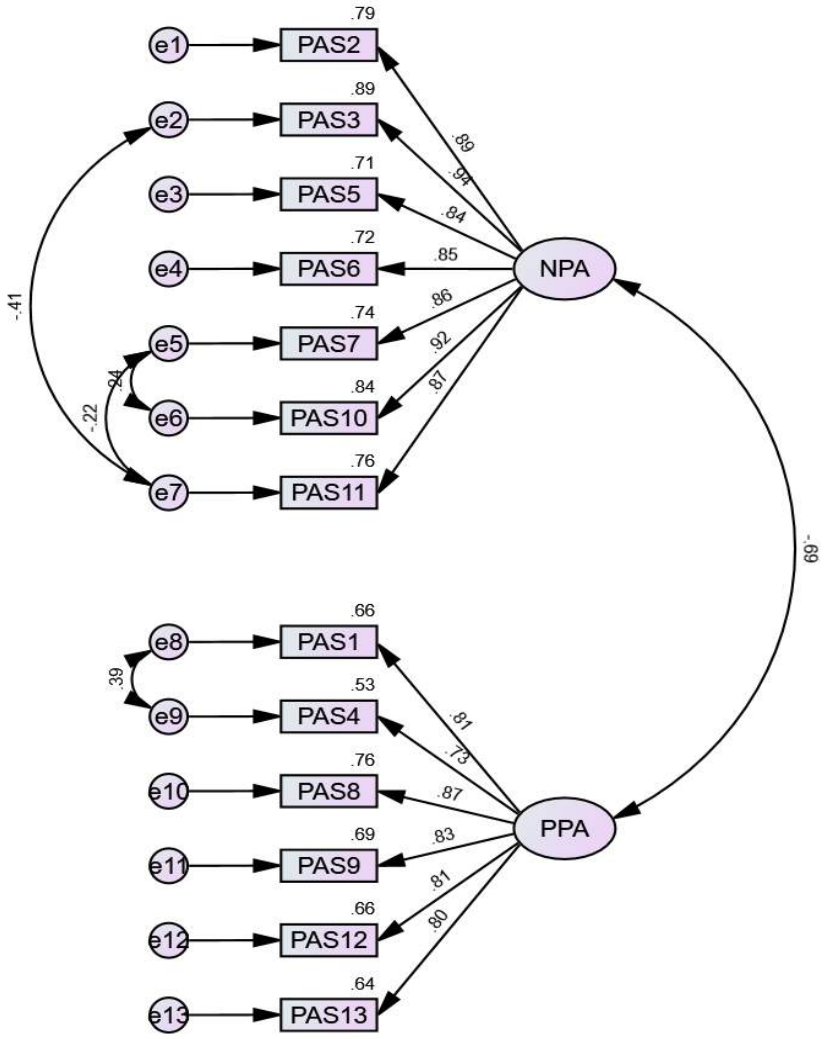
Initial findings of model show $\chi^2 = 289.28$, $df = 64$, $\chi^2/df = 4.52$, GFI = 0.90, CFI = 0.94, RMSEA = 0.09 and SRMR = 0.03. As can be seen, these results did not indicate an acceptable fit. Modification indices suggested correlating the error terms of the item 5and 6, item 5 and 7, item 2 and 7 as well within same latent construct. After following these suggestions, the model showed quite a good fit, with $\chi^2 = 178.63$, $df = 60$, $\chi^2/df = 2.97$, GFI = .96, CFI = .97, RMSEA = 0.06 and SRMR = 0.03.

Table 18 presents that fit indices met the pre-established criterion values and indicated an excellent model fit for the observed data. A non-significant χ^2 creates a good fit model and result in rejection of the null hypothesis. However, results showed that the chi-square values for sense of Agency Scale were significant even after applying error covariance. Chi-Square is greatly affected by sample size, as stated by

Bentler (1995), with large sample size (N>200), the χ^2 is significant. and with a small sample, the assumptions of the χ^2 test reveal an inaccurate probability. Therefore, the decision of model fit was made on goodness of fit indices other than chi-square.

Figure 10

Measurement model of Personal Agency Scale (Sense of Personal Agency Scale)



Indicators Reliability

The reliability of each indicator of Sense of Agency Scale is assessed using their factor loading and a squared factor loading.

Table 19

Standardized Regression Weight and R^2 of Personal Agency (N=422)

Items	Factor loading	R^2	Items	Factor loading	R^2
PPA 1	.81	.66	NPA 2	.88***	.79
PPA 4	.72	.52	NPA 3	.94***	.89
PPA 8	.87	.76	NPA 5	.84***	.71
PPA 9	.83***	.68	NPA 6	.85***	.72
PPA12	.81***	.66	NPA 7	.86***	.74
PPA13	.79***	.63	NPA 10	.91***	.83
			NPA 11	.87***	.75

SoAS= Sense of Agency Scale, PPA = Positive Personal Agency, NPA = Negative Personal Agency

Table 19 displays the standardized regression weights (factor loadings) and R^2 values for items within the Sense of Agency Scale, differentiating between Positive Personal Agency (PPA) and Negative Personal Agency (NPA), based on a sample size of 422 participants. The factor loadings for each item are notably above the suggested cut-off scores of .50 and .70, signifying strong associations between observed variables and their respective latent constructs. This attests to the reliability of each item, indicating their robust contribution to the specified latent constructs of Positive Personal Agency and Negative Personal Agency. The R^2 values, ranging from .52 to .89, reveal that these items effectively account for a significant proportion of the variance in the Sense of Agency construct. Overall, Table 19 provides a comprehensive assessment of the psychometric properties of the Sense of Agency Scale, affirming its

reliability and validity in capturing both positive and negative dimensions of personal agency.

Table 20

Composite Reliability (CR), The Average Variance Extracted, The Square Root of the Average Variance Extracted (AVE) (In Bold) and Correlations Between Constructs Sense of Personal Agency (Off-Diagonal)

Factors	α	CR	AVE	MSV	MaxR(H)	I	II
I NPA	.96	.96	.77	.47	.96	**.88**	(.69)
II PPA	.92	.92	.65	.47	.92	-.69***	**.81**

PPA = Positive Personal Agency, NPA = Negative Personal Agency

Internal Consistency

Results shows that value of coefficient alpha ranged between .92 to .96 whereas the values of CR ranged between .92 to .96. Hair et al., (2014) suggested that the value of coefficient alpha and CR above .60 is considered as good indicator on internal consistency. The values of both parameters are well above the suggested cut-off values. Therefore, all the three factors are considered to have good internal consistency.

Convergent Validity

In order to establish convergent validity of Sense of Agency Scale, the composite reliability (CR) and the average variance extracted (AVE) have been computed (Hair et al., 2014). Results demonstrated that value of AVE for both subscales are well above the suggested cut-off value. The value of AVE ranged between .65 to .77. Value of CR is also well above the suggested cut-off point.

Discriminant Validity

Results showed that all the items have factor loading greater than .70 on their respective factor. The cross-loading of all the items on other factors is less than .40.

Table 18 (values in parenthesis) presents HTMT ratio of correlation between two constructs is .69 (positive agency and negative agency). Accordingly, the HTMT value is not more than .85, indicated that the constructs are different, thus, establishing discriminant validity. Discriminant validity is also established by considering AVE values of each latent construct greater than the corresponding maximum shared variance (MSV). Results shows that the values of AVE for both factors are greater than their respective MSV and hence provide another evidence for discriminant validity.

Results showed that CR for both factors of Sense of Agency Scale are above .70 and the AVE values for negative personal agency and positive personal agency are .77 and .65 respectively. The discriminant validity was assessed using Fornel and Larcker (1971) criterion by comparing the square root of each AVE in the diagonal with the correlation coefficients (off-diagonal) for each construct in the relevant rows and columns. Hence, substantial discriminant validity was established for the construct.

Multidimensional Emotional Questionnaire (MEQ)

Multidimensional Emotional Questionnaire (MEQ) is developed by Klonsky et al., (2019). The MEQ measures five positive and five negative emotions "i.e happy, excited, enthusiastic, proud, inspired, sad, afraid, angry, ashamed and anxious". For present study these emotions were chosen because they are similar to the descriptions of emotions that are significant to human emotional experiences (Panksepp, 2007) also because they are listed in the PANAS-X (Watson et al. 1988) except anxiety. Despite the fact it is related to fear it is a significant emotion of people (Mennin et al. 2005). Though in many previous studies it was validated and established as a reliable measure (Klonsky. et. al., 2019; Mladenovic, 2021) but to use it specifically in Pakistani culture a separate validation study was performed to check its suitability on people from a different cultural.

Sample Suitability

Table 21 provides a comprehensive summary of descriptive statistics for all items and subscales of the Multidimensional Emotional Questionnaire (MEQ). The presented measures include Mean, Standard Deviation, Skewness, and Kurtosis, offering insights into the central tendency, variability, and distributional characteristics of the data.

The skewness values, ranging from -0.44 to -0.26, fall within the acceptable range (|3|), indicating a relatively symmetrical distribution of scores for the items and subscales. Skewness measures the extent and direction of departure from a normal distribution, and in this case, the values suggest a minor negative skew, implying a slightly longer tail on the left side of the distribution.

Similarly, the kurtosis values, spanning from -1.09 to -1.46, are well below the threshold of |10|, signifying that the distribution of scores for the items and subscales is not excessively peaked or flat. Kurtosis measures the sharpness of the peak of a distribution, and these values indicate a moderately peaked distribution, consistent with a typical unimodal distribution.

Table 21

Descriptive Statistics of Multidimensional Emotional Questionnaire (N= 422)

Sr #	Abbreviations	Mean	Std. Deviation	Skewness	Kurtosis
1	Sad 1	3.15	1.48	-.27	-1.41
2	Sad 2	3.32	1.43	-.42	-1.18
3	Sad 3	3.19	1.51	-.24	-1.45
4	Afraid 1	3.16	-.24	-.24	-1.34
5	Afraid 2	3.27	1.38	-.33	-1.22
6	Afraid 3	3.10	1.43	-.19	-1.37

7	Angry 1	3.32	1.51	-.43	-1.33
8	Angry 2	3.24	1.50	-.33	-1.36
9	Angry 3	3.22	1.50	-.27	-1.43
10	Ashamed 1	3.12	1.45	-.34	-1.32
11	Ashamed 2	3.28	1.45	-.43	-1.18
12	Ashamed 3	3.23	1.49	-.37	-1.33
13	Anxious 1	3.20	1.46	-.37	-1.31
14	Anxious 2	3.28	1.47	-.44	-1.25
15	Anxious 3	3.18	1.54	-.28	-1.46
16	Happy 1	3.09	1.37	-.13	-1.31
17	Happy 2	3.11	1.39	-.15	-1.34
18	Happy 3	2.90	1.36	.02	-1.25
19	Excited 1	2.97	1.29	.06	-1.10
20	Excited 2	3.10	1.37	-.02	-1.35
21	Excited 3	3.10	1.30	-.06	-1.14
22	Enthusiasm 1	3.07	1.28	-.11	-1.16
23	Enthusiasm 2	3.01	1.29	-.06	-1.09
24	Enthusiasm 3	3.04	1.33	-.01	-1.25
25	Proud 1	2.90	1.30	.26	-1.18
26	Proud 2	3.04	1.34	.04	-1.30
27	Proud 3	2.96	1.39	.21	-1.37
28	Excited 1	2.97	1.29	.06	-1.10
29	Excited 2	3.10	1.37	-.02	-1.35
30	Excited 3	3.10	1.30	-.06	-1.14

Note. S E Skewness = 0.11, S E Kurtosis = 0.23

The item inter-correlations were not very high (r ranged from 0.01 to 0.78). The determinant of the correlation matrix was greater than 0.000001, suggesting that the data is free of multi-collinearity. The value of Kaiser-Meyer Olkin (KMO) is equal to 0.92 (> 0.5), meaning that the sampling has an adequate fit (Kaiser, 1974). Furthermore, Bartlett's test of sphericity ($\chi 2 = 12506.75$, $df = 435$, $p < 0.001$) was also significant suggested that the correlation matrix is an identity matrix and hence demonstrating that there would be no correlations between the subscales (Field, 2000, p. 607). According to Hair et al. (2014), the statistical values presented in Table 19 indicate that the data is well-suited for Confirmatory Factor Analysis (CFA) employing Maximum Likelihood Estimation with Bootstrapping. The robust standardized regression weights, significant at the 5% level, and high R^2 values affirm the suitability of the data for further analysis, providing confidence in the reliability and validity of the Sense of Agency Scale in capturing both positive and negative aspects of personal agency.

Model Fit Indicators

The goodness-of-fit indices for the Multidimensional Emotional Questionnaire (MEQ) are crucial in assessing how well the proposed models align with the observed data. Model 1 represents the initial model, while Model 2 reflects the final model after incorporating modifications suggested by modification indices. These indices provide insights into the adequacy of the models in explaining the relationships among variables. Common goodness-of-fit indices include measures such as the Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), Root Mean Square Error of Approximation (RMSEA), and Standardized Root Mean Square Residual (SRMR). Researchers typically strive for values meeting established benchmarks, indicating a good fit between the proposed models and empirical data. The incorporation of modification

indices in Model 2 suggests a refinement process, aiming to enhance the model's fit by addressing potential sources of misfit identified during the initial analysis.

Table 22

Goodness of Fit Indices of Multidimensional Emotional Questionnaire (N=422)

		Fit indices							
Scales	Models	χ^2	*df*	χ^2/df	TLI	CFI	NFI	RMSEA	SRMR
MEQ	1	1635.44	404	4.04	.89	.90	.83	.08	.04
	2	1331.89	398	3.34	.91	.92	.89	.07	.04

Note. MEQ = Multidimensional Emotional Questionnaire, GFI = goodness-of-fit index, CFI= Comparative Fit Index, RMSEA= Root Mean Square Error of approximation, TLI = Tucker-Lewis Index, SRMR = Standardized Root Mean Square Residual

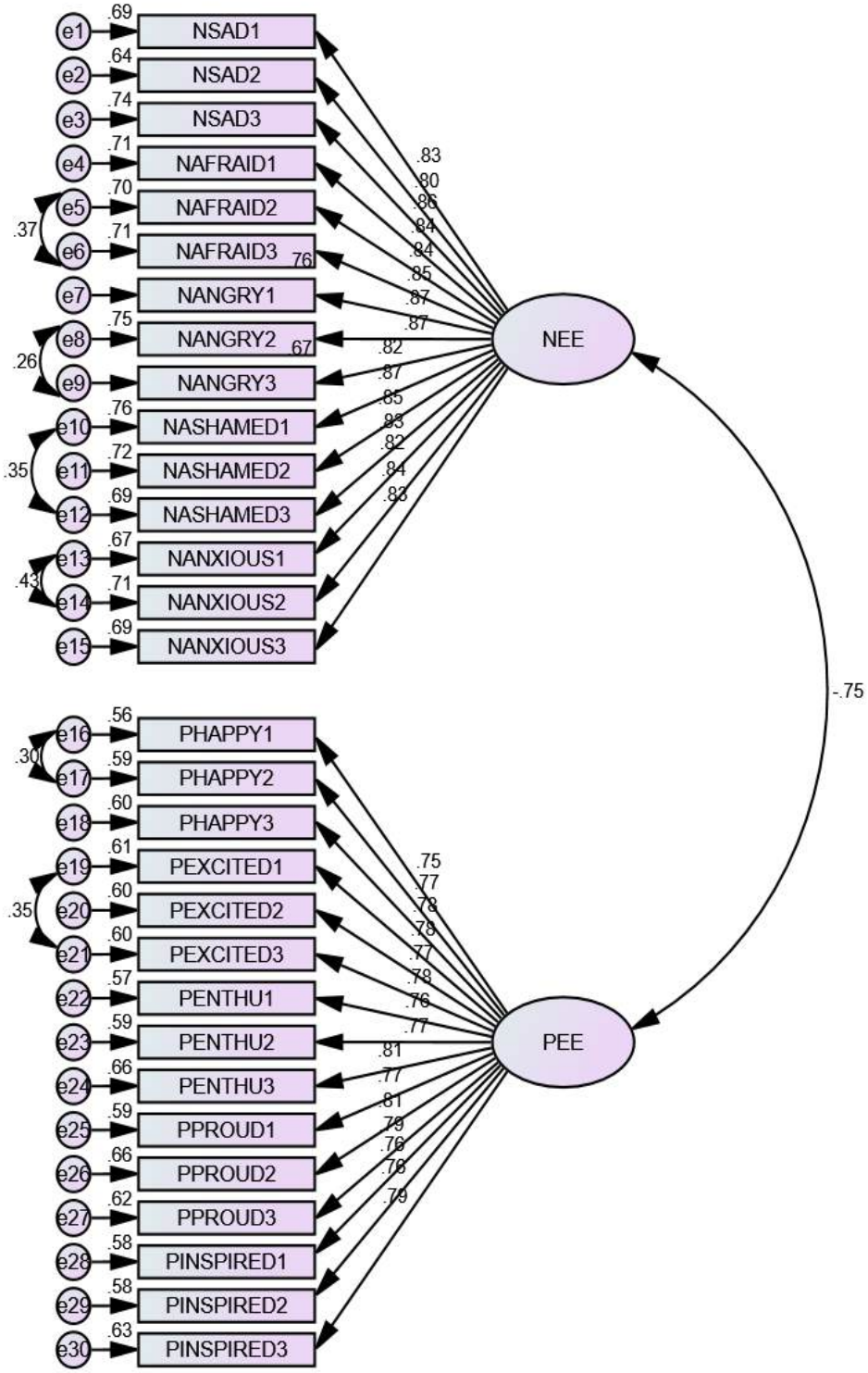
Initial results for MEQ shows$\chi^2 = 1635.44$, $df = 404$, $\chi^2/df = 4.04$, CFI = .90, RMSEA = 0.08 and SMRM = 0.04. These findings did not indicate an acceptable fit. Modification indices suggested correlating the errors of the item 5 and the item 6 and item 8 and item 9. After following these suggestions, the model showed quite a good fit, with $\chi^2 = 1331.83$, $df = 398$, $\chi^2/df = 3.34$, CFI = .92, RMSEA = 0.07 and SMRM = .04.

Table 22 shows that fit indices met the pre-established criterion values and indicated an excellent model fit for the observed data. A non-significant χ^2 creates a good fit model and result in rejection of the null hypothesis. However, results showed that the chi-square values for MEQ were significant even after applying error covariance. Chi-Square is greatly affected by sample size, as stated by Bentler (1995), with large sample size (N>200), the χ^2 is significant. and with a small sample, the

assumptions of the χ^2 test reveal an inaccurate probability. Therefore, the decision of model fit was made on goodness of fit indices other than chi-square.

Figure 11

Measurement Model of Multidimensional Emotional Questionnaire (N= 422)



Indicators Reliability

The reliability of each indicator was assessed using their factor loading and a squared factor loading. Standardized factor loadings of model are shown in Table 21

Table 23

Standardized Regression Weight and R^2 of Sense of Agency Scale (N=422)

Items	Factor loading	R^2	Items	Factor loading	R^2
Ext1	.77***	.60	Afr 1	.84***	.71
Ext2	.77***	.60	Afr 2	.83***	.70
Ext3	.77***	.60	Afr 3	.84***	.71
Ent4	.75***	.60	Ang 4	.87***	.76
Ent 5	.76***	.60	Anf5	.86***	.75
Ent6	.81***	.66	Ang6	.81***	.70
Pro7	.76***	.60	Ash7	.87***	.75
Pro8	.81***	.66	Ash 8	.84***	.71
Pro9	.78***	.61	Ash9	.83***	.70
Hap10	.75***	.60	Sad10	.82***	.70
Hap 11	.76***	.60	Sad11	.80***	.64
Hap 12	.77***	.60	Sad12	.86***	.74
Ins13	.79***	.60	Anx13	.83***	.67
Ins 14	.76***	.60	Anx14	.84***	.71
Ins 15	.76***	.62	Anx15	.81***	.70

Ext = Excited, Ent = Enthusiasm, Pro = Proud, Hap = Happy, Afr = Afraid, Ang = Angry, Ash = Ashamed, Anx = Anxious

Results shows that factor loading (λ) is above the cut-off score of .70 and is significant at 5% level of significance. Results also displayed that the consistency of each item was good and gives support each item on its specified latent construct. The

R^2 values for MEQ items ranged from moderate to high, i.e. 0.50 to 0.79. Table no. 21 showed the factor loading and R^2 for all the 23 items retained after CFA.

Table 24

Composite Reliability (CR) The Average Variance Extracted, The Square Root of The Average Variance Extracted (In Bold) and Correlations Between Latent Constructs Multidimensional Emotional Questionnaire (Off-Diagonal)

Factors	**α**	CR	AVE	MSV	MaxR(H)	I	II
I NEE	.93	.97	.70	.55	.97	**.87**	(.74)
II PEE	.87	.95	.60	.55	.95	-.74**	**.77**

NEE = Negative Emotional Experiences, PEE = Positive Emotional Experiences

Internal Consistency

Cronbach alpha and composite reliability are used to assess the internal consistency of MEQ. Results showed that value of coefficient alpha ranged between .87 to .93 while values of CR ranged between .95 to .97. The values of both parameters are well above the suggested cut-off values. Therefore, both subscales are considered to have good internal consistency.

Convergent Validity

In order to establish convergent validity of MEQ, the composite reliability (CR) and the average variance extracted (AVE) were also computed. Results showed that value of AVE for both subscales are well above the suggested cut-off value i.e >.50. The value of AVE ranged between .60 to .70. Value of CR is also well above the suggested cut-off point.

Discriminant Validity

All the items have factor loading more than .70 on their respective factor. The cross-loading of all the items on other factors is less than .40 and hence fulfil this criterion of inclusion in the final scale.

Table 24 also (values in parenthesis) presents HTMT ratio of correlation between two factors given as .74 Therefore, all the HTMT values are not more than 0.85, show that the constructs are distinct, and hence discriminant validity can be considered to have been demonstrated.

Results indicates that the values of AVE for both are greater than their respective MSV and hence provide another evidence for discriminant validity. Results showed that CR for all subscales of MEQ are above 0.70 and the AVE values are negative emotional experiences and positive emotional experiences are .60 and .70 respectively. The discriminant validity was assessed using Fornel and Larcker (1971) by comparing the square root of each AVE in the diagonal with the correlation coefficients (off-diagonal) for each construct in the relevant rows and columns. Overall, discriminant validity was established and acceptable.

Discussion

Cultural logic and identity commitment are intricately linked, with emotional experiences and personal agency playing a crucial mediating role. People's sense of identity is frequently shaped by cultural logic, which includes universally held values, standards, and beliefs. Individuals' emotional experiences and sense of personal agency play an important role as they negotiate their cultural environment. Individuals' emotional resonance with their cultural identity is influenced by their emotional experiences, which may strengthen their devotion to that identity. In addition, one's

capacity to make decisions that are consistent with cultural standards depends on their feeling of personal agency, autonomy, and control, which in turn influences how committed they are to their identity. The interaction of these components suggests that emotional experiences and personal relationships, as well as cultural logic, indirectly influence identity commitment.

The thorough selection and validation of measurement tools are crucial in the complex matrix of relationships in this study. The use of reliable and validated assessment techniques becomes critical in order to comprehensively examine how cultural logic, identity commitment, emotional experiences, and personal agency interact among Pakistani emerging adults. These instruments ought to be able to capture the many complexities of cultural expectations, emotional reactions, and conceptions of individual autonomy in the setting of Pakistan.

The part of the study makes sure that the data collected appropriately reflects the targeted constructs and contribute to a thorough understanding of the complex dynamics at play by carefully choosing and validating the study's instruments. This methodological rigor is necessary to provide accurate and valid results that illuminate the complex interactions between these interrelated components within the particular cultural context of Pakistani emerging adults.

In previous chapter Perceived Cultural Logic Scale was developed to examine the underlying patterns of people's beliefs, feelings, and behaviors within their cultural settings. Scale was developed to uncover and comprehend the nuances of cultural reasoning and behavioral patterns of thinking, values, beliefs, and norms that people use within a particular culture to perceive the world, and to interact with others. Qualitative and quantitative research methods were used in combination to create an indigenous scale and to estimate its validation parameters.

Additionally, study had a goal to validate the factor structure of other study instruments as well to confirm the measurement models using confirmatory factor analyses. To measure identity commitment Utretcht Management of Identity Commitment Scale (UMICS) developed by Crocetti et al. (2008). To measure personal agency Sense of agency scale (SoAS) was used (Tapal et al., 2017). Emotional experiences were measured by using Multidimensional Emotional Questionnaire (MEQ) developed by Klonsky et al. (2019).

The study aimed to validate study instruments using confirmatory factor analysis (CFA). CFA was conducted using the Analysis of Moment Structure (AMOS 22) statistical program. The instruments were tested independently to confirm their factor structure on a Pakistani sample. Maximum likelihood estimation was used to modify fit indices and standard error. CFA plays a crucial role in establishing the validity of measurement instruments, providing evidence for the reliability and validity of observed indicators. It also enhances the credibility and robustness of research findings by ensuring that measurement models accurately represent the theoretical constructs being studied (Brown, 2015; Satorra & Bentler, 1994; Hu & Bentler, 1999).

To assess the fit between the hypothesized model and the observed model Chi-square test statistic was used. For a perfect model fit the chi-square should be non-significant maintain that there is no difference between the observed and hypothesized and model. Aa chi-square is influenced by sample size so, a larger sample is more likely to produce a significant chi-square estimate (Brown, 2015). Therefore, alternative methods for used for evaluating the suggested model such as Comparative Fit Index (CFI), the Tucker-Lewis Index (TLI), and the Root Mean Square Error of Approximation (RMSEA).

Additionally, the current study takes into account the instrument's convergent validity, discriminant validity, and internal consistency indices. To assess the dependability of each item, factor loading and squared factor loadings were used. Higher factor loadings showed that indicators play a significant role in determining the desired construct. Squared factor loadings, also known as variance extracted, show the proportion of variation in an observable variable assigned to the variance in its corresponding latent construct. They reveal the uniqueness of each indicator's contribution to the construct, with higher squared factor loadings indicating more significant contributions (Hair et al., 2014)

Moreover, Present study also used most commonly testified indicators of internal consistency i.e. composite reliability (CR) and Cronbach alpha (α). Composite Reliability measured the proportion of total variation explained by the common component in indicators. Higher CR values indicated good internal consistency. Cronbach's Alpha calculated the average correlation between all indicators within a construct, indicating the degree to which items meant to measure the same construct were associated. Cronbach's Alpha levels with higher numbers indicating more internal consistency and vice versa.

Establishing convergent and discriminant validity is crucial for Confirmatory Factor Analysis (CFA) in order to guarantee the precision and significance of measurement models. To carry out this validation, the current study used a number of methods, including composite reliability, average variance extracted (AVE), Fornell and Larcker criterion, Heterotrait-Monotrait (HTMT) correlation ratio, and maximum shared variance. These methods provided a thorough evaluation of the measurement characteristics of the constructs.

***Perceived Cultural Logic Scale (PCLS*)**

Perceived Cultural Logic Scale (PCLS) was developed in earlier study of the current research to assess cultural logic of dignity, honor and face. Exploratory factor analysis in study resulted in a 24-item scale with three distinct factors i.e. dignity cultural logic, honor cultural logic and face cultural logic. No item required reverse scoring. In order to confirm the factorial structure of the scale developed through EFA in study I, CFA was performed on a new sample (N = 422). CFA was performed to test three factor solution suggested by EFA.

Results reveals that initial test of the PCLS shows a poor fit. In order to fit model all items were inspected for standardized regression weights. As Hulland, (1999) and Henseler et al., (2012) suggested that all the items whose standardized factor loading fall between .40 to .70 should be considered for deletion. Therefore, item seven (People should prefer themselves over others) was deleted. However, mild revisions were also done with the help of error co-variances. Based on suggestion of modification indices and content overlapping error covariance were added on the error terms of same general factor. This was done to get an excellent fit. Revised model showed a considerably enhanced fit indices.

Moreover, the internal consistency of the PCLS was within the satisfactory range. Factor loading and squared factor loadings were above the minimum cutoff point indicating indicator's reliability. Composite and Cronbach reliability was also above the minimum acceptable range indicating excellent internal consistence of newly developed scale. Moreover, average variance extracted (AVE), Fornell and Larcker criterion, Heterotrait-Monotrait (HTMT) correlation ratio, and maximum shared variance, suggested good convergent and discriminant validity of the scale.

Utrecht Management of Identity Commitment Scale (UMICS)

In present study UMICS was assessed for the factor structure by using confirmatory factor analyses and other validity tests. The results showed that good psychometric properties making it a viable and all-inclusive instrument for assessing identity commitment. All of the subscales had high alpha coefficients. The findings confirm the hypothesis that the initially defined model was prevalent in the Pakistani community and could be duplicated in Pakistani samples. Furthermore, these findings support the conceptual definitions proposed by Meeus and Crocetti, 2008.

The results of the CFA supported the original UMICS three factor structure model. The UMICS factor structure included three factors i.e. commitment, indepth exploration and reconsideration of commitment. The CFA supported the three factor solution. These findings were consistent with the previous research findings

UMICS also has exhibited strong psychometric features in terms of reliability and validity. Factor loading and squared factor loadings were above the minimum cutoff point indicating indicator's reliability. Composite and Cronbach reliability was also above the minimum acceptable range indicating excellent internal consistency of scale. Moreover, average variance extracted (AVE), Fornell and Larcker criterion, Heterotrait-Monotrait (HTMT) correlation ratio, and maximum shared variance, suggested good convergent and discriminant validity of UMICS for both educational and interpersonal domains. These research findings were consistent with the Crocetti et al., 2008.

Sense of Agency Scale (SoAS)

CFA analysis revealed two factor solution, without losing any item. The 2-factor model provided the greatest match to the data. This is consistent with previous research on the 13-item SoAS by Tapal et al., 2017

The application of the scale to assess positive and negative personal agency was confirmed by CFA. The dependability of the both factors was good ($\alpha \geq .70$), indicating that reliable results may be obtained at the subscales.

Composite reliability, average variance extracted (AVE), Fornell and Larcker criterion, Heterotrait-Monotrait (HTMT) correlation ratio, and maximum shared variance were used to establish convergent and discriminant validity. These findings are congruent with those of Tapal, 2017, As a result, the SoAS seems to evaluate positive and negative personal agency. Overall, the current study offers confidence to the SoAS psychometric performance's generalizability, proving it now across other cultures.

Multidimensional Emotional Questionnaire (MEQ)

To accurately assess emotional experiences, The Multidimensional Emotional Questinnaire (Klonsky et al., 2019) was used in the present study. The MEQ assesses five positive (happy, excited, enthusiastic, proud, and inspired) and five negative emotions (sad, afraid, angry, ashamed, and anxious). In present study the psychometric properties of the MEQ are found to be well established on Pakistani population.

This questionnaire is composed of four types of emotional scales: (1) 10 discrete emotions, (2) three subcomponents of emotional reactivity (frequency, intensity, and persistence), (3) superordinate dimensions of emotional reactivity (positive and negative), and (4) regulation. Discrete emotions are not further presented in this study. However, relevant items for discrete emotions were used to form composite scores included in the further analysis.

Superordinate positive and negative emotionality scales, frequency, intensity, and persistence scores for positive emotions were summed to form an overall positive emotional reactivity score, and frequency, intensity, and persistence scores for negative

emotions are summed to form an overall negative emotional reactivity score. This model is built upon the model established by Mladenović et al. (2021).

The results indicated that MEQ has good psychometric properties, presenting it as a promising and comprehensive tool for assessing positive and negative emotional experiences. The alpha coefficient for all the subscales were good. The results support the assumption that originally specified model prevailed in the Pakistani population and can be replicated in Pakistani samples. Further, these results maintain the construct definitions purported by Achenbach and Rescorla (2001).

The results of the CFA supported the original multidimensional structure model. Positive emotional experiences include (Happy, enthusiastic, excited, proud, inspired), negative emotional experiences include (sad, anxious, ashamed, angry, afraid) CFA supported the two factor solution suggesting the two broader domains of emotional experiences. These findings were consistent with the previous research findings (Klonsky et al., 2019).

The fit of the model for overall negative and positive emotion scales was done Confirmatory factor analysis (CFA) was performed to evaluate the fit for the MEQ items indexing both overall positive and negative emotions scales for Pakistani Population.

Also, the measure has demonstrated good psychometric properties in terms of reliability and validity. Factor loading and squared factor loadings were above the minimum cutoff point indicating indicator's reliability. Composite and Cronbach reliability was also above the minimum acceptable range indicating excellent internal consistence of scale. Moreover, average variance extracted (AVE), Fornell and Larcker criterion, Heterotrait-Monotrait (HTMT) correlation ratio, and maximum shared variance, suggested good convergent and discriminant validity of all the subscales and

broader domains of positive and negative emotional experiences. These research findings were consistent with the previous research finding by Klonsky et el., 2019.

Pilot Study

Chapter V

Pilot Study

Current study is conducted to investigate the relationship between the cultural logic (dignity, honor & face culture) and identity commitment in emerging adulthood. Whereas emotional experiences and personal agency are studied as potential mediators in this relationship. In earlier chapter perceived cultural logic scale was developed and validated. In this phase pilot study is conducted to explore the trends and patterns of association between variables.

Objectives

Following objectives are set to get the preliminary data on study variables and to get future directions:

1. To determine the psychometric properties of Perceived cultural logic scale, Multidimensional emotional questionnaire, sense of agency scale and Utrecht Management of Identity Commitment scale
2. To get prior knowledge about the relationship between cultural logic (Dignity, honor & face), personal agency, emotional experiences and identity commitment among emerging adults.

Participants

A sample of N=200 emerging adults both male and female was obtained for present study. participants between age of 18 to 25 years were included in the sample (M= 21, SD=1.26). The sample was obtained from different colleges and universities of Rawalpindi and Islamabad, Pakistan. Participants from different levels of education were included in the sample such as intermediate, graduation, post-graduation, MS/M. Phil and PhD. Purposive and convenient sampling techniques was employed to collect

data from the targeted sample. Following the exclusionary criteria of the study participants with dual nationality or with the experience of repatriation were not included in the study. Subjects with any major physical or mental disability will not be included in the sample. Other socio-demographic detail of participants is given in the following Table.

Table 25

Socio-Demographic Characteristics of the Sample (N = 200)

Variable		*f*	%
Age	18-20	105	53%
	21-23	63	32%
	24-25	32	16%
Gender	Men	94	47%
	Women	106	53%
Qualification	Graduation	146	73%
	Masters	54	27%
Educational Institute	Government	159	80%
	Private	41	21%
Ethnicity	Punjabi	107	54%
	Sindhi	2	1%
	KPK	87	44%
	Balochi	1	1%
	GB	3	2%
Marital Status	Married	4	2%
	Single	196	98%

Family System	Joint	148	74%
	Nuclear	52	26%
Employment	Employed	23	12%
	Unemployed	177	89%
Religion	Muslim	198	99%
	Non Muslim	2	1%

Instruments

Following instruments are used in current part of the study;

- Informed consent and Demographic sheet (see Appendix G & H)
- Perceived Cultural Logic Scale (PCLS, see Appendix I)
- Utrecht-Management of Identity Commitments Scale (U-MICS, see Appendix J & K)
- Sense of Personal Agency Scale (SoAS, see Appendix L)
- Multidimensional Emotional Questionnaire (MEQ, see appendix M)

Procedure

Participants' informed consent was obtained before asking for their responses. They were briefed about the study's purpose. Participants were also informed that the information they supplied would be kept confidential and used solely for research purposes. Also, students were free to leave the study at any time. Questionnaires were distributed either individually or in groups, depending on the availability of the participants. Following data collection, the alpha coefficient was determined to determine the internal consistency of the scales, and inter scale correlations are calculated to determine the nature of the link between constructs.

Results

Reliability Estimates and Descriptive Statistics

Cronbach Alpha Coefficients were calculated for perceived cultural logic scale, personal agency, emotional experiences and identity commitment.

Table 26

Reliability Estimates and Descriptive Statistics of All Study Measures (N=200)

Scales	Items	α	Range		*M*	*SD*	Kurt	Skew
			Actual	potential				
PCLS	23							
DIG	8	.86	8-52	8-56	27.70	12.53	-1.16	.03
HON	8	.69	8-56	8-56	37.02	8.00	1.00	-.52
FAC	7	.85	7-49	7-49	25.53	9.91	.12	.34
MEQ	10							
PEE	15	.94	17-75	15-75	47.80	15.95	-.98	-.21
NEE	15	.90	15-75	15-75	49.04	15.90	-.95	-.34
SoAS	13							
PPA	6	.88	6-42	6-42	22.03	11.43	-1.21	.15
NPA	7	.91	7-49	7-49	31.25	13.04	-1.26	-.28
UMICS-EDU	13							
COMM	5	.92	5-25	5-25	12.88	7.06	-1.32	.36
IND EXP	5	.70	5-25	5-25	13.18	4.53	.11	.44
REC COMM	3	.86	3-15	3-15	8.69	4.23	-1.31	.23
UMIC-INT	13							
COMM	5	.89	5-25	5-25	13.91	6.04	-1.24	-.11

IND-EXP	5	.76	7-25	7-25	18.05	4.05	-.34	-.54
REC COMM	3	.85	3-15	3-15	10.23	3.94	-.88	-.55

Note. PCLS=Perceived Cultural Logic Scale, DIG=dignity, HON=Honor, FAC=Face, MEQ=Multidimensional Emotional Questionnaire, SPE=Super Ordinate Positive Emotions, SNE= Super ordinate Negative Emotions, SoAS= Sense of Agency, PPA= Positive Agency, NPA= Negative Agency, UMICS= Utretcht Management Identity Commitment Scale, COMM= Commitment, IND EX= In-depth Exploration, REC COMM= Reconsideration of Commitment, EDU IC= educational Identity, INT IC= Interpersonal Identity Commitment, SE Kurtosis=.34, SE Skewness=.17

Table 26 revealed the descriptive information with alpha coefficients, skewness and kurtosis of all the scales used in the study. The values of alpha ranged between .69 - .94 which indicate that the reliability coefficients are in satisfactory range.

Item – Total Correlations

The computation of item total correlations plays a pivotal role in the comprehensive evaluation of the Perceived Cultural Logics Scale, Multidimensional Emotional Questionnaire (MEQ), Sense of Personal Agency Scale (SoAS), and Utrecht Management of Identity Commitments Scale (UMICS) alongside their respective subscales. This analytical approach serves a dual function, primarily contributing to the assessment of internal consistency and construct validity. By scrutinizing the correlation between individual items and the overall scale score, researchers gain valuable insights into the extent to which each item aligns with the overarching construct. High item total correlations signify robust internal consistency, indicating that the items collectively contribute to a reliable measurement of the targeted

psychological or behavioral trait. Additionally, strong correlations support the construct validity of the scales, affirming that the items effectively measure the intended aspects of cultural logics, emotional experiences, personal agency, and identity commitments. This process aids in identifying potential issues such as item redundancy or ambiguity and guides researchers in refining and improving the scales, ultimately enhancing the precision and reliability of the measurement instruments in the study of psychological and behavioral phenomena.

Table 27

Item Total Correlation of Perceived Cultural Logics Scale (*N* = 200)

Dignity Culture		Face Culture		Honor Culture	
Item No.	*r*	Item No.	*r*	Item No.	*r*
PCLS2	.66**	PCLS14	.69**	PCLS31	.59**
PCLS3	.67**	PCLS15	.77**	PCLS32	.49**
PCLS4	.79**	PCLS16	.71**	PCLS33	.57**
PCLS5	.77**	PCLS20	.77**	PCLS35	.70*
PCLS6	.75**	PCLS24	.70**	PCLS36	.69**
PCLS8	.72**	PCLS25	.74**	PCLS37	.39**
PCLS9	.70**	PCLS26	.71**	PCLS38	.49**
PCLS11	.65**			PCLS39	.59**

Note. PCLS = Perceived Cultural Logic Scale **p <.01, *p <.05

Table 27 revealed the item total correlation of the subscales of Perceived Cultural Logics Scale which showed that all the items have significant positive correlations with the sub-scale total. The findings suggest that each item within the studied scales exhibits high internal consistency, affirming their reliability in measuring the targeted constructs. This robust internal consistency enhances the overall validity

of the instruments, ensuring a reliable assessment of psychological and behavioral traits.

Table 28

Item Total Correlation of Multidimensional Emotional Questionnaire (*N* = 200)

Items	*r*	Items	*r*
Positive Emotional Experiences		Negative Emotional Experiences	
HAPPY1	.84**	SAD1	.76**
HAPPY2	.72**	SAD2	.75**
HAPPY3	.65**	SAD3	.73**
EXCITED1	.71**	AFRAID1	.57**
EXCITED2	.70**	AFRAID2	.66**
EXCITED3	.69**	AFRAID3	.61**
ENTHUSIASTIC1	.71**	ANGRY1	.57**
ENTHUSIASTIC2	.79**	ANGRY2	.61**
ENTHUSIASTIC3	.76**	ANGRY3	.65**
PROUD1	.58**	ANXIOUS1	.62**
PROUD2	.72**	ANXIOUS2	.60**
PROUD3	.82**	ANXIOUS3	.63**
INSPIRED1	.76**	ASHAMED1	.61**
INSPIRED2	.92**	ASHAMED2	.68**
INSPIRED3	.76**	ASHAMED3	.62**

Note. **$p <$ .01.

In Table 28, the item total correlation analysis for the subscales of the Multidimensional Emotional Questionnaire (MEQ) revealed strong internal consistency, signifying reliability within each subscale. The results underscore the

robustness of the measurement, indicating that each individual item exhibits significant positive correlations with the total score of its respective subscale. These findings collectively affirm the MEQ's ability to consistently and reliably capture various dimensions of emotional experiences, enhancing the instrument's validity for assessing emotional states.

Table 29

Item Total Correlation of Sense of Agency Scale (*N* = 200)

Items	*r*	Items	*r*
Sense of Positive Agency		Sense of negative Agency	
PPA1	.85**	NPA2	.88**
PPA4	.78**	NPA3	.87**
PPA8	.79**	NPA5	.78**
PPA9	.79**	NPA6	.82**
PPA12	.82**	NPA7	.80**
PPA13	.75**	NPA10	.76**
		NPA11	.78**

Note. PPA = Positive Personal Agency; NPA = Negative Personal Agency; ***p* < .01.

Table 29 presented the item total correlation analysis for the Sense of Agency Scale subscale, showcasing robust positive correlations between each item and the total score of the respective subscale. These strong correlations indicate that each item effectively contributes to the overall measurement of the Sense of Agency construct. The results further underscore the internal consistency of the subscale, affirming the reliability of each item in consistently measuring the targeted aspect of personal agency. Overall, the findings provide evidence of the sound psychometric properties of the

Sense of Agency Scale subscale, enhancing confidence in its ability to accurately assess individuals' perceptions of personal agency.

Table 30

Item total correlation of Utretcht Management Identity Commitment Scale-Educational (*N*=200)

Commitment		In-depth Exploration		Reconsideration of Commitment	
Item No.	*r*	Item No.	*r*	Item No.	*r*
UMIC 1	.83**	UMIC 6	.76**	UMIC 11	.88**
UMIC 2	.88**	UMIC 7	.68**	UMIC 12	.89**
UMIC 3	.88**	UMIC 8	.68**	UMIC 13	.89**
UMIC 4	.87**	UMIC 9	.58**		
UMIC 5	.87**	UMIC 10	.67**		

Note. UMIC= **$p <$ .01.

In Table 30, the item total correlation analysis for the Utrecht Management of Identity Commitment Scale demonstrated strong positive correlations between each item and the total score, emphasizing the internal consistency of the scale. These findings suggest that each item effectively contributes to the overall measurement of identity commitment, ensuring reliability in assessing individuals' commitment levels. The observed internal consistency reinforces the robustness of the Utrecht Management of Identity Commitment Scale, affirming its capability to consistently measure the targeted constructs across various items.

Table 31

Item total correlation of Utretcht Management Identity Commitment Scale Interpersonal (*N*=200)

Commitment		In-depth Exploration		Reconsideration of Commitment	
Items	*r*	Items	*r*	Items	*r*
UMIC 1	.81**	UMIC 6	.71**	UMIC 11	.89**
UMIC 2	.86**	UMIC 7	.76**	UMIC 12	.86**
UMIC 3	.78**	UMIC 8	.77**	UMIC 13	.88**
UMIC 4	.83**	UMIC 9	.67**		
UMIC 5	.89**	UMIC 10	.68**		

Note. UMIC= Utretcht Management of Identity Commitment Scale

**$p <$ .01.

Table 31 revealed the item total correlation of the Utretcht Management of Identity Commitment Scale. Results indicated that all the items are internally consistent.

Inter – Scale Correlation

Correlation coefficient among all variables of the study were computed and results are shown in Table 32

Table 32

Inter Scale Correlations of Study Variables (*N*=200)

Measures	**I**	**II**	**III**	**IV**	**V**	**VI**	**VII**	**VIII**	**IX**	**X**	**XI**	**XII**	**XIII**
PCLS													
I DIG	1	-.17*	-.23**	.34**	-.20**	.69**	-.49**	.64**	.11	-.22**	.59**	-.11	-.55**
II HON		1	.41**	-.35**	.36**	-.01	.07	-.17*	.32**	.44**	-.28**	-.17*	.17*
III FAC			1	-.24**	.03	.26**	-.28**	.29**	.36**	.30**	.19**	-.34**	-.26**
MEQ													
IV PEE				1	-.33**	.27**	.01	.28**	-.43**	-.57**	.28**	.37**	-.09
V NEE					1	.035	.11	-.41**	.19	.33**	-.42**	-.09	.28**
SoAS													
VI PPA						1	-.42**	.39**	.05	-.19**	.38**	-.07	-.29**
VII NPA							1	-.41**	-.17*	.09	-.46**	.13	.40**
UMICS-EDU													
VIII COMM								1	.17*	-.19**	.59**	-.08	-.52**
IX IND EXP									1	.60**	-.09	-.34**	-.24**

X REC COMM										1	-.36**	-.53**	.05
UMIC-INT													
XI COMM											1	-.01	-.52**
XII IND EXP												1	.32**
XIII REC COMM													1
Mean	27.70	37.02	25.53	47.55	49.09	22.04	31.25	12.88	13.18	8.69	13.91	18.05	10.23
SD	12.35	8.00	9.91	15.79	15.90	11.41	13.04	7.06	4.53	4.23	6.04	4.05	3.94

Note. $^{**}p < .01$, $^{*}p < .05$

PCLS=Perceived Cultural Logic, DIG=dignity, HON=Honor, FAC=Face, MEQ=Multidimensional Emotional Questionnaire, SPE=Super Ordinate Positive Emotions, SNE= Super ordinate Negative Emotions, SoAS= Sense of Agency, PA= Positive Agency, NA= Negative Agency, UMICS= Utretcht Management Identity Commitment Scale, COMM= Commitment, IND EX= In-depth Exploration, REC COMM= Reconsideration of Commitment, EDU IC= educational Identity, INT IC= Interpersonal Identity Commitment

Table 32 revealed that there is significant positive correlation among dignity culture, positive emotional experiences, positive personal agency, identity commitment and in- depth exploration in emerging adults. There is a significant positive correlation among honor culture, face culture, negative emotional experiences and negative personal agency. Significant negative correlation is also found among face culture, negative emotional experience, negative personal agency and commitment. Significant negative correlation is also found among honor culture, negative emotional experience, negative personal agency and commitment

Discussion

Present was focused to estimate psychometric properties and pre-testing of measures on a relatively smaller sample. Measures used in present study are Perceived Cultural Logic Scale [PCLS; (Iram & Hassan, 2022)], Utrectch Management of Identity Commitment Scale [U-MICS; (Crocetti et al., 2008)], Sense of Agency Scale [SoAS; (Tapal et al., 2017)] and Multidimensional Emotional Questionnaire [MEQ; (Konsky et al., 2019)]. To determine internal consistency of the scale item total correlation alpha coefficients were calculated. Inter scale correlations were also assed to see the direction of relationship between variables.

The results showed that the reliability coefficients of Perceived Cultural Logic Scale are consistent with existing literature. It suggests that items of the dignity, honor and face culture are internally consistent and proved to be reliable (Yao et al., 2018). UMICS, MEQ and SoAS also found to be internally consistent and supported by previous validation studies [see Table 11, 16, 20, 24, (Crocetti et al., 2008; Klonsky et al., 2019 & Tapal et al., 2017 respectively)]. Results suggesting sufficient item-total correlation of Perceived Cultural Logic Scale, Utrectch Management of Identity

Commitment Scale, Multidimensional Emotional Questionnaire and Sense of Agency Sense (see Table 27-31).

All of the items exhibit a substantial positive connection with the total scale/subscale score. The results of the pilot study supported the reliability and validity of all four instruments. As a result, the pilot study data justified the use of instruments in the main study and testing of hypotheses.

The baseline prototype of interactions with reference to the main variables of the current investigation were expressed by intra-scale correlations, finally. In-depth exploration and identity commitment were found to be favorably correlated with dignity culture. Additionally, it was discovered that honor and face cultures were favorably connected to reconsidering commitment. These results give initial support for the research constructs and are consistent with the investigation's plausible assumptions.

Main Study

Chapter VI

Main Study

Present study was conducted to identity commitment among emerging adults of Pakistan, moreover the study was designed to investigate role of cultural logics, emotional experiences and personal agency in identity commitment. In current phase of the study role of emotional experiences and personal agency in identity commitment is also investigated. Role of emotional experiences and personal agency was investigated as potential mediators in cultural logics and identity commitment. Furthermore, moderating role of gender is also examined in relationship between cultural logic, emotional experiences, personal agency and identity commitment among emerging adults of Pakistan. Path testing was also employed to investigate the relationship between all variables.

Objectives

1. To identify relationship of dignity, honor and face culture with emotional experiences, personal agency and identity commitment among emerging adults
2. To determine the predictive role of dignity, honor and face culture, emotional experiences and personal agency of identity commitment among emerging adults
3. To study the serial mediating role of emotional experiences and personal agency in relationship of dignity, honor and face culture, and identity commitment among emerging adults
4. To explore moderating role of gender in relationship of dignity, honor and face culture, emotional experiences, personal agency and identity commitment among emerging adults
5. To examine the conceptual model of cultural logic (dignity, honor & face) and identity commitment (commitment, indepth exploration & reconsideration of

commitment with emotional experiences (positive & negative) and personal agency (positive & negative) as mediators

6. To measure relationship of study variables with demographic variables like gender, age, education, ethnicity etc.

Participants

The sample for main study was comprised of 884 emerging adults both men =463 and women = 421) age range was 18 to 24 years (*M = 22.87, SD = 1.96*). Participants were selected by using purposive and convenient sampling techniques. A sample of *N* = 1000 emerging adults was collected from different universities of Pakistan both Government and private universities. Participants from different levels of education were included in the sample such as intermediate, graduation, post-graduation, MS/M. Phil and PhD. Information from 116 participants was discarded either for missing data or not fulfilling inclusionary criteria.

Inclusionary Criteria

Participants qualifying for the targeted age range were included in the subsequent sample i.e. 18 to 24 years. This is a new life stage characterizes late adolescents and young adulthood (Arnett, 2000). Minimum education level was intermediate. Participants having experience of repatriation to the country and participants with dual nationality were excluded from the sample. Both male and female participants were part of the sample. Other socio-demographic detail of participants is given in following Table 33.

Table 33

Socio-Demographic Characteristics of Sample (N = 884)

Variable	*f*	%

Age	18-20	184	21%
	21-23	326	37%
	24-25	374	42%
Gender	Men	463	52%
	Women	421	48%
Education	Graduation	527	60%
	Masters	357	40%
Educational Institute	Government	459	52%
	Private	425	48%
Ethnicity	Punjabi	382	43%
	Sindhi	129	15%
	KPK	164	19%
	Balochi	83	9%
	GB	126	14%
Marital Status	Married	53	6%
	Single	831	94%
Family System	Joint	511	58%
	Nuclear	373	42%
Employment	Employed	287	32%
	Unemployed	597	68%
Religion	Muslim	852	96%
	Non Muslim	32	4%

Measures

The following measures are used in the current part of the investigation, described in earlier sections;

1. Informed consent
2. Demographic Information sheet
3. Perceived Cultural Logic Scale [PCLS; Iram & Hassan, 2023; developed and validated in the study I of the current research (see detail in chapter III)]
4. Utretcht Management of Identity Commitment Scale [UMICS; Crocetti et al., 2008 (see datial in chapter III)]
5. Multidimensional Emotional Questionnaire [MEQ; Klonsky et al., 2019 (see details in chapter III)]
6. Sense of Agency Scale [SoAS; Tapal et al., 2017 (see details in chapter II)]

Procedure

The data collection process for this research study was conducted with a conscientious approach, involving students from diverse universities in Pakistan. The inclusion of participants from various educational institutions enhances the study's external validity, allowing for broader generalization of findings. A fundamental ethical cornerstone was the obtaining of informed consent from each participant, ensuring that their voluntary participation was based on a clear understanding of the study's objectives. Providing participants with concise information about the study's aims not only promotes transparency but also empowers individuals to make informed decisions about their involvement.

During the questionnaire completion phase, participants were instructed to read each sentence carefully and provide the most accurate description of themselves. This careful guidance aimed to standardize the responses, fostering data accuracy and reliability. The efficient average completion time of 25 minutes suggests an optimal balance between thoroughness and participant engagement, minimizing potential response fatigue. Moreover, the explicit guarantee of confidentiality further reinforced

the ethical conduct of the study, assuring participants that their submitted information would remain confidential without any risk of information breaches. Subsequent to data collection, the research advanced to the statistical analysis stage, employing robust tools such as SPSS version 21, procedure v24, and AMOS to rigorously analyze and derive meaningful insights from the gathered data.

Results

In following section findings are presented based on the analysis performed on the obtained data. Results from the analysis are presented in four separate but associated parts.

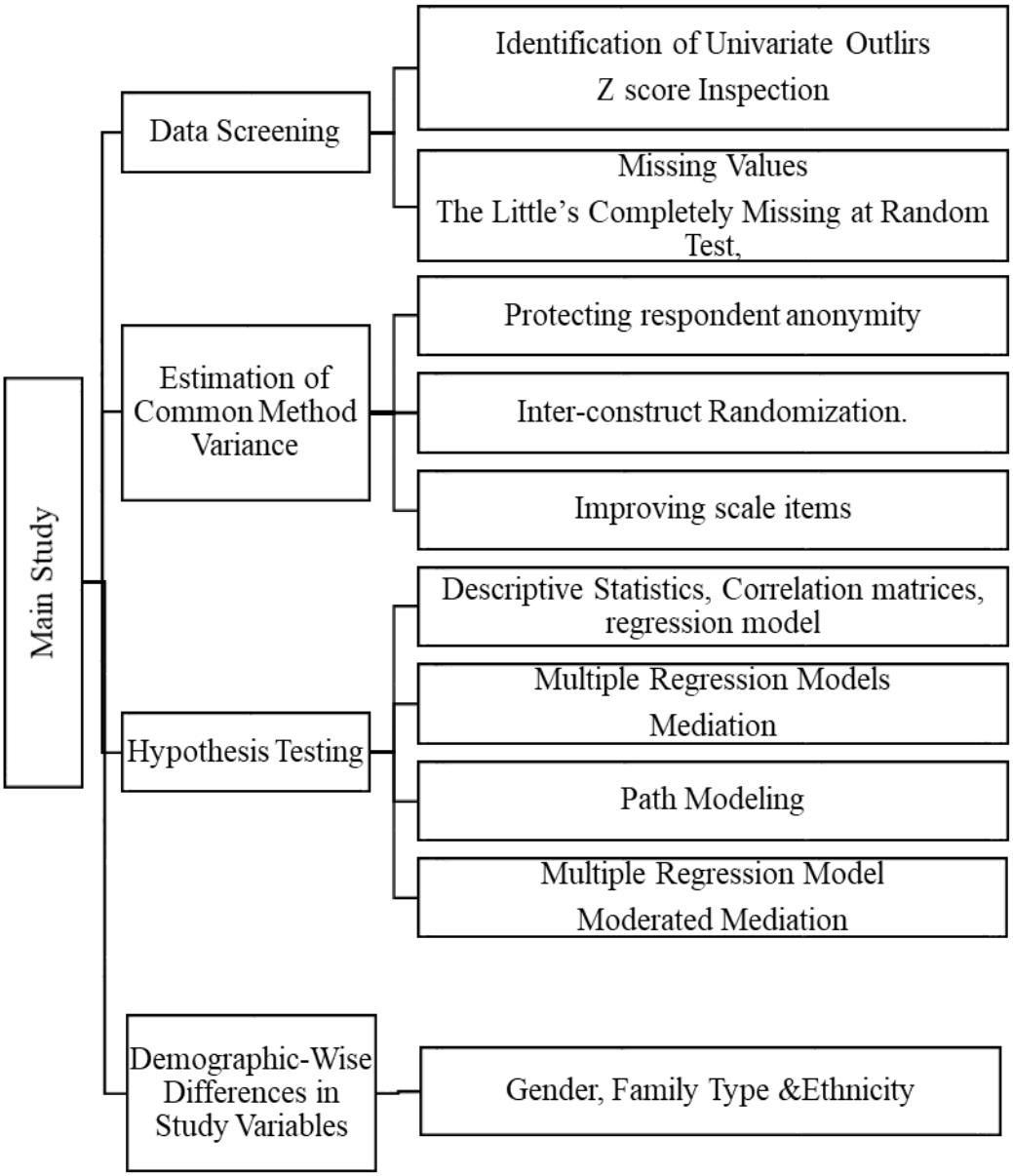
- Data cleaning, outlier detection, and missing value analysis
- Evaluation of Common Method Variance to rule out competing hypotheses.
- Hypotheses Testing
- Path Modeling

Data Cleaning, Outlier Detection, and Missing Value Analysis

The accuracy of the complete data set N= 1000 was examined to identify the outliers of all constructs. Frequency of responses on each variable and resultant array of responses was charted to ensure correct entry of data. Errors were identified in 17 cells of data set. By carefully comparing these cases to respondents' filled-out booklets, these inaccuracies were fixed.

Figure 12

Scheme of Statistical Procedure followed in Main Study



Univariate outliers are found prior to any type of data analysis. Outliers can have a detrimental effect on statistical procedures. the decision to remove outliers from the dataset was guided by well-established principles in statistical analysis. As highlighted by Hair, Black et.al., (2014), meeting statistical assumptions is crucial for

valid results, and outliers can often violate these assumptions. Removing outliers is a common practice to ensure the normality and homoscedasticity assumptions necessary for various statistical tests (Hair et al., 2014).

Robustness in statistical analyses is another key consideration. Wilcox (2012) emphasizes the impact outliers can have on statistical estimates, leading to biased results. By excluding outliers, the robustness of the analyses is enhanced, ensuring that extreme values do not disproportionately influence the overall results (Wilcox, 2012).

The decision to focus on central tendencies in the data is in line with the approach discussed by Fox (1997). Outliers can distort measures of central tendency, such as the mean, and excluding them allows for a more accurate representation of typical responses or behaviors (Fox, 1997).

Furthermore, the reduction of Type I error is an important consideration. Outliers can increase the likelihood of Type I error, leading to false-positive results. Removing outliers mitigates this risk and reduces the chances of detecting significant effects driven by extreme values rather than true population characteristics (Hair et al., 2014).

This approach is consistent with the broader literature on data cleaning strategies. Stevens (2009) discusses various data cleaning techniques, including outlier removal, as essential steps in ensuring the integrity of the dataset for subsequent analyses (Stevens, 2009).

Additionally, outliers may contaminate the results of multiple regression analysis and reveal collinearity between the predictor variables. Similarly, the existence of outliers can have a significant impact on ANOVA mean differences since they can cause bias in group means (Altman & Krzywinski 2016; Brown, 2012). By looking at z-scores and box plots, univariate outliers were found. On multidimensional emotional

questionnaire (n = 5), Sense of Personal Agency (n = 3) and commitment (n = 4) outliers were discovered. These identified cases are consequently deleted from the data file. Missing values were also identified in the data set. In present data set 30 cases i.e. 3 % were identified where at least one response was missing on a specific construct. The results of the Little's Completely Missing at Random Test (Little, 1988) was also non-significant chi square = 1714.014, df = 1717 (p = .516), indicating that the missing data are completely devoid of any apparent systematic pattern and that they are missing at random. As a result, it may be concluded that missing data points are a random subset of the data and that there is no correlation between the missing data and any values seen or missing (Madden et al., 2017). The missing values were assigned using the Graham (2012) recommended Expectation Maximisation (EM) approach.

Estimation of Common Method Variance (CMV)

The mono-method approach was used in the current investigation which employed self-report assessment (Podsakoff et al., 2016) to examine the relationship between variables from single source. The issue of common method variance is mainly endured by the self-report data collection method. Common method variance, as defined by Podsakoff et al. (2012), is the degree of incorrect relationship between variables that results from using the same approach or obtaining data from one source. Method biases may constitute a significant problem since they might result in measurement errors. As a result, measurement error may provide systematic and random error variation in measurements, undermining the validity of inferences formed about the relationships between variables (Craighead et al., 2011). The more significant issue is that systematic measurement error gives rise to alternate interpretations for the observed connections between research variables. Any incorrect connection between both the predictor and the outcome variables may be the result of this kind of self-report

bias if information about both variables is requested from the same Individual (Cohen, 2013; Richardson et al., 2009). To address the issue of common method variance in the current study, primarily two categories of operational remedies are considered. Following are some of these remedies being employed in current study;

Procedural Remedies. The primary idea of employing procedural remedies in tracking and controlling method variance is to detect and minimize commonalities between predictor and outcome variable measures at the commencement of the study design. Association between the predictor and outcome variable can arise from three places such as the respondent, contextual clues, and the scale's unusual phrasing / style. Contextual cues can include the context in which the measurement is being performed as well as the questionnaire itself. As a result, the current study research strategy takes into account the four prerequisites listed below.

Randomization Between Constructs. According to Duncan et al. (2013), inter-construct randomization of predictor variables can be achieved by providing study instruments to all respondents in a random order. This strategy aids in minimizing sequence and priming effect of scales related to specific study constructs. This was done by administering Perceived cultural logic scale, multidimensional emotional questionnaire and sense of agency scale in random order. How ever intra construct randomization was avoided as it may originate problems in logical reasoning and funneling of the responses.

Improving Scale Items. To reduce methodological biases cautious construction and selection of items is also very important. Perceived cultural logic scale was developed in chapter III to measure cultural logic of dignity honor and face in indigenous culture of Pakistan. For other measures of study issues of comprehension,

understanding, clarity familiarity with terminology, specificity, and problems of syntax were taken into consideration. Furthermore, Confirmatory Factor Analysis was also used in chapter IV to pre-test construct validity of all measures. The content validity of the instrument was further validated by a pretesting of measures in pilot study (Podsakoff et al., 2012).

Protecting Anonymity of the Participants. Another procedural remedy in the current study is to guarantee the respondent's confidentiality and fear of evaluation. Respondents were given the guarantee that their answers will be kept private and further it was made clear to them that there are no right or wrong answer therefore they should respond honestly. According to Craighead et al. (2011), these strategies would reduce people's anxiety about being assessed and make them less inclined to change their responses to be acceptable to society, gentle and compatible with how they perceive the researcher expects participants to respond to the question (Podsakoff et al. 2012).

Hypotheses Testing. Following section contains results of descriptive statistics, correlation matrices, regression analyses and hypothesis testing of mediation and moderation models.

Descriptive statistics. It would be more suitable to begin by discussing the descriptive statistics of the sample, which would offer a foundation for reliable conclusions. Table 31 displays preliminary psychometric analysis for all study variables, including mean, standard deviation, kurtosis, skewness, and Cronbach's alpha coefficient.

Table 34

Reliability Estimates and Descriptive Statistics of Perceived Cultural Logic Scale, Multidimensional Emotional Questionnaire, Sense of Agency Scale (SoAS) and Utretcht Management if Identity Commitment Scale (N= 884)

				Range				Kurt	Skew
Scales	Items	α		Actual	potential	*M*	*SD*		
Perceived Cultural Logic Scale (PCLS)									
PCLS	23								
Dignity	8	.98	.99	8-56	8-56	29.88	19.49	-1.66	.24
Honor	8	.98	.98	8-56	8-56	34.25	17.16	-1.41	-.36
Face	7	.97	.99	7-49	7-49	29.99	14.31	-1.34	-.11
Multidimensional Dimensional Questionnaire (MEQ)									
MEQ	10								
PEE	15	.90		17-75	15-75	44.44	26.67	-1.84	.05
NEE	15	.90		15-75	15-75	48.67	26.48	-1.77	-.23
Sense of Agency Scale (SoAS)									
SoAS	13								
PPA	6	.97		6-42	6-42	25.74	15.15	-1.70	-.22
NPA	7	.98		7-49	7-49	28.31	18.54	-1.81	-.05
Utretcht Management Identity Commitment Scale (U-MICS)									
UMICS-Edu	13								
Comm	5	.97	.98	5-25	5-25	14.15	8.51	-1.65	.20
Indepth Exp	5	.97		5-25	5-25	16.36	7.66	-1.51	-.12
Rec Comm	3	.95		3-15	3-15	9.47	5.35	-1.78	-.12
UMIC-Int	13								

Comm	5	.97	5-25	5-25	14.01	8.40	-1.63	.22
Indepth Exp	5	.98	7-25	7-25	15.94	7.68	-1.54	.00
Rec Comm	3	.95	3-15	3-15	9.16	5.31	-1.79	-.02

Note. PCLS=Perceived Cultural Logic; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences, SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency, UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment, Edu= Educational, Int= In(Commitment)

SE Kurtosis= .16, *SE* Skewness=.08

Table 34 reveals the descriptive information with alpha coefficients, skewness and kurtosis of all the scales used in the study. The values of alpha ranged between .90 to .98 which indicate that the reliability coefficients are in satisfactory range.

Inter – Construct Correlation. The determination of inter-construct correlation coefficients was undertaken to elucidate the nature and direction of relationships among variables in the study. This statistical analysis provides a quantitative measure of the strength and direction of associations between different constructs or variables. Inter-construct correlation coefficients reveal whether and to what extent changes in one variable correspond to changes in another, helping to uncover patterns and dependencies within the dataset. Understanding these correlations aids researchers in comprehending the interplay between different aspects under investigation, contributing to a more comprehensive understanding of the intricate dynamics within the study's conceptual framework.

Table 35

Inter Scale Correlations of Study Variables (*N*=884)

Measures	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII
PCLS													
I Dig	1.00	-.90**	-.80**	.89**	-.88**	.71**	-.82**	.84**	-.69**	-.84**	.83**	-.69**	-.84**
II Hon		1.00	.83**	-.90**	.92**	-.74**	.86**	-.86**	.69**	.87**	-.86**	.69**	.87**
III Face			1.00	-.88**	.86**	-.67**	.81**	-.78**	.86**	.88**	-.78**	.86**	.88**
MEQ													
IV PEE				1.00	-.94**	.76**	-.91**	.87**	-.82**	-.95**	.87**	-.81**	-.94**
V NEE					1.00	-.75**	.88**	-.86**	.76**	.92**	-.86**	.76**	.92**
SoAS													
VI PPA						1.00	-.79**	.73**	-.56**	-.71**	.72**	-.56**	-.72**
VII NPA							1.00	-.85**	.74**	.87**	-.85**	.74**	.87**
UMICS-Edu						v							
VIII Comm								1.00	-.70**	-.82**	.99**	-.70**	-.82**

IX Ind Exp									1.00	.86**	-.70**	.99**	.86**
X Rec Comm										1.00	-.82**	.85**	1.00**
UMIC-Int													
XI Comm											1.00	-.70**	-.82**
XII Indepth Exp												1.00	.86**
XIII Rec Comm													1.00
M	30.34	33.7	29.52	25.77	28.66	44.27	48.65	13.93	16.12	9.34	13.86	16.09	9.31
SD	19.98	17.64	14.85	15.35	18.83	27.52	26.58	8.43	7.67	5.63	8.47	7.66	5.37

Note. PCLS=Perceived Cultural Logic; Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); Int= Interpersonal(Commitment)

**p<.01.

Table 35 shows that there is significant positive correlation among dignity culture, positive emotional experiences, positive personal agency and identity commitment (educational, interpersonal) in emerging adults. There is also significant positive correlation among honor culture, face culture, negative emotional experiences, negative personal agency, in-depth exploration and reconsideration of commitment (educational, interpersonal). Significant positive correlation is observed in face culture, negative emotional experiences, negative personal agency, in-depth exploration and reconsideration of commitment. Dignity culture was found to be negatively corelated with honor culture, face culture, negative emotional experience, negative personal agency, in-depth exploration and reconsideration of commitment. Significant negative correlation is also found among honor culture, positive emotional experience, positive personal agency and commitment. Significant negative correlation is observed in face culture, positive emotional experience, positive personal agency and commitment. Positive emotional experiences are negatively correlated with negative emotional experiences, negative personal agency, in-depth exploration and reconsideration of commitment. Commitment is also found to have significant negative correlation with in-depth exploration and reconsideration of commitment.

This preliminary direction provides researchers with a foundational understanding, enabling the formulation of specific hypotheses and guiding the selection of appropriate analytical methods for subsequent, more in-depth investigations. It serves as a vital roadmap for refining the study's focus and unraveling the intricacies of the relationships among the variables. A positive relationship between the dignity culture and identity commitment and negative relationship between honor/ face culture with identity commitment furnishes an evidence to empirically examine the predictive role cultural logic in identity commitment of emerging adults.

Predictive Role of Cultural Logic (Dignity, Honor, Face), Emotional Experience and Sense of Personal Agency in Identity Commitment, In-Depth Exploration and Reconsideration of Commitment Among Emerging Adults

The study employed regression analysis to investigate the predictive roles of cultural logic (dignity, honor, face), emotional experiences, and personal agency in relation to identity commitment, in-depth exploration, and reconsideration of commitment. Regression analysis is a vital statistical technique in research, serving various purposes such as examining specific relationships, assessing sensitivity, evaluating individual predictor variables, exploring interaction effects, and facilitating straightforward interpretation. This method allows researchers to scrutinize the relationships between dependent and independent variables, particularly when these relationships might not be apparent in more complex models.

Multiple hierarchical regression analysis was specifically utilized with the enter method, where variables were entered based on their predictive roles. This approach enables a systematic examination of the unique contributions of each variable to the outcomes of interest. Additionally, regression analyses serve as a form of sensitivity analysis, ensuring the robustness of results obtained from more intricate models. By entering variables hierarchically, researchers can control for potential confounding variables, enhancing the ability to isolate and understand the specific effects of each predictor on the dependent variables.

Table 36 is presented to convey the findings derived from the regression analysis, offering valuable insights into how cultural logic, emotional experiences, and personal agency collectively contribute to the prediction of identity commitment, in-depth exploration, and reconsideration of commitment.

Table 36

Multiple Regression Analysis Predicting Identity Commitment, In-Depth Exploration and Reconsideration of Commitment (Educational, Interpersonal) Among Emerging Adults by Dignity, Honor and Face Cultural Logic (N=884)

	Comm (Edu)					In-Depth Exp (Edu)					Recon of Comm (Edu)				
				95% *CI*					95% *CI*					95% *CI*	
PCLS	*B*	*SE B*	*β*	*LL*	*UL*	*B*	*SE B*	*β*	*LL*	*UL*	*B*	*SE B*	*β*	*LL*	*UL*
Dig	.12	.01	.28***	.08	.15	-.04	.01	-.12**	-.07	-.01	-.04	.00	-.16***	-.06	-.02
Hon	-.22	.02	-.47***	-.26	-.18	-.08	.01	-.18***	-.11	-.04	.09	.01	.30***	.07	.11
Face	-.08	.01	-15***	-.12	-.05	.47	.01	.91***	.44	.50	.18	.00	.49***	.16	.19
	R = .87, R^2= .76, F(3,880) = 957.03***					R = .86, R^2= .75, F(3,880) =880.57***					R = .91, R^2= .84, F(3,880) = 1554.31***				
PCLS	Comm Int					In Depth Exp Int					Recon of Comm Int				
Dig	.11	.01	.26***	.07	.14	-.05	.01	-.13**	-.08	-.02	-.05	.00	-.18***	-.06	-.03
Hon	-.23	.02	-.49***	-.27	-.19	-.08	.01	-.19***	-.12	-.04	.08	.01	.29***	.06	.11
Face	-.09	.01	-.16***	-.12	-.06	.47	.01	.91***	.44	.50	.16	.00	.46***	.15	.19

	R = .87, R^2= .76, F(3,880) = 965.38***					R = .86, R^2= .74, F(3,880) = 867.43***					R = .91,R^2= .83,F(3,880)= 1509.85***				
PCLS	PEE					NEE					Positive Agency				
Dig	.41	.03	.30***	.34	.49	-.22	.03	-.16***	-.29	-.14	.15	.04	.20***	.077	.23
Hon	-.49	.04	-.31***	-.58	-.40	.82	.04	.54***	.73	.91	-.38	.05	-.44***	-.48	-.28
Face	-.68	.03	-.37***	-.76	-.61	.48	.03	.27***	.40	.55	-.14	.04	-.13**	-.22	-.06
	R = .93, R^2= .82, F(3,880) = 2199.75***					R= .93, R^2= .88, F(3,880)=2206.39***					R = .75, R^2= .56,F(3,880 = 380.12***				
PCLS	NPA														
Dig	-.15	.03	-.16***	-.22	-.08										
Hon	.53	.04	.49***	.44	.61										
Face	.33	.03	.26***	.25	.40										
	R = .88, R^2= .77, F(3,880) = 1008.97***														

Note. PCLS=Perceived Cultural Logic; Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences, SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency, UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment, Edu= Educational ; Int= Interpersonal

Table 36 shows the effect of cultural logic of dignity, honor and face on identity commitment, in-depth exploration and reconsideration of commitment (educational and interpersonal), emotional experiences and personal agency. Findings reveal that commitment is predicted by dignity, honor and face culture and collectively explained 72% of variance with significant *F* ratio (R^2 = .76, *F(*3,880) = 957.03, $p < .001$). While assessing individually through beta weights, honor and face culture was the significant negative predictor of educational commitment and the dignity culture was the significant positive predictors of commitment in educational domain. Among dignity, honor and face cultural logic honor culture is the strongest negative predictor of commitment in education i.e. one-unit increase in honor cultural logic resulted in 22-point decrease in commitment. Findings also revealed that in-depth exploration is predicted by dignity, honor and face culture and collectively explained 75% of variance with significant *F* Ratio R^2= .75, *F (*3,880) =880.57, $p < .001$). Also, dignity and honor culture were significant negative predictor of in-depth exploration while face culture was significant positive predictor of in- depth exploration. Results established that reconsideration of commitment is predicted by dignity, honor and face culture and collectively explained 75% of variance with significant *F* ratio R^2= .84, *F (*3,880) = 1554.31, $p < .001$). Dignity culture is significant negative predictor of reconsideration of commitment while honor and face culture are significant positive predictor of reconsideration of commitment.

Findings in above Table 36 also revealed that commitment (interpersonal) is predicted by dignity, honor and face culture and collectively explained 76% of variance with significant *F* ratio (R^2= .76, *F(*3,880) = 965.38, $p < .001$). While assessing individually through beta weights, honor and face culture was the significant negative predictor and the dignity culture was the significant positive predictors of commitment

in interpersonal domain. Among dignity, honor and face cultural logic, honor culture is the strongest negative predictor of commitment in education i.e. one-unit increase in honor cultural logic resulted in 23-point decrease in commitment. Findings also revealed that in-depth exploration is predicted by dignity, honor and face culture and collectively explained 74% of variance with significant *F* ratio R^2= .74, *F(*3,880) =867. 43, $p < .001$). Dignity and honor culture were significant negative predictor of in-depth exploration while face culture was significant positive predictor of in- depth exploration. Among dignity, honor and face cultural logic, face culture is the strongest negative predictor of commitment in education i.e. one-unit increase in face cultural logic resulted in 47-point decrease in commitment. Results established that reconsideration of commitment is predicted by dignity, honor and face culture and collectively explains 83% of variance with significant *F* ratio R^2= .83, *F(*3,880) = 1509.85, $p < .001$). Dignity and honor cultural logic is significant negative predictor of reconsideration of commitment while face culture is significant positive predictor of reconsideration of commitment.

Cultural logics are also found as significant predictor of emotional experiences and contributing 82% of variance in positive emotional experiences [R^2 = 82, *F(*3, 880) = 2199.75, $p < .001$]. Beta values indicating that honor and face culture are negatively predicting positive emotional experiences while dignity culture is a significant positive predictor of positive emotional experiences. Hence, face culture is strongest negative predictor of positive emotional experiences.

Dignity, honor and face culture is contributing 88% of variance in negative emotional experiences (R^2 = 88, *F(*3, 880) = 2206.39, $p < .001$). Beta values indicating that dignity culture is significant negative predictor of negative emotional experiences while honor and face culture are positively predictor of positive emotional experiences.

Hence, honor culture is strongest positive predictor of negative emotional experiences. Among dignity, honor and face cultural logic, honor culture is the strongest positive predictor of negative emotional experiences i.e. one-unit increase in honor cultural logic resulted in 82-point decrease in negative emotional experiences.

For Sense of Agency, cultural logics collectively contributed up to 56% of the total variance in positive personal agency ($R^2 = .56$, $F = 380.12$, $p < .001$) and 77% of the variance in negative personal agency ($R^2 = 77$, $F = 1008.97$). it is observed through beta values that honor culture is the strongest negative predictor positive personal agency whereas honor culture is signiant negative predictor of negative personal agency. Dignity culture is positive predictor ($B = .15$, $\beta = .20$, $p < .001$) of positive personal agency and indicated that by one-unit increase in dignity culture there will be increase personal agency by .30 units.

Overall, these findings illuminate the intricate relationship between cultural logics and various dimensions of psychological and emotional experiences, underscoring the significance of cultural influences on identity commitment and personal agency among emerging adults. The robustness of these relationships provides valuable insights for understanding and potentially intervening in the complex interplay of cultural factors on individuals' psychological well-being.

Table 37

Multiple Regression Analysis Predicting Identity Commitment, In-Depth Exploration and Reconsideration of Commitment (Educational, Interpersonal) Among Emerging Adults by Positive and Negative Emotional Experiences (N=884)

	Comm (Edu)					In-Depth Exp (Edu)					Recon of Comm (Edu)				
				95% *CI*					95% *CI*					95% *CI*	
MEQ	*B*	*SE B*	*B*	*LL*	*UL*	*B*	*SE B*	*β*	*LL*	*UL*	*B*	*SE B*	*β*	*LL*	*UL*
PEE	.16	.01	.53***	.13	.19	-.24	.01	-.88***	-.27	-.27	-.13	.00	-.67***	-.14	-.11
NEE	-.11	.01	-.35***	-.14	-.08	-.01	.01	-.06	-.05	.01	.05	.00	.28***	.04	.07
	R = .88, R^2= .77, F(3,880) = 1505.10***					R = .81, R^2= .66, F(3,880) = 890.13***					R = .95, R^2= .90, F(3,880) = 4113.22***				
MEQ	Comm Int					In Depth Int					Recon of Comm Int				
PEE	.16	.01	.53***	.13	.19	-.25	.01	-.89***	-.28	-.21	.13	.00	-.68***	-.14	-.12
NEE	-.11	.01	-.36***	-.14	-.08	-.02	.01	-.08	-.05	.00	.05	.00	.27***	.04	.06
	R = .88, R^2= .77, F(3,880) = 1526.56***					R = .81, R^2= .66, F(3,880) = 868.62***					R = .94, R^2= .89, F(3,880) = 3846.11***				

MEQ			PPA					NPA		
PEE	.28	.03	.5***	.21	.35	-.5	.02	-.75***	-.56	-.45
NEE	-.15	.03	-.26***	-.22	-.08	.12	.02	.17***	.06	.17
	R = .76, R^2= .58, F(3,880) = 621.99***					R = .91, R^2= .83, F(3,880) =2214.69***				

Note. PCLS=Perceived Cultural Logic; Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences, SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency, UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment, Edu= Educational, Int= Interpersonal

** $p < .01$. *** $p < .001$

Table 37 showed that emotional experiences both positive and negative are collectively predicting commitment (educational) and explaining 77% of variance (R^2 = .77, F(3, 880) 1505.10, p < .001). Positive emotional experiences are significant positive predictor of commitment whereas negative emotional experiences are significant negative predictor of commitment. To predict in-depth exploration emotional experiences collectively explained 66% of variance (R^2 = .66, F = 890.13, p < .001). Both kind of emotional experiences are negatively predicting in depth exploration (Educational). Reconsideration of commitment is also negatively predicted by positive emotional experiences positively predicted by negative emotional experiences with collective explained variance of 90% (R^2 = .90, F = 890.13, p < .001).

Table 37 also showed that emotional experiences both positive and negative are collectively predicting commitment (interpersonal) and explaining 77% of variance (R^2 = .77, F(3, 880) 1523.56, p < .001). Positive emotional experiences are significant positive predictor of commitment whereas negative emotional experiences are significant negative predictor of commitment. To predict in-depth exploration emotional experiences collectively explained 66% of variance (R^2 = .66, F = 868.62, p < .001). Both kind of emotional experiences are negatively predicting in depth exploration (Interpersonal). Reconsideration of commitment is negatively predicted by positive emotional experiences whereas positively predicted by negatively emotional experiences with explained variance of 89% (R^2 = .89, F = 3846.11, p < .001).

The analysis aimed at predicting positive personal agency by examining the collective contribution of emotional experiences, which explained 76% of the variance in this psychological dimension (R^2 = .76, F = 621.99, p < .001). The results indicate that

positive emotional experiences emerged as a significant positive predictor of positive personal agency, implying that individuals who reported higher levels of positive emotional experiences were more likely to exhibit a sense of agency. Conversely, negative emotional experiences were identified as a negative predictor of positive personal agency, suggesting that individuals experiencing more negative emotions were likely to have a diminished sense of personal agency. These findings underscore the substantial influence of emotional experiences on the perception of personal agency among the study participants, contributing to a nuanced understanding of the factors shaping individuals' subjective experiences of agency.

To predict negative personal agency, emotional experiences collectively explained 83% of variance ($R^2 = .83$, $F = 2214.69$, $p < .001$). findings indicate that positive emotional experiences are significant negative predictor of negative personal agency and negative emotional experiences are significant positive predictor of negative personal agency.

Table 37 reveals the impactful role of emotional experiences in predicting psychological dimensions among emerging adults. In both educational and interpersonal domains, emotional experiences collectively explain substantial variance in commitment, in-depth exploration, and reconsideration of commitment. Positive emotional experiences emerge as a consistent positive predictor, while negative emotional experiences negatively influence these dimensions. The findings highlight the intricate interrelationship between emotional experiences and psychological outcomes, emphasizing the significance of emotions in shaping commitment, exploration, and personal agency among this demographic.

Table 38

Multiple Regression Analysis Predicting Identity Commitment, In-Depth Exploration and Reconsideration of Commitment (Educational, Interpersonal) Among Emerging Adults by Positive and Negative Personal Agency (N=884)

	Comm (Edu)					In-Depth Exp (Edu)					Recon of Comm (Edu)				
				95% *CI*					95% *CI*					95% *CI*	
SoAS	*B*	*SE B*	*B*	*LL*	*UL*	*B*	*SE B*	*β*	*LL*	*UL*	*B*	*SE B*	*β*	*LL*	*UL*
PPA	.08	.01	.15***	.05	.11	.03	.01	.07 *	.00	.07	-.02	.01	-.06*	-.04	-.00
NPA	-.32	.01	-.72***	-.35	-.30	.32	.01	.79***	.29	.35	.23	.00	.82***	.21	.24
	R = .85, R^2= .72, *F*(3,880) =1184.15***					R = .81, R^2= .66, *F*(3,880) = 890.13***					R = .87, R^2= .75, *F*(3,880) = 1378.08***				
	Comm Int					In Depth Int					Recon of Comm Int				
PPA	.07	.01	.13***	.04	.10	.04	.01	.08*	.00	.07	-.02	.00	-.06*	-.04	-.00
NPA	-.33	.01	-.73***	-.35	-.30	.32	.01	.80***	.29	.35	.23	.00	.82***	.21	.24
	R = .85, R^2= .72, *F*(3,880) = 1161.07***					R = .74, R^2= .54, *F*(3,880) = 532.95***					R = .87, R^2= .76, *F*(3,880) = 1403.68***				

Note. PCLS=Perceived Cultural Logic; Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational; Int= Interpersonal. ** $p < .01$. *** $p < .001$.

Table 38 shows the predictive role of personal agency (Positive personal agency & negative personal agency) on commitment, in-depth exploration and reconsideration of commitment. A significant equation of regression was found [R^2=.72, $F(3,880)$=1184.15, p<.001]. The results of the regression analysis reveal that the personal agency accounted 72% of the variance in commitment (educational). Positive personal agency is significant positive predictor of commitment (B = .08, p<.001), while negative personal agency is the significant negative predictor of commitment (education). Personal agency is also accounted for 66% variance in in-depth exploration [R^2=.66, $F(3,880)$ = 890.13, p<.001] and 75% variance in reconsideration of commitment [R^2=.75, $F(3,880)$ =1378.08, p<.001]. Beta values indicate that positive personal agency is significant positive predictor of in-depth exploration (B = .03, p<.001). in-depth exploration is also found to de predicted positively by negative personal agency (B = .32, p<.001). Positive personal agency is significant negative predictor of reconsideration of commitment (B = -.02, p<.001), whereas negative personal agency is the significant positive predictor of reconsideration of commitment (B = .23, p<.001).

For interpersonal commitment, in-depth exploration and reconsideration of commitment predictive role of personal agency is also established. Personal agency has accounted 72 % variance in interpersonal commitment [R^2=.72, $F(3,880)$ = 1161.07, p<.001]. positive personal agency is significant positive predictor of interpersonal commitment (B= .07, p<.001) and negative personal agency is negatively predicting commitment in interpersonal domain. Predictive role of personal agency is also established through findings with a significant regression equation [R^2=.54, $F(3,880)$ = 532.95, p<.001] causing 54 % of variance. Both positive and negative personal agency are found as significant positive predictor of in-depth exploration in interpersonal

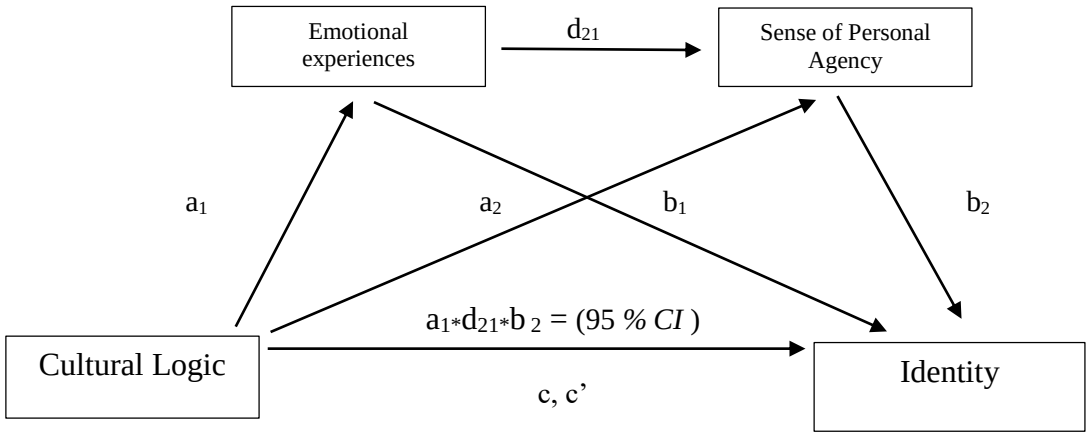
domain (B = .04, B = .32, p<.001). Results revealed that positive personal agency is collectively predicting 76 % variance in reconsideration of commitment (interpersonal) with a significant regression equation [R^2=.76, $F(3,880)$ = 1403.68, p<.001]. While individual Beta values suggesting that positive personal agency is a significant negative predictor of reconsideration of commitment (B = -.02, p<.001). Negative personal agency is found as a significant positive predictor of reconsideration of commitment (B= .23, p<.001)

Indirect Effect of Cultural Logic on Identity Commitment, In-depth Exploration and Reconsideration of Commitment

The current study was designed to assess both the direct and indirect effects of cultural logics—specifically, dignity, honor, and face culture—on identity commitment, in-depth exploration, and reconsideration of commitment among the participants. Recognizing the established causal relationship between emotional experiences and personal agency, a serial mediation analysis was employed. Serial mediation, also known as chain mediation, is utilized when the impact of an independent variable flows through more than one intervening variable to influence a dependent variable. In this study, the mediation analysis was conducted using Hayes' PROCESS procedure version 4.1, specifically employing model 6. Figure 13 visually represents the direct and indirect paths of variables in the model, providing a graphical depiction of how cultural logics influence identity-related outcomes through serial mediation involving emotional experiences and personal agency. This analytical approach allows for a more nuanced understanding of the complex interplay and sequential processes underlying the impact of cultural logics on various psychological dimensions.

Figure 13

Figure Depicting the Direct and Indirect Relationship Between Cultural Logic, Emotional Experiences, Sense of Personal Agency and Identity Commitment in Educational Domain



Serial mediation includes many parameters. All parameters are regression coefficients.

Path a_1= regression of cultural logic on emotional experiences

Path a_2= the regression of cultural logic on personal agency

Path b_1= is the regression emotional experiences on identity commitment

Path b_2=sense of personal agency to identity commitment

Path d_{21}= is the regression of m1 on m2 controlling for the effects of cultural logic

Path c= is the total effect, that is, the regression of cultural logic on identity commitment

Path c'= this is the direct effect which is the effect of cultural logic on identity commitment by controlling for the effects of M1 and M2.

Bootstrapping technique was also used to determine the significance of indirect effects. Bootstrapping is a statistical method for generating a large number of simulated samples by resampling a single dataset. This procedure calculates standard errors, confidence intervals, and hypothesis testing (Joseph, 2020). The 95 % confidence

interval was also calculated from bootstrapped sample. The confidence interval is calculated to see if 0 exists in the intervals. If the interval does not result in zero, the researcher can confidently conclude that the indirect effect is not zero.

Table 39

Direct and Indirect Effect of Perceived Dignity Cultural, Positive Emotional Experiences and Positive Personal Agency on Commitment, In-Depth Exploration and Reconsideration of Commitment- Educational (N=884)

	β	*B*	*SE*	*p*	95%*CI*
Direct Paths					
Dig→Comm	.27	.11	.01	.000	[.08, .14]
Dig →Indepth Exp	.14	.05	.01	.000	[.02, .08]
Dig →Rec Comm	.00	.00	.00	.729	[-.01, .01]
Dig →PEE	.88	1.22	.02	.000	[1.18, 1.26]
Dig →PPA	.18	.13	.03	.000	[.06, .21]
PEE→PPA	.59	.33	.02	.000	[.28, .38]
PEE→Comm	.52	.16	.01	.000	[.13, .18]
PEE →Indepth Exp	-1.05	-.29	.01	.000	[-.31, -.26]
PEE →Rec Comm	.96	-.18	.00	.000	[.19, -.17]
PPA→Comm	.13	.07	.01	000	[.04, .10]
PPA →Indepth Exp	.14	.07	.01	.000	[.04, .09]
PPA →Rec Comm	.01	.00	.00	.490	[-.00, .01]
Indirect Paths					
Dig→PEE→Comm	.46	.19	.02		[.15, .23]
Dig→PEE→Indepth Exp	-.93	-.35	.01		[-.34, -.29]

Dig→PEE→Rec Comm	-.85	-.22	.00	[-.24, -.21]
Dig→PPA→Comm	.02	.01	.00	[.00, .01]
Dig→PPA→Indepth Exp	.02	.00	.00	[.00, .01]
Dig→PPA→Rec Comm	.00	.00	.00	[-.00, .00]
Dig→PEE→PPA →Comm	.07	.03	.00	[.01, .04]
Dig→PEE→PPA→Indepth Exp	.07	.02	.00	[.01, .04]
Dig→PEE→PPA →Rec Comm	.00	.00	.00	[-.00, .00]

Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); Int= Interpersonal (Commitment); *CI* = Confidence Interval; *LL* = Lower Limit; U*L* = Upper Limit.

Figure 14

Direct and Indirect Relationship Between Dignity Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Identity Commitment

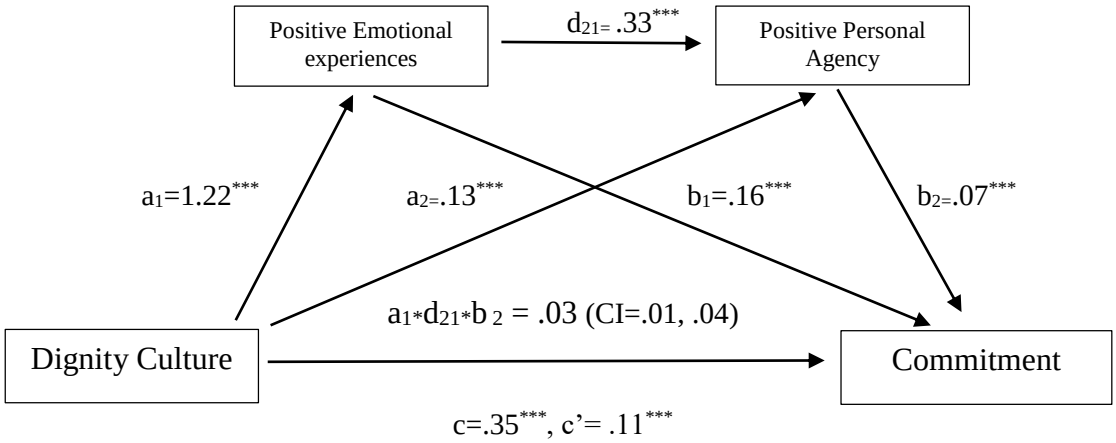


Table 39 provides a comprehensive overview of the results, presenting both standardized and unstandardized coefficients along with biased-corrected 95% bootstrap confidence intervals and *p*-values for the direct and indirect effects in the study. Standardized coefficients allow for the comparison of the relative strength of different effects, while unstandardized coefficients provide the specific numerical impact of each variable. The inclusion of biased-corrected 95% bootstrap confidence intervals offers a robust assessment of the precision and reliability of the estimated effects. Bootstrap resampling is a statistical technique used to derive multiple samples from the dataset, allowing for the calculation of confidence intervals without assuming normality in the distribution of the estimates. The p-values indicate the statistical significance of the direct and indirect effects, helping researchers determine whether the observed effects are likely to be due to chance. Overall, Table 39 serves as a key resource for interpreting the complex relationships and mediation pathways uncovered in the study, offering detailed insights into the magnitude, significance, and reliability of the effects observed.

Results suggested that total effect of dignity cultural logic through positive emotional experiences and positive personal agency on identity commitment (Educational) is significant (B=.35, $p<.01$) {R^2 = .70, F(1,882) = 2061.70, $p<.01$} and explained 70% of the total variance in educational identity commitment. The direct paths i.e. dignity cultural logic to commitment (B= .11, $p<.01$), dignity culture to positive emotional experiences (B= 1.22, $p<.01$), dignity culture to positive personal agency (B=.13, $p<.01$), positive emotional experiences to positive personal agency (B=.33, $p<.01$), positive emotional experiences to commitment (B= .16, $p<.01$), positive personal agency to educational identity commitment (B= .07, $p<.01$) are significant.

The indirect effect of dignity culture on identity commitment (Educational) through positive emotional experiences is significant (*B*= .19, 95*% CI* = .15, .23) Furthermore, indirect effect of dignity culture on identity commitment though positive personal agency is found to be significant as well (*B*= .01, 95*% CI* = .00,.01). The indirect effect of dignity culture on identity commitment though positive emotional experiences and positive personal agency is found to be significant as well (*B*= .00, 95*% CI* = .01, .04).

Figure 15

Direct and Indirect Relationship Between Dignity Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Indepth Exploration in Educational Domain

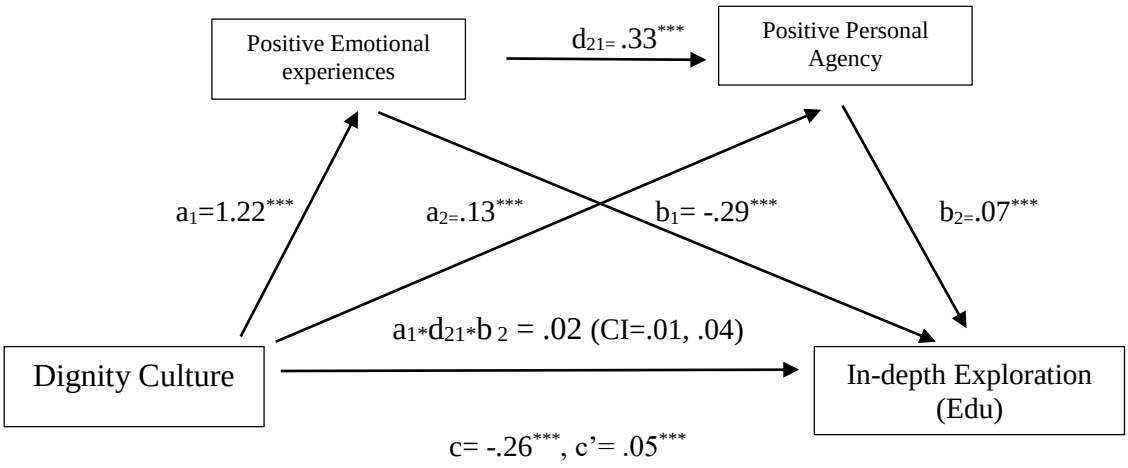


Table 39 presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of dignity cultural logic through positive emotional experiences and positive personal agency on in-depth exploration (Educational) is significant (*B*=.00, *p<.01*) {R^2 = .47, *F*(1,882) = 806.68, *p<.01*} and explained 47% of the total variance in educational identity in-depth exploration. The direct paths i.e. dignity cultural logic to in-depth exploration (*B*= .05, *p<.01*), positive emotional

experiences to in-depth exploration (*B*= -.29, *p<.01*), positive personal agency to educational identity in-depth exploration (*B*= .07, *p<.01*) are significant. The indirect effect of dignity culture on identity in-depth exploration (Educational) through positive emotional experiences is significant (*B*= -.31, 95*% CI* = -.34, -.29). Furthermore, indirect effect of dignity culture on identity in-depth exploration though positive personal agency is found to be significant as well (*B*= .00, 95*% CI* = .00, .01). indirect effect of dignity culture on identity in-depth exploration though positive emotional experiences and positive personal agency is found to be significant as well (*B*= .02, 95*% CI* = .01, .04).

Figure 16

Direct and Indirect Relationship Between Dignity Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Reconsideration of Commitment in Educational Domain

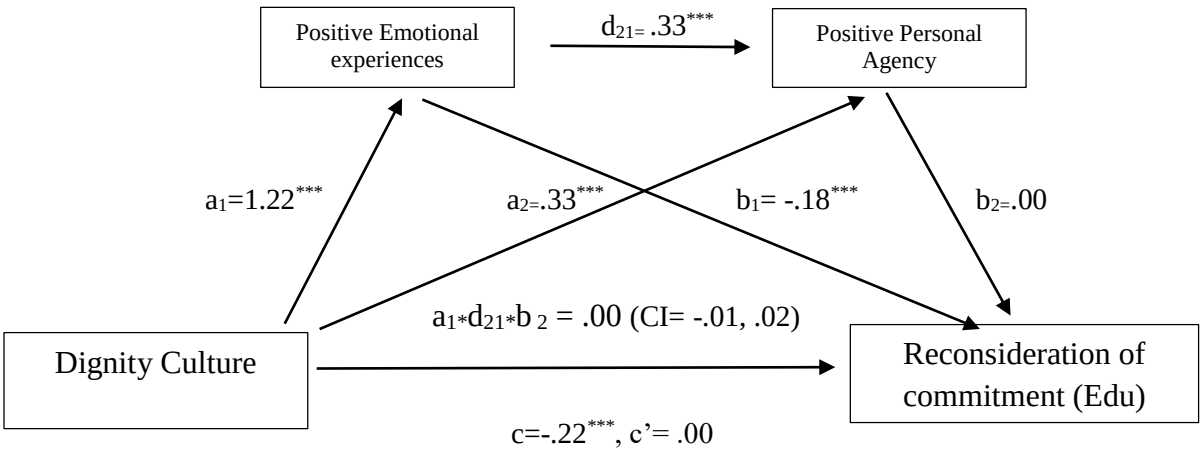


Table 39 is a comprehensive resource, displaying both standardized and unstandardized coefficients along with biased-corrected 95% bootstrap confidence intervals and p-values. The standardized coefficients facilitate the comparison of effect strengths, while unstandardized coefficients provide numerical impact details. The inclusion of bootstrap confidence intervals ensures robustness in estimating the

precision of effects, and p-values indicate statistical significance. This table is crucial for a detailed interpretation of the direct and indirect effects, offering insights into their magnitudes, significance, and reliability.

Results suggested that total effect of dignity cultural logic through positive emotional experiences and positive personal agency on reconsideration of commitment (Educational) is significant (*B*=-.22, *p<.01*) {R^2 = .70, *F(*1,882) = 2078.77, *p<.01*} and explained 70% of the total variance in educational identity reconsideration of commitment. The direct paths i.e. dignity cultural logic to reconsideration of commitment (*B*= .00, *p<.01*), positive emotional experiences to reconsideration of commitment (*B*= -.18, *p<.01*), positive personal agency to educational identity reconsideration of commitment (*B*= .00, *p<.01*) are significant.

The indirect effect of dignity culture on identity reconsideration of commitment (Educational) through positive emotional experiences is significant (*B*= -.22, 95*% CI* = -.24, -.21). Furthermore, indirect effect of dignity culture on identity reconsideration of commitment though positive personal agency is found to be non significant as well (*B*= .00, 95*% CI* = -.00, .00). The indirect effect of dignity culture on identity reconsideration of commitment though positive emotional experiences and positive personal agency is found to be non significant as well (*B*= .00, 95*% CI* = -.00, .00).

Table 40

Direct and Indirect Effect of Perceived Dignity Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment, In-Depth Exploration and Reconsideration of Commitment- Educational (*N*=884*)*

	β	*B*	*SE*	*p*	*95%CI*
Direct Paths					
Dig→Comm	.27	.11	.01	.000	[.08, .14]

Dig →Indepth Exp	-.02	-.01	.01	.547	[-.04, .02]
Dig →Rec Comm	-.06	-.01	.00	.012	[-.03, -.00]
Dig →NEE	-.87	-1.16	.02	.000	[-1.20, -1.12]
Dig →NPA	-.22	-.21	.03	.000	[-.27, -.15]
NEE→NPA	.68	.48	.02	.000	[.43, .52]
NEE→Comm	-.32	-.10	.01	.000	[-.12, -.07]
NEE →Indepth Exp	.49	.14	.01	.000	[.11, .17]
NEE →Rec Comm	.65	.13	.00	.000	[.12, .14]
NPA→Comm	-.33	-.15	.01	.000	[-.18, -.12]
NPA →Indepth Exp	.28	.11	.01	.000	[.07, .15]
NPA →Rec Comm	.23	.06	.00	.000	[.05, .08]
Indirect Paths					
Dig→NEE→Comm	.28	.11	.01		[.08, .15]
Dig→NEE→Indepth Exp	-.43	-.16	.02		[-.54, -.30]
Dig→NEE→Rec Comm	-.57	-.15	.01		[-.17, -.12]
Dig→NPA→Comm	.07	.03	.00		[.01, .05]
Dig→NPA→Indepth Exp	-.06	-.02	.00		[-.03, -.01]
Dig→NPA→Rec Comm	-.05	-.01	.00		[-.02, -.00]
Dig→NEE→NPA →Comm	.20	.08	.01		[.06, .11]
Dig→NEE→NPA→Indepth Exp	-.16	-.06	.01		[-.09, -.03]
Dig→NEE→NPA→Rec Comm	-.14	-.03	.00		[-.05, -.02]

Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative

Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational ; Int= Interpersonal

Figure 17

Direct and Indirect Relationship Between Dignity Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and of Commitment in Educational Domain

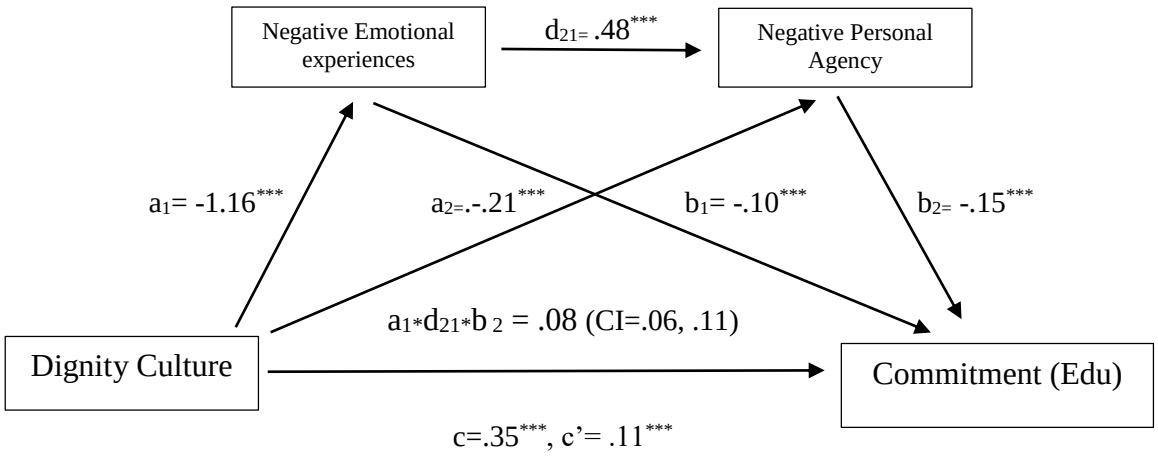


Table 40 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of dignity cultural logic through negative emotional experiences and negative personal agency on identity commitment (Educational) is significant (*B*=.35, *p<.01*) {R^2 = .79, *F(*1,882) = 2061.70, *p<.01*} and explained 79% of the total variance in educational identity commitment. The direct paths i.e. dignity cultural logic to commitment (*B*= .11, *p<.01*), dignity culture to negative emotional experiences (*B*= -.16, *p<.01*), dignity culture to negative personal agency (*B*=-.21, *p<.01*), negative emotional experiences to negative personal agency (*B*=.48, *p<.01*), negative emotional experiences to commitment (*B*= -.10, *p<.01*), negative personal

agency to educational identity commitment (*B*= -.15, *p*<*.01*) are significant. The indirect effect of dignity culture on identity commitment (Educational) through negative emotional experiences is significant (*B*= .11, 95*% CI* = .08, .15). Furthermore, indirect effect of dignity culture on identity commitment though negative personal agency is found to be significant as well (*B*= .03, 95*% CI* = .01, .05). indirect effect of dignity culture on identity commitment though negative emotional experiences and negative personal agency is found to be significant (*B*= .08, 95*% CI* = .06, .11).

Figure 18

Direct and Indirect Relationship Between Dignity Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Indepth Exploration in Educational Domain

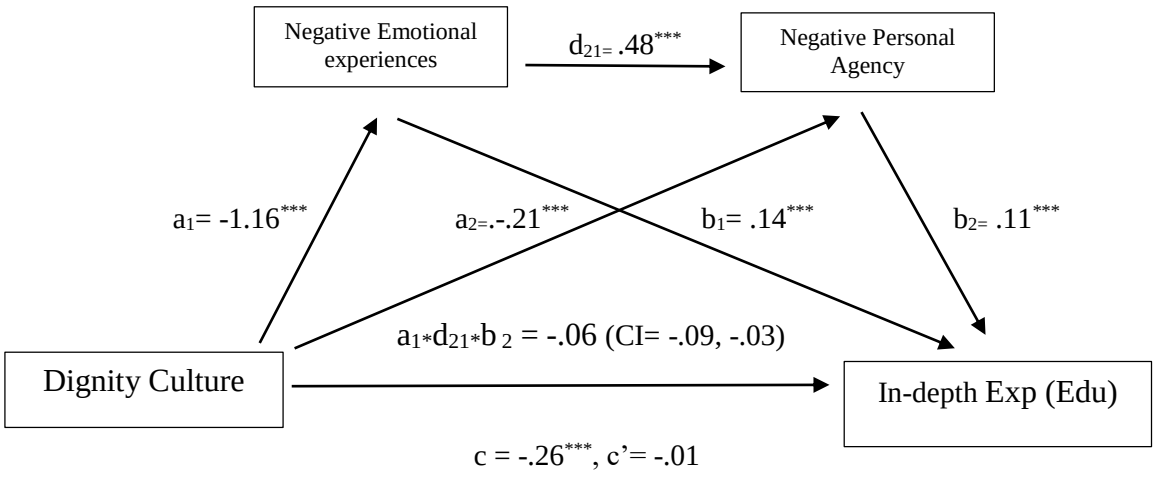


Table 40 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of dignity cultural logic through negative emotional experiences and negative personal agency on in-depth exploration (Educational) is significant (*B*=-.26, *p*<*.01*) {F(1,882) = 806.68, *p*<*.01*} and explained 47% of the total variance in-depth exploration (educational). The direct paths i.e. dignity cultural logic

to in-depth exploration (*B*= -.01, *p<.01*) is not significant while direct effect of negative emotional experiences to in-depth exploration (*B*=.14, *p<.01*), negative personal agency to in-depth exploration (*B*= .11, *p<.01*) are significant. The indirect effect of dignity culture on identity in-depth exploration (Educational) through negative emotional experiences is significant (*B*= .11, 95*% CI* = -.54, -.30). Furthermore, indirect effect of dignity culture on identity in-depth exploration though negative personal agency is found to be significant as well (*B*= .03, 95*% CI* = -.03, -.01). indirect effect of dignity culture on identity in-depth exploration though negative emotional experiences and negative personal agency is found to be significant (*B*= -.06, 95*% CI* = -.09, -.03).

Figure 19

Direct and Indirect Relationship Between Dignity Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Reconsideration of Commitment in Educational Domain

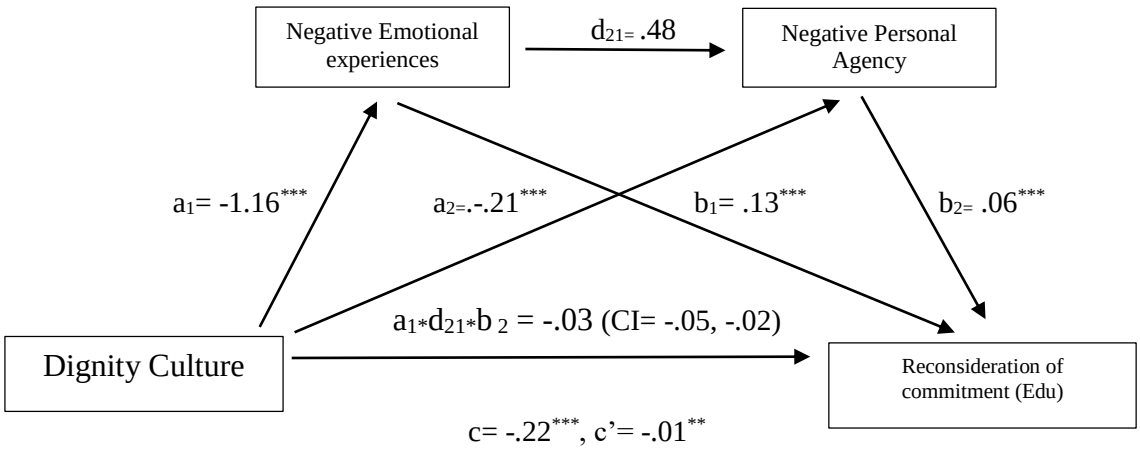


Table 40 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of dignity cultural logic through negative emotional

experiences and negative personal agency on reconsideration of commitment (Educational) is significant (*B*=-.22, *p*<*.01*) {R^2 = .70, *F(*1,882) = 2078.77, *p*<*.01*} and explained 70% of the total variance reconsideration of commitment (educational). The direct paths i.e. dignity cultural logic to reconsideration of commitment (*B*= -.01, *p*<*.01*), direct effect of negative emotional experiences to reconsideration of commitment (*B*=.13, *p*<*.01*), negative personal agency to reconsideration of commitment (*B*= .16, *p*<*.01*) are significant. The indirect effect of dignity culture on identity reconsideration of commitment (Educational) through negative emotional experiences is significant (*B*= -.15, 95*% CI* = -.17, -.12). Furthermore, indirect effect of dignity culture on identity reconsideration of commitment though negative personal agency is found to be significant as well (*B*= -.01, 95*% CI* = -.02, -.00). indirect effect of dignity culture on identity reconsideration of commitment though negative emotional experiences and negative personal agency is found to be significant (*B*= -.03, 95*% CI* = -.05, -.02).

Table 41

Direct and Indirect Effect of Perceived Face Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Commitment, In-Depth Exploration and Reconsideration of Commitment- Educational (N=884*)*

	β	*B*	*SE*	*p*	*95%CI*
Direct Paths					
Face→Comm	-.04	-.02	.01	.160	[-.06, .01]
Face →Indepth Exp	.64	.32	.01	.000	[.29, .36]
Face →Rec Comm	.22	.08	.00	.000	[.06, .09]
Face →PEE	-.87	-1.62	.02	.000	[-1.68, -1.56]
Face →PPA	-.00	-.00	.04	.962	[-.09, .09]

PEE→PPA	.75	.42	.02	.000	[.37, .47]
PEE→Comm	.70	.21	.01	.000	[.19, .11]
PEE →Indepth Exp	-.37	-.10	.01	.000	[-.12, -.08]
PEE →Rec Comm	-.75	-.14	.00	.000	[-.15, -.13]
PPA→Comm	.16	.08	.01	.000	[.06, .11]
PPA →Indepth Exp	.15	.07	.01	.000	[.05, .10]
PPA →Rec Comm	.01	.00	.00	.423	[-.00, .01]
Indirect Paths					
Face→PEE→Comm	-.62	-.35	.02		[-.38, -.31]
Face→PEE→Indepth Exp	.33	.17	.02		[.13, .21]
Face→PEE→Rec Comm	.66	.23	.01		[.21, .25]
Face→PPA→Comm	-.00	-.00	.00		[-.00, .00]
Face→PPA→Indepth Exp	-.00	-.00	.00		[-.00, .00]
Face→PPA→Rec Comm	.00	.00	.00		[-.00, .00]
Face→PEE→PPA →Comm	-.10	-.06	.01		[-.08, -.04]
Face→PEE→PPA→Indepth Exp	-.10	-.05	.00		[-.06, -.03]
Face→PEE→PPA→Rec Comm	-.00	-.00	.00		[-.01, .00]

Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational; Int= Interpersonal

Figure 20

Direct and Indirect Relationship Between Face Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Commitment in Educational Domain

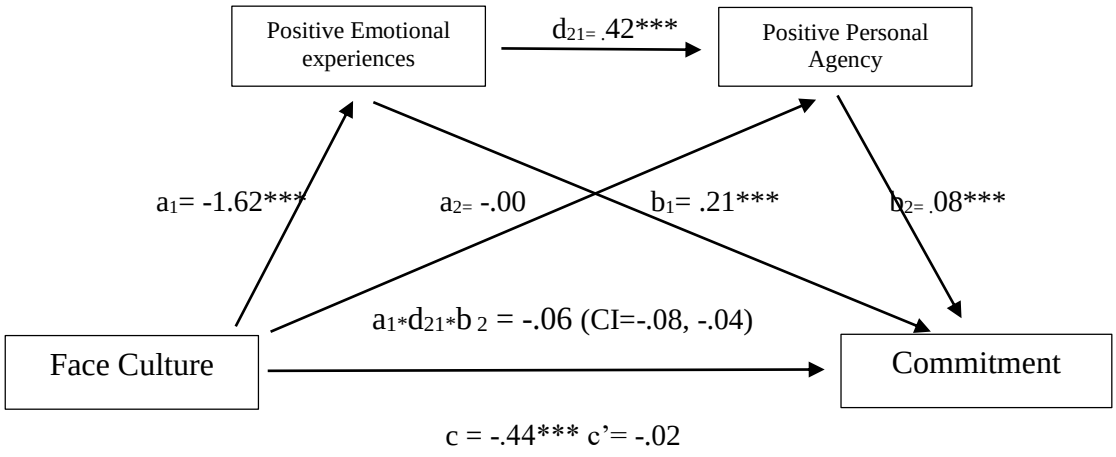


Table 41 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of face cultural logic through positive emotional experiences and positive personal agency on identity commitment (Educational) is significant (*B*=.-.44, *p*<*.01*) {R^2 = .60, (1,882) = 1338.64, *p*<*.01*} and explaining 60% of the total variance in educational identity commitment. The direct paths i.e. face cultural logic to commitment (*B*= -.02, *p* > *.05*) and face culture to positive personal agency (*B*=-.00, *p*<*.01*) are non significant where as direct path of face culture to positive emotional experiences (*B*= -.16, *p*<*.01*), positive emotional experiences to positive personal agency (*B*=.42, *p*<*.01*), positive emotional experiences to commitment (*B*= .21, *p*<*.01*), positive personal agency to educational identity commitment (*B*= .08, *p*<*.01*) are significant. The indirect effect of face culture on identity commitment (Educational) through positive emotional experiences is significant (*B*= -.35, 95*% CI* = -.38, -.31). Furthermore, indirect effect of face culture

on identity commitment though positive personal agency is not found to be significant (*B*= -.00, 95*% CI* = -.00, .00). indirect effect of face culture on identity commitment though positive emotional experiences and positive personal agency is found to be significant as well (*B*= -.06, 95*% CI* = -.08, -.04).

Figure 21

Direct and Indirect Relationship Between Face Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Indepth Exploration in Educational Domain

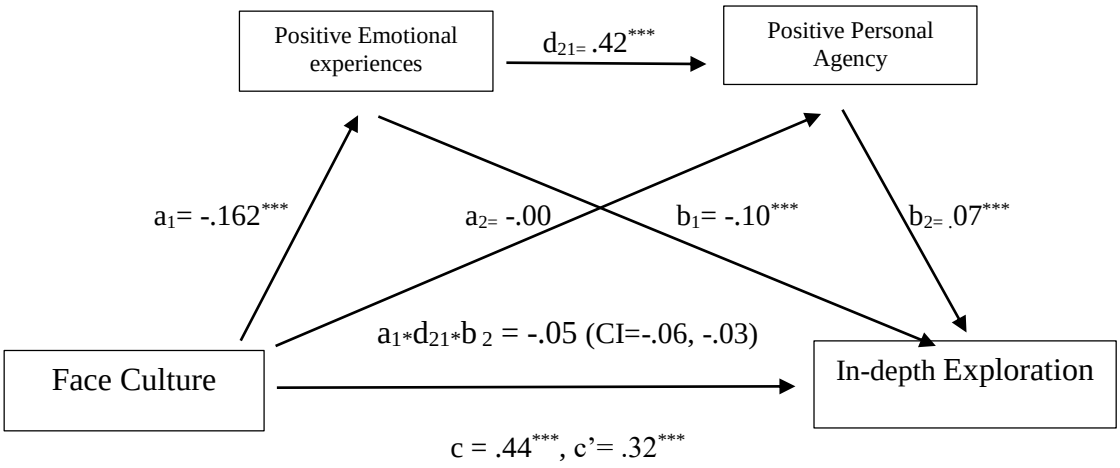


Table 41 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of face cultural logic through positive emotional experiences and positive personal agency on identity in-depth exploration (Educational) is significant (*B*= .44, *p*<*.01*) {R^2 = .74, *F*(1,882) = 2574.91, *p*<*.01*} and explaining 74% of the total variance in in-depth exploration (educational). The direct paths i.e. face cultural logic to in-depth exploration (*B*= .32, *p*<*.01*), positive emotional experiences to in-depth exploration (*B*= -.10, *p*<*.01*), positive personal agency to in-depth exploration (*B*= .07, *p*<*.01*) are significant. The indirect effect of face culture on

in-depth exploration (Educational) through positive emotional experiences is significant (*B*= -.17, 95*% CI* = .13, .21). Furthermore, indirect effect of face culture on in-depth exploration though positive personal agency is not significant (*B*= -.00, 95*% CI* = -.00, .00). The indirect effect of face culture on in-depth exploration though positive emotional experiences and positive personal agency is found to be significant (*B*= -.06, 95*% CI* = -.06, -.03).

Figure 22

Direct and Indirect Relationship Between Face Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Reconsideration of Commitment in Educational Domain

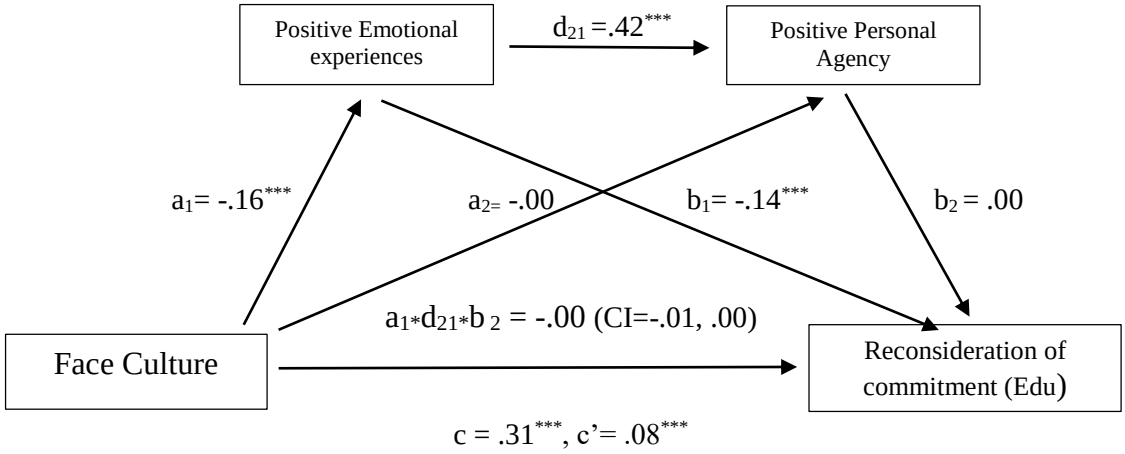


Table 41 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of face cultural logic through positive emotional experiences and positive personal agency on reconsideration of commitment (Educational) is significant (*B*=.31, *p*<*.01*) {R^2 = .77, *F*(1,882) = 3110.73, *p*<*.01*} and explaining 77% of the total variance in reconsideration of commitment (educational). The direct paths i.e. face cultural logic to reconsideration of commitment (*B*= .08,

p<.01), positive emotional experiences to reconsideration of commitment (*B*= -.14, *p<.01*) are significant whereas, positive personal agency to reconsideration of commitment (*B*= .00, *p* > .05) is non-significant. The indirect effect of face culture on reconsideration of commitment (Educational) through positive emotional experiences is significant (*B*= -.17, 95*% CI* = .21, .25) and the indirect effects of face culture on reconsideration of commitment though positive personal agency (*B*= -.00, 95*% CI* = -.00, .00) and face culture on reconsideration of commitment though positive emotional experiences and positive personal agency (*B*= -.06, 95*% CI* = -.01, .00) are not significant.

Table 42

Direct and Indirect Effect of Perceived Face Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment, In-Depth Exploration and Reconsideration of Commitment- Educational (N=884*)*

	B	*B*	*SE*	*p*	95%*CI*
Direct Paths					
Face→Comm	-.06	-.03	.01	.039	[-.07, -.00]
Face →Indepth Exp	.76	.39	.01	.000	[.36, .42]
Face →Rec Comm	.30	.11	.00	.000	[.09, .12]
Face →NEE	.85	1.53	.03	.000	[1.47, 1.59]
Face →NPA	.19	.24	.03	.000	[.17, .32]
NEE→NPA	.71	.50	.21	.000	[.46, .54]
NEE→Comm	-.46	-.14	.01	.000	[-.17, -.12]
NEE →Indepth Exp	.00	.00	.01	.838	[-.02, .02]
NEE →Rec Comm	.49	.10	.00	.000	[.08, .11]
NPA→Comm	-.38	-.17	.01	.000	[-.20, -.14]

NPA →Indepth Exp	.11	.04	.01	.001	[.01, .07]
NPA →Rec Comm	.18	.05	.00	.000	[.03, .06]
Indirect Paths					
Face→NEE→Comm	-.40	-.22	.02		[-.27, -.17]
Face→NEE→Indepth Exp	.00	.00	.02		[-.09, .10]
Face→NEE→Rec Comm	.42	.15	.01		[.35, .50]
Face→NPA→Comm	-.07	-.04	.00		[-.06, -.02]
Face→NPA→Indepth Exp	.02	.01	.00		[.00, .04]
Face→NPA→Rec Comm	.03	.01	.00		[.00, .02]
Face→NEE→NPA →Comm	-.23	-.13	.01		[-.17, -.09]
Face→NEE→NPA →Indepth Exp	.06	.03	.01		[.01, .13]
Face→NEE→NPA →Rec Comm	.11	.04	.00		[.02, .05]

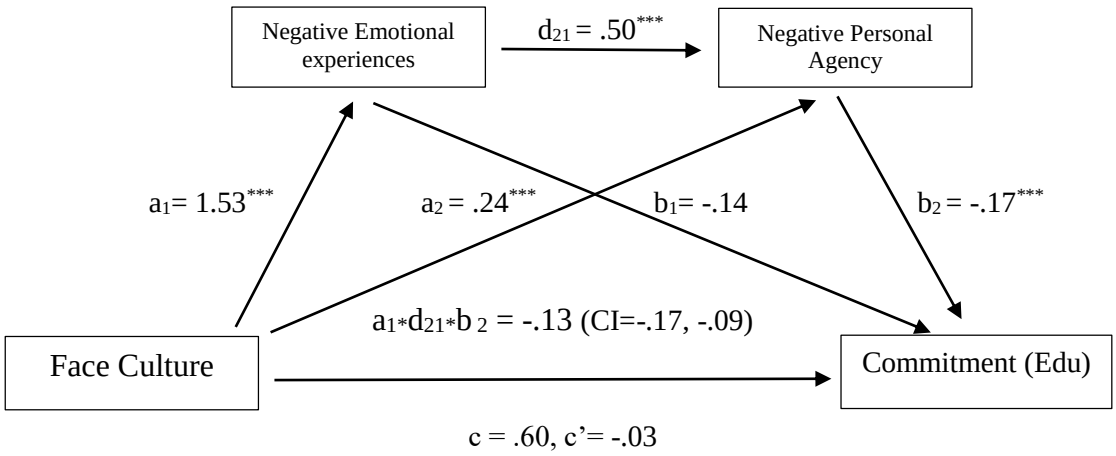
Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational; Int= Interpersonal

Table 42 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of face cultural logic through negative emotional experiences and negative personal agency on identity commitment (Educational) is significant (B=-.44, $p<.01$) {R^2 = .60, F(1,882) = 1338.64, $p<.01$} and explained 60% of the total variance in educational identity commitment. The direct paths i.e. face

cultural logic to commitment (*B*= -.03, *p*<.*05*), face culture to negative emotional experiences (*B*= 1.53, *p*<.*01*), face culture to negative personal agency (*B*=.25, *p*<.*01*), negative emotional experiences to negative personal agency (*B*=.50, *p*<.*01*), negative emotional experiences to commitment (*B*= -.14, *p*<.*01*), negative personal agency to educational identity commitment (*B*=-.17, *p*<.*01*) are significant. The indirect effect of face culture on identity commitment (Educational) through negative emotional experiences is significant (*B*= -.27, 95*% CI* = -.27, -.17). Furthermore, indirect effect of face culture on identity commitment though negative personal agency is found to be significant as well (*B*= -.04, 95*% CI* = -.06, -.02). Indirect effect of face culture on identity commitment though negative emotional experiences and negative personal agency is found to be significant as well (*B*= -.13, 95*% CI* = -.17, -.09).

Figure 23

Direct and Indirect Relationship Between Face Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Commitment in Educational Domain



Results in table 42 suggested that total effect of face cultural logic through negative emotional experiences and negative personal agency on in-depth exploration (Educational) is significant (*B*=.44, *p*<.*01*) {R^2 = .74, *F*(1,882) = 2574.91, *p*<.*01*} and explained 74% of the total variance in educational identity in-depth exploration. The

direct paths i.e. face cultural logic to in-depth exploration (*B*= .39, *p*<.*05*) and negative personal agency to in-depth exploration (*B*= .04, *p*<.*01*) are significant while negative emotional experiences to in-depth exploration (*B*= .00, *p* > .05) is not significant. The indirect effect of face culture on in-depth exploration (Educational) through negative emotional experiences is not significant (*B*= .00, 95*% CI* = -.09, .10), indirect effect of face culture on in-depth exploration though negative personal agency is found to be significant (*B*= .01, 95*% CI* = .00, .04). Indirect effect of face culture on in-depth exploration though negative emotional experiences and negative personal agency is found to be significant (*B*= .03, 95*% CI* = .01, .13).

Figure 24

Direct and Indirect Relationship Between Face Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Indepth Exploration in Educational Domain

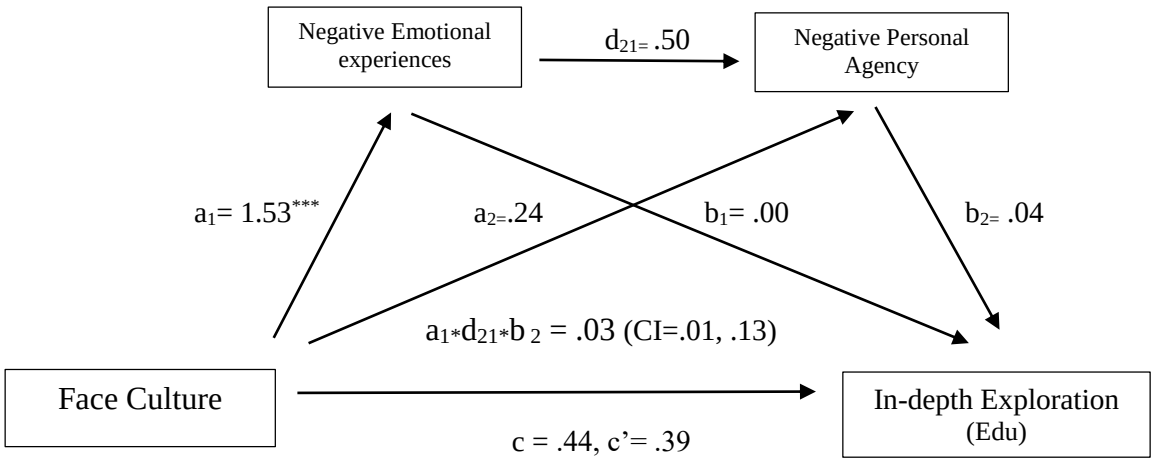


Table 42 suggested that total effect of face cultural logic through negative emotional experiences and negative personal agency on reconsideration of commitment (Educational) is significant (*B*=.31, *p*<.*01*) {R^2 = .77, *F*(1,882) = 3110.73, *p*<.*01*} and explained 77% of the total variance in educational identity in-depth exploration. The

direct paths i.e. face cultural logic to reconsideration of commitment (*B*= .11, *p*<.*01*) and negative personal agency to reconsideration of commitment (*B*= .05, *p*<.*01*), negative emotional experiences to reconsideration of commitment (*B*= .10, *p*<.*01*) all are significant. The indirect effect of face culture on reconsideration of commitment (Educational) through negative emotional experiences is significant (*B*= .15, 95*% CI* = .35, .50), indirect effect of face culture on reconsideration of commitment though negative personal agency is found to be significant (*B*= .01, 95*% CI* = .00, .02). Indirect effect of face culture on reconsideration of commitment though negative emotional experiences and negative personal agency is found to be significant (*B*= .04, 95*% CI* = .02, .05).

Figure 25

Direct and Indirect Relationship Between Face Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Reconsideration of Commitment in Educational Domain

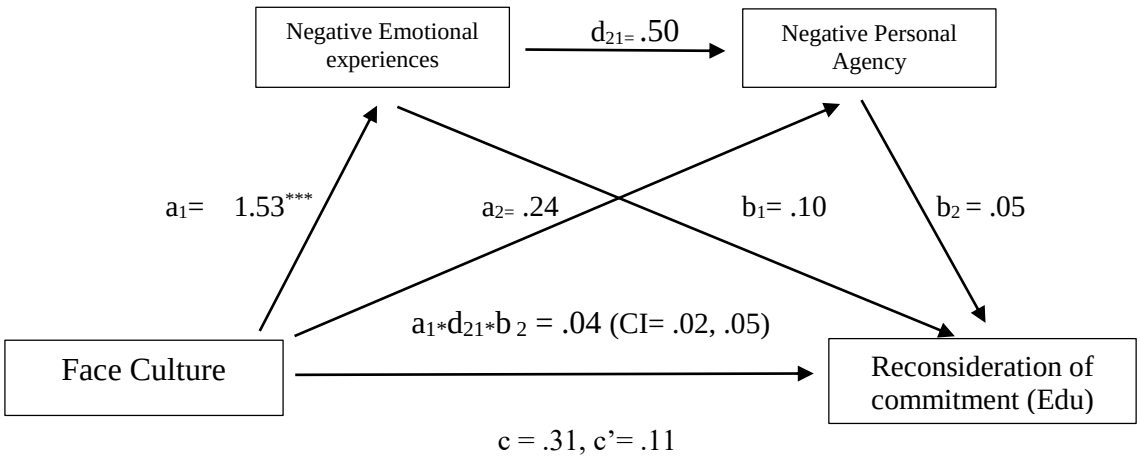


Table 43

Direct and Indirect Effect of Perceived Honor Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Commitment, In-Depth Exploration and Reconsideration of Commitment-Educational (N=884)

	β	*B*	*SE*	*p*	95%*CI*
Direct Paths					
Hon→Comm	-.35	-.17	.01	.000	[-.20, -.13]
Hon →Indepth Exp	-.90	-.09	.02	.000	[-1.44, -1.36]
Hon →Rec Comm	.08	.02	.00	.000	[.01, .04]
Hon →PEE	-.90	-1.4	.02	.000	[-1.44, -1.36]
Hon →PPA	-.29	-.25	.04	.000	[-.34, -.17]
PEE→PPA	.49	.27	.02	.000	[.22, .32]
PEE→Comm	.16	.14	.01	.000	[.11, .16]
PEE →Indepth Exp	-1.1	-.30	.01	.000	[-.33, -.28]
PEE →Rec Comm	-.88	-.17	.00	.000	[-.18, -.16]
PPA→Comm	.11	.06	.01	.000	[.03, .08]
PPA →Indepth Exp	.12	.06	.01	.000	[.03, .09]
PPA →Rec Comm	.02	.00	.00	.163	[-.00, .02]
Indirect Paths					
Hon→PEE→Comm	-.41	-.19	.02		[-.24, -.15]
Hon→PEE→Indepth Exp	.99	.43	.01		[.40, .46]
Hon→PEE→Rec Comm	.79	.24	.00		[.22, .26]
Hon→PPA→Comm	-.03	-.01	.00		[-.02, -.00]
Hon→PPA→Indepth Exp	-.03	-.01	.00		[-.02, -.00]
Hon→PPA→Rec Comm	-.00	-.00	.00		[-.00, .00]

Hon→PEE→PPA →Comm	-.05	-.02	.00	[-.03, -.01]
Hon→PEE→PPA →Indepth Exp	-.05	-.02	.00	[-.03, -01]
Hon→PEE→PPA →Rec Comm	-.01	-.00	.00	[-.00, .00]

Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); Int= Interpersonal (Commitment)

Table 43 plays a crucial role in presenting key statistical information related to the study. It provides both standardized and unstandardized coefficients, allowing for the assessment of the relative strength and specific numerical impact of various effects. The inclusion of biased-corrected 95% bootstrap confidence intervals enhances the reliability of these estimates by accounting for potential bias and offering a range of values. Additionally, the p-values associated with direct and indirect effects indicate their statistical significance. Overall, Table 43 serves as a comprehensive reference for researchers, enabling a detailed and nuanced interpretation of the observed effects and their precision in the context of the study's hypotheses.

Results suggested that total effect of honor cultural logic through positive emotional experiences and positive personal agency on identity commitment (Educational) is significant (B=-.41, $p<.01$) {R^2 = .73, F(1,882) = 2487.13, $p<.01$} and explained 73% of the total variance in educational identity commitment. The direct paths i.e. honor cultural logic to commitment (B= -.17, $p<.01$), honor culture to positive emotional experiences (B= -.14, $p<.01$), honor culture to positive personal agency (B=-

.25, *p*<.*01*), positive emotional experiences to positive personal agency (*B*=.27, *p*<.*01*), positive emotional experiences to commitment (*B*= .14, *p*<.*01*), positive personal agency to educational identity commitment (*B*= .06, *p*<.*01*) are significant. The indirect effect of honor culture on identity commitment (Educational) through positive emotional experiences is significant (*B*= -.19, 95*% CI* = -.24, -.15). Furthermore, indirect effect of honor culture on identity commitment though positive personal agency is found to be significant as well (*B*= -.01, 95*% CI* = -.02, -.00) and the indirect effect of honor culture on identity commitment though positive emotional experiences and positive personal agency is found to be significant as well (*B*= -.02, 95*% CI* = -.03, -.01).

Figure 26

Direct and Indirect Relationship Between Honor Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Commitment in Educational Domain

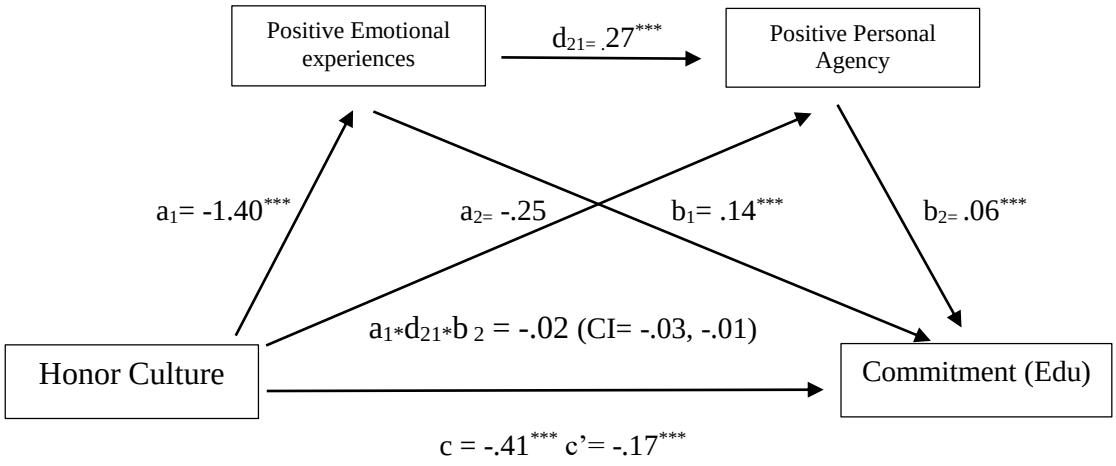


Table 43 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of honor cultural logic through positive emotional experiences and positive personal agency on in-depth exploration (Educational) is significant (*B*=.29, *p*<.*01*) {R^2 = .47, *F*(1,882) = 794.30, *p*<.*01*} and explained 47% of

the total variance in educational in-depth exploration. The direct paths i.e. honor cultural logic to in-depth exploration (*B*= -.14, *p*<*.01*), positive emotional experiences to in-depth exploration (*B*= .14, *p*<*.01*), positive personal agency to in-depth exploration (*B*= .06, *p*<*.01*) are significant. The indirect effect of honor culture on in-depth exploration (Educational) through positive emotional experiences is significant (*B*= .43, 95*% CI* = .40, .46). Furthermore, indirect effect of honor culture on in-depth exploration though positive personal agency is found to be significant as well (*B*= -.01, 95*% CI* = -.02, -.00) and the indirect effect of honor culture on in-depth exploration though positive emotional experiences and positive personal agency is found to be significant as well (*B*= -.02, 95*% CI* = -.03, -.01).

Figure 27

Direct and Indirect Relationship Between Honor Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Indepth Exploration in Educational Domain

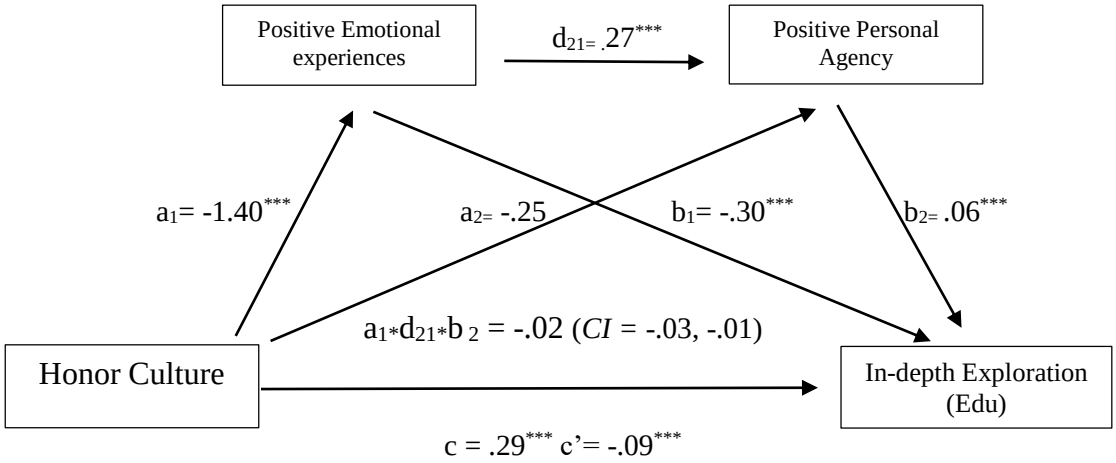


Table 43 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of honor cultural logic through positive emotional

experiences and positive personal agency on reconsideration of commitment (Educational) is significant (*B*=.26, *p*<*.01*) {R^2 = .75, *F*(1,882) = 2661.66, *p*<*.01*} and explained 75% of the total variance in educational reconsideration of commitment. The direct paths i.e. honor cultural logic to reconsideration of commitment (*B*= .02, *p*<*.01*), positive emotional experiences to reconsideration of commitment (*B*= -.17, *p*<*.01*) are significant while positive direct path of personal agency to reconsideration of commitment is non significant (*B*= .00, *p* > .05). The indirect effect of honor culture on reconsideration of commitment (Educational) through positive emotional experiences is significant (*B*= .24, 95*% CI* = .22, .26). Furthermore, indirect effect of honor culture on reconsideration of commitment though positive personal agency (*B*= -.00, 95*% CI* = -.00, .00) and the indirect effect of honor culture on reconsideration of commitment though positive emotional experiences and positive personal agency is found to be non-significant (*B*= -.02, 95*% CI* = -.00, .00).

Figure 28

Direct and Indirect Relationship Between Honor Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Reconsideration of Commitment in Educational Domain

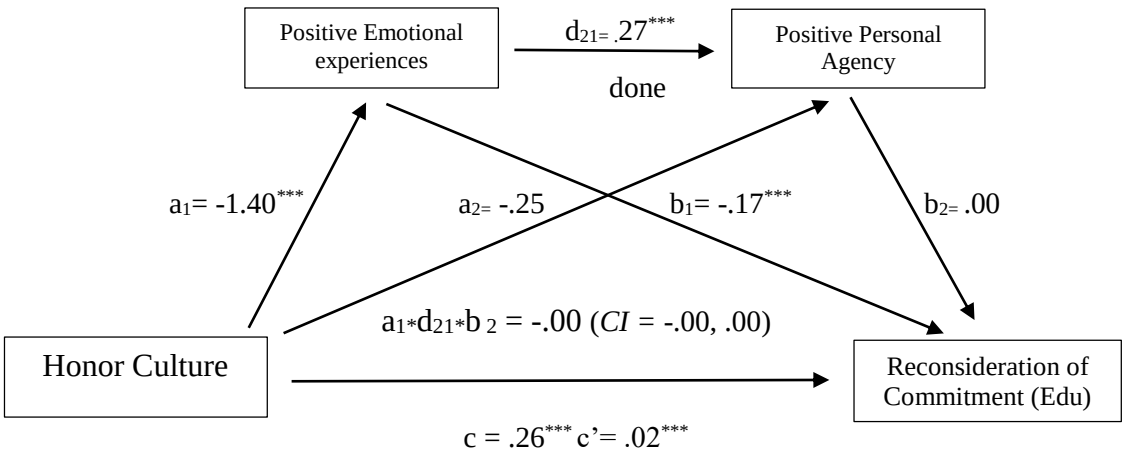


Table 44

Direct and Indirect Effect of Perceived Honor Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment, In-Depth Exploration and Reconsideration of Commitment- Educational (N=884)

	B	*B*	*SE*	*p*	95%*CI*
Direct Paths					
Hon→Comm	-.31	-.15	.01	.000	[-.19, -.11]
Hon →Indepth Exp	-.22	-.09	.02	.000	[-.14, -.05]
Hon →Rec Comm	.01	.00	.01	.748	[.01, .02]
Hon →NEE	.92	1.38	.01	.000	[1.35, 1.42]
Hon →NPA	.34	.37	.02	.000	[.28, .45]
NEE→NPA	.55	.39	.02	.000	[.33, .44]
NEE→Comm	-.28	-.08	.01	.000	[-.11, -.06]
NEE →Indepth Exp	.67	.19	.01	.000	[.16, .22]
NEE →Rec Comm	.69	.13	.00	.000	[.12, .15]
NPA→Comm	-.32	-.14	.01	.000	[-.17, -.11]
NPA →Indepth Exp	.33	.13	.01	.000	[.10, .17]
NPA →Rec Comm	.25	.07	.00	.000	[.05, .08]
Indirect Paths					
Hon→NEE→Comm	-.25	-.12	.02		[-.17, -.07]
Hon→NEE→Indepth Exp	.62	.27	.02		[.21, .32]
Hon→NEE→Rec Comm	.63	.19	.01		[.16, .22]
Hon→NPA→Comm	-.11	.05	.01		[-.08, -.03]
Hon→NPA→Indepth Exp	.11	.05	.01		[.03, .07]
Hon→NPA→Rec Comm	.08	.02	.00		[.01, .03]

Hon→NEE→NPA →Comm	-.16	-.08	.01	[-.10, -.05]
Hon→NEE→NPA →Indepth Exp	.17	.07	.01	[.04, .10]
Hon→NEE→NPA →Rec Comm	.12	.03	.00	[.07, .18]

Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); Int= Interpersonal (Commitment)

Table 44 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of honor cultural logic through positive emotional experiences and positive personal agency on identity commitment (Educational) is significant (*B*=-.41, *p*<*.01*) {R^2 = .73, *F*(1,882) = 2487.13, *p*<*.01*} and explained 73% of the total variance in educational identity commitment. The direct paths i.e. honor cultural logic to commitment (*B*= -.15, *p*<*.01*), honor culture to negative emotional experiences (*B*= 1.38, *p*<*.01*), honor culture to negative personal agency (*B*=.37, *p*<*.01*), negative emotional experiences to negative personal agency (*B*=.39, *p*<*.01*), negative emotional experiences to commitment (*B*= -.08, *p*<*.01*), negative personal agency to educational identity commitment (*B*= -.14, *p*<*.01*) are significant. The indirect effect of honor culture on identity commitment (Educational) through negative emotional experiences is significant (*B*= -.12, 95*% CI* = -.17, -.07). Furthermore,

indirect effect of honor culture on identity commitment though negative personal agency is found to be significant as well (*B*= .05, 95% *CI* = -.08, -.03) and the indirect effect of honor culture on identity commitment though negative emotional experiences and negative personal agency is found to be significant as well (*B*= -.08, 95% *CI* = -.10, -.05).

Figure 29

Direct and Indirect Relationship Between Honor Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Commitment in Educational Domain

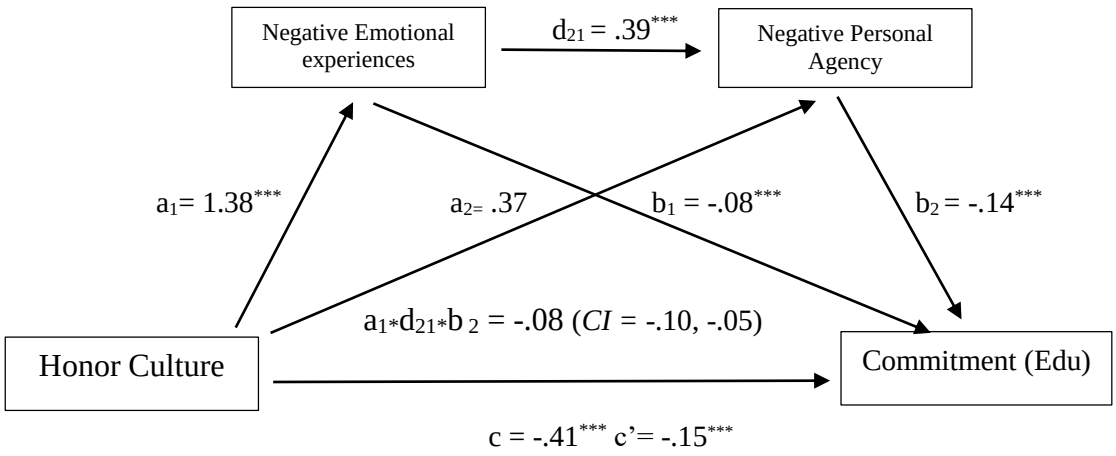


Table 44 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of honor cultural logic through negative emotional experiences and negative personal agency on identity in-depth exploration (Educational) is significant (*B*=.29, *p*<*.01*) {R^2 = .47, *F*(1,882) = 794.30, *p*<*.01*} and explained 47% of the total variance in educational identity in-depth exploration. The direct paths i.e. honor cultural logic to in-depth exploration (*B*= -.09, *p*<*.01*), negative emotional experiences to in-depth exploration (*B*= .19, *p*<*.01*), negative personal agency to educational identity in-depth exploration (*B*=.13, *p*<*.01*) are significant. The

indirect effect of honor culture on in-depth exploration (Educational) through negative emotional experiences is significant (*B*= .27, 95*% CI* = .21, .32). Furthermore, indirect effect of honor culture on identity in-depth exploration though negative personal agency is found to be significant as well (*B*= .05, 95*% CI* = .03, .07) and the indirect effect of honor culture on identity in-depth exploration though negative emotional experiences and negative personal agency is found to be significant as well (*B*= .07, 95*% CI* = .04, .10).

Figure 30

Direct and Indirect Relationship Between Honor Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Indepth Exploration in Educational Domain

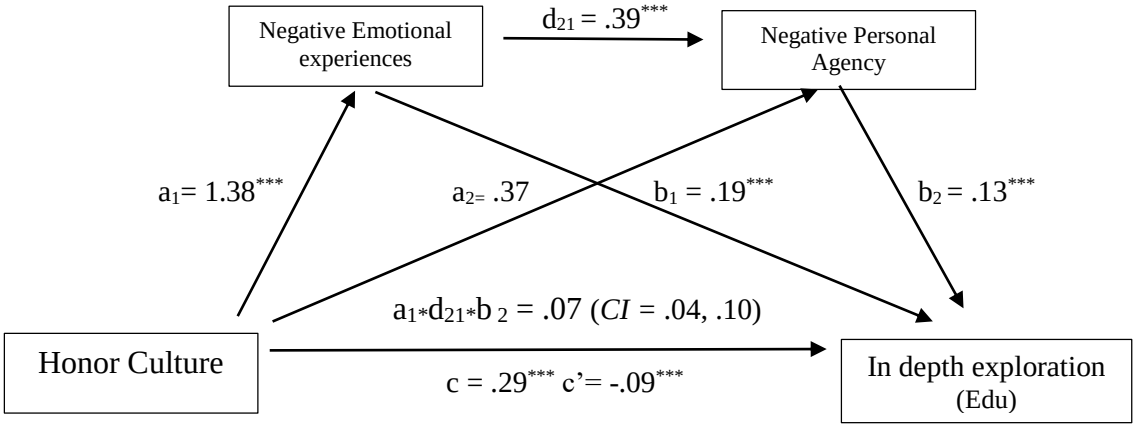


Table 44 is presenting standardized and unstandardized coefficients with biased corrected 95% bootstrap confidence intervals and *p* values of direct and indirect effects. Results suggested that total effect of honor cultural logic through negative emotional experiences and negative personal agency on identity reconsideration of commitment (Educational) is significant (*B*=.26, *p*<.*001*) {R^2 = .75, *F*(1,882) = 2661.66, *p*<.*001*} and explained 75% of the total variance in educational identity reconsideration of commitment. The direct paths i.e. honor cultural logic to reconsideration of

commitment (*B*= .00, *p*<*.01*), negative emotional experiences to reconsideration of commitment (*B*= .13, *p*<*.01*), negative personal agency to reconsideration of commitment (*B*=.07, *p*<*.01*) are significant. The indirect effect of honor culture on reconsideration of commitment (Educational) through negative emotional experiences is significant (*B*= .19, 95*% CI* = .16, .22). Furthermore, indirect effect of honor culture on reconsideration of commitment though negative personal agency is found to be significant as well (*B*= .02, 95*% CI* = .01, .03) and the indirect effect of honor culture on identity reconsideration of commitment though negative emotional experiences and negative personal agency is found to be significant as well (*B*= .03, 95*% CI* = .07, .18).

Figure 31

Direct and Indirect Relationship Between Honor Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Reconsideration of Commitment in Educational Domain

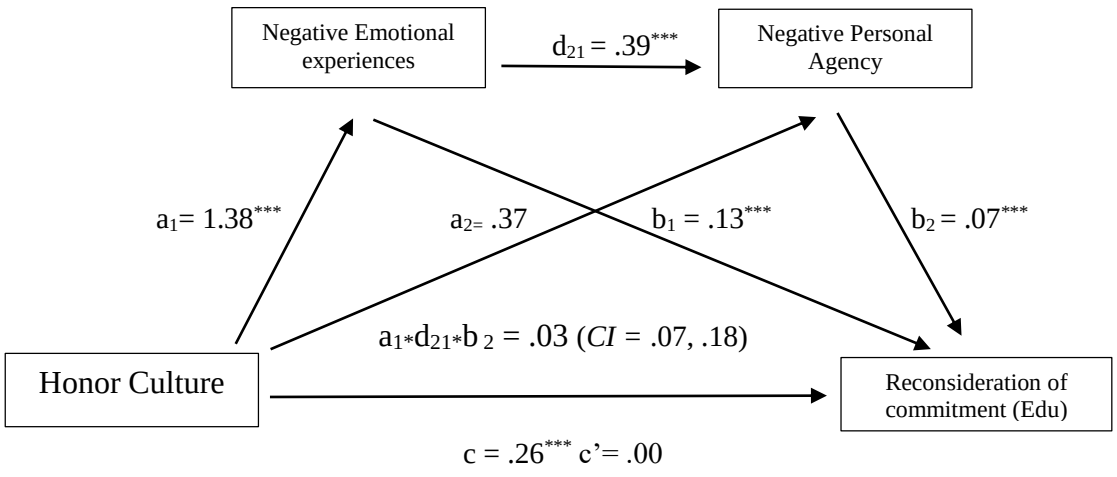


Table 45

Direct and Indirect Effect of Perceived Dignity Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Commitment, In-Depth Exploration and Reconsideration of Commitment- Interpersonal (*N* = 884)

	β	*B*	*SE*	*p*	95%*CI*
Direct Paths					
DIG→COMM	.25	.10	.01	.000	[.08, .13]
DIG →IN-DEP	.12	.04	.01	.003	[.01, .07]
DIG →RECON	-.01	-.00	.00	.598	[-.01, .00]
DIG →PEE	.88	1.22	.02	.000	[1.18, 1.26]
DIG →PPA	.18	.13	.02	.000	[.06, .21]
PEE→PPA	.59	.33	.02	.000	[.28, .38]
PEE→COMM	.55	.17	.01	.000	[.14, .19]
PEE →INDEP	-1.02	-.28	.01	.000	[.31, .26]
PEE →RECON	.01	-.18	.00	.000	[-.19, -.17]
PPA→COMM	.12	.06	.01	.000	[.04, .09]
PPA →INDEP	.13	.06	.01	.000	[.03, .09]
PPA →RECON	.00	.00	.00	.881	[-.01, .01]
Indirect Paths					
DIG→PEE→COMM	.49	.20	.02		[.16, .24]
DIG→PEE→INDEP	.91	-.34	.01		[-.37, -.32]
DIG→PEE→RECON	-.82	-.22	.00		[-.23, -.20]
DIG→PPA→COMM	.02	.00	.00		[.00, .01]
DIG→PPA→INDEP	.02	.00	.00		[.00, .01]
DIG→PPA→RECON	.00	.00	.00		[-.00. .00]

DIG→PEE→PPA →COMM	.06	.02	.00	[.01, .04]
DIG→PEE→PPA →INDEP	.07	.02	.00	[.01, .03]
DIG→PEE→PPA →RECON	.00	.00	.00	[-.00, .00]

Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); Int= Interpersonal (Commitment)

Table 45 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of dignity cultural logic through positive emotional experiences and positive personal agency on identity commitment (interpersonal) is significant (*B*=.35, *p*<*.01*) {R^2 = .69, *F* (1,882) = 2019.76, *p*<*.001*} and explained 69% of the total variance in interpersonal identity commitment. The direct paths i.e. dignity cultural logic to commitment (*B*= .10, *p*<*.01*), dignity culture to positive emotional experiences (*B*= 1.22, *p*<*.01*), dignity culture to positive personal agency (*B*=.13, *p*<*.01*), positive emotional experiences to positive personal agency (*B*=.33, *p*<*.01*), positive emotional experiences to commitment (*B*= .17, *p*<*.01*), positive personal agency to interpersonal identity commitment (*B*= .06, *p*<*.01*) are significant.

The indirect effect of dignity culture on identity commitment (Interpersonal) through positive emotional experiences is significant (*B*= .20, 95% *CI* = .16, .24). Furthermore, indirect effect of dignity culture on identity commitment though positive

personal agency is found to be significant as well (*B*= .00, 95*% CI* = .00, .01). Indirect effect of dignity culture on identity commitment though positive emotional experiences and positive personal agency is found to be significant as well (*B*= .02, 95*% CI* = .01, .04).

Figure 32

Direct and Indirect Relationship Between Dignity Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Identity Commitment in Interpersonal Domain

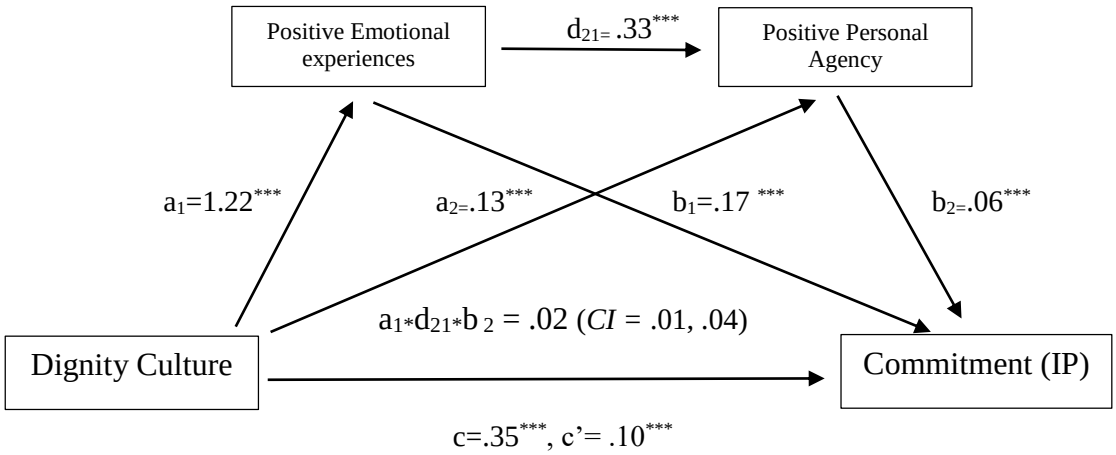


Table 45 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of dignity cultural logic through positive emotional experiences and positive personal agency on identity in-depth exploration (Interpersonal) is significant (*B*=-.26, *p<.01*) {R^2 = .47, *F* (1,882) = 810.88, *p<.01*} and explained 47% of the total variance in interpersonal identity in-depth exploration. The direct paths i.e. dignity cultural logic to in-depth exploration (*B*= .04, *p<.01*), positive emotional experiences to in-depth exploration (*B*= -.28, *p<.01*), positive personal agency to interpersonal identity in-depth exploration (*B*= .06, *p<.01*) are significant.

The indirect effect of dignity culture on in-depth exploration (Interpersonal) through positive emotional experiences is significant (*B*= .20, 95*% CI* = -.37, -.32). Furthermore, indirect effect of dignity culture on in-depth exploration though positive personal agency is found to be significant as well (*B*= .00, 95*% CI* = .00, .01). Indirect effect of dignity culture on identity in-depth exploration though positive emotional experiences and positive personal agency is found to be significant as well (*B*= .02, 95*% CI* = .01, .03).

Figure 33

Direct and Indirect Relationship Between Dignity Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Indepth Exploration in Interpersonal Domain

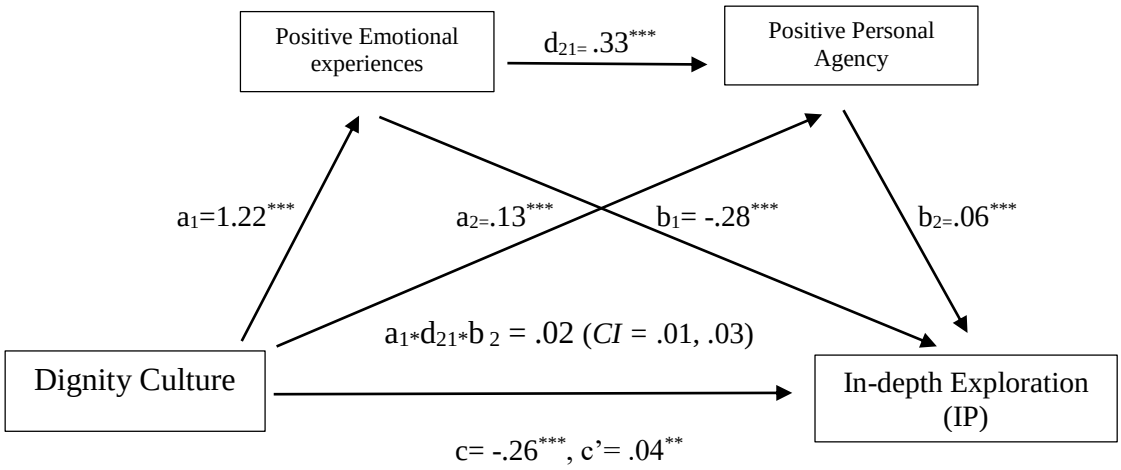


Table 45 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of dignity cultural logic through positive emotional experiences and positive personal agency on identity reconsideration of commitment (Interpersonal) is significant (*B*=-.22, *p<.01*) {R^2 = .70, *F* (1,882) =

2121.47, *p<.01*} and explained 70% of the total variance in interpersonal identity reconsideration of commitment. The direct paths i.e. dignity cultural logic to reconsideration of commitment is not significant (*B*= -.00, *p* > .05), positive emotional experiences to reconsideration of commitment (*B*= -.18, *p<.01*) is significant, while positive personal agency to interpersonal identity reconsideration of commitment (*B*= .00, *p* > *.05*) is not significant. The indirect effect of dignity culture on identity reconsideration of commitment (Interpersonal) through positive emotional experiences is significant (*B*= -.22, 95*% CI* = -.23, -.20). Furthermore, indirect effect of dignity culture on identity reconsideration of commitment though positive personal agency is non- significant (*B*= .00, 95*% CI* = -.00, .00) also indirect effect of dignity culture on identity reconsideration of commitment though positive emotional experiences and positive personal agency is found to be non significant (*B*= .00, 95*% CI* = -.00, .00).

Figure 34

Direct and Indirect Relationship Between Dignity Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Reconsideration of Commitment in Interpersonal Domain

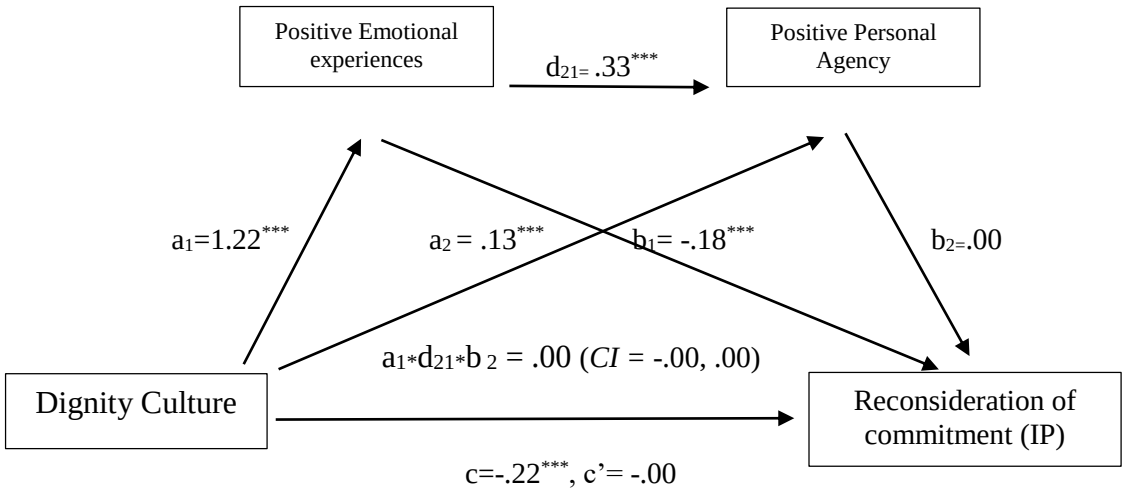


Table 46

Direct and Indirect Effect of Perceived Dignity Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment, In-Depth Exploration and Reconsideration of Commitment- Interpersonal (N= 884)

	β	*B*	*SE*	*P*	95%*CI*
Direct Paths					
DIG→COMM	.26	.11	.01	.000	[.08, .13]
DIG →INDEP	-.04	-.01	.01	.300	[-.05, .01]
DIG →RECON	-.08	-.02	.00	.000	[-.03, -.01]
DIG →NEE	-.87	-1.16	.02	.000	[-1.20, -1.12]
DIG →NPA	-.22	-.21	.03	.000	[-.27, -.15]
NEE→NPA	.68	.48	.02	.000	[.43, .52]
NEE→COMM	-.34	-.10	.01	.000	[-.13, -.08]
NEE →INDEP	.44	.12	.01	.000	[.09, .16]
NEE →RECON	.61	.12	.00	.000	[.11, .13]
NPA→COMM	-.33	-.14	.01	.000	[-.17, -.11]
NPA →INDEP	.30	.12	.01	.000	[.08, .16]
NPA →RECON	.25	.07	.00	.000	[.05, .08]
Indirect Paths					
DIG→NEE→COMM	.30	.12	.01		[.08, .16]
DIG→NEE→INDEP	.39	-.15	.02		[-.19, -.10]
DIG→NEE→RECON	-.53	-.14	.01		[-.17, -.11]
DIG→NPA→COMM	.07	.03	.00		[.01, .05]
DIG→NPA→INDEP	-.06	-.02	.00		[-.04, -.01]
DIG→NPA→RECON	-.05	-.01	.00		[-.02, .00]

DIG→NEE→NPA →COMM	.19	.08	.00	[.05, .11]
DIG→NEE→NPA →INDEP	-.15	-.06	.00	[-.10, -.04]
DIG→NEE→NPA →RECON	-.15	-.04	.00	[-.05, -.02]

Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); Int= Interpersonal (Commitment)

Table 46 plays a pivotal role in presenting essential statistical information, including standardized and unstandardized coefficients of both direct and indirect effects. The inclusion of biased-corrected 95% bootstrap confidence intervals enhances the reliability of these coefficients by addressing potential bias in the estimates. Additionally, p-values associated with the coefficients provide valuable insights into the statistical significance of the observed direct and indirect effects.

Results suggested that total effect of dignity cultural logic through negative emotional experiences and negative personal agency on identity commitment (Interpersonal) is significant (B=.35, $p<.01$) {R^2 = .69, F(1,882) = 2091.76, $p<.01$} and explained 69% of the total variance in interpersonal identity commitment. The direct paths i.e. dignity cultural logic to commitment (B= .11, $p<.01$), dignity culture to negative emotional experiences (B= -1.16, $p<.01$), dignity culture to negative personal agency (B=-.21, $p<.01$), negative emotional experiences to negative personal agency (B=.48, $p<.01$), negative emotional experiences to commitment (B= .10, $p<.01$), negative personal agency to interpersonal identity commitment (B= -.14, $p<.01$) are

significant. The indirect effect of dignity culture on identity commitment (interpersonal) through negative emotional experiences is significant (*B*= .12, 95*% CI* = .08, .16). Furthermore, indirect effect of dignity culture on identity commitment though negative personal agency is found to be significant as well (*B*= .03, 95*% CI* = .01, .05). Indirect effect of dignity culture on identity commitment though negative emotional experiences and negative personal agency is found to be significant as well (*B*= .08, 95*% CI* = .05, .11).

Figure 35

Direct and Indirect Relationship Between Dignity Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Identity Commitment in Interpersonal Domain

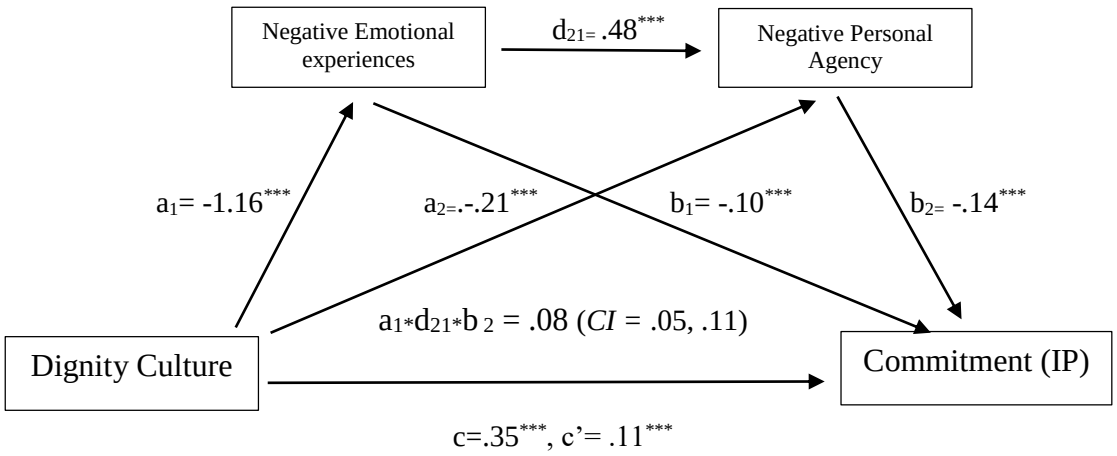


Table 46 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of dignity cultural logic through negative emotional experiences and negative personal agency on identity in-depth exploration (interpersonal) is significant (*B*=-.26, *p*<*.01*) {R^2 = .47, *F* (1,882) = 810.88, *p*<*.01*} and explained 47% of the total variance in interpersonal identity in-depth exploration. The direct paths i.e. dignity cultural logic to in-depth exploration (*B*= -.01, *p* > .05) is not

significant, negative emotional experiences to in-depth exploration (*B*= .12, *p*<.*01*), negative personal agency to in-depth exploration (*B*= .12, *p*<.*01*) are significant. The indirect effect of dignity culture on in-depth exploration (interpersonal) through negative emotional experiences is significant (*B*= -.15, 95*% CI* = -.19, -.10), indirect effect of dignity culture on in-depth exploration though negative personal agency (*B*= -.02, 95*% CI* = -.04, -.01) is significant and indirect effect of dignity culture on in-depth exploration though negative emotional experiences and negative personal agency (*B*= .04, 95*% CI* = -.10, -.04) is also found to be significant.

Figure 36

Direct and Indirect Relationship Between Dignity Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Indepth Exploration in Interpersonal Domain

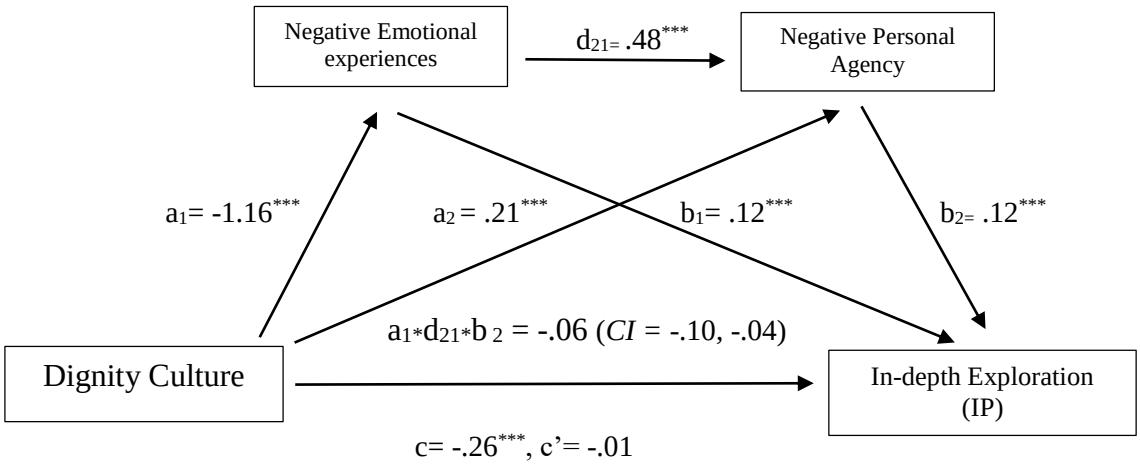


Table 46 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of dignity cultural logic through negative emotional experiences and negative personal agency on identity reconsideration of commitment (interpersonal) is significant (*B*= -.22, *p*<.*01*) {R^2 = .70, *F* (1,882) =

2121.47, *p<.01*} and explained 70% of the total variance in interpersonal identity reconsideration of commitment. The direct paths i.e. dignity cultural logic to reconsideration of commitment (*B*= -.02, *p<.01*) is significant, negative emotional experiences to reconsideration of commitment (*B*= .12, *p<.01*), negative personal agency to reconsideration of commitment (*B*= .07, *p<.01*) are significant. The indirect effect of dignity culture on reconsideration of commitment (interpersonal) through negative emotional experiences is significant (*B*= -.14, 95% *CI* = -.17, -.11), indirect effect of dignity culture on reconsideration of commitment though negative personal agency (*B*= -.01, 95% *CI* = -.02, .00) is not significant while indirect effect of dignity culture on reconsideration of commitment though negative emotional experiences and negative personal agency (*B*= -.04, 95% *CI* = -.05, -.02) is found to be significant.

Figure 37

Direct and Indirect Relationship Between Dignity Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Reconsideration of Commitment in Interpersonal Domain

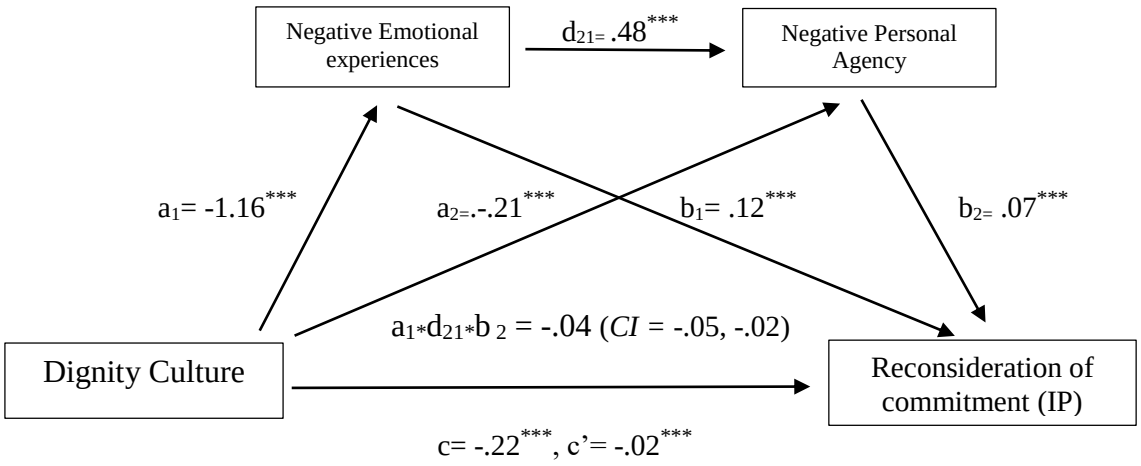


Table 47

Direct and Indirect Effect of Perceived Face Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Commitment, In-Depth Exploration and Reconsideration of Commitment- Interpersonal (N= 884)

	B	*B*	*SE*	*P*	95%*CI*
Direct Paths					
FAC→COMM	-.05	-.03	.01	.110	[-.06, .00]
FAC →INDEP	.63	.33	.01	.000	[.29, .36]
FAC →RECON	.22	.07	.00	.000	[.06, .09]
FAC →PEE	-.87	-1.60	.02	.000	[-1.6, -1.5]
FAC →PPA	-.00	-.00	.04	.962	[-.09, .09]
PEE→PPA	.75	.42	.02	.000	[.37, .47]
PEE→COMM	.71	.22	.01	.000	[.19, .24]
PEE →INDEP	-.36	-.10	.01	.000	[-.12, -.07]
PEE →RECON	-.75	-.14	.00	.000	[-.15, -.13]
PPA→COMM	.14	.07	.01	.000	[.05, .10]
PPA →INDEP	.14	.07	.01	.000	[.04, .09]
PPA →RECON	.00	.00	.00	.917	[-.01, .01]
Indirect Paths					
FAC→PEE→COMM	-.62	-.35	.02		[-.39, -.31]
FAC→PEE→INDEP	.31	.16	.02		[.12, .20]
FAC→PEE→RECON	.65	.23	.01		[.21, .25]
FAC→PPA→COMM	-.00	-.02	.00		[-.00, .00]
FAC→PPA→INDEP	-.00	-.00	.00		[-.00, .00]
FAC→PPA→RECON	.00	.00	.00		[-.00, .00]

FAC→PEE→PPA →COMM	-.09	-.05	.01	[-.07, -.03]
FAC→PEE→PPA →INDEP	-.09	-.05	.00	[-.06, -.03]
FAC→PEE→PPA →RECON	-.00	-.00	.00	[-.00, .00]

Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); Int= Interpersonal (Commitment)

Table 47 serves as a crucial resource by presenting both standardized and unstandardized coefficients for direct and indirect effects, offering insights into the magnitude and specific numerical impact of these effects. The inclusion of biased-corrected 95% bootstrap confidence intervals enhances the reliability of these coefficients, addressing potential bias in the estimates. Additionally, the associated p-values provide information about the statistical significance of the observed direct and indirect effects, making Table 47 essential for a comprehensive understanding of the study's findings.

Results suggested that total effect of face cultural logic through positive emotional experiences and positive personal agency on identity commitment (Interpersonal) is significant (B=-.44, $p<.01$) {R^2 = .60, F (1,882) = 1362.01, $p<.001$} and explained 60% of the total variance in interpersonal identity commitment. The direct paths of face cultural logic to commitment (B= -.03, p > .05) and face culture to positive personal agency (B=-.00, p > .05) are non- significant. Direct path of face culture to positive emotional experiences (B= -.16, $p<.01$) is significant, positive emotional experiences to positive personal agency (B=.42, $p<.01$), positive emotional

experiences to commitment (*B*= .22, *p*<.*01*), positive personal agency to interpersonal identity commitment (*B*= .07, *p*<.*01*) are significant. The indirect effect of face culture on identity commitment (Interpersonal) through positive emotional experiences is significant (*B*= -.35, 95*% CI* = -.39, -.31). Furthermore, indirect effect of face culture on identity commitment though positive personal agency is not significant (*B*= -.02, 95*% CI* = -.00, .00). Indirect effect of face culture on identity commitment though positive emotional experiences and positive personal agency is found to be significant (*B*= -.0, 95*% CI* = -.07, -.03).

Figure 38

Direct and Indirect Relationship Between Face Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Identity Commitment in Interpersonal Domain

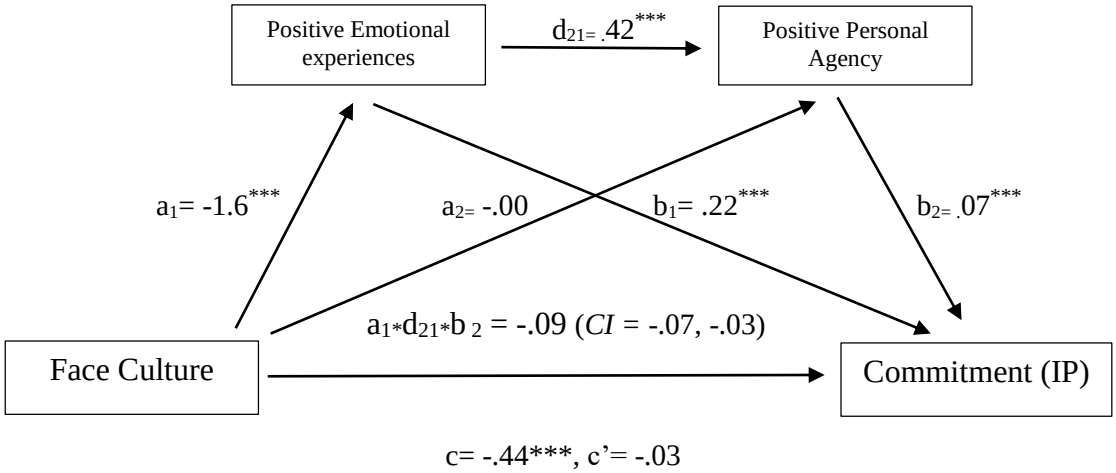


Table 47 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of face cultural logic through positive emotional experiences and positive personal agency on identity in-depth exploration (Interpersonal) is significant (*B*=.44, *p*<.*01*) {R^2 = .74, *F*(1,882) = 2531.06, *p*<.*01*} and explained 74% of the total variance in interpersonal identity in-depth exploration. The

direct paths i.e. face cultural logic to in-depth exploration (*B*= .33, *p*<.*01*), positive emotional experiences to in-depth exploration (*B*= -.10, *p*<.*01*), positive personal agency to interpersonal identity in-depth exploration (*B*= .07, *p*<.*01*) are significant. The indirect effect of face culture on in-depth exploration (interpersonal) through positive emotional experiences is significant (*B*= .16, 95*% CI* = .12, .20). Furthermore, indirect effect of face culture on identity in-depth exploration though positive personal agency is non-significant (*B*= -.00, 95*% CI* = -.00, .00). Indirect effect of face culture on in-depth exploration though positive emotional experiences and positive personal agency is found to be significant as well (*B*= -.05, 95*% CI* = -.06, -.03).

Figure 39

Direct and Indirect Relationship Between Face Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Indepth Exploration in Interpersonal Domain

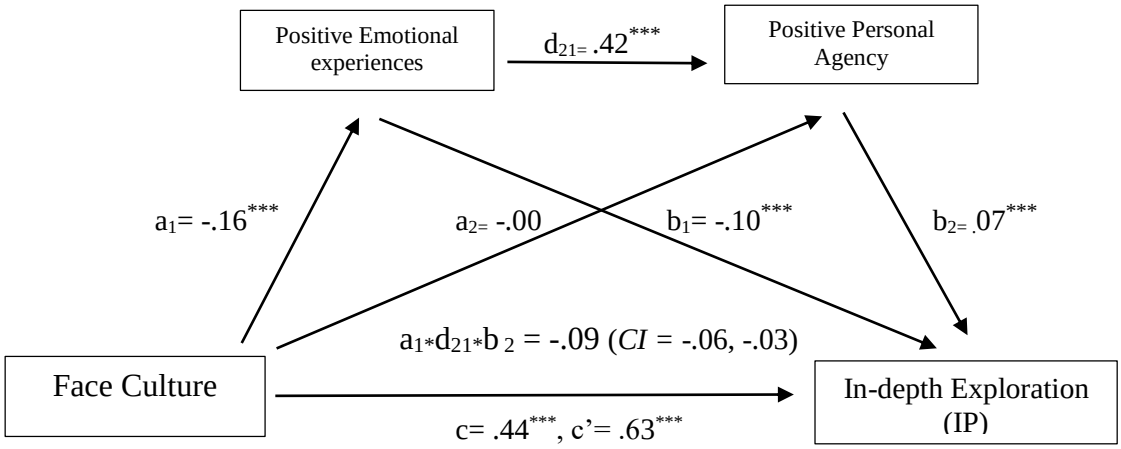


Table 47 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of face cultural logic through positive emotional experiences and positive personal agency on identity reconsideration of

commitment (interpersonal) is significant (*B*=.31, *p*<*.01*) {R^2 = .77, *F*(1,882) = 2990.61, *p*<*.01*} and explained 77% of the total variance in interpersonal identity reconsideration of commitment. The direct paths i.e. face cultural logic to reconsideration of commitment (*B*= .07, *p*<*.01*), positive emotional experiences to reconsideration of commitment (*B*= -.14, *p*<*.01*) are significant while direct path of positive personal agency to interpersonal reconsideration of commitment (*B*= .00, *p* > .05) is non- significant. The indirect effect of face culture on reconsideration of commitment (interpersonal) through positive emotional experiences is significant (*B*= -.35, 95*% CI* = .21, .25). Furthermore, indirect effect of face culture on identity reconsideration of commitment though positive personal agency is non-significant (*B*= -.00, 95*% CI* = -.00, .00). Indirect effect of face culture on identity reconsideration of commitment though positive emotional experiences and positive personal agency is found to be non-significant as well (*B*= -.00, 95*% CI* = -.00, .00).

Figure 40

Direct and Indirect Relationship Between Face Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Reconsideration of Commitment in Interpersonal Domain

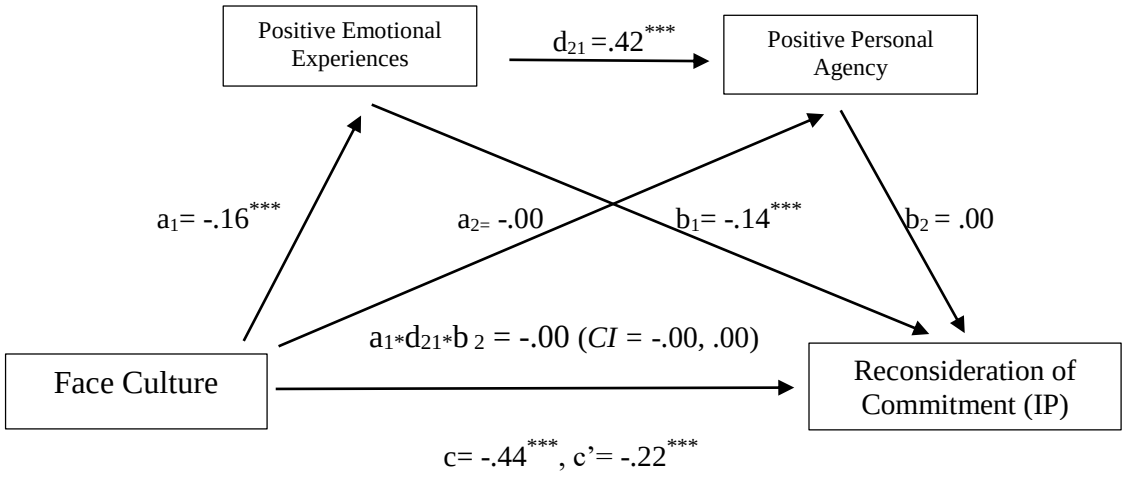


Table 48

Direct and Indirect Effect of Perceived Face Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment, In-Depth Exploration and Reconsideration of Commitment- Interpersonal (N= 884)

	β	B	SE	*p*	95%*CI*
Direct Paths					
FAC→COMM	-.07	-.04	.01	.020	[-.07, -.00]
FAC →INDEP	.76	.39	.01	.000	[.36, .43]
FAC →RECON	.29	.10	.00	.000	[.09, .12]
FAC →NEE	.85	1.53	.03	.000	[1.4, 1.5]
FAC →NPA	.19	.24	.03	.000	[.17, .32]
NEE→NPA	.71	.50	.02	.000	[.46, .54]
NEE→COMM	-.47	-.15	.01	.000	[-.17, -.12]
NEE →INDEP	-.02	-.00	.01	.543	[-.03, .01]
NEE →RECON	.47	.09	.00	.000	[.08, .10]
NPA→COMM	-.37	-.16	.01	.000	[-.19, -.13]
NPA →INDEP	.14	.05	.01	.000	[.02, .08]
NPA →RECON	.21	.06	.00	.000	[.04, .07]
Indirect Paths					
FAC→NEE→COMM	-.40	-.23	.02		[.27, .18]
FAC→NEE→INDEP	-.02	-.01	.02		[-.06, .04]
FAC→NEE→RECON	.40	.14	.01		[.32, .49]
FAC→NPA→COMM	-.07	-.04	.00		[-.06, -.02]
FAC→NPA→INDEP	.02	.01	.00		[.01, .08]
FAC→NPA→RECON	.04	.01	.00		[.00, .02]

FAC→NEE→NPA →COMM	-.22	-.13	.01	[-.16, -.09]
FAC→NEE→NPA →INDEP	.08	.04	.01	[.01, .08]
FAC→NEE→NPA →RECON	.12	.04	.00	[.02, .06]

Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); Int= Interpersonal (Commitment)

Table 48 provides vital information by showcasing standardized and unstandardized coefficients for both direct and indirect effects. The inclusion of biased-corrected 95% bootstrap confidence intervals bolsters the reliability of these coefficients, mitigating potential bias in the estimates. Moreover, the accompanying p-values offer crucial insights into the statistical significance of observed effects, making Table 48 an essential reference for a comprehensive understanding of the study's outcomes.

Results suggested that total effect of face cultural logic through negative emotional experiences and negative personal agency on identity commitment (Interpersonal) is significant (B= -.44, $p<.01$) {R^2 = .60, F(1,882) = 1362.01, $p<.01$} and explained 60% of the total variance in interpersonal identity commitment. The direct paths i.e. face cultural logic to commitment (B= -.04, $p<.01$), face culture to negative emotional experiences (B= 1.5, $p<.01$), face culture to negative personal agency (B=.13, $p<.01$), negative emotional experiences to negative personal agency (B=.50, $p<.01$), negative emotional experiences to commitment (B= -.15, $p<.01$),

negative personal agency to interpersonal identity commitment (*B*= -.16, *p*<.*01*) are significant. The indirect effect of face culture on identity commitment (Interpersonal) through negative emotional experiences is significant (*B*= -.23, 95*% CI* = .27, .18). Furthermore, indirect effect of face culture on identity commitment though negative personal agency is found to be significant as well (*B*= -.04, 95*% CI* = -.06, -.02). Indirect effect of face culture on identity commitment though negative emotional experiences and negative personal agency is found to be significant as well (*B*= -.13, 95*% CI* = -.16, -.09).

Figure 41

Direct and Indirect Relationship Between Face Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Identity Commitment in Interpersonal Domain

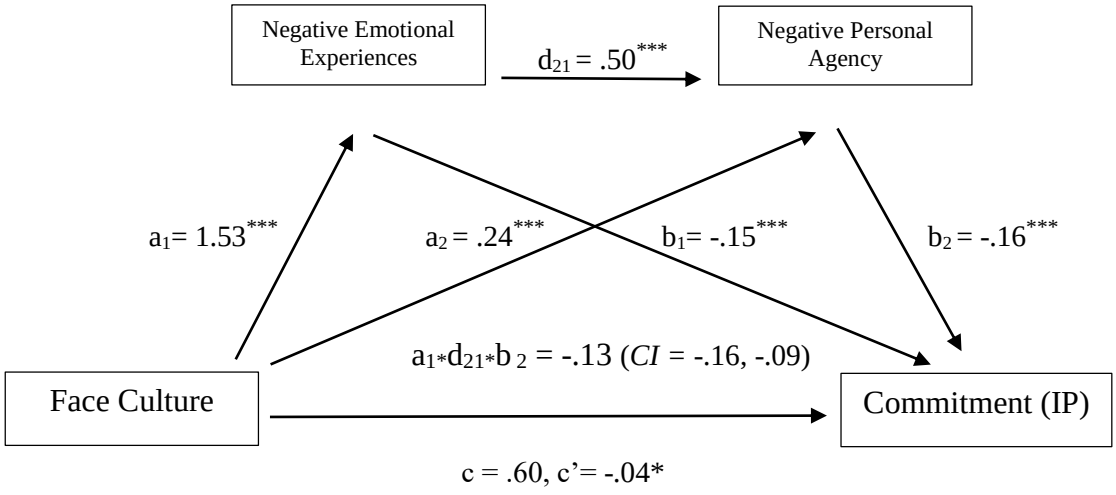


Table 48 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of face cultural logic through negative emotional experiences and negative personal agency on in-depth exploration (Interpersonal) is significant (*B*=.44, *p*<.*01*) {R^2 = .74, *F* (1,882) = 2531.06, *p*<.*01*}

and explained 74% of the total variance in interpersonal in-depth exploration. The direct paths i.e. face cultural logic to in-depth exploration (*B*= .39, *p<.01*) is significant and negative personal agency to interpersonal in-depth exploration (*B*= .05, *p<.01*) are significant while negative emotional experiences to in-depth exploration (*B*= -.15, *p<.01*) is non- significant. The indirect effect of face culture on in-depth exploration (interpersonal) through negative emotional experiences is non-significant (*B*= -.01, 95*% CI* = -.06, .04). Furthermore, indirect effect of face culture on in-depth exploration though negative personal agency is found to be significant (*B*=.01, 95*% CI* = .01, .08). Indirect effect of face culture on in-depth exploration though negative emotional experiences and negative personal agency is also found to be significant as well (*B*= .04, 95*% CI* = .01, .08).

Figure 42

Direct and Indirect Relationship Between Face Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Indepth Exploration in Interpersonal Domain

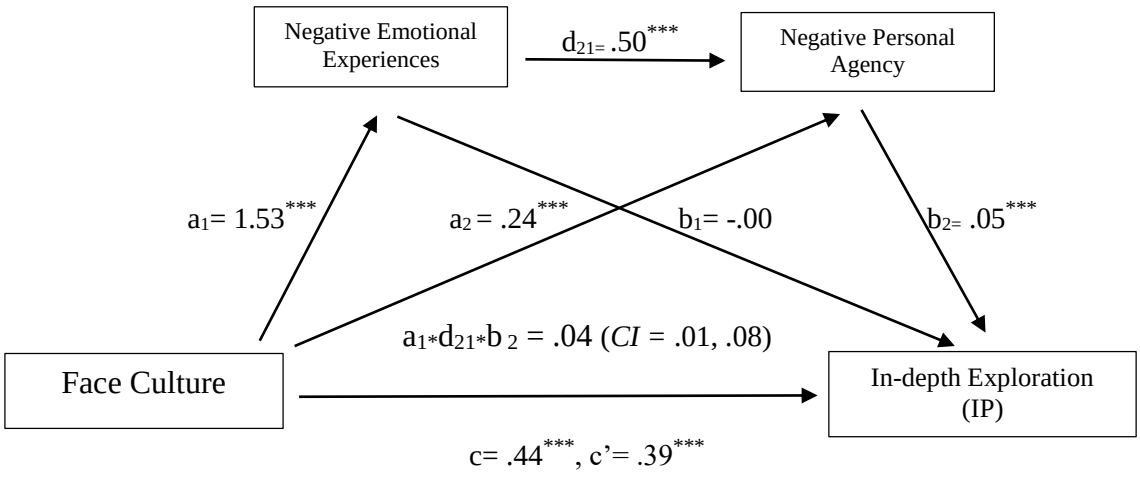


Table 48 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p*

values. Results suggested that total effect of face cultural logic through negative emotional experiences and negative personal agency on reconsideration of commitment (Interpersonal) is significant (*B*=.31, *p<.01*) {R^2 = 77, *F(*1,882) = 2990.61, *p<.01*} and explained 77% of the total variance in interpersonal reconsideration of commitment. The direct paths i.e. face cultural logic to reconsideration of commitment (*B*= .10, *p<.01*), negative emotional experiences to reconsideration of commitment (*B*= .09, *p<.01*), negative personal agency to reconsideration of commitment (*B*= .06, *p<.01*) are significant. The indirect effect of face culture on reconsideration of commitment (interpersonal) through negative emotional experiences (*B*= .14, 95*% CI* = .32, .49), indirect effect of face culture on reconsideration of commitment though negative personal agency (*B*=.01, 95*% CI* = .00, .02) and indirect effect of face culture on reconsideration of commitment though negative emotional experiences and negative personal agency are all found to be significant as well (*B*= .04, 95*% CI* = .02, .06).

Figure 43

Direct and Indirect Relationship Between Face Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Reconsideration of Commitment in Interpersonal Domain

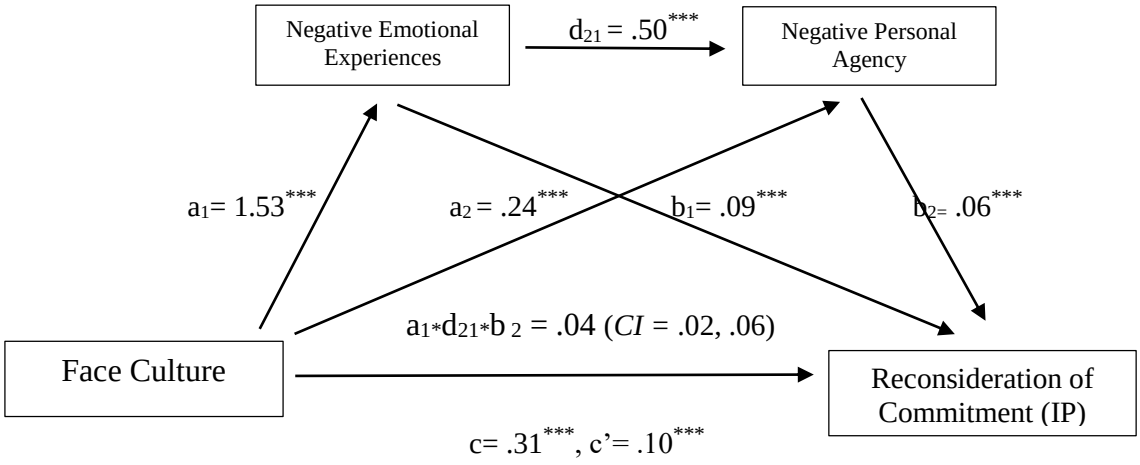


Table 49

Direct and Indirect Effect of Perceived Honor Cultural Logic, Positive Emotional Experiences and Positive Personal Agency On Commitment, In-Depth Exploration and Reconsideration of Commitment- Interpersonal (N= 884)

	β	B	SE	*p*	95%*CI*
Direct Paths					
HON→COMM	-.37	-.17	.01	.000	[-.21, -.14]
HON →INDEP	-.20	-.09	.01	.000	[-.12, -.05]
HON →RECON	.08	.02	.00	.000	[.01, .04]
HON →PEE	-.90	-1.40	.02	.000	[-1.4, -1.3]
HON →PPA	-.29	-.25	.04	.000	[-.34, -.17]
PEE→PPA	.49	.27	.02	.000	[.22, .32]
PEE→COMM	.46	.14	.01	.000	[.12, .16]
PEE →INDEP	-1.09	-.30	.01	.000	[-.32, -.27]
PEE →RECON	-.87	-.17	.00	.000	[-.18, -.16]
PPA→COMM	.09	.05	.01	.000	[.02, .07]
PPA →INDEP	.11	.05	.01	.000	[.02, .08]
PPA →RECON	.01	.00	.00	.460	[-.00, .01]
Indirect Paths					
HON→PEE→COMM	-.42	-.20	.02		[-.24, -.15]
HON→PEE→INDEP	.98	.42	.01		[.39, .45]
HON→PEE→RECON	.78	.23	.00		[.21, .25]
HON→PPA→COMM	-.02	-.01	.00		[-.02, -.00]
HON→PPA→INDEP	-.03	-.01	.00		[-.02, -.00]
HON→PPA→RECON	-.00	-.00	.00		[-.00, .00]

HON→PEE→PPA →COMM`	-.04	-.02	.00	[-.03, -.00]
HON→PEE→PPA →INDEP	-.05	-.02	.00	[-.03, -.01]
HON→PEE→PPA →RECON	-.00	-.00	.00	[-.00, .00]

Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); Int= Interpersonal (Commitment)

Table 49 serves as a key reference, presenting essential information on standardized and unstandardized coefficients for both direct and indirect effects. The inclusion of biased-corrected 95% bootstrap confidence intervals enhances the reliability of these coefficients by addressing potential bias. Additionally, the associated p-values provide crucial insights into the statistical significance of observed effects.

Results suggested that total effect of honor cultural logic through positive emotional experiences and positive personal agency on identity commitment (Interpersonal) is significant (*B*=-.41, *p*<*.01*) {R^2 = .74, *F(*1,882) = 2536.79, *p*<*.01*} and explained 74% of the total variance in interpersonal identity commitment. The direct paths i.e. honor cultural logic to commitment (*B*= -.17, *p*<*.01*), honor culture to positive emotional experiences (*B*= -1.40, *p*<*.001*), honor culture to positive personal agency (*B*= -.25, *p*<*.001*), positive emotional experiences to positive personal agency (*B*=.27, *p*<*.001*), positive emotional experiences to commitment (*B*= .14, *p*<*.01*), positive personal agency to interpersonal identity commitment (*B*= .05, *p*<*.001*) are significant. The indirect effect of honor culture on identity commitment (Interpersonal)

through positive emotional experiences is significant (*B*= -.20, 95*% CI* = -.24, -.15). Furthermore, indirect effect of honor culture on identity commitment though positive personal agency is found to be significant as well (*B*= -.01, 95*% CI* = -.02, -.00). Indirect effect of honor culture on identity commitment though positive emotional experiences and positive personal agency is found to be significant as well (*B*= -.02, 95*% CI* = -.03, -.00).

Figure 44

Direct and Indirect Relationship Between Honor Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Identity Commitment in Interpersonal Domain

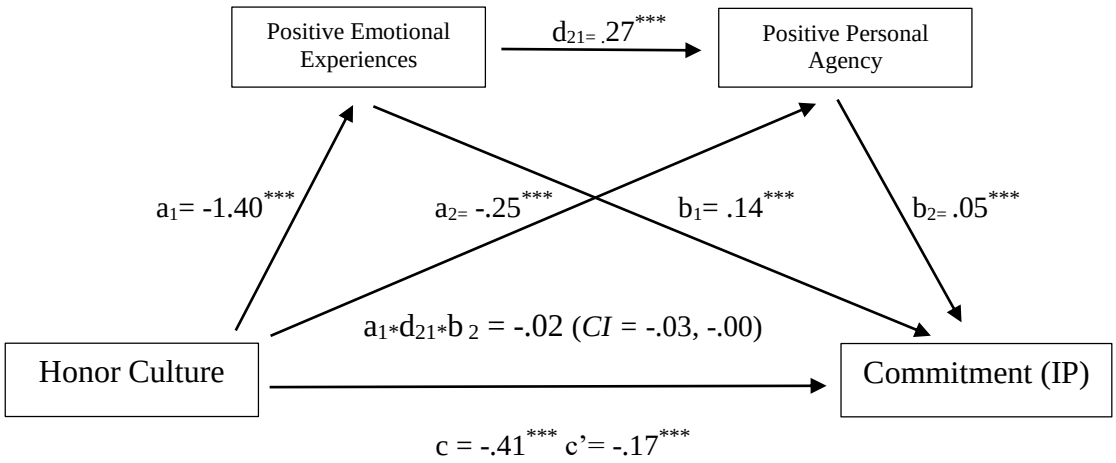


Table 49 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of honor cultural logic through positive emotional experiences and positive personal agency on in-depth exploration (Interpersonal) is significant (*B*=.29, *p<.01*) {R^2 = .47, *F* (1,882) = 789.56, *p<.001*} and explained 47% of the total variance in interpersonal identity in-depth exploration. The direct paths i.e. honor cultural logic to in-depth exploration (*B*= -.09, *p<.01*),

positive emotional experiences to in-depth exploration (*B*= -.30, *p*<.*01*), positive personal agency to interpersonal in-depth exploration (*B*= .05, *p*<.*01*) are significant. The indirect effect of honor culture on identity in-depth exploration (Interpersonal) through positive emotional experiences is significant (*B*= .42, 95*% CI* = .39, .45). Furthermore, indirect effect of honor culture on identity in-depth exploration though positive personal agency is found to be significant as well (*B*= -.01, 95*% CI* = -.02, -.00). Indirect effect of honor culture on identity in-depth exploration though positive emotional experiences and positive personal agency is found to be significant as well (*B*= -.02, 95*% CI* = -.03, -.01).

Figure 45

Direct and Indirect Relationship Between Honor Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Indepth Exploration in Interpersonal Domain

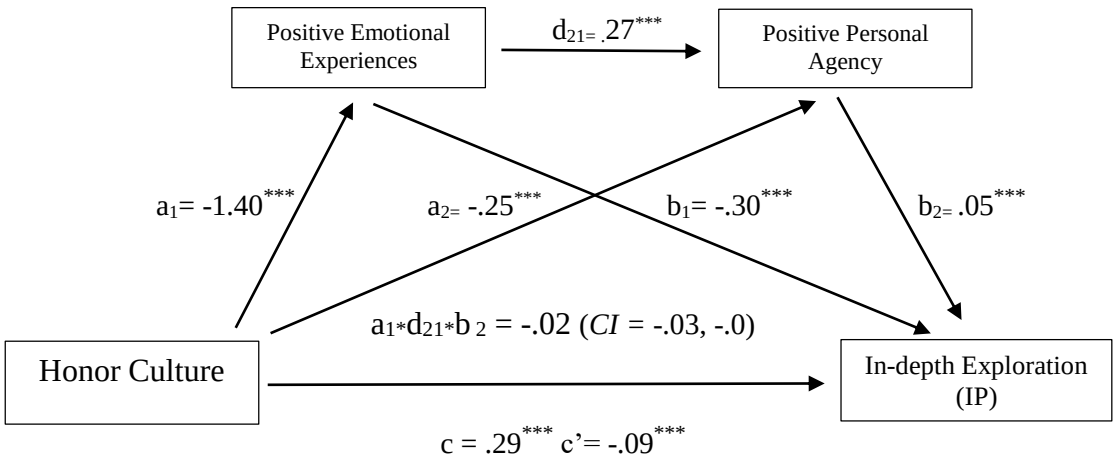


Table 49 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of honor cultural logic through positive emotional experiences and positive personal agency on identity reconsideration of commitment (Interpersonal) is significant (*B*=.26, *p*<.*001*) {R^2 = .74, *F* (1,882) =

2622.64, *p<.001*} and explained 74% of the total variance in interpersonal identity reconsideration of commitment. The direct paths i.e. honor cultural logic to reconsideration of commitment (*B*= .02, *p<.01*), positive emotional experiences to reconsideration of commitment (*B*= -.17, *p<.01*) are significant while direct path of positive personal agency to interpersonal reconsideration of commitment is non-significant. The indirect effect of honor culture on identity reconsideration of commitment (Interpersonal) through positive emotional experiences is significant (*B*= .23, 95*% CI* = .21, .25). Furthermore, indirect effect of honor culture on identity reconsideration of commitment though positive personal agency is found to be non-significant (*B*= -.00, 95*% CI* = -.00, .00) and indirect effect of honor culture on identity reconsideration of commitment though positive emotional experiences and positive personal agency is found to be non-significant as well (*B*= -.00, 95*% CI* = -.00, .00).

Figure 46

Direct and Indirect Relationship Between Honor Cultural Logic, Positive Emotional Experiences, Positive Personal Agency and Reconsideration of Commitment in Interpersonal Domain

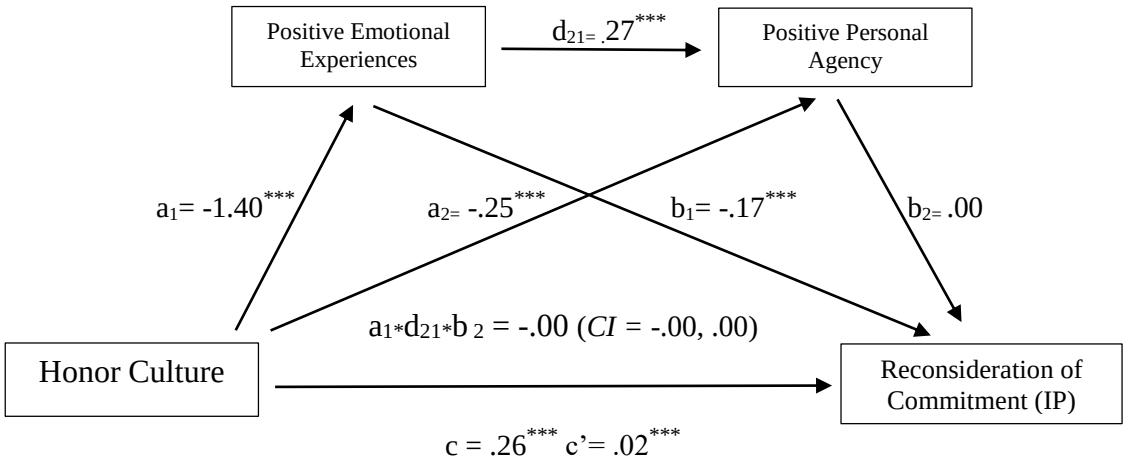


Table 50

Direct and Indirect Effect of Perceived Honor Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment, In-Depth Exploration and Reconsideration of Commitment- Interpersonal (N= 884)

	β	*B*	*SE*	*p*	*95%CI*
Direct Paths					
HON→COMM	-.32	-.15	.01	.000	[-.19, -.11]
HON →INDEP	-.20	-.09	.02	.000	[-.13, -.04]
HON →RECON	.01	.00	.01	.568	[-.01, .02]
HON →NEE	.92	1.38	.01	.000	[1.35, 1.42]
HON →NPA	.34	.37	.04	.000	[.28, .45]
NEE→NPA	.55	.39	.02	.000	[.33, .44]
NEE→COMM	-.28	-.09	.01	.000	[-.11, -.06]
NEE →INDEP	.63	.18	.01	.000	[.14, .21]
NEE →RECON	.66	.13	.00	.000	[.11, .14]
NPA→COMM	-.31	-.14	.01	.000	[-.17, -.11]
NPA →INDEP	.36	.14	.01	.000	[.11, .18]
NPA →RECON	.27	.07	.00	.000	[.06, .09]
Indirect Paths					
HON→NEE→COMM	-.26	-.12	.02		[-.36, -.15]
HON→NEE→INDEP	.58	.25	.02		[.19, .30]
HON→NEE→RECON	.60	.18	.01		[.15, .21]
HON→NPA→COMM	-.11	-.05	.01		[-.07, -.03]
HON→NPA→INDEP	.12	.05	.01		[.03, .08]
HON→NPA→RECON	.09	.02	.00		[.01, .04]

HON→NEE→NPA →COMM	-.16	-.07	.01	[-.10, -.05]
HON→NEE→NPA →INDEP	.18	.08	.01	[.05, .11]
HON→NEE→NPA →RECON	.14	.04	.00	[.02, .06]

Note. Dig=dignity, Hon=Honor; MEQ=Multidimensional Emotional Questionnaire, PEE= Positive Emotional Experiences, NEE = Negative Emotional Experiences; SoAS= Sense of Agency Scale, PPA= Positive Personal Agency, NPA= Negative Personal Agency; UMICS= Utretcht Management Identity Commitment Scale, Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); Int= Interpersonal (Commitment)

Table 50 plays a pivotal role in presenting crucial information regarding standardized and unstandardized coefficients for both direct and indirect effects. The inclusion of biased-corrected 95% bootstrap confidence intervals enhances the reliability of these coefficients by addressing potential bias in the estimates. Furthermore, the associated p-values offer valuable insights into the statistical significance of observed effects, making Table 50 a fundamental resource for comprehending the study's outcomes.

Results suggested that total effect of honor cultural logic through positive emotional experiences and positive personal agency on identity commitment (Interpersonal) is significant (*B*=-.41, *p*<*.001*) {R^2 = .74, *F(*1,882) = 2536.79, *p*<*.001*} and explained 74% of the total variance in interpersonal identity commitment. The direct paths i.e. honor cultural logic to commitment (*B*= -.15, *p*<*.001*), honor culture to negative emotional experiences (*B*= 1.38, *p*<*.01*), honor culture to negative personal agency (*B*= .37, *p*<*.001*), negative emotional experiences to negative personal agency (*B*=.39, *p*<*.01*), negative emotional experiences to commitment (*B*= -.09, *p*<*.001*),

negative personal agency to interpersonal identity commitment (*B*= -.14, *p*<*.001*) are significant. The indirect effect of honor culture on identity commitment (interpersonal) through negative emotional experiences is significant (*B*= -.12, 95*% CI* = -.36, -.15). Furthermore, indirect effect of honor culture on identity commitment though negative personal agency is found to be significant as well (*B*= -.05, 95*% CI* = -.07, -.03). Indirect effect of honor culture on identity commitment though positive emotional experiences and positive personal agency is found to be significant as well (*B*= -.07, 95*% CI* = -.10, -.05).

Figure 47

Direct and Indirect Relationship Between Honor Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Identity Commitment in Interpersonal Domain

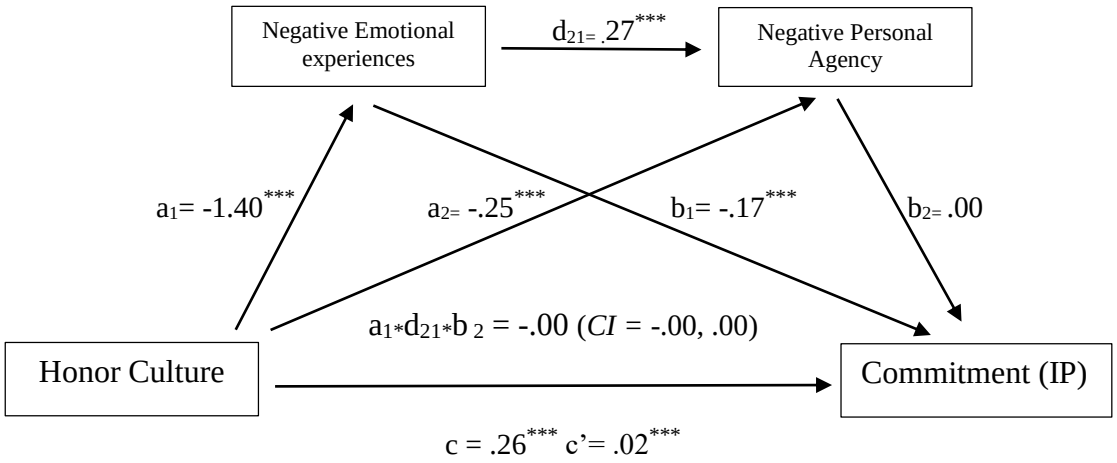


Table 50 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of honor cultural logic through positive emotional experiences and positive personal agency on identity in-depth exploration (Interpersonal) is significant (*B*= .29, *p*<*.01*) {R^2 = .47, *F* (1,882) = 789.56, *p*<*.001*}

and explained 47% of the total variance in interpersonal identity in-depth exploration. The direct paths i.e. honor cultural logic to in-depth exploration (*B*= -.09, *p*<.*01*), negative emotional experiences to in-depth exploration (*B*= .18, *p*<.*01*), negative personal agency to interpersonal identity in-depth exploration (*B*= .14, *p*<.*01*) are significant. The indirect effect of honor culture on identity in-depth exploration (interpersonal) through negative emotional experiences is significant (*B*= .25, 95*% CI* = .19, .30). Furthermore, indirect effect of honor culture on identity in-depth exploration though negative personal agency is found to be significant as well (*B*= .05, 95*% CI* = .03, .08). Indirect effect of honor culture on identity in-depth exploration though positive emotional experiences and positive personal agency is found to be significant as well (*B*= .08, 95*% CI* = .05, .11).

Figure 48

Direct and Indirect Relationship Between Honor Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Indepth Exploration in Interpersonal Domain

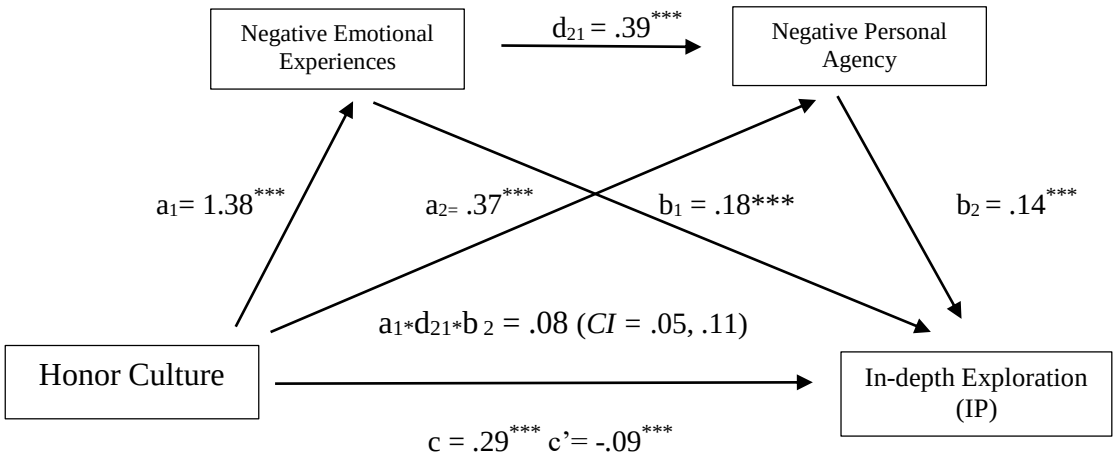
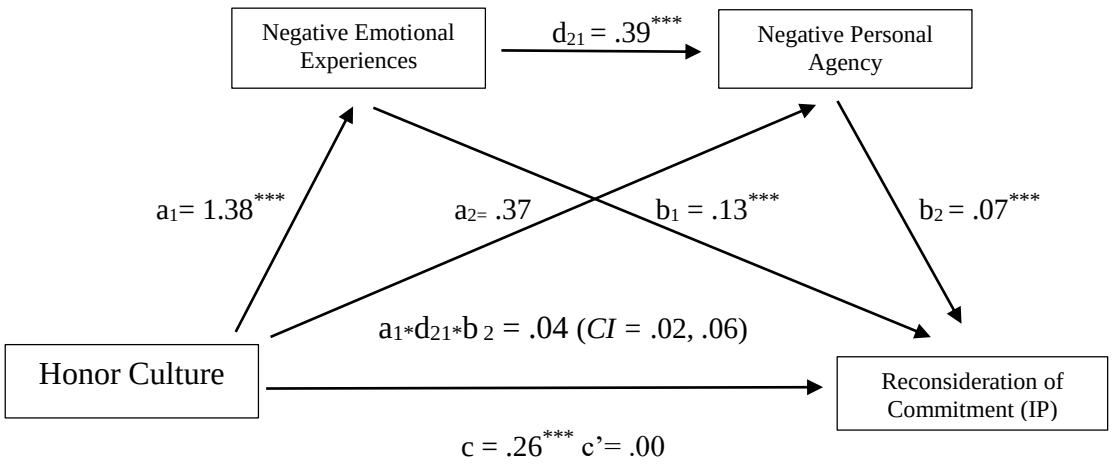


Table 50 is presenting standardized and unstandardized coefficients of direct and indirect effects with the biased corrected 95% bootstrap confidence intervals and *p* values. Results suggested that total effect of honor cultural logic through positive

emotional experiences and positive personal agency on identity reconsideration (Interpersonal) is significant (*B*=.26, *p*<*.01*) {R^2 = .74, *F* (1,882) = 2622.64, *p*<*.001*} and explained 74% of the total variance in interpersonal identity reconsideration. The direct paths i.e. honor cultural logic to reconsideration (*B*= .00, *p*<*.01*) is non-significant while negative emotional experiences to reconsideration (*B*= .13, *p*<*.01*), negative personal agency to interpersonal identity reconsideration (*B*= .07, *p*<*.01*) are significant. The indirect effect of honor culture on identity reconsideration (interpersonal) through negative emotional experiences is significant (*B*= .18, 95*% CI* = .15,.21). Furthermore, indirect effect of honor culture on reconsideration though negative personal agency is found to be significant as well (*B*= .02, 95*% CI* = .01, .04). Indirect effect of honor culture on identity reconsideration though positive emotional experiences and positive personal agency is found to be significant as well (*B*= .04, 95*% CI* = .02, .06).

Figure 49

Direct and Indirect Relationship Between Honor Cultural Logic, Negative Emotional Experiences, Negative Personal Agency and Reconsideration of Commitment in Interpersonal Domain



Path Analysis

In the subsequent section of the study, a sophisticated path modeling technique was applied to elucidate the intricate relationships and scrutinize the causal paths among the study variables. This method allowed for the estimation of path coefficients and the evaluation of model fit using the Maximum Likelihood (ML) estimation approach, akin to the principles of multiple regression analysis, as implemented in the AMOS software (Kline, 1998). The ML estimation method is notable for its ability to iteratively and concurrently calculate parameter estimates, accommodating the consideration of disturbances or error terms associated with unobserved exogenous variables.

Moreover, ML estimation is recognized as one of the most widely used and reliable model-fitting techniques. Within the structural model, the hypothesized linkages between variables were graphically represented, providing a visual representation of the anticipated relationships and allowing for a rigorous examination of the interconnected pathways within the conceptual framework. For path modeling cultural logic of dignity, honor and face culture are categorized as exogenous variables. In this case, identity commitment, in-depth exploration and reconsideration of commitment are endogenous variables. However, the intermediate variables, are emotional experiences and personal agency both positive and negative are examined as independent and dependent variables as well.

In the current analytical approach, a structural model served as a tool to encapsulate and visualize the causal hypotheses inherent in the study, aligning with the methodology outlined by Ingram et al. (2000). This utilization of a structural model enables a conceptual representation of the theoretical relationships posited in the study.

Additionally, a modified model was employed to visually articulate the outcomes derived from the AMOS (Analysis of Moment Structures) analysis. The analytical process is systematically divided into two key components, delineating the analysis comprehensively: firstly, an explication of the structural model, and secondly, a presentation of the AMOS analysis outcomes illustrated through the modified model. Each model's goodness of fit to the observed data is then summarized in a model fit evaluation, providing a holistic perspective on the robustness and appropriateness of the proposed models for understanding the complex interrelationships among study variables. This meticulous two-part presentation enhances the clarity and interpretability of the analytical process and its outcomes.

The use of a structural model is fundamental in articulating the theoretical underpinnings of the study, facilitating a visual representation of the proposed causal pathways among the variables under investigation. This model serves as the foundation for the subsequent AMOS analysis, which employs maximum likelihood estimation to estimate the parameters of the model iteratively. The modified model, in turn, offers a condensed and more accessible representation of the empirical findings derived from the AMOS analysis, allowing for a clearer understanding of the observed relationships among the study variables.

The present study will examine four different models. The first structural model was hypothesized to examine the relationships of cultural logic (dignity, honor and face) identity commitment, in-depth exploration and reconsideration of commitment (educational) with the mediating role of positive emotional experiences, positive personal agency. The second model was hypothesized to examine the relationships of cultural logic (dignity, honor and face) with the mediating role of negative emotional experiences and negative personal agency with identity commitment, in-depth

exploration and reconsideration of commitment (educational). The third model was hypothesized to examine the relationships of cultural logic (dignity, honor and face) with identity commitment, indepth exploration and reconsideration of commitment (interpersonal) with mediating role of positive emotional experiences and positive personal agency. The fourth and final model was hypothesized to examine the relationships of cultural logic (dignity, honor and face) with identity commitment, in-depth exploration and reconsideration of commitment (interpersonal) with mediating role of negative emotional experiences and negative personal agency.

Structural Model A. Figure 50 shows the structural model A, revealing the relationship of cultural logics (dignity, honor, face) with commitment, in-depth exploration and reconsideration of commitment. This model is based on the assumptions that (a) there is a positive relationship of dignity culture with identity commitment, positive emotional experiences and personal agency (b)there is negative relationship of dignity culture with in-depth exploration and reconsideration of commitment (c) There is a negative relationship of honor cultural logic with commitment, positive emotional experiences and personal agency (d) there is a positive relationship between honor culture , in-depth exploration and reconsideration of commitment. (e) there is negative relationship between face culture, Positive emotional experiences, positive personal agency and commitment. (f) There is a positive relationship between face cultural logic in-depth exploration and reconsideration of commitment. (g)There is also a positive association of positive emotional experiences with positive personal agency. The modified model after applying covariance on error terms is shown in Figure 50. Whereas the standardized regression weight with 95% bootstrapped corrected confidence interval are shown in Table 51.

Table 51

Conditional Direct and Indirect Effect of Dignity, Honor and Face Culture on Identity Commitment, Indepth Exploration and Reconsideration of Commitment (Educational) Mediated by Positive Emotional Experiences and Positive Personal Agency (N= 884)

Direct effect	*β*	95% *CI*		Direct effect	*B*	95% *CI*		Direct effect	*β*	95% *CI*	
		LL	*UL*			*LL*	*UL*			*LL*	*UL*
Dig →Comm	.13*	[.02, .26]		Hon →Comm	-.28**	[-.40, -.17]		Face→Comm	.01	[-.05, .05]	
Dig →Indep Exp	.04	[-.05, .14]		Hon →Indep Exp	-.34**	[-.44, -.24]		Face→Indep Exp	.69**	[.62, .78]	
Dig → Recon Comm	.06*	[.01, .12]		Hon →Recon Comm	.07	[-.00, .14]		Face→Recon Comm	.22**	[.17, .28]	
Dig →PEE	.30**	[.21, .40]		Hon →PEE	-.31**	[-.40, -.23]		Face→PEE	-.37**	[-.42, -.30]	
Dig →PPA	.04	[-.06, .16]		Hon →PPA	-.27**	[-.39, -.17]		Face→PPA	.05	[-.03, .12]	
PEE →PPA	.50**	[.37. .64]									
PEE →Comm	.40**	[.29, .52]									
PEE →Indep Exp	-.63**	[-.74, -.51									
PEE →Recon Comm	-.75**	[-.83, -.66]									
PPA →Comm	.11**	[.03, .16]									

PPA →Indep Exp	.10**	[.06, .14]						
PPA →Recon Comm	.01	[-.01, .05]						
Indirect Paths			Indirect Paths			Indirect Paths		
Dig→PEE→PPA	.15***	[.08, .16]	Hon→PEE→PPA	-.16***	[-.19, -.10]	Face→PEE→PPA	-.18***	[-.24, -.14]
Dig→PEE→Comm	.12***	[.03, .07]	Hon→PEE→Comm	-.13***	[-.08, -.04]	Face→PEE→Comm	-.15**	[-.11,-.06]
Dig→PEE→Indep Exp	-.19***	[-.09, -.05]	Hon→PEE→Indep Exp	.20***	[.06, .11]	Face→PEE→Indep Exp	.23***	[.10, .14]
Dig→PEE→Recon Comm	-.23**	[-.07, -.04]	Hon→PEE→Recon Comm	.24***	[.05, .09]	Face→PEE→Re-con Comm	.28***	[.08, .11]
Dig→PPA→Comm	.00	[-.00, .00]	Hon→PPA→Comm	-.03***	[-.02, -.00]	Face→PPA→com	.01	[-.00, .00]
Dig→PPA→Indep Exp	.00	[-.01, .00]	Hon→PPA→Indep Exp	-.02***	[-.01, -.00]	Face→PPA→In-dep Exp	.01	[-.00, .00]
Dig→PPA→Recon Comm	.00	[.00, .00]	Hon→PPA→Recon Comm	-.00	[-.00, .00]	Face→PPA→Recon Comm	.00	[.00, .00]
Dig→PEE→PPA→Comm	.14**	[.00, .01]	Hon→PEE→PPA→ Comm	-.16***	[-.01, -.00]	Face→PEE→PPA →Comm	-.18***	[-.01, -.00]

Dig→PEE→PPA→Indep Exp	.15***	[.00, .01]	Hon→PEE→PPA→ Indep Exp	-.16***	[-.01, -.00]	Face→PEE→PPA →Indep Exp	-.18***	[-.01, -.00]
Dig→PEE→PPA→Recon Comm	.14	[.00, .00]	Hon→PEE→PPA→ Recon Comm	-.16	[-.00, .00]	Face→PEE→PPA →Recon Comm	-.18	[-.00,.00]
PEE→PPA→Comm	.05**	[.01, .02]						
PEE→PPA→Indep Exp	.05***	[.00, .02]						
PEE→PPA→Recon Comm	.01	[-.00, 01]						

Note. Dig=dignity, Hon=Honor; PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational

*p < .05. **p < .01. ***p < .001.

The modified model after applying covariance on error terms is shown in Figure 50. Table 51 shows standardized estimates of direct and indirect paths of cultural logics to identity commitment through positive emotional experiences and positive personal agency with 95% bias corrected bootstrap confidence intervals. There is significant positive relationship of dignity culture with identity commitment, reconsideration of commitment and positive emotional experiences. However, dignity culture was not a significant negatively related to indepth exploration and positive personal agency Positive emotional experiences are significantly predicting commitment, indepth exploration, reconsideration of commitment and positive personal agency. There is significant positive relationship between positive personal agency, commitment and indepth exploration. Positive personal agency was not a significant predictor of reconsideration of commitment.

In addition, honor culture was significant negative predictor of commitment, indepth exploration, positive emotional experiences and positive personal agency. Honor culture was not found as significant predictor of reconsideration of commitment in education domain. Face culture was significant predictor of indepth exploration, reconsideration of commitment and Positive emotional experiences. Whereas non-significant relationship of face culture was found with commitment and positive personal agency was also found.

Table 51 presents the standardized estimates along with unstandardized 95% bootstrap confidence intervals that are biased corrected. These values pertain to the indirect associations of cultural logics with various variables, including commitment, in-depth exploration, emotional experiences (both positive and negative), and personal agency (both positive and negative). The inclusion of biased corrected confidence intervals provides a more accurate and reliable assessment of the indirect effects of

cultural logics on these psychological constructs. The table offers a comprehensive view of the interplay between cultural influences and the diverse facets of identity commitment and emotional experiences within the studied context.

Relative χ^2 (χ^2 /*df*), The Goodness of Fit Index (GFI), the Normed Fit Index (NFI), and the Comparative Fit Index (CFI), Trucker-Lewis Index (TLI), Root Mean Square Error of Approximation (RMSEA), Root Mean Squared Residual (RMR) and Standardized Root Mean Squared Residual (SRMR) were calculated to estimate the goodness of fit for Structural Model A. The indices are provided in Table 52

Table 52

Chi-Square and Fit Indices for Structural Model A (N= 884)

Models	χ^2	*df*	Fit Indices								
			χ^2/df	GFI	TLI	CFI	NFI	RMSEA	*p*close	RMR	SRMR
1	159.69	3	53.23	.96	.85	.98	.98	.24	.000	.41	.01
2	2.47	1	2.47	.99	.99	.99	.99	.04	.467	.07	.00

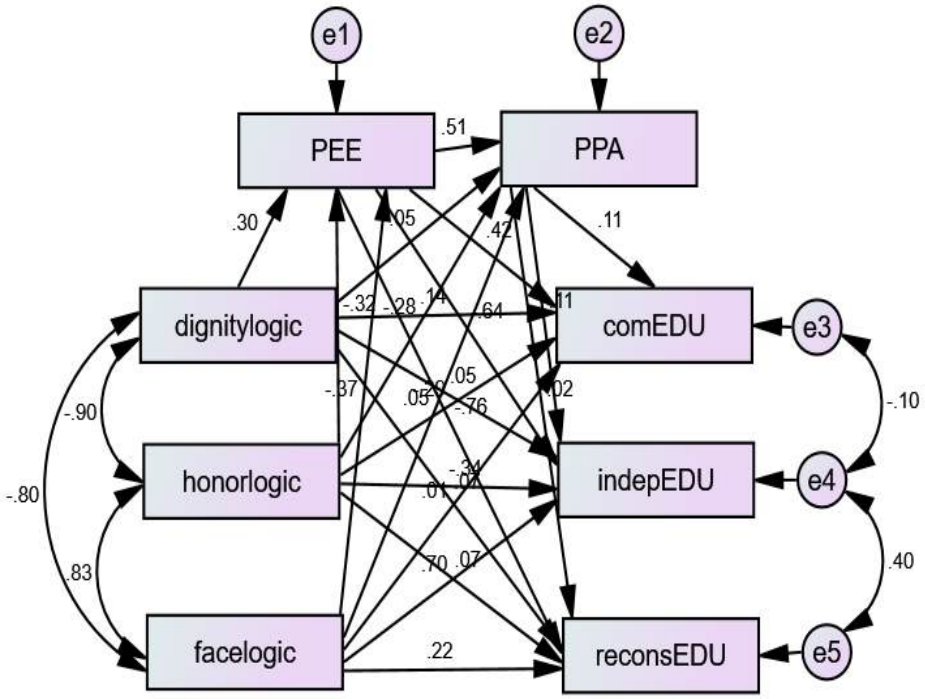
Note. GFI = goodness-of-fit index, CFI= Comparative Fit Index, RMSEA= Root Mean Square Error of Approximation, TLI = Tucker-Lewis Index

Table 52 signified the stepwise model fit indices of model of cultural logic of dignity honor and face culture, positive emotional experiences, positive personal agency, commitment, indepth exploration and reconsideration of commitment. Model A was the initially proposed model which specified all possible direct paths among the variables. The first model showed unacceptable chi-square/*df* ratio of 53.23 and

unacceptable values of fit indices indicating a poor model fit. The model was improved by applying the error variances suggested by modification indices χ^2 (1) = 2.47, (*p*= .116). Fit indices of improved model presented a better fit to the data with GFI = .99, CFI = .99, TLI = .99, NFI = .99, RMSEA = .04 (95*% CI*= .00, .10), *p*close = .467, and standardized RMR value of .07 also affirm the fit of the anticipated model.

Figure 50

Path Model Predicting Commitment, Indepth Exploration and Reconsideration of Commitment (Educational) by Dignity, Honor and Face Culture with Positive Emotional Experiences and Positive Personal Agency as Mediators



Saturated Model B. as shown in Figure 51 the modified model after applying covariance on error terms. (a) there is a positive relationship of dignity culture with identity commitment, positive emotional experiences and personal agency (b)there is negative relationship of dignity culture with in-depth exploration and reconsideration of commitment (c) There is a negative relationship of honor cultural logic with commitment, positive emotional experiences and personal agency (d) there is a positive relationship between honor culture, in-depth exploration and reconsideration of commitment. (e) there is negative relationship between face culture Positive emotional experiences, positive personal agency and commitment. (f) There is a positive relationship between face cultural logic in-depth exploration and reconsideration of commitment. (g)There is also a positive association of positive emotional experiences with positive personal agency in interpersonal domain.

The results presented in Table 53 highlight the conditional direct and indirect effects of dignity, honor, and face culture on identity commitment, in-depth exploration, and reconsideration of commitment in the interpersonal domain, mediated by positive emotional experiences (PEE) and positive personal agency (PPA). The table displays standardized estimates (β) with corresponding 95% bootstrap confidence intervals for the direct effects and the various indirect paths.

Table 53

Conditional Direct and Indirect Effect of Dignity, Honor and Face Culture on Identity Commitment, Indepth Exploration and Reconsideration of Commitment (Interpersonal)Mediated by Positive Emotional Experiences and Positive Personal Agency (N= 884)

Direct effect	*B*	95% *CI*	Direct effect	*β*	95% *CI*	Direct effect	*β*	95% *CI*
		LL UL			*LL UL*			*LL UL*
Dig →Comm	.11*	[.01, .21]	Hon →Comm	-.31***	[-.41, -.21]	Face→Comm	.01	[-.04, .05]
Dig →Indep Exp	.03	[.06, .11]	Hon →Indep Exp	-.34***	[-.42,-.26]	Face→Indep Exp	.70***	[.63, .73]
Dig → Recon Comm	.03	[-.03, .09]	Hon →Recon Comm	.06	[-.00,.12]	Face→Recon Comm	.21***	[.17, .26]
Dig →PEE	.30***	[.22, .38]	Hon →PEE	-.31***	[-.39,-24]	Face→PEE	-.37***	[-.42, -.31]
Dig →PPA	.04	[-.04, .15]	Hon →PPA	-.27***	[-.37, -.18]	Face→PPA	.05	[-.02, .11]
PEE →PPA	.50***	[.39, .62]						
PEE →Comm	.43***	[.32, .53]						
PEE →Indep Exp	-.60***	[-.70, -.50]						
PEE →Recon Comm	-.73***	[-.80, -.66]						

PPA →Comm	.09***	[.05,.13]						
PPA →Indep Exp	.09***	[.05,.14]						
PPA →Recon Comm	.01	[-.02,.03]						
Indirect Paths			Indirect Paths			Indirect Paths		
Dig→PEE→PPA	.15***	[.08, .16]	Hon→PEE→PPA	-.16***	[-.19, -.10]	Face→PEE→PPA	-.18***	[-.24, -.14]
Dig→PEE→Comm	.13**	[.03, .07]	Hon→PEE→Comm	-.13***	[-.08, -.04]	Face→PEE→Comm	-.16***	[-.11, -.06]
Dig→PEE→Indep Exp	-.18***	[-.09, -.05]	Hon→PEE→Indep Exp	.19***	[.06, .11]	Face→PEE→Indep Exp	.22***	[.09, .13]
Dig→PEE→Recon Comm	-.22**	[-.07, -.04]	Hon→PEE→Recon Comm	.23***	[.05, .09]	Face→PEE→Recon Comm	.27***	[.08, .11]
Dig→PPA→Comm	.01	[-.00, .00]	Hon→PPA→Comm	-.02***	[-.02, -.00]	Face→PPA→Comm	.00	[-.00, .01]
Dig→PPA→Indep Exp	-.00	[-.00, .00]	Hon→PPA→Indep Exp	-.02***	[-.01, -.00]	Face→PPA→Indep Exp	.01	[-.00, .00]
Dig→PPA→Recon Comm	.00	[.00, .00]	Hon→PPA→Recon Comm	-.00	[-.00, .00]	Face→PPA→Recon Comm	.00	[.00, .00]

Dig→PEE→PPA→Comm	.15***	[.00, .01]	Hon→PEE→PPA→Comm	-.16***	[-.01, -.00]	Face→PEE→PPA→Comm	-.18***	[-.01, -.00]
Dig→PEE→PPA→Indep Exp	.15***	[.00, .01]	Hon→PEE→PPA→Indep Exp	-.16***	[-.01, -.00]	Face→PEE→PPA→Indep Exp	-.18**	[-.01, -.00]
Dig→PEE→PPA→Recon Comm	.15	[-.00, .00]	Hon→PEE→PPA→Recon Comm	-.16	[-.00, .00]	Face→PEE→PPA→Recon Comm	-.18	[-.00, .00]
PEE→PPA→Comm	.04***	[.01, .02]						
PEE→PPA→Indep Exp	.05***	[.00, .02]						
PEE→PPA→Recon Comm	.00	[-.00, .00]						

Note. Dig=dignity, Hon=Honor; PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment

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

Results in Table 53 presents the direct and indirect paths of structural model B. dignity culture was a significant positive predictor of commitment, indepth exploration, positive emotional experiences and positive personal agency. No significant association was fund between dignity culture and reconsideration of commitment. Also, Positive emotional experiences were significant positive predictor of commitment and positive personal agency. Positive emotional experiences significant negative predictor of indepth exploration and reconsideration of commitment. Positive personal agency also has a significant relationship with commitment and indepth exploration whereas non- significant relationship with reconsideration of commitment.

Furthermore, results in Table 53 displays that the honor culture is significant negative predictor of commitment, indepth exploration, positive emotional experiences and positive personal agency. However, there was non-significant relationship between honor culture and reconsideration of commitment in interpersonal domain.

Likewise, face culture has significant positive relationship with indepth exploration and reconsideration of commitment. Face culture negatively predicted positive emotional experiences. Non-significant relationship was found between face culture, commitment and positive personal agency.

Moreover, indirect relationships of cultural logics with all outcome variables were evaluated through standardized estimates, 95% bootstrap confidence intervals biased corrected and *p* values. No zero point between confidence intervals for all the indirect effects and hence proved the mediating role of positive emotional experiences and positive personal agency in most of the paths.

Relative fit indices including chi square and x^2/df were calculated to estimate the goodness of fit for Structural Model B. The indices are given in Table 52

Table 54

Chi-Square and Fit Indices for Structural Model B (N=884)

Models	χ^2	*df*	Fit Indices							
			χ^2/df	GFI	TLI	CFI	NFI	RMSEA	*p*close	RMR	SRMR
1	164.47	3	54.82	.96	.85	.98	.98	.24	.000	.43	.01
2	1.94	1	1.94	.99	.99	.99	.99	.03	.538	.06	.00

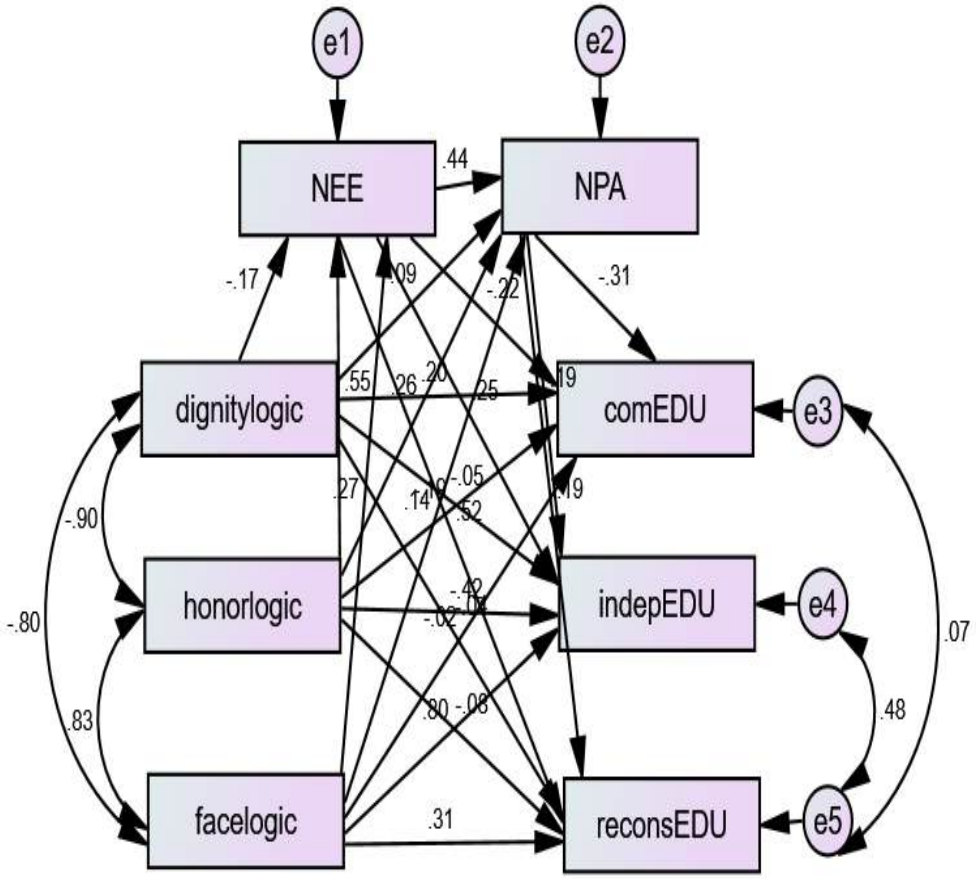
Note. GFI = goodness-of-fit index, CFI= Comparative Fit Index, RMSEA= Root Mean Square Error of Approximation, TLI = Tucker-Lewis Index

Table 54 represented the stepwise model fit indices of mediated model of cultural logic and commitment. Model 1 was the initially proposed to specify all possible direct paths among the variables. The first model showed unacceptable x^2/df i.e. 54.82 and unacceptable values of other fit indices.

The model was revised by adding suggested error covariances. Model 2 demonstrated a better fit to the data with a significant chi square value (χ^2 (1) = 1.94, p = .163). Other measure significantly improved and were found well above corresponding cutoff points such as GFI = .99, CFI = .99, TLI = .99, NFI = .99, RMSEA = .03 (95*% CI* = .00, .10), p = .538. Hence the model was improved significantly.

Figure 51

Path Model Predicting Commitment, Indepth Exploration and Reconsideration of Commitment (Educational) by Dignity, Honor and Face Culture with Negative Emotional Experiences and Negative Personal Agency as Mediators



Structural Model C. Figure 52, intricately illustrates the interplay between cultural logics—specifically Dignity, Honor, and Face—and commitment, along with an in-depth exploration and reconsideration of commitment. The model is underpinned by several crucial assumptions, each contributing to a nuanced understanding of the relationships within this complex framework.

Firstly, the model posits a positive association between Dignity culture and identity commitment (a). Conversely, it suggests a negative relationship between Dignity culture and both negative emotional experiences and negative personal agency, thereby influencing the in-depth exploration and reconsideration of commitment (b).

Secondly, the model proposes a negative relationship between Honor cultural logic and commitment (c). It further contends that Honor culture is positively related to negative emotional experiences, negative personal agency, as well as in-depth exploration and reconsideration of commitment (d).

Thirdly, Face culture is postulated to have a negative impact on commitment (e). Additionally, the model asserts a positive association between Face cultural logic and negative emotional experiences, negative personal agency, in-depth exploration, and reconsideration of commitment (f).

Lastly, the model introduces an intriguing connection within the educational domain, suggesting a positive association between negative emotional experiences and negative personal agency (g). This comprehensive framework aims to illuminate the intricate dynamics at play, providing a foundation for understanding the multifaceted relationships between cultural logics, commitment, and associated psychological processes.

Table 55 provides a examination of the relationships within the framework of Structural Model C. The table delves into the Conditional Direct and Indirect Effects of Dignity, Honor, and Face Culture on Identity Commitment, In-depth Exploration, and Reconsideration of Commitment, with a specific focus on the educational domain. The mediation role of Negative Emotional Experiences and Negative Personal Agency, unraveling the intricate dynamics that influence psychological processes in the context of education.

Table 55

Conditional Direct and Indirect Effect of Dignity, Honor and Face Culture on Identity Commitment, Indepth Exploration and Reconsideration of Commitment (Educational) Mediated by Negative Emotional Experiences and Negative Personal Agency (N= 884)

Direct effect	*β*	95% *CI*	Direct effect	*β*	95% *CI*	Direct effect	*β*	95% *CI*
Dig →Comm	.20***	[.11,.29]	Hon →Comm	-.19***	[-.29, -.10]	Face→Comm	-.01	[-.69, .03]
Dig →Indep Exp	.05	[-.14, .03]	Hon →Indep Exp	-.41***	[-.50, -.33]	Face→Indep Exp	.80***	[.74, .86]
Dig → Recon Comm	-.04	[-.11, .01]	Hon →Recon Comm	-.07	[-.14, .00]	Face→Recon Comm	.30***	[.25, .35]
Dig →NEE	-.16***	[-.24, -.09]	Hon →NEE	.54***	[.47, .61]	Face→NEE	.27***	[.23, .30]
Dig →NPA	-.09	[-.17, -.01]	Hon →NPA	.25***	[.17, .35]	Face→NPA	.14***	[.08, .20]
NEE →NPA	.44***	[.34, .54]						
NEE →Comm	-.22***	[-.32, -.12]						
NEE →Indep Exp	.24***	[.13, .36]						
NEE →Recon Comm	.52**	[.41, .61]						

NPA →Comm	-.30***	[-.38, -.23]						
NPA →Indep Exp	.18**	[.10, .27]						
NPA →Recon Comm	.19***	[.12, .25]						
Indirect Paths			Indirect Paths			Indirect Paths		
Dig→NEE→NPA	-.07***	[-.10, -.03]	Hon→NEE→NPA	.24***	[.19, .33]	Face→NEE→NPA	.12***	[.11, .19]
Dig→NEE→Comm	.03***	[.00, .02]	Hon→NEE→Comm	-.12**	[-.08, -.03]	Face→NEE→Comm	-.06***	[-.05, -.02]
Dig→NEE→Indep Exp	-.04***	[-.02, -.01]	Hon→NEE→Indep Exp	.13***	[.03, .08]	Face→NEE→Indep Exp	.06***	[.01, .05]
Dig→NEE→Recon Comm	-.08**	[-.03, -.01]	Hon→NEE→Recon Comm	.28**	[.06, .10]	Face→NEE→Recon Comm	.14***	[.03, .06]
Dig→NPA→Comm	.02	[.00, .02]	Hon→NPA→Comm	-.07*	[-.05, -.02]	Face→NPA→Com	-.04***	[-.03, -.01]
Dig→NPA→Indep Exp	-.01	[-.01, -.00]	Hon→NPA→Indep Exp	.04***	[.01, .03]	Face→NPA→In-dep Exp	.02***	[.01, .02]

Dig→NPA→Recon Comm	-.01	[-.01, -.00]	Hon→NPA→Recon Comm	.04***	[.01, .02]	Face→NPA→Re-con Comm	.02***	[.01, .02]
Dig→NEE→NPA→Com m	-.07***	[.00, .01]	Hon→NEE→NPA→ Comm	.24***	[-.05, -.02]	Face→NEE→NPA →Comm	.12***	[-.03, -.01]
Dig→NEE→NPA→Indep Exp	-.07***	[-.01, -.00]	Hon→NEE→NPA→ Indep Exp	**.24****	[.01, .03]	Face→NEE→NPA →Indep Exp	.10***	[.00, .02]
Dig→NEE→NPA→Reco n Comm	-.07***	[-.01, -.00]	Hon→NEE→NPA→ Recon Comm	.24***	[.01, .02]	Face→NEE→NPA →Recon Comm	.12***	[.00, .01]

Note. Dig=dignity, Hon=Honor; NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment

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

Results in Table 55 shows the direct and indirect paths of structural model C. Results are in accordance with proposed assumption. There are significant positive relationships between dignity culture and commitment. Moreover, there are significant negative relationship of dignity culture with negative emotional experiences and negative personal agency. Beside this no significant relationship of dignity culture was found with indepth exploration and reconsideration of commitment.

Negative emotional experiences and negative personal agency were significant positive predictor of negative personal agency, indepth exploration and reconsideration of commitment. Commitment was negatively predicted by negative emotional experiences and negative personal agency.

Honor culture significantly negatively predicted commitment and indepth exploration. Significant positive association was found between honor culture, negative emotional experiences and negative personal agency. Honor culture was not a significant predictor of reconsideration of commitment. Furthermore, face culture has Significant positive association with indepth exploration, reconsideration of commitment, negative emotions and negative personal agency. No significant relationship was identified between face culture and commitment.

In addition, indirect relationships of cultural logic and identity commitment taking negative emotional experiences and negative personal agency as mediators is evaluated through standardized estimates, 95% bootstrap confidence intervals biased corrected (unstandaradized) and *p* values. There was no zero point between biased corrected 95% bootstrap confidence intervals for most of the indirect paths hence proved the mediating role of negative emotions and negative agency. Relative measures were also employed to estimate the goodness of fit and provided in Table 55

Table 56

Chi-Square and Fit Indices for Structural Model C (N= 884)

Models	χ^2	*df*	Fit Indices								
			χ^2/df	GFI	TLI	CFI	NFI	RMSEA	*p*close	RMR	SRMR
1	237.74	3	79.24	.94	.79	.97	.97	.29	.000	.55	.01
2	8.36	3	2.78	.99	.99	.99	.99	.04	.522	.34	.00

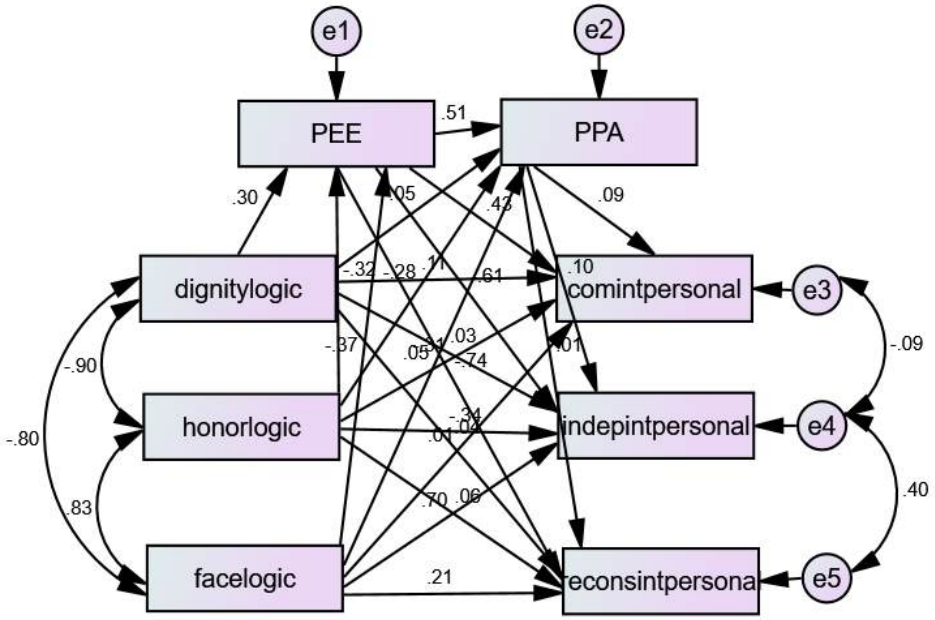
Note. GFI = goodness-of-fit index, CFI= Comparative Fit Index, RMSEA= Root Mean Square Error of Approximation, TLI = Tucker-Lewis Index

Table 54 shows the stepwise model fit indices of mediated model of cultural logic and commitment. Model 1 was the initially proposed to specify all possible direct paths among the variables. The first model was unacceptable with χ^2/df = 79.24 and unacceptable values of other fit indices.

The model was revised by applying suggested error covariances and by removing non-significant paths i.e. dignity culture and in-depth exploration and face culture and commitment. Model 2 demonstrated a better fit to the data with a significant chi square value (χ^2 (3) = 8.36, p = .039). Other measure significantly improved and were found well above corresponding cutoff points (GFI = .99, CFI = .99, TLI = .99, NFI = .99, RMSEA = .04 with 95*%CI* = .00, .08, *p*close = .522). Hence the model was improved significantly.

Figure 52

Path Model Predicting Commitment, Indepth Exploration and Reconsideration of Commitment (Interpersonal) by Dignity, Honor and Face Culture with Positive Emotional Experiences and Positive Personal Agency as Mediators



Structural Model D. as shown in Figure 53 another model is presented based on the assumptions that This model is based on the assumptions (a) there is a positive relationship of dignity culture with identity commitment (b) there is negative relationship of dignity culture with negative emotional experiences and negative personal agency, in-depth exploration and reconsideration of commitment (c) There is a negative relationship of honor cultural logic with commitment (d) there is a positive relationship between honor culture ,negative emotional experiences, negative personal agency, in-depth exploration and reconsideration of commitment. (e) there is negative

relationship between face culture and commitment. (f) There is a positive relationship between face cultural logic, negative emotional experiences, negative personal agency, in-depth exploration and reconsideration of commitment. (g)There is also a positive association of negative emotional experiences with negative personal agency in educational domain. The initial model is the best fitted model and needs no modifications.

Table 57

Conditional Direct and Indirect Effect of Dignity, Honor and Face Culture on Identity Commitment, Indepth Exploration and Reconsideration of Commitment-Interpersonal Mediated by Negative Emotional Experiences and Negative Personal Agency (N= 884)

Direct effect	*B*	95% *CI*	Direct effect	*B*	95% *CI*	Direct effect	*B*	95% *CI*
Dig →Comm	.17***	[.08, .26]	Hon →Comm	-.21***	[-.32, -.12]	Face→Comm	-.02	[-.07, -.03]
Dig →Indep Exp	.06	[-.16, .02]	Hon →Indep Exp	-.40***	[-.49, -.32]	Face→Indep Exp	.80***	[.74, .86]
Dig → Recon Comm	-.07	[-.14, -.00]	Hon →Recon Comm	-.08	[-.15, .00]	Face→Recon Comm	.29***	[.24, .35]
Dig →NEE	-.16***	[-.24, -.09]	Hon →NEE	.54***	[.47, .61]	Face→NEE	.27***	[.23, .30]
Dig →NPA	-.09	[-.17, -.00]	Hon →NPA	.25***	[.17, .35]	Face→NPA	.14***	[.08, .20]
NEE →NPA	.44***	[-.34, .54]						
NEE →Comm	-.23***	[-.32, -.12]						
NEE →Indep Exp	.24**	[.08, .31]						
NEE →Recon Comm	.48***	[.37, .58]						
NPA →Comm	-.29***	[-.37, -.21]						
NPA →Indep Exp	.21***	[.12, .30]						
NPA →Recon Comm	.21***	[.14, .29]						

Indirect Paths	B	95% *CI* Unstandardized estimate	Indirect Paths	β	95% *CI* Unstandardized estimate	Indirect Paths	B	95%*CI* Unstandardized estimate
Dig→NEE→NPA	-.07***	[-.10, -.03]	Hon→NEE→NPA	.24***	[.19, .33]	Face→NEE→NPA	.12***	[.11, .19]
Dig→NEE→Comm	.03***	[.01, .03]	Hon→NEE→Comm	.24***	[-.04, -.02]	Face→NEE→Comm	-.06***	[-.05, -.02]
Dig→NEE→Indep Exp	-.03**	[-.02, -.01]	Hon→NEE→Indep Exp	.11***	[.02, .07]	Face→NEE→Indep Exp	.05**	[.01, .04]
Dig→NEE→Recon Comm	-.08***	[-.03, -.01]	Hon→NEE→Recon Comm	.23***	[.05, .09]	Face→NEE→Recon Comm	.13***	[.03, .06]
Dig→NPA→Comm	.02	[.00, .02]	Hon→NPA→Comm	-.07***	[-.05, -.02]	Face→NPA→Comm	-.04***	[-.03, -.01]
Dig→NPA→Indep Exp	-.01	[-.01, -.00]	Hon→NPA→Indep Exp	.05***	[.01, .04]	Face→NPA→Indep Exp	.02***	[.00, .02]
Dig→NPA→Recon Comm	-.01	[-.01, -.00]	Hon→NPA→Recon Comm	.05***	[.01, .02]	Face→NPA→Recon Comm	.03***	[.00, .01]
Dig→NEE→NPA→Comm	-.07***	[.00, .01]	Hon→NEE→NPA→Comm	.22***	[-.04, -.01]	Face→NEE→NPA→Comm	.12***	[-.02, -.01]
Dig→NEE→NPA→ Indep Exp	-.07***	[-.01, -.00]	Hon→NEE→NPA→Indep Exp	.24***	[.01, .03]	Face→NEE→NPA→ Indep Exp	.12***	[.01, .02]

Dig→NEE→NPA→ Recon Comm	-.07***	[-.01, -.00]	Hon→NEE→NPA→Recon Comm	.24***	[.01, .02]	Face→NEE→NPA→ Recon Comm	.12***	[.00, .01]
NEE→NPA→Comm	-.13***	[-.05, -.02]						
NEE→NPA→Indep Exp	.09***	[.01, .04]						
NEE→NPA→Recon Comm	.09***	[.01, .02]						

Note. Dig=dignity, Hon=Honor; NEE = Negative Emotional Experiences; NPA= Negative Personal Agency; Comm= Commitment, Indepth Exp= In-depth Exploration, Rec Comm= Reconsideration of Commitment; Int = Interpersonal (Commitment

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

Results in Table 57 shows the direct and indirect pathways of structural model D. Results indicated that dignity culture was a significant positive predictor of commitment interpersonal and significant negative predictor of negative emotional experiences and negative personal agency and reconsideration of commitment. No significant association was found between dignity culture, indepth exploration and reconsideration of commitment.

In Table 57 negative emotional experiences were established as significant positive predictor of negative personal agency, indepth exploration and reconsideration of commitment while significant negative predictor of commitment. Negative emotional experiences significantly negatively predicted commitment.

Furthermore, there was significant negative relationship between honor culture and indepth exploration, there was significant positive relationship between honor culture, negative emotional experiences and negative personal agency. No significant relationship was found in honor culture and reconsideration of commitment.

Face culture significantly negatively predicted commitment. Significant positive relationship was found face culture, indepth exploration, reconsideration of commitment, negative emotional experiences and negative personal agency.

Indirect relationships were assessed through standardized estimates, 95% bootstrap confidence intervals (unstandardized) and *p* values. Most of the indirect paths were significant, hence supporting mediating role of variables.

The Goodness of Fit Indeces and chi square vales were calculated to estimate the goodness of fit for Structural Model D. The indices are provided in Table 57.

Table 58

Chi-Square and Fit Indices for Structural Model D (N= 884)

Models	χ^2	*df*	Fit Indices								
			χ^2/df	GFI	TLI	CFI	NFI	RMSEA	*p*Close	RMR	SRMR
1	235.21	3	78.40	.94	.80	.97	.97	.29	.000	.56	.01
2	3.90	3	1.30	.99	.99	.99	.99	.01	.854	.33	.00

Note. GFI = goodness-of-fit index, CFI= Comparative Fit Index, RMSEA= Root Mean Square Error of Approximation, TLI = Tucker-Lewis Index

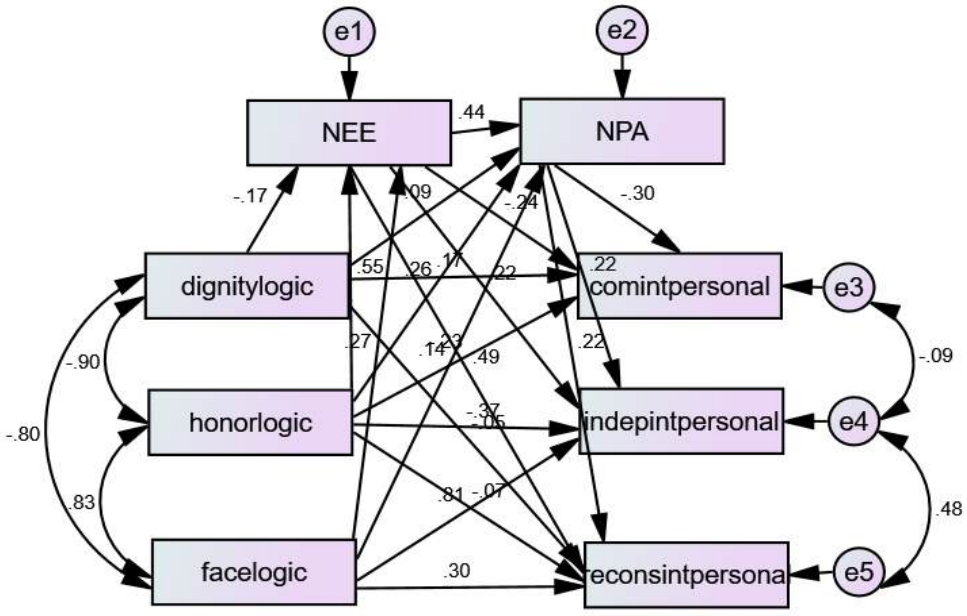
Table 58 shows the stepwise model fit indices of mediated model of cultural logic and commitment. Model 1 was the initially proposed to specify all possible direct paths among the variables. The first model was unacceptable with $x^2/df = 78.40$ and unacceptable values of other fit indices.

The model was revised by applying suggested error covariances and by removing nonsignificant path face to commitment, dignity to indepth. Fit model was achieved without removing any path. Model 2 demonstrated a better fit to the data with a significant chi square value ($\chi 2$ (3) = 3.90, p = .272). Other measure significantly improved and were found well above corresponding cutoff points (CFI = .99, GFI = .99, NFI = .99, TLI = .99,

TLI = .99, RMSEA = .01 with 95% *CI* = .00, .06, *p*close = .854, RMR = .33). Hence the model was improved significantly.

Figure 53

Path Model Predicting Commitment, Indepth Exploration and Reconsideration of Commitment (Interpersonal) by Dignity, Honor and Face Culture with Negative Emotional Experiences and Negative Personal Agency as Mediators

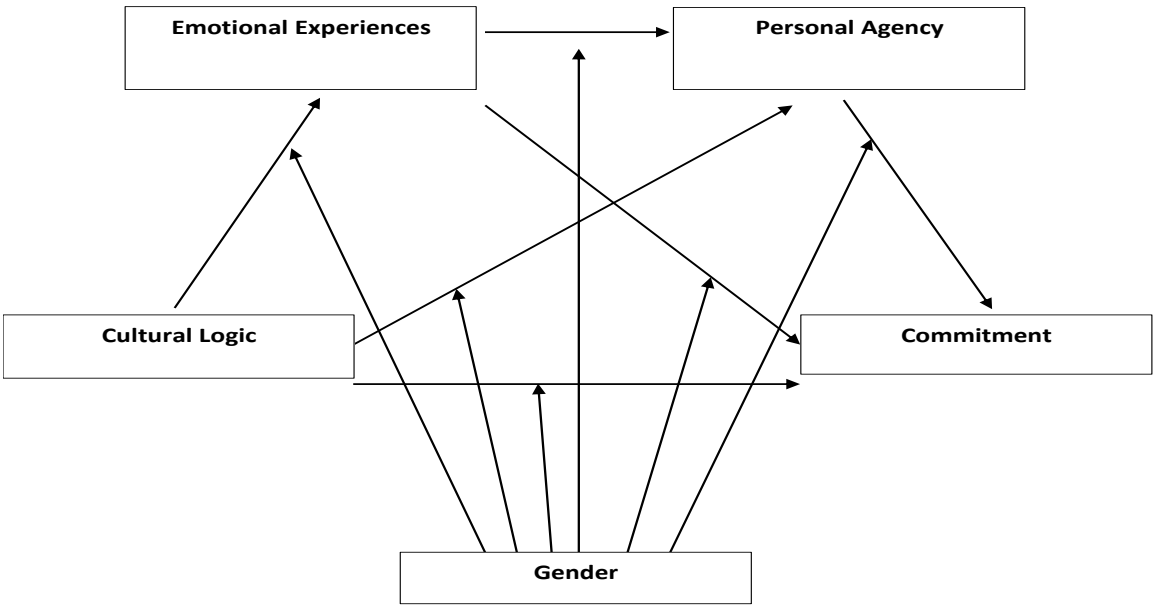


Moderating Role of Gender. In this part of the study moderating role of gender is evaluated on all direct and indirect paths of cultural logics, emotional experiences, personal agency and identity commitment. To determine whether the strength or nature of the

correlations between these variables differs depending on an individual's gender. This analysis will elucidate the intricacies and complexities of how cultural logics, emotional experiences, personal agency, and commitment processes interact differently for males and females or individuals with diverse gender identities.

Figure 54

Hypothetical Model to Study Moderating Role of Gender in Direct and Indirect Paths Cultural Logics (Dignity, Honor and Face) and Identity Commitment (Commitment, Indepth Exploration, Reconsideration of Commitment)



Moderated mediation was done to measure the effect of dignity honor and face culture on identity commitment, indepth exploration and reconsideration of commitment through emotional experiences and personal agency as mediators and how it depends on gender as a moderator. Hays (2022) model of moderated mediation (model 92; PROCESS

procedure version 4.1) was used to generate findings. Results of moderated mediation are presented in the following Tables.

Table 59

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logics, Positive Emotional Experiences and Positive Personal Agency on Commitment-Educational (N= 884)

Predictor variables	Positive Emotional Experiences				Positive Personal Agency				Commitment Educational			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	16.00	1.40	.000	[13.24,18.76]	11.36	1.20	.000	[8.99,13.73]	12.66	.52	.000	[11.62,13.69]
Dig	.94	.06	.000	[.80,1.07]	.27	.10	.000	[.07,.48]	.00	.04	.868	[-.07,.09]
Gender	-10.48	.92	.000	[-12.29, -8.67]	-7.10	.79	.000	[-8.66, -5.54]	.53	.34	.117	[-.13,1.20]
Dig*Gender	.10	.04	.024	[.01,.19]	-.09	.07	.206	[-.24,.05]	.07	.03	.011	[.01,.14]
Conditional Direct Effect												
Men	1.04	.02	.000	[.98,1.10]					.08	.01	.000	[.15,.21]
Women	1.15	.03	.000	[1.08,1.22]					.16	.02	.000	[.07,.15]
PEE					.01	.08	.821	[-.14,.17]	.25	.03	.000	[.18,.32]
PEE*Gender					.16	.05	.004	[.05,.28]	-.07	.02	.005	[-.12,-.02]

Conditional Direct Effect								
Men	.18	.03	.000	[.12,.24]	.18	.01	.000	[.15,.21]
Women	.35	.04	.000	[.25,.44]	.11	.02	.000	[.07,.15]
PPA					.18	.04	.000	[.10,.27]
PPA*Gender					-.06	.02	.020	-.11,-.10]
Conditional Direct Effect								
Men					.12	.02	.000	[.08,.16]
Women					.05	.01	.002	[.02,.09]
	R^2 = .81			R^2 = .62			$R^{2\,=}$ .79	
	$F(3,880) = 1324.43^{***}$			$F(5,878) = 298.20^{***}$			$F(7,876) = 476.63^{***}$	
Conditional Indirect Effect								
	Dig→PEE→Comm (edu)			Dig→PPA→Comm (edu)			Dig→PEE→PPA→Comm (edu)	
Men	.19	.02	[.14,.24]	.02	.00	[.01,.03]	.02	.00 [.01,.03]
Women	.13	.03	[.06,.20]	.00	.00	[-.00,.01]	.02	.00 [.01,.03]

Note. Dig=dignity; PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Comm= Commitment; Edu= Educational; *CI* = Confidence Interval

*** $p < .001$.

Results in Table 59 shows that gender significantly moderate the relationship between dignity culture and positive emotional experiences (B= .10, p < .05). The impact of dignity cultural logic is significant for both men and women. The impact of dignity cultural logics is stronger for women (B=1.15, p < .001) as compared to men (B = 1.04, p < .001). Figure 55 shows that moderating effect of the gender in predicting positive emotional experiences by dignity culture is significant. The value and shape of slope reflected a positive relationship between dignity cultural logics and positive emotional experiences. Furthermore, it is clear from the plot that the impact of dignity cultural logics is stronger for women as compared to men.

Results in Table 59 also shows that gender does not moderate the relationship between dignity culture and positive personal agency (B = -.09, p > .05). Figure 56 shows that moderating effect of the gender in predicting positive emotional experiences by dignity cultural logics is not found. The value and shape of slope reflected that gender is not moderating the relationship between dignity cultural logics and positive personal agency. Therefore, conditional direct effect was not computed.

Results also shows that showed that gender significantly moderate the relationship between positive emotional experiences and positive personal agency (B= .16, p < .05). The impact of positive emotional experiences is significant for both men and women. The impact of positive emotional experiences is stronger for women (B=.35, p < .001) as compared to men (B = .18, p < .001). Figure 57 shows that moderating effect of the gender in predicting positive personal agency by positive emotional experiences is significant. The value and shape of slope reflected a positive relationship between positive emotional

experiences and positive personal agency. Furthermore, it is clear from the plot that the impact of PEE is stronger for women as compared to men.

Results establishes that gender significantly moderate the relationship between dignity culture and identity commitment (B= .07, p < .05). The impact of dignity cultural logics is significant for both men and women. The impact of dignity cultural logics on identity commitment is stronger for women (B=.16, p < .001) as compared to men (B = .08, p < .001). Figure 58 shows that moderating effect of the gender in identity commitment by dignity cultural logics is significant. The value and shape of slope reflected a positive relationship between dignity cultural logics and identity commitment. Furthermore, it is clear from the plot that the impact of dignity cultural logics is stronger for women as compared to men.

Results in Table 59 showed that gender significantly moderate the relationship between PEE and identity commitment (B= -.07, p < .05). The impact of positive emotional experiences is significant for both men and women. The impact of positive emotional experiences is stronger for men (B= .18, p < .001) as compared to women (B = .11, p < .001). Figure 59 shows that moderating effect of the gender in predicting commitment by positive emotional experiences is significant. The value and shape of slope reflected a positive relationship between positive emotional experiences and identity commitment. Furthermore, it is clear from the plot that the impact of positive emotional experiences is stronger for women as compared to men.

Results in Table 59 also shows that gender significantly moderate the relationship between positive personal agency and commitment (B= -.06, p < .05). The impact of positive personal agency is significant for both men and women. The impact of positive

personal agency is stronger for men (B=.12, p < .001) as compared to women (B = .05, p < .001). Figure 60 shows that moderating effect of the gender in predicting identity commitment by positive personal agency is significant. The interpretation of the value and shape of the slope indicates a positive relationship between positive personal agency and commitment. In other words, as positive personal agency increases, commitment also tends to increase. Additionally, the plot accompanying this analysis provides a visual representation of the relationship, and it is evident that the influence of positive personal agency is more pronounced for men compared to women. This observation suggests that the positive impact of personal agency on commitment is stronger or more significant among male participants as opposed to their female counterparts.

Figure 55

Moderating Effect of Gender in Predicting Positive Emotional Experiences by Dignity Culture Among Emerging Adults

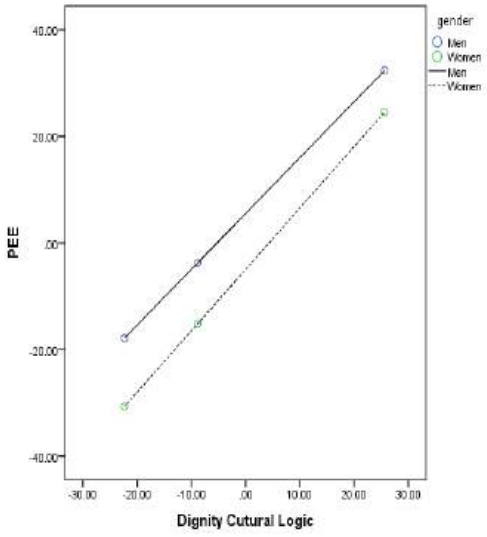


Figure 56

Moderating Effect of Gender in Predicting Positive Personal Agency by Dignity Culture Among Emerging Adults

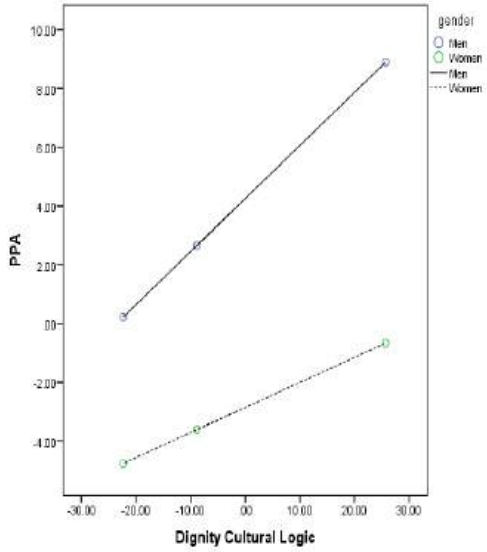


Figure 57

Moderating Effect of Gender in Predicting Positive Personal Agency by Positive Emotional Experiences Among Emerging Adults

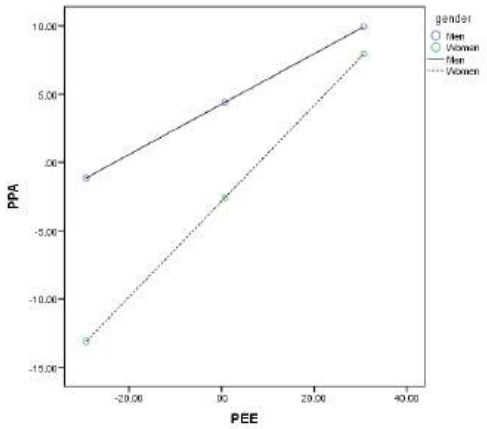


Figure 58

Moderating Effect of Gender in Predicting Identity Commitment (Educational) by Dignity Culture Among Emerging Adults

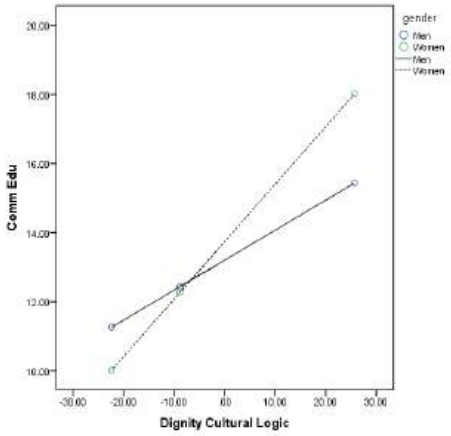


Figure 59

Moderating Effect of Gender in Predicting Identity Commitment (Educational) by Positive Emotional Experiences Among Emerging Adults

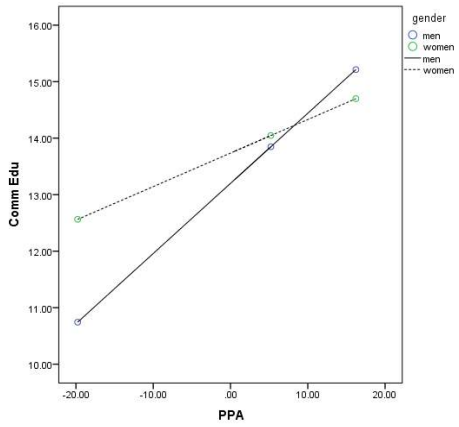
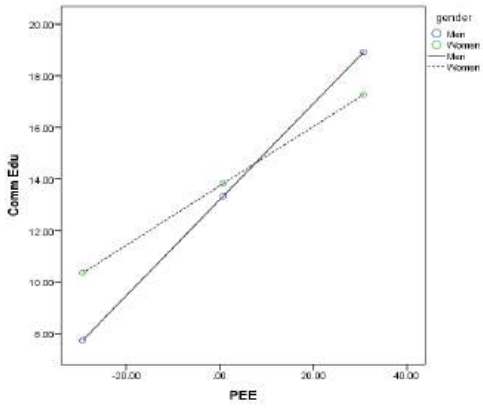


Figure 60

Moderating Effect of Gender in Predicting Identity Commitment (Educational) by Positive Personal Agency Among Emerging Adults



Another evidence for the moderated mediation comes from the bootstrapped 95% confidence interval of the conditional indirect effects. It is shown in Table 58 that conditional indirect effect of dignity culture on identity commitment through positive emotional experiences is significant for men and women, as the 95% confidence interval for the indirect effect of dignity culture on commitment through positive emotional experiences does not contain zero. It is suggested that gender is moderating the indirect relationship between dignity culture and commitment through positive emotional experiences.

Additionally, 95% confidence interval for the indirect effect of dignity on commitment through positive personal agency contains no zero for men however, for women indirect effect of dignity culture on commitment through is not significant. Finally, indirect effect of dignity culture on commitment through positive emotional experiences and positive personal agency for men and women is also significant as it does not contain zero in 95 % confidence intervals, suggesting that gender is a significant moderator of indirect effect of dignity culture on commitment through positive emotional experiences and positive personal agency.

Table 60

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logics, Positive Emotional Experiences and Positive Personal Agency on Indepth Exploration-Educational (N= 884)

Predictor variables	Positive Emotional Experiences				Positive Personal Agency				In-depth Exploration (Edu)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	16.00	1.40	.000	[13.24,18.76]	11.36	1.20	.000	[8.99,13.73]	14.78	.58	.000	[13.64,15.92]
Dig	.94	.06	.000	[.80,1.07]	.27	.10	.000	[.07,.48]	.08	.04	.092	[-.01,.17]
Gender	-10.48	.92	.000	[-12.29,-8.67]	-7.10	.79	.000	[-8.66,-5.54]	.44	.37	.241	[-.29,1.18]
Dig*Gender	.10	.04	.024	[.01,.19]	-.09	.07	.206	[-.24,.05]	-.02	.03	.522	[-.08,.02]
Conditional Direct Effect												
Men	1.04	.02	.000	[.98,1.10]								
Women	1.15	.03	.000	[1.08,1.22]								
PEE					.01	.08	.821	[-.14,.17]	-.25	.03	.000	[-.32,-.17]
PEE*Gender					.16	.05	.004	[.05,.28]	-.02	.02	.312	[-.08,.02]

Conditional Direct Effect											
Men					.18	.03	.000	[.12,.24]			
Women					.35	.04	.000	[.25,.44]			
PPA									.19	.04	.000	[.10,.29]
PPA*Gender									-.07	.03	.016	[-.13,-.01]
Conditional Direct Effect											
Men									.12	.02	.000	[.08,.16]
Women									.05	.01	.002	[.02,.09]
			R^2 = .81				R^2 = .62				R^2 = .69	
			$F(3,880) = 1324.43^{***}$				$F(5,878) = 298.20^{***}$				$F(7,876) = 285.61^{***}$	
Conditional Indirect effect											
	Dig→PEE→Indepth Exp (edu)				Dig→PPA→ Indepth Exp (edu)				Dig→PEE→PPA→ Indep Exp		
Men	-.29	.01	[-.32,-.26]		.02	.00	[.01,.03]		.02	.00	[.01,.03]
Women	-.35	.03	[-.41,-.28]		.00	.00	[-.00,.01]		.02	.00	[.00,.03]

Note. Dig=dignity; PEE= Positive Emotional Experiences; PPA= Positive PersonalAgency; Exp = Exploration; Edu= Educational (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 60 shows that gender significantly moderate the relationship between dignity culture and positive emotional experiences. Results in Table 60 also shows that gender does not moderate the relationship between dignity culture and positive personal agency. Also, gender significantly moderate the relationship between positive emotional experiences and positive personal agency.

The interactive effect of dignity cultural logic, and gender on indepth exploration is not significant therefore the conditional direct effects are not computed. Results revealed that gender significantly moderate the relationship between positive personal agency and indepth exploration (B= -.07, p < .05). The impact of dignity cultural logics is significant for both men and women. The impact of positive personal agency on indepth exploration is stronger for men (B=.12, p < .001) as compared to women (B = .05 p < .05). Figure 63 shows that moderating effect of the gender in indepth exploration by positive personal agency is significant. The value and shape of slope reflected a positive relationship between positive personal Agency and indepth exploration. Furthermore, it is clear from the plot that the impact of positive personal agency is stronger for men as compared to women.

The concept of moderated mediation suggests that the relationship between variables is contingent upon a moderating variable. In this context, the evidence for moderated mediation is derived from an analysis of bootstrapped 95% confidence intervals for conditional indirect effects, a method commonly used in statistical mediation analysis. Table 60 provides insights into the conditional indirect effect of dignity culture on in-depth exploration through positive emotional experiences. Notably, the results reveal that this conditional indirect effect is statistically significant

for both men and women. The significance is established by the fact that the 95% confidence interval for the indirect effect of dignity culture on in-depth exploration through positive emotional experiences excludes zero. This signifies that the impact of dignity culture on in-depth exploration, mediated by positive emotional experiences, is subject to moderation by gender.

In essence, the findings indicate that gender plays a pivotal role in influencing the indirect relationship between dignity culture and commitment, specifically through the mediating pathway of positive emotional experiences. The results imply that the nature and strength of this indirect effect vary between men and women, showcasing the nuanced role of gender in shaping the complex interplay between cultural factors, emotional experiences, and commitment in the studied context.

Figure 61

Moderating Effect of Gender in Predicting Indepth Exploration (Educational) by Dignity Culture Among Emerging Adults

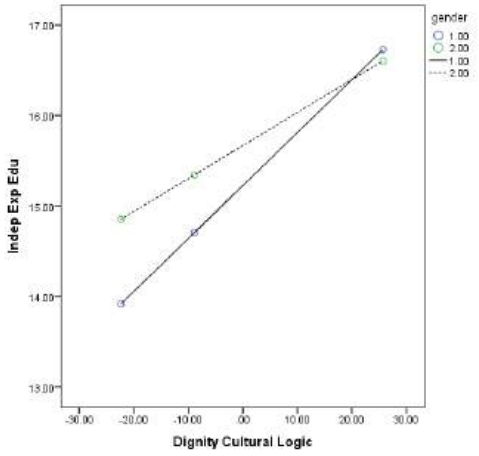


Figure 62

Moderating Effect of Gender in Predicting Indepth Exploration (Educational) by Positive Emotional experiences Among Emerging Adults

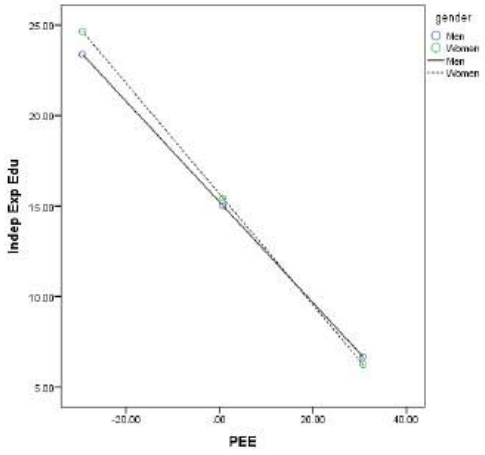
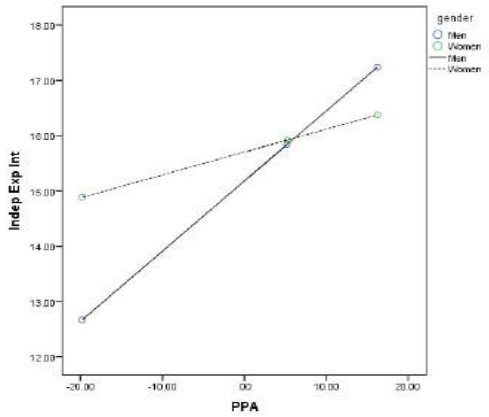


Figure 63

Moderating Effect of Gender in Predicting Indepth Exploration (Educational) by Positive Personal Agency Among Emerging Adults



Furthermore, when examining the 95% confidence interval for the indirect effect of dignity culture on in-depth exploration through positive personal agency, it is noteworthy that the interval for men does not include zero, indicating statistical significance. In contrast, for women, the indirect effect of dignity culture on in-depth exploration through positive personal agency is not deemed significant. Lastly, the indirect effect of dignity culture on in-depth exploration through the combined influence of positive emotional experiences and positive personal agency is significant for both men and women. This implies that gender plays a significant moderating role in the indirect impact of dignity culture on in-depth exploration through the pathways of positive emotional experiences and positive personal agency.

Table 61

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logics, Positive Emotional Experiences and Positive Personal Agency on Reconsideration of Commitment-Educational (N= 884)

Predictor variables	Positive Emotional Experiences				Positive Personal Agency				Reconsideration of Commitment (Edu)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
					11.3							
Constant	16.00	1.40	.000	[13.24,18.76]	6	1.20	.000	[8.99,13.73]	9.52	.23	.000	[9.05,9.99]
Dig	.94	.06	.000	[.80,1.07]	.27	.10	.000	[.07,.48]	.00	.01	.929	[-.03,.04]
Gender	-10.48	.92	.000	[-12.29,-8.67]	-7.10	.79	.000	[-8.66,-5.54]	-.10	.15	.481	[-.41,.19]
Dig*Gender	.10	.04	.024	[.01,.19]	-.09	.07	.206	[-.24,.05]	.00	.01	.921	[-.02,.02]
Conditional Direct Effect												
Men	1.04	.02	.000	[.98,1.10]								
Women	1.15	.03	.000	[1.08,1.22]								
PEE					.01	.08	.821	[-.14,.17]	-.17	.01	.000	[-.20,-.14]
PEE*Gender					.16	.05	.004	[.05,.28]	-.00	.01	.504	[-.03,.01]
Conditional Direct Effect												
Men					.18	.03	.000	[.12,.24]				
Women					.35	.04	.000	[.25,.44]				

PPA							-.02	.02	.270	[-.06,.01]
PPA*Gender							.01	.01	.185	[-.00,.04]
Conditional Direct Effect										
Men										
Women										
	R^2 = .81			R^2 = .62			R^2 = .89			
	$F(3,880) = 1324.43^{***}$			$F(5,878) = 298.20^{***}$			$F(7,876) = 1060.98^{***}$			
Conditional										
Indirect Effect	Dig→PEE→Rec Comm (edu)			Dig→PPA→Rec Comm (edu)			Dig→PEE→PPA→Rec Comm			
Men	-.19	.00	[-.20,-.17]	-.00	.00	[-.01,.00]	-.00	.00		[-.01,.00]
Women	-.22	.01	[-.24,-.19]	.00	.00	[-.00,.00]	.00	.00		[-.00,.01]

Note. Dig=dignity; PEE= Positive Emotional Experiences; PPA= Positive PersonalAgency; Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 61 showed that gender is significantly moderating the relationship between dignity and positive emotional experiences and the relationship between positive emotional experiences and positive personal agency_while gender does not moderate the relationship between dignity culture and positive personal agency.

Results in Table 61 showed that the interactive effect of dignity cultural logic and gender on reconsideration of commitment is not significant (B = .00, p > .05). Results revealed that interactive effect of positive emotional experiences and gender on reconsideration of commitment (B= -.00, p >.05) is also not significant. Figure 65 shows that moderating effect of the gender in reconsideration of commitment by positive emotional experiences and positive personal agency is not significant. Therefore, the conditional direct effects are not computed.

Figure 64

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Educational)by Dignity Culture Among Emerging Adults

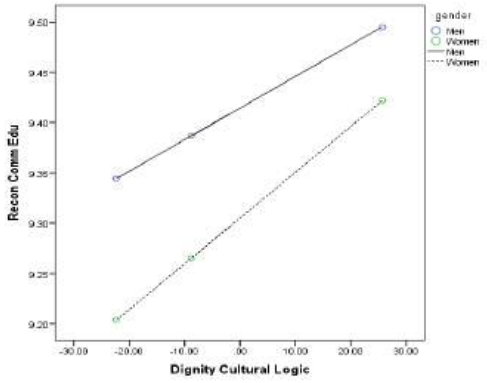


Figure 65

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Educational)by Positive Emotional Experiences Among Emerging Adults

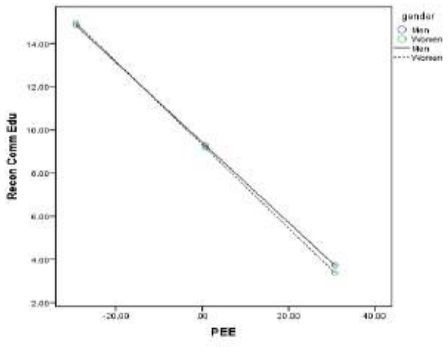
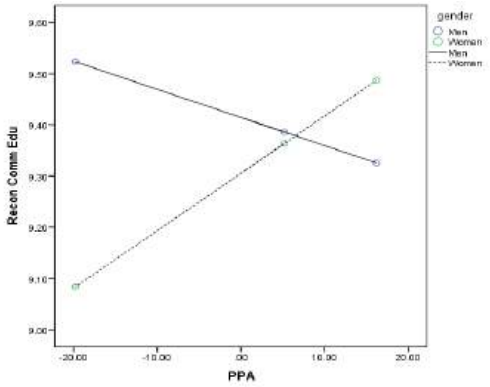


Figure 66

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Educational)by Positive Personal Agency Among Emerging Adults



Another evidence for the moderated mediation comes from the bootstrapped 95% confidence interval of the conditional indirect effects. It is showed in Table 61 that conditional indirect effect of dignity culture on reconsideration of commitment through positive emotional experiences is significant for men and women, as the 95% confidence interval for the indirect effect of dignity culture on reconsideration of commitment through positive emotional experiences does not contain zero. It is suggested that gender is moderating the indirect relationship between dignity culture and commitment through positive emotional experiences.

Conditional indirect effect of dignity culture on reconsideration of commitment through positive personal agency for both men and women is non-significant. Moreover, indirect effect of dignity culture on reconsideration of commitment through positive emotional experiences and positive personal agency for men and women is also non significant, suggesting that gender is not a significant moderator of indirect effect of dignity culture on reconsideration of commitment through positive emotional experiences and positive personal agency.

Table 62

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Commitment-Educational (N= 884)

Predictor variables	Positive Emotional Experiences				Positive Personal Agency				Commitment Educational			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	7.73	1.49	.000	[4.80,10.66]	10.50	1.20	.000	[8.14, 12.87]	12.15	.51	.000	[11.13, 13.17]
Hon	-1.05	.08	.000	[-1.22, -.89]	-.59	.12	.000	[-.83, -.34]	-.34	.05	.000	[-.45, -.24]
Gender	-4.56	1.00	.000	-6.5, -2.59	-6.52	.80	.000	[-8.10, -4.94]	1.03	.34	.002	[.36, 1.70]
Hon*Gender	-.19	.05	.001	[-.30, -.07]	.26	.08	.002	[.09, .43]	.12	.03	.000	[.05, .19]
Conditional Direct Effect												
Men	-1.25	.03	.000	[-1.31, -1.18]	-.33	.05	.000	[-.43, -.22]	-.22	.02	.000	[-.26, -.17]
Women	-1.44	.04	.000	[-1.53, -1.35]	-.07	.06	.292	[-.20, .06]	-.09	.02	.000	[-.14, -.03]
PEE					-.17	.08	.039	[-.33, -.00]	.06	.03	.081	[-.00, .12]
PEE*Gender					.27	.05	.000	[.16, .37]	.06	.02	.007	[.01, .01]
Conditional Direct Effect												
Men					.10	.03	.004	[.03, .17]	.12	.01	.000	[.09, .15]
Women					.37	.03	.000	[.29, .45]	.18	.01	.000	[.14, .21]
PPA									.10	.04	.013	[.02, .19]
PPA*Gender									-.02	.02	.412	[-.07, .03]

Conditional Direct Effect									
Men									
Women									
	R^2 = .81			R^2 = .63			R^2 = .80		
	$F(3,880) = 1333.12^{***}$			$F(5,878) = 308.69^{***}$			$F(7,876) = 503.60^{***}$		
Conditional									
Indirect effect	Hon→PEE→Comm (edu)			Hon→PPA→Comm (edu)			Hon→PEE→PPA→Comm (edu)		
Men	-.15	.02	[-.20, -.09]	-.02	.00	[-.04, -.01]	-.01	.00	[-.02, -.00]
Women	-.26	.03	[-.33, -.19]	-.00	.00	[-.01, .00]	-.03	.01	[-.06, -.01]

Note. Hon =Honor; PEE= Positive Emotional Experiences; PPA= Positive PersonalAgency; Comm= Commitment; Edu= Educational (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 62 shows that gender significantly moderate the relationship between honor cultural logic and positive emotional experiences (B= -.19, p < .05). The impact of honor cultural logics is significant for both men and women. The impact of honor cultural logics is stronger for men (B= -1.44, p < .001) as compared to women (B = -1.25, p < .001). Figure 67 shows that moderating effect of the gender in predicting positive emotional experiences by honor cultural logics is significant. The value and shape of slope reflected a negative relationship between honor cultural and positive emotional experiences. Furthermore, it is clear from the plot that the impact of honor cultural logics is stronger for men as compared to women.

Results in Table 62 also demonstrates significant interaction effect of honor cultural and gender on positive personal agency (B = .26, p < .05*)*. suggesting that direct effect of honor cultural logic on positive personal is effected by gender. The value and shape of slope reflected that gender is moderating the relationship between honor cultural logics and positive personal agency. Conditional direct effect for men is significant (B = -.33, p < .05*)* while direct conditional effect for women is non significant (B = -.07, p > .05*)*.

Results also that shows that gender significantly moderate the relationship between positive emotional experiences and positive personal agency (B= .27, p < .05). The impact of positive emotional experiences is significant for both men and women. The impact of positive emotional experiences is stronger for women (B=.37, p < .001) as compared to men (B = .10, p < .05). Figure 69 shows that moderating effect of the gender in predicting positive emotional experiences by positive personal agency is significant. The value and shape of slope reflected a positive relationship between positive emotional experiences and

positive personal agency. Furthermore, it is clear from the plot that the impact of positive emotional experiences is stronger for women as compared to men.

Results establish that gender significantly moderate the relationship between honor culture and identity commitment (B= .12, p < .05). The impact of honor cultural logics is significant for both men and women. The impact of honor cultural logics on identity commitment is stronger for men (B = -.22, p < .001) as compared to women (B=-.09, p < .001). Figure 70 shows that moderating effect of the gender in identity commitment by honor cultural logics is significant. The value and shape of slope reflected negative relationship between honor cultural logics and identity commitment. Furthermore, it is clear from the plot that the impact of honor cultural logics is stronger for women as compared to men.

Results in Table 62 shows that gender significantly moderate the relationship between positive emotional experiences and identity commitment (B= .06, p < .05). The impact of positive emotional experiences is significant for both men and women. The impact of positive emotional experiences is stronger for women (B= .18, p < .001) as compared to men (B = .12, p < .001). Figure 71 shows that moderating effect of the gender in predicting commitment by positive emotional experiences is significant. The value and shape of slope reflected a positive relationship between positive emotional experiences and identity commitment. Furthermore, it is clear from the plot that the impact of positive emotional experiences is stronger for women as compared to men. Results in Table 61 shows no significant interactive effect honor cultural logic and gender identity commitment in education domain. Hence, conditional direct effects are not computed.

Figure 67

Moderating Effect of Gender in Predicting Positive Emotional Experiences by Honor Culture Among Emerging Adults

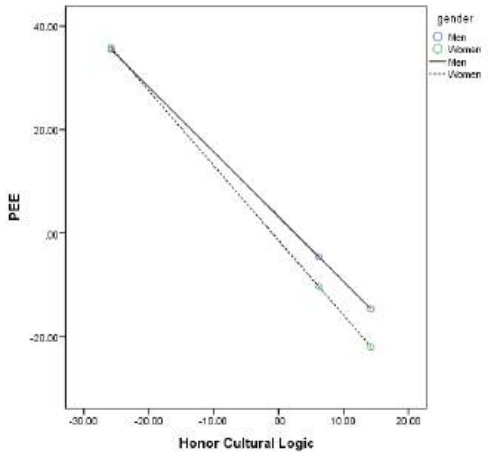


Figure 68

Moderating Effect of Gender in Predicting Positive Personal Agency by Honor Culture Among Emerging Adults

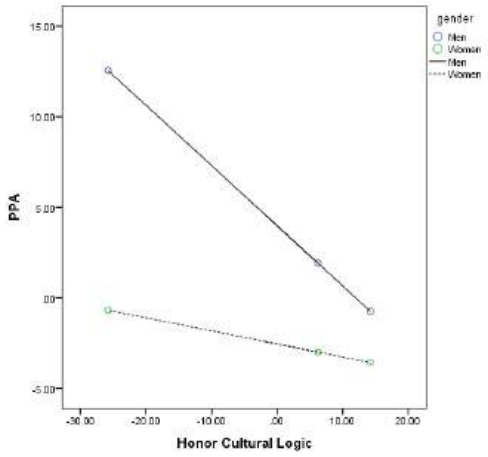


Figure 69

Moderating Effect of Gender in Predicting Positive Personal Agency by Positive Emotional Experiences Among Emerging Adults

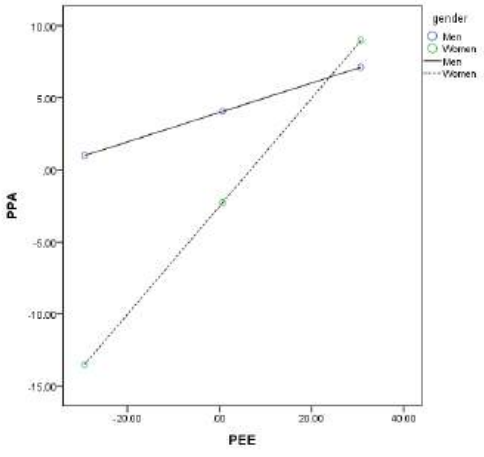


Figure 70

Moderating Effect of Gender in Predicting Identity Commitment (Educational) by Honor Culture Among Emerging Adults

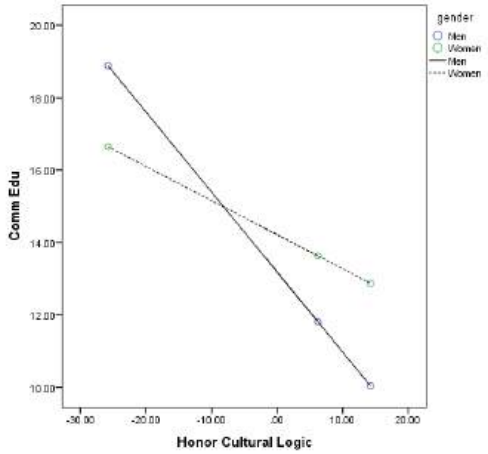


Figure 71

Moderating Effect of Gender in Predicting Commitment (Educational) by Positive Emotional Experiences Among Emerging Adults

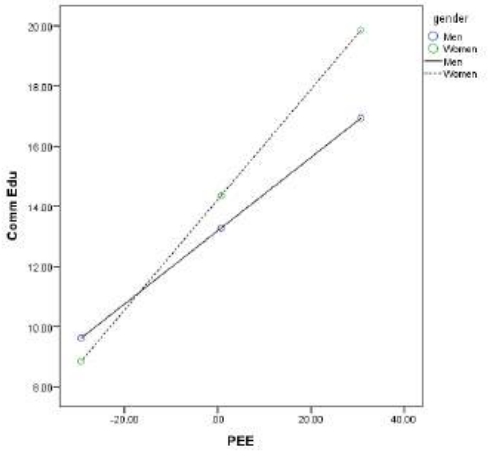
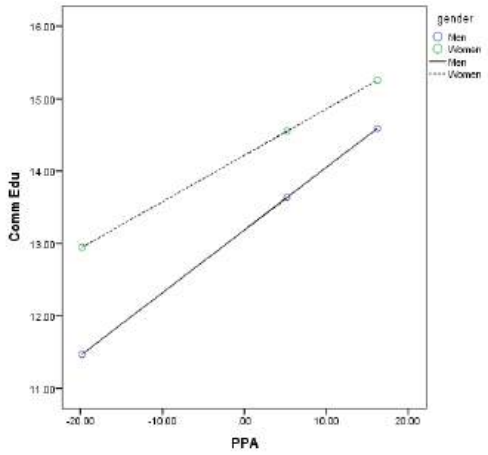


Figure 72

Moderating Effect of Gender in Predicting Commitment (Educational) by Positive Personal Agency Among Emerging Adults



It is showed in Table 62 that conditional indirect effect of honor culture on commitment through positive emotional experiences is significant for men and women, as the 95% confidence interval for the indirect effect of honor culture on commitment through positive emotional experiences does not contain zero.

Additionally, 95% confidence interval for the indirect effect of honor culture on commitment through positive personal agency contains no zero for men however, for women indirect effect of honor culture on commitment through positive personal agency is not significant. Finally, indirect effect of honor culture on commitment through positive emotional experiences and positive personal agency for men and women is also significant as it does not contain zero in 95 % confidence intervals, suggesting that gender is a significant moderator of indirect effect of honor culture on commitment through positive emotional experiences and positive personal agency.

Table 63

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Indepth Exploration-Educational (N= 884)

Predictor variables	Positive Emotional Experiences				Positive Personal Agency				In-depth exp (Edu)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*P*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	7.73	1.49	.000	[4.80,10.66]	10.50	1.20	.000	[8.14, 12.87]	14.38	.58	.000	[13.24, 15.52]
Hon	-1.05	.08	.000	[-1.22, -.89]	-.59	.12	.000	[-.83, -.34]	-.03	.05	.587	[-.14, .08]
Gender	-4.56	1.00	.000	[-6.5, -2.59]	-6.52	.80	.000	[-8.10, -4.94]	.79	.38	.038	[.04, 1.54]
Hon*Gender	-.19	.05	.001	[-.30, -.07]	.26	.08	.002	[.09, .43]	-.03	.04	.424	[-.11, .04]
Conditional Direct Effect												
Men	-1.25	.03	.000	[-1.31, -1.18]	-.33	.05	.000	[-.43, -.22]				
Women	-1.44	.04	.000	[-1.53, -1.35]	-.07	.06	.292	[-.20, .06]				
PEE					-.17	.08	.039	[-.33, -.00]	-.23	.03	.000	[-.30, -.15]
PEE*Gender					.27	.05	.000	[.16, .37]	-.04	.02	.060	[-.09, .00]
Conditional Direct Effect												
Men					.10	.03	.004	[.03, .17]				

Women	.37	.03	.000	[.29, .45]				
PPA					.19	.04	.000	[.09, .29]
PPA*Gender					-.07	.03	.019	[-.13, -.01]
Conditional Direct Effect								
Men					.12	.02	.000	[.07, .16]
Women					.04	.02	.020	[.00, .09]
	$R^2 = .81$			$R^2 = .63$			$R^2 = .69$	
	$F(3,880) = 1333.12^{***}$			$F(5,878) = 308.69^{***}$			$F(7,876) = 287.94^{***}$	
Conditional Indirect Effect								
	Hon→PEE→Indepth Exp (Edu)			Hon→PPA→Indepth Exp (Edu)			Hon→PEE→PPA→Indepth Exp (Edu)	
Men	.34	.01	[.31, .38]	-.04	.00	[-.06, -.02]	-.01	.00	[-.03, -.00]
Women	.47	.02	[.41, .53]	-.00	.00	[-.01, .00]	-.02	.01	[-.04, -.00]

Note. Hon = Honor; PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Exp= Exploration; Edu= Educational (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 63 shows that gender is significantly moderating the relationship between honor and positive emotional experiences, honor cultural logic and positive personal agency and the relationship between positive emotional experiences and positive personal agency. The interactive effect of honor cultural logic, and gender on indepth exploration is not significant (B= -.03, p > .05) therefore the conditional direct effects are not computed. Similarly, interactive effect of positive emotional experiences and gender on indepth exploration (educational) is not significant (B= -.04, p > .05). It is also established that gender significantly moderates the relationship between positive personal agency and indepth exploration (B= -.07, p > .05).

The impact of honor cultural logics is significant for both men and women. The impact of positive personal agency on indepth exploration is stronger for men (B=.12, p < .001) as compared to women (B = .04, p < .05). Figure 73 shows that moderating effect of the gender in indepth exploration by positive personal agency is significant. The observed slope and its positive direction indicate a favorable connection between positive personal agency and in-depth exploration. The graphical representation, or plot, underscores that as positive personal agency increases, there is a concurrent rise in in-depth exploration. Importantly, the analysis unveils a gender-specific dimension, revealing that the influence of positive personal agency on in-depth exploration is more pronounced in men compared to women. This nuanced finding suggests that the strength of the positive relationship varies based on gender dynamics. In essence, positive personal agency has a more substantial impact on fostering in-depth exploration among men than women.

Figure 73

Moderating Effect of Gender in Predicting Indepth Exploration (Educational)by Positive Emotional Experiences Among Emerging Adults

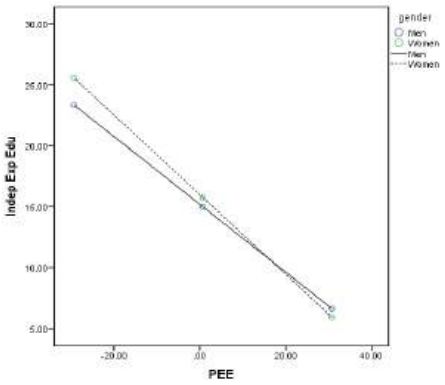


Figure 74

Moderating Effect of Gender in Predicting Indepth Exploration (Educational)by Positive Personal Agency Among Emerging Adults

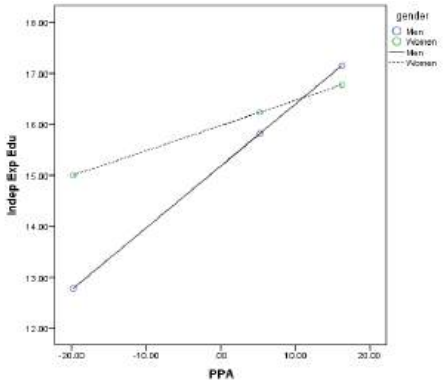
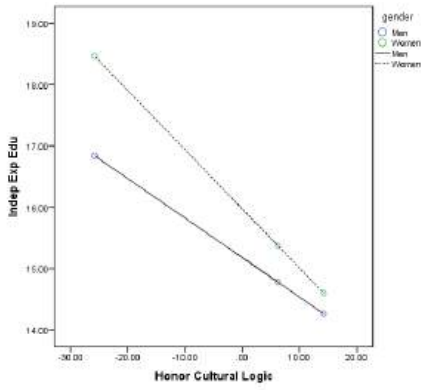


Figure 75

Moderating Effect of Gender in Predicting Indepth Exploration (Educational) by Honor Culture Among Emerging Adults



Another evidence for the moderated mediation comes from the bootstrapped 95% confidence interval of the conditional indirect effects. It is showed in Table 62 that conditional indirect effect of honor culture on indepth exploration through positive

emotional experiences is significant for men and women, as the 95% confidence interval for the indirect effect of honor culture on indepth exploration through positive emotional experiences does not contain zero. It is suggested that gender is moderating the indirect relationship between honor culture and indepth exploration through positive emotional experiences.

In the context of women, the indirect effect of honor culture on in-depth exploration through positive personal agency is deemed non-significant. This implies that, for women, the influence of honor culture on in-depth exploration is not mediated by positive personal agency. On the contrary, the indirect effect of honor culture on in-depth exploration through positive emotional experiences and positive personal agency is significant for both men and women. This signifies that gender plays a crucial moderating role in shaping the indirect relationship between honor culture and in-depth exploration through the combined influence of positive emotional experiences and positive personal agency. The findings highlight the nuanced ways in which gender dynamics interact with cultural factors to impact the psychological processes involved in in-depth exploration.

Table 64

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Reconsideration of Commitment-Educational (N= 884)

Predictor Variables	Positive Emotional Experiences				Positive Personal Agency				Rec comm (Edu)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	7.73	1.49	.000	[4.80,10.66]	10.50	1.20	.000	[8.14, 12.87]	9.55	.23	.000	[9.08, 10.02]
Hon	-1.05	.08	.000	[-1.22, -.89]	-.59	.12	.000	[-.83, -.34]	.02	.02	.229	[-.01, .07]
Gender	-4.56	1.00	.000	-6.5, -2.59	-6.52	.80	.000	[-8.10, -4.94]	-.15	.15	.325	[-.46, .15]
Hon*Gender	-.19	.05	.001	[-.30, -.07]	.26	.08	.002	[.09, .43]	-.00	.01	.927	[-.03, .03]
Conditional Direct Effect												
Men	-1.25	.03	.000	[-1.31, -1.18]	-.33	.05	.000	[-.43, -.22]				
Women	-1.44	.04	.000	[-1.53, -1.35]	-.07	.06	.292	[-.20, .06]				
PEE					-.17	.08	.039	[-.33, -.00]	-.16	.01	.000	[-.19, -.12]
PEE*Gender					.27	.05	.000	[.16, .37]	-.00	.01	.424	[-.02, .01]
Conditional Direct Effect												

Men	.10	.03	.004	[.03, .17]				
Women	.37	.03	.000	[.29, .45]				
PPA					-.00	.02	.728	[-.04, .03]
PPA*Gender					.00	.01	.445	[-.01, .03]
Conditional Direct Effect								
Men								
Women								
	R^2 = .81				R^2 = .63			
	$F(3,880) = 1333.12^{***}$				$F(5,878) = 308.69^{***}$			
Conditional								
Indirect effect	Hon→PEE→Rec comm (Edu)				Hon→PPA→Rec comm (Edu)			
Men	.21	.01		[.19, .23]	-.00	.00		[-.00, .00]
Women	.25	.01		[.22, .29]	-.00	.00		[-.00, .00]

		$R^2 = .89$		
		$F(7,876) = 1075.99^{***}$		
Conditional				
Indirect effect	Hon→PEE→PPA→Rec comm (Edu)			
Men	-.00	.00		[-.00, .00]
Women	-.00	.00		[-.01, .00]

Note. Dig=dignity; PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); *CI* = Confidence Interval *** $p < .001$.

Results in Table 64 shows that gender is significantly moderating the relationship between honor culture and positive emotional experiences, honor culture and positive personal agency and between positive emotional experiences and positive personal agency. The interactive effect of honor cultural logic and gender on reconsideration of commitment in education domain is not significant (*B*= -.00, *p* > .05) therefore the conditional direct effects are not computed. Similarly, interactive effect of positive emotional experiences and gender on reconsideration of commitment (educational) is not significant i.e. *B*= -.00, *p* > .05. It is also revealed that gender is not moderating the relationship between positive personal agency and reconsideration of commitment (*B*= .00, *p*> .05). therefore, conditional direct effects were not calculated.

Figure 76

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Educational) by Positive Emotional Experiences Among Emerging Adults

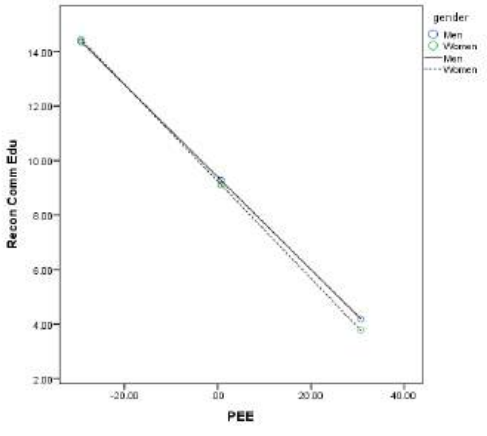


Figure 77

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Educational) by Positive Personal Agency Among Emerging Adults

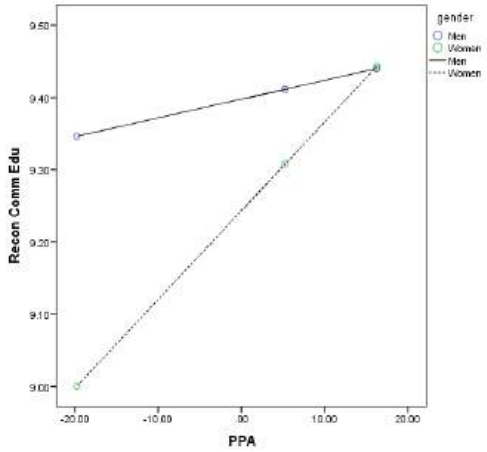
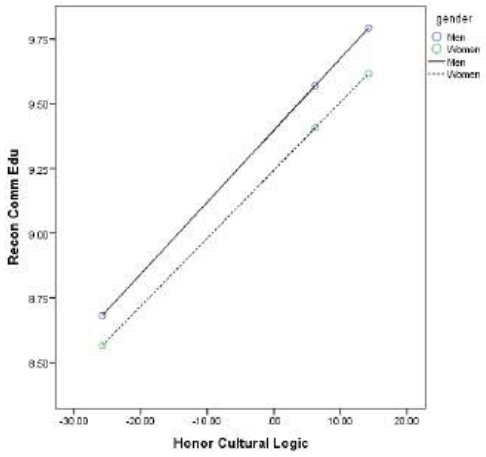


Figure 78

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Educational) by Honor Culture Among Emerging Adults



It is showed in Table 64 that conditional indirect effect of honor culture on reconsideration of commitment through positive emotional experiences is significant for men and women. It is suggested that gender is moderating the indirect relationship between honor culture and reconsideration of commitment through positive emotional experiences.

Moreover, 95% confidence interval for the indirect effect of honor culture on reconsideration of commitment through positive personal agency contains no zero for men and women. Finally, indirect effect of honor culture on reconsideration of commitment through positive emotional experiences and positive personal agency for men and women is also not significant suggesting that gender is not a significant moderator of indirect effect honor culture on reconsideration of commitment through positive emotional experiences and positive personal agency.

Table 65

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Commitment Educational (N= 884)

Predictor variables	Positive Emotional Experiences				Positive Personal Agency				Commitment Educational			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	10.79	1.61	.000	[7.62, 13.96]	11.20	1.21	.000	[8.80, 13.59]	12.10	.54	.000	[11.03, 13.17]
Face	-1.64	.10	.000	[-1.85, -1.43]	-.34	.14	.013	[-.62, -.07]	.11	.05	.057	[-.00, .22]
Gender	-7.63	1.05	.000	[-9.70, -5.56]	-7.08	.80	.000	[-8.66, -5.51]	.99	.35	.005	[.29, 1.68]
Face*Gender	.11	.07	.116	[-.02, .25]	.27	.09	.002	[.09, .45]	-.09	.03	.011	[-.17, -.02]
Conditional Direct Effect												
Men					-.07	.06	.230	[-.19, .04]	.01	.02	.561	[-.03, .06]
Women					.19	.06	.002	[.06, .32]	-.08	.02	.003	[-.13, -.02]
PEE					.03	.07	.661	[-.11, .18]	.29	.03	.000	[.22, .36]
PEE*Gender					.23	.05	.000	[.13, .33]	-.05	.02	.021	[-.10, -.00]
Conditional Direct Effect												

Men	.26	.03	.000	[.20, .33]	.24	.01	.000	[.21, .27]
Women	.49	.03	.000	[.42, .57]	.18	.01	.000	[.15, .22]
PPA					.21	.04	.000	[.12, .30]
PPA*Gender					-.07	.02	.014	[-.12, -.01]
Conditional Direct Effect								
Men					.14	.02	.000	[.10, .18]
Women					.07	.02	.000	[.03, .11]
	$R^2 = .78$			$R^2 = .62$			$R^2 = .77$	
	$F(3,880) = 1068.38^{***}$			$F(5,878) = 292.71^{***}$			$F(7,876) = 440.32^{***}$	
Conditional Indirect Effect	Face→PEE→Comm (Edu)			Face→PPA→Comm (Edu)			Face→PEE→PPA→Comm (Edu)	
Men	-.37	.02	[-.41, -.33]	-.01	.00	[-.02, .00]	-.05	.01	[-.08, -.04]
Women	-.26	.03	[-.32, -.20]	.01	.00	[.00, .02]	-.05	.01	[-.08, -.02]

Note. PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Comm= Commitment; Edu= Educational (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 65 shows that relationship between face cultural logic and positive emotional experiences is not significant (B= .11, p > .05) therefore conditional direct effect for men and women are not computed. Results in Table 64 also reveals that interactive effect of face cultural logic and gender on positive personal agency is significant (B= .27, p < .05). The impact of face cultural logic is significant for both men and women. The impact of face cultural logic is stronger for women (B=.19, p < .001) as compared to men (B = -.07, p > .001) hence impact for men is not significant. Figure 79 shows that moderating effect of the gender in predicting positive emotional experiences by face cultural logics. The value and shape of slope reflected that gender is significantly moderating the relationship between face cultural logics and positive personal agency.

Results also that shows that gender significantly moderate the relationship between positive emotional experiences and positive personal agency (B= .23, p < .05). The impact of PEE is significant for both men and women. The impact of positive emotional experiences is stronger for women (B=.49, p < .001) as compared to men (B = .26, p < .001). Figure 80 shows that moderating effect of the gender in predicting positive personal agency by positive emotional experiences is significant. The value and shape of slope reflected a positive relationship between positive emotional experiences and positive personal agency. Furthermore, it is clear from the plot that the impact of PEE is stronger for women as compared to men.

Results establishes that gender significantly moderate the relationship between face culture and identity commitment (B= -.09, p < .05). The impact of face cultural logics is significant for women (B= -.08, p<.05) and non-significant for men. Figure 81 shows that moderating effect of the gender in identity commitment by face cultural logics is

significant. The value and shape of slope reflected a negative relationship between face cultural logics and identity commitment. Furthermore, it is clear from the plot the impact of face cultural logics is high for women.

Findings displays that gender significantly moderate the relationship between positive emotional experiences and identity commitment (B= -.05, p < .05). The impact of PEE is significant for both men and women. The impact of PEE is stronger for men (B= .24, p < .001) as compared to women (B = .18, p < .001). Figure 82 shows that moderating effect of the gender in predicting commitment by PEE is significant. The value and shape of slope reflected a positive relationship between PEE and identity commitment. Furthermore, it is clear from the plot that the impact of PEE is stronger for men as compared to women.

Results in Table 65 showed that gender significantly moderate the relationship between positive personal agency and commitment (B= -.07, p < .05). The impact of positive personal agency is significant for both men and women. The impact of positive personal agency is stronger for men (B=.14, p < .001) as compared to women (B = .07, p < .001). Figure 83 shows that moderating effect of the gender in predicting identity commitment by positive personal agency is significant. The value and shape of slope reflected a positive relationship between positive personal agency and commitment. Furthermore, it is clear from the plot that the impact of positive personal agency is stronger for men as compared to women.

Figure 79

Moderating Effect of Gender in Predicting Positive Emotional Experiences by Face Culture Among Emerging Adults

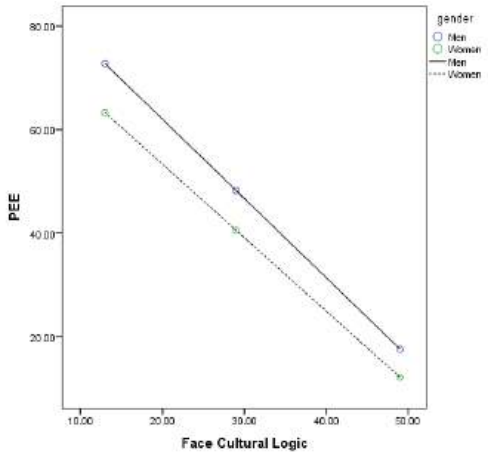


Figure 80

Moderating Effect of Gender in Predicting Positive Personal Agency by Face Culture Among Emerging Adults

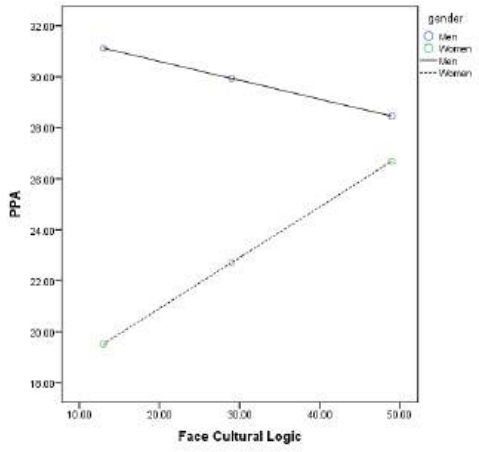


Figure 81

Moderating Effect of Gender in Predicting Positive Personal Agency by Positive Emotional Experiences Among Emerging Adults

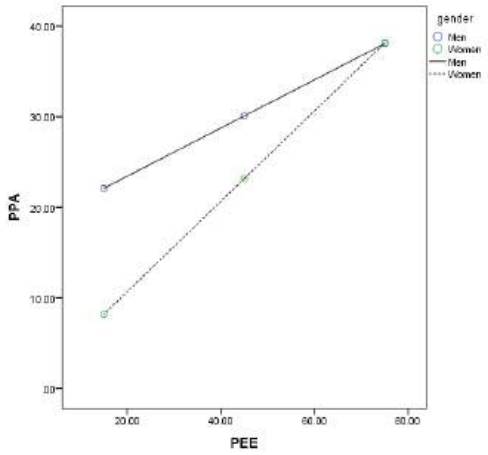


Figure 82

Moderating Effect of Gender in Predicting Identity Commitment (Educational)by Face Culture Among Emerging Adults

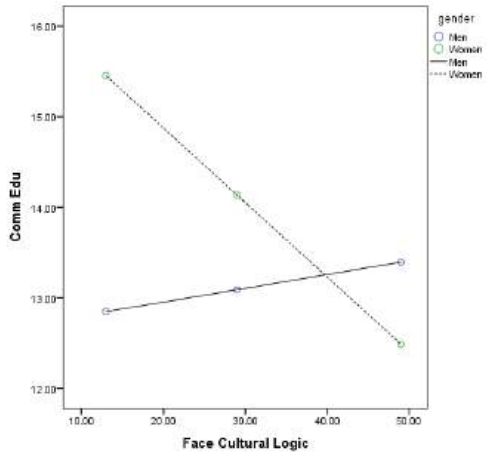


Figure 83

Moderating Effect of Gender in Predicting Identity Commitment (Educational)by Positive Emotional Experiences Among Emerging Adults

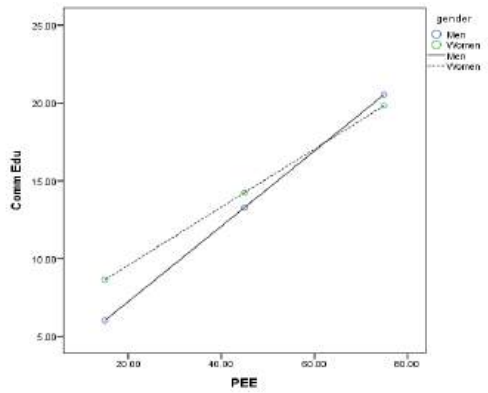


Figure 84

Moderating Effect of Gender in Predicting Identity Commitment (Educational)by Positive Personal Agency Among Emerging Adults

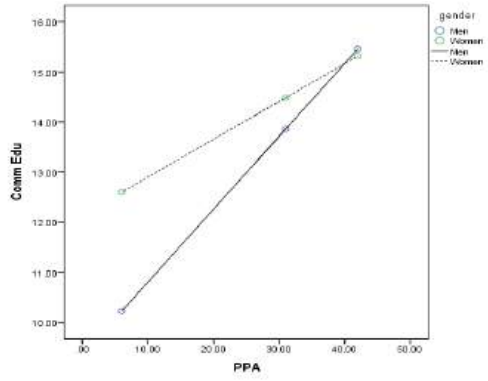


Table 65 that conditional indirect effect of face culture on commitment through positive emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between face culture and commitment through positive emotional experiences. Moreover, 95% confidence interval for the indirect effect of face culture on commitment through positive personal agency contains no zero for women however, for men indirect effect of face culture on commitment through positive personal agency is not significant. Finally, indirect effect of face culture on indepth exploration through positive emotional experiences and positive personal agency for men and women is also significant as it does not contain zero in 95 % confidence intervals, suggesting that gender is a significant moderator of indirect effect of face culture on commitment through positive emotional experiences and positive personal

agency.

Table 66

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Indepth Exploration-Educational (N= 884)

Predictor variables	Positive Emotional Experiences				Positive Personal Agency				In-depth exp (Edu)			
	B	SE	*p*	95% *CI*	*B*	SE	*P*	95% *CI*	*B*	SE	*p*	95% *CI*
Constant	10.79	1.61	.000	[7.62, 13.96]	11.20	1.21	.000	[8.80, 13.59]	15.69	.48	.000	[14.74, 16.64]
Face	-1.64	.10	.000	[-1.85, -1.43]	-.34	.14	.013	[-.62, -.07]	.45	.05	.000	[.35, .55]
Gender	-7.63	1.05	.000	[-9.70, -5.56]	-7.08	.80	.000	[-8.66, -5.51]	-.19	.31	.528	[-.81, .42]
Face*Gender	.11	.07	.116	[-.02, .25]	.27	.09	.002	[.09, .45]	-.08	.03	.010	[-.09, -.01]
Conditional Direct Effect												
Men					-.07	.06	.230	[-.19, .04]	.37	.02	.000	[.32, .41]
Women					.19	.06	.002	[.06, .32]	.29	.02	.000	[.24, .34]
PEE					.03	.07	.661	[-.11, .18]	-.02	.03	.376	[-.09, .03]
PEE*Gender					.23	.05	.000	[.13, .33]	-.05	.03	.010	[-.09, -.01]
Conditional Direct Effect												
Men					.26	.03	.000	[.20, .33]	-.08	.01	.000	[-.10, -.05]
Women					.49	.03	.000	[.42, .57]	-.13	.01	.000	[-.17, -.10]
PPA									.28	.04	.000	[.20, .36]
PPA*Gender									-.13	.02	.000	[-.18, -.08]

Conditional Direct Effect										
Men							.15	.01	.000	[.11, .19]
Women							.02	.01	.205	[-.01, .05]
	R^2 = .78			R^2 = .62			$R^{2 =}$ .78			
	$F(3,880) = 1068.38^{***}$			$F(5,878) = 292.71^{***}$			$F(7,876) = 463.01^{***}$			
Conditional Indirect Effect	Face→PEE→Indepth Exp (Edu)			Face→PPA→Indepth Exp (Edu)			Face→PEE→PPA→Indepth Exp (Edu)			
Men	.12	.02	[.08, .17]	-.01	.00	[-.03, .00]	-.06	.00		[-.08, -.04]
Women	.19	.03	[.12, .26]	.00	.00	[-.00, .01]	-.01	.01		[-.04, .01]

Note. PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Exp = Exploration; Edu= Educational (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in table 66 establishes that gender significantly moderate the relationship between face culture and indepth exploration (B= -.08, p < .05). The impact of face cultural logics is significant for both women (B= .29, p<.01) and men (B= .37, p<.01). The impact is stronger for men as compare to women. Figure 85 depicts a significant moderating effect of gender on in-depth exploration by face cultural logics. The plot reveals the value and shape of the slope, indicating a positive relationship between face cultural logics and in-depth exploration. Moreover, the graphical representation makes it evident that the impact of face cultural logics is more pronounced for men compared to women. This suggests that the influence of face cultural logics on in-depth exploration is stronger or more salient for male participants, emphasizing the gender-specific nature of the relationship between face cultural logics and psychological processes related to in-depth exploration.

Results showed that gender significantly moderate the relationship between positive emotional experiences and indepth exploration (B= -.05, p < .05). The impact of positive emotional experiences is significant for both men and women. The impact of positive emotional experiences is stronger for women (B = .13, p < .001) as compared to men (B= -.08, p < .001). Figure 86 illustrates a significant moderating effect of gender in predicting commitment by positive emotional experiences. The plot depicts the value and shape of the slope, reflecting a positive relationship between positive emotional experiences and identity commitment. Notably, the graphical representation highlights that the impact of positive emotional experiences is more robust for women compared to men. This implies that positive emotional experiences play a more influential role in predicting commitment for female participants, emphasizing the gender-specific nature of the

relationship between positive emotional experiences and the psychological processes related to identity commitment.

Results in Table 66 shows that gender significantly moderate the relationship between positive personal agency and indepth exploration in domain of educational identity (B= -.13, p < .05). The impact of positive personal agency is significant for both men and women. The impact of positive personal agency is stronger for men (B=.15, p < .001) as compared to women (B = .02, p < .001). Figure 87 shows that moderating effect of the gender in predicting indepth exploration by positive personal agency is significant. The value and shape of slope reflected a positive relationship between positive personal agency and commitment. Furthermore, it is clear from the plot that the impact of positive personal agency is stronger for men as compared to women.

Figure 85

Moderating Effect of Gender in Predicting Indepth Exploration (Educational)by Face Culture Among Emerging Adults

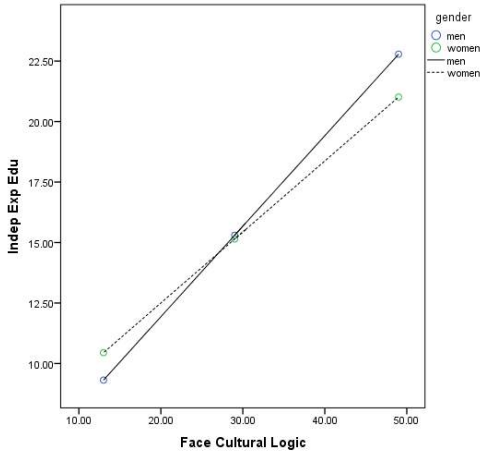


Figure 86

Moderating Effect of Gender in Predicting Indepth Exploration (Educational)by Positive Emotional Experiences Among Emerging Adults

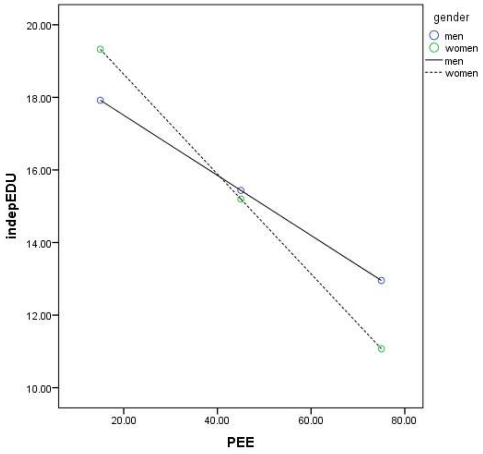
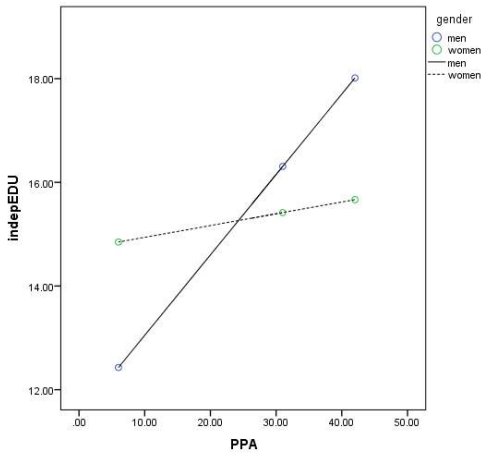


Figure 87

Moderating Effect of Gender in Predicting Indepth Exploration (Educational)by Positive Personal Agency Among Emerging Adults



Another evidence for the moderated mediation comes from the bootstrapped 95% confidence interval of the conditional indirect effects. It is showed in Table – that conditional indirect effect of face culture on indepth exploration through positive emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between face culture and indepth exploration through positive emotional experiences.

Moreover, 95% confidence interval for the indirect effect of face culture on indepth exploration through positive personal agency is not significant for men and women as well. Finally, indirect effect of face culture on indepth exploration through positive emotional experiences and positive personal agency for men is significant as it does not contain zero in 95 % confidence intervals, while not significant for women, suggesting that gender is a significant moderator of indirect effect of face culture on indepth exploration through positive emotional experiences and positive personal agency for men.

Table 67

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Reconsideration of Commitment-Educational (N= 884)

predictor variables	Positive Emotional Experiences				Positive Personal Agency				Rec comm (Edu)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*P*	95% *CI*
Constant	10.79	1.61	.000	[7.62, 13.96]	11.20	1.21	.000	[8.80, 13.59]	9.79	.22	.000	[9.34, 10.32]
Face	-1.64	.10	.000	[-1.85, -1.43]	-.34	.14	.013	[-.62, -.07]	.14	.02	.000	[.09, .18]
Gender	-7.63	1.05	.000	[-9.70, -5.56]	-7.08	.80	.000	[-8.66, -5.51]	-.28	.14	.050	[-.57, .00]
Face*Gender	.11	.07	.116	[-.02, .25]	.27	.09	.002	[.09, .45]	-.03	.01	.016	[-.06, -.00]
Conditional Direct Effect												
Men					-.07	.06	.230	[-.19, .04]	.10	.01	.000	[.08, .12]
Women					.19	.06	.002	[.06, .32]	.06	.01	.000	[.04, .08]
PEE					.03	.07	.661	[-.11, .18]	-.12	.01	.000	[-.14, -.09]
PEE*Gender					.23	.05	.000	[.13, .33]	-.01	.00	.016	[-.03, .00]
Conditional Direct Effect												
Men					.26	.03	.000	[.20, .33]	-.13	.00	.000	[-.15, -.12]

Women					.49	.03	.000	[.42, .57]	-.15	.00	.000	[-.17, -.14]
PPA									-.00	.01	.771	[-.04, .03]
PPA*Gender									.00	.01	.660	[-.01, .02]
Conditional Direct Effect												
Men												
Women												
	R^2 = .78				R^2 = .62				R^2 = .90			
	$F(3,880) = 1068.38^{***}$				$F(5,878) = 292.71^{***}$				$F(7,876) = 1222.64^{***}$			
Conditional Indirect Effect												
	Face→PEE→Rec Comm (Edu)				Face→PPA→Rec Comm (Edu)				Face→PEE→PPA→Rec Comm (Edu)			
Men	.21	.01	[.19, .23]		.00	.00	[-.00, .00]		.00	.00	[-.00, .00]	
Women	.22	.02	[.18, .26]		.00	.00	[-.00, .00]		-.00	.00	[-.01, .01]	

Note. PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Table 67 shows that the interactive effect of face cultural logic and gender on reconsideration of commitment (educational) is significant (B= -.03, p < .05). The impact of face cultural logic is significant for both men and women. The impact of face cultural logic is stronger for men (B=.10 p < .001) as compared to women (B = .06, p < .001). Figure 88 illustrates a significant moderating effect of gender in the context of indepth exploration by face cultural logics. The plot displays the value and shape of the slope, indicating a positive relationship between face cultural logic and reconsideration of commitment. Moreover, the graphical representation emphasizes that the impact of face cultural logics is more pronounced for men compared to women. This suggests that the influence of face cultural logics on the reconsideration of commitment is more substantial for male participants, highlighting the gender-specific nature of the relationship between face cultural logics and the psychological processes related to reconsideration of commitment.

There is significant interactive effect of positive emotional experiences and gender on reconsideration of commitment (B= -.01, p<.05). The impact of face cultural logics is significant for both men and women. The impact of positive emotional experiences on reconsideration of commitment is stronger for women (B = -.15 p < .05) as compared to men (B=-.13, p < .001) Figure 89 shows that moderating effect of the gender in reconsideration of commitment by positive emotional experiences is significant. Furthermore, it is also clear from the plot that the impact of positive emotional experiences is stronger for women as compared to men.

Figure 88

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Educational)by Face Culture Among Emerging Adults

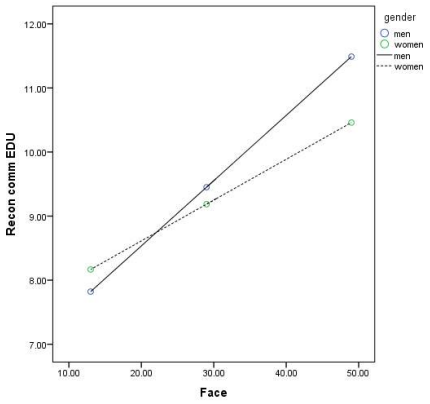


Figure 89

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Educational) by Positive Emotional Experiences Among Emerging Adults

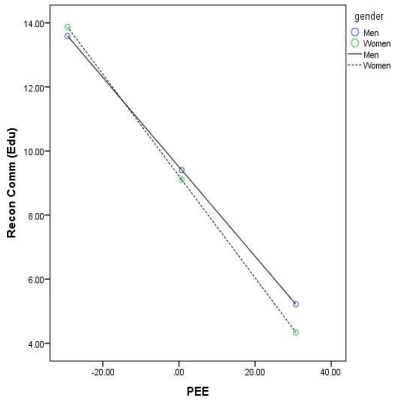
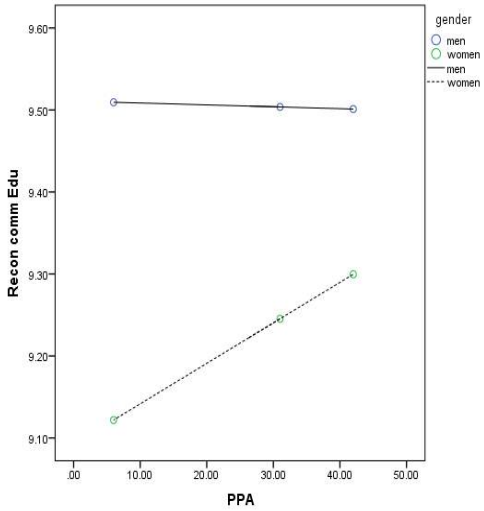


Figure 90

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Educational)by Positive Personal Agency Among Emerging Adults



The interactive effect of positive personal agency and gender on the reconsideration of commitment did not show significance, leading to the decision not to calculate conditional direct effects. Table 66 further reveals that the conditional indirect effect of face culture on indepth exploration through positive emotional experiences is significant for both men and women, with the 95% confidence interval not containing zero. This finding suggests that gender moderates the indirect relationship between face culture and commitment through positive emotional experiences.

Additionally, the indirect effect of face culture on commitment through positive personal agency is not significant for both men and women. Finally, the indirect effect of face culture on indepth exploration through positive emotional experiences and positive personal agency is non-significant for both genders. These results highlight the nuanced nature of the relationship between face culture, psychological processes, and commitment, emphasizing the importance of considering gender as a moderating factor in these associations.

Table 68

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment-Educational (N= 884)

Predictor variables	Negative Emotional Experiences				Negative Personal Agency				Commitment Educational			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-12.12	1.46	.000	[-15.00,-9.24]	-7.93	1.03	.000	[-9.96,-5.89]	13.77	.48	.000	[12.81,14.72]
Dig	-1.23	.07	.000	[-1.37,-1.09]	.31	.08	.000	[.14,.49]	-.05	.04	.162	[-.13,.02]
Gender	8.63	.95	.000	[6.75,10.51]	5.64	.69	.000	[4.29,7.00]	-.08	.32	.805	[-.71,.55]
Dig*Gender	.12	.04	.010	[.02,.21]	-.38	.06	.000	[-.49,-.26]	.13	.02	.000	[.07,.18]
Conditional Direct Effect												
Men	-1.11	.03	.000	[-1.17,-1.05]	-.06	.03	.000	[.48,.59]	.07	.01	.000	[.04,.10]
Women	-.98	.03	.000	[-1.06,-.91]	-.44	.04	.000	[.15,.30]	.20	.02	.000	[.16,.25]
NEE					.85	.06	.000	[.71,.98]	-.16	.03	.000	[-.24,-.09]
NEE*Gender					-.31	.04	.000	[-.40,-.21]	.05	.02	.033	[.00,.10]

Conditional Direct Effect											
Men						.54	.02	.000	[.48,.59]	-.11	.01	.000	[-.14,-.07]
Women						.22	.03	.000	[.15,.30]	-.05	.01	.001	[-.09,-.02]
NPA										-.28	.04	.000	[-.38,-.19]
NPA*Gender										.09	.03	.001	[.03,.15]
Conditional Direct Effect											
Men										-.19	.02	.000	[-.23,-.14]
Women										-.09	.02	.000	[-.13,-.05]
			R^2 = .78				R^2 = .80			$R^{2 =}$ .80			
			F(3,880) = 1100.36***				*F*(5,878) =731.06***			*F*(7,876) = 507.00***			
Conditional										Dig→NEE→NPA→Comm			
Indirect effect			Dig→NEE→Comm (Edu)				Dig→NPA→Comm (Edu)			(Edu)			
Men		.12	.02		[.07,.18]	.01	.00		[-.00,.02]	.11	.01		[.07,.15]
Women		.05	.02		[.01,.10]	.04	.01		[.01,.07]	.02	.00		[.00,.04]

Note. Dig = Dignity; NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Comm= Commitment; Edu= Educational (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 68 explains that gender significantly moderate the relationship between dignity culture and negative emotional experiences (B= .12, p < .05). The impact of dignity cultural logics is significant for both men and women. The impact of dignity cultural logics is stronger for men (B = -1.11, p < .001) as compared to women (B=-.98, p < .001) Figure 91 shows that moderating effect of the gender in predicting positive emotional experiences by dignity cultural logics is significant. The value and shape of slope reflected a negative relationship between dignity cultural logics and negative emotional experiences. Furthermore, it is clear from the plot that the impact of dignity cultural logics is stronger for men as compared to women.

Results in Table 68 also shows significant interactive effect of dignity cultural logic and gender on positive personal agency (B= -.38, p > .05). The impact of dignity cultural logics is significant for both men and women. The impact of dignity cultural logics is stronger for women (B = -.44, p < .001) as compare to men (B=-.06, p < .001). Figure 92 shows that moderating effect of the gender in predicting negative emotional experiences by dignity cultural logics is significant. The value and shape of slope reflected a negative relationship between dignity cultural logics and negative personal agency. Furthermore, it is clear from the plot that the impact of dignity cultural logics is stronger for women as compared to men.

Results also that showed that gender significantly moderate the relationship between NEE and NPA (B= -.31, p < .001). The impact of NEE is significant for both men and women. The impact of negative emotional experiences is stronger for men (B=.54, p < .001) as compared to women (B = .22, p < .001). Figure 93 shows that moderating effect of the gender in predicting negative personal agency by negative emotional experiences is

significant. The value and shape of slope reflected a positive relationship between negative emotional experiences and negative personal agency. Furthermore, it is clear from the plot that the impact of negative emotional experiences is stronger for men as compared to women.

Results establishes that gender significantly moderate the relationship between dignity culture and identity commitment in education domain (B= .13, p < .001). The impact of dignity cultural logics is significant for both men and women. The impact of dignity cultural logics on identity commitment is stronger for women (B=.20, p < .001) as compared to men (B = .07, p < .001). Figure 94 shows that moderating effect of the gender in identity commitment by dignity cultural logics is significant. The value and shape of slope reflected a positive relationship between dignity cultural logics and identity commitment. Furthermore, it is clear from the plot that the impact of dignity cultural logics is stronger for women as compared to men.

Results in Table 68 shows that gender significantly moderate the relationship between negative emotional experiences and identity commitment (B= .05, p < .05). The impact of negative emotional experiences is significant for both men and women. The impact of negative emotional experiences is stronger for men (B= -.11, p < .05) as compared to women (B = -.05, p < .001). Figure 95 shows that moderating effect of the gender in predicting commitment by negative emotional experiences is significant. The value and shape of slope reflected a negative relationship between negative emotional experiences and identity commitment. Furthermore, it is clear from the plot that the impact of negative emotional experiences is stronger for men as compared to women.

Results in Table 68 shows that gender significantly moderate the relationship between negative personal agency and commitment (B= .09, p < .05). The impact of negative personal agency is significant for both men and women. The impact of negative personal agency is stronger for men (B = -.19, p < .001) as compare to women (B= -.09, p < .001). Figure 96 shows that moderating effect of the gender in predicting identity commitment by negative personal agency is significant. The value and shape of slope reflected a_negative relationship between negative personal agency and commitment. Furthermore, it is clear from the plot that the impact of negative personal agency is stronger for men as compared to women.

Figure 91

Moderating Effect of Gender in Predicting Negative Emotional experiences by Dignity Culture Among Emerging Adults

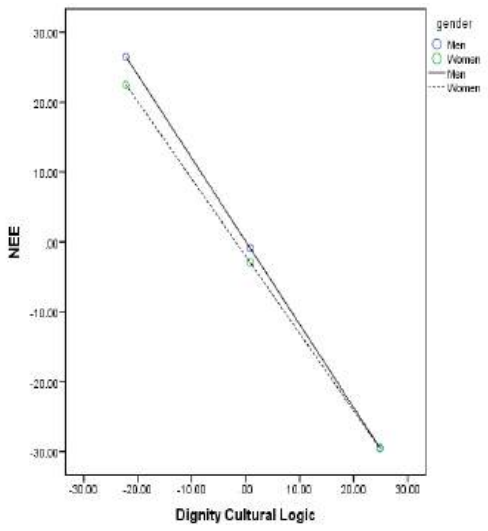


Figure 92

Moderating Effect of Gender in Predicting Negative Personal Agency by Dignity Culture Among Emerging Adults

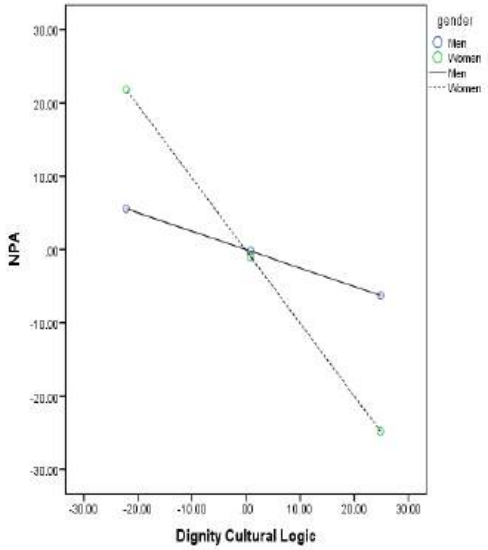


Figure 93

Moderating Effect of Gender in Predicting Negative Personal Agency by Negative Emotional Experiences Among Emerging Adults

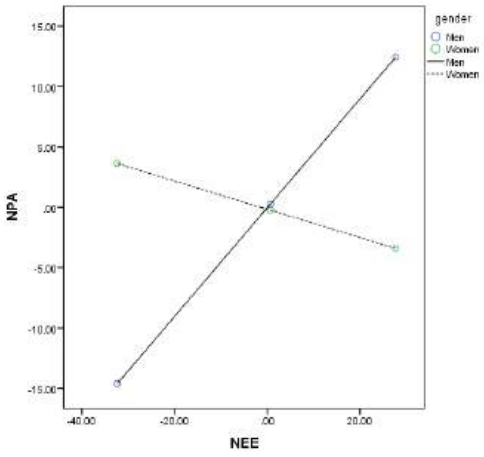


Figure 94

Moderating Effect of Gender in Predicting Commitment (Educational) by Dignity Culture Among Emerging Adults

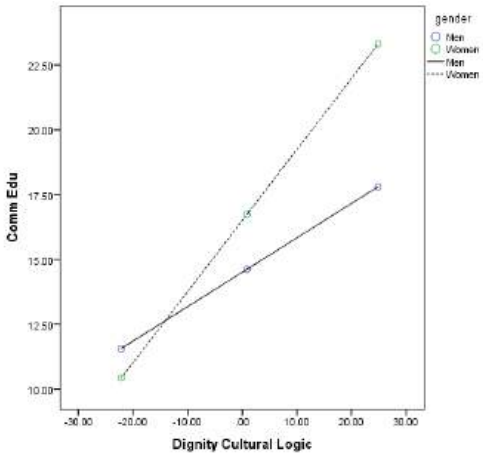


Figure 95

Moderating Effect of Gender in Predicting Identity Commitment (Educational) by Negative Emotional Experiences Among Emerging Adults

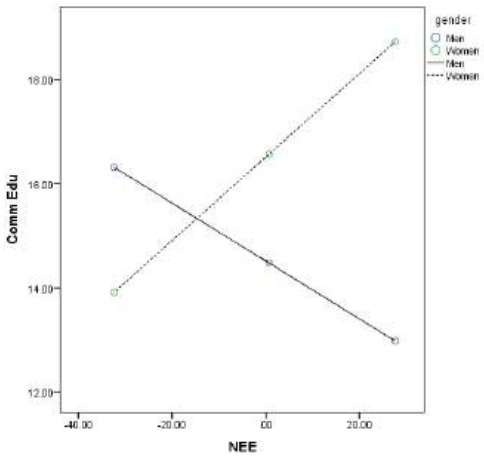
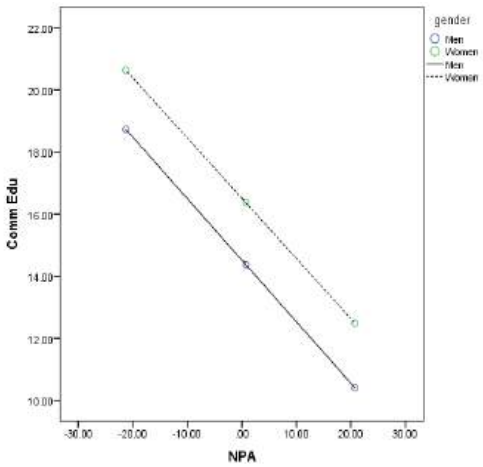


Figure 96

Moderating Effect of Gender in Predicting Identity Commitment (Educational) by Negative Personal Agency Among Emerging Adults



Another evidence for the moderated mediation comes from the bootstrapped 95% confidence interval of the conditional indirect effects. It is showed in Table 66 that conditional indirect effect of dignity culture on commitment through negative emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between dignity culture and commitment through negative emotional experiences.

Additionally, 95% confidence interval for the indirect effect of dignity culture on commitment through negative personal agency contains no zero for women however, for men indirect effect of dignity culture on commitment through negative personal agency is not significant. Finally, indirect effect of dignity culture on commitment through negative emotional experiences and negative personal agency for men and women is also significant as it does not contain zero in 95 % confidence intervals, suggesting that gender is a significant moderator of indirect effect dignity culture on indepth exploration through negative emotional experiences and negative personal agency.

Table 69

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Indepth Exploration-Educational (N= 884)

Predictor Variables	Negative Emotional Experiences				Negative Personal Agency				In-depth Exploration (Edu)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-12.12	1.46	.000	[-15.00,-9.24]	-7.93	1.03	.000	[-9.96,-5.89]	14.91	.60	.000	[13.71,16.10]
Dig	-1.23	.07	.000	[-1.37,-1.09]	.31	.08	.000	[.14,.49]	.16	.05	.001	[.06,.26]
Gender	8.63	.95	.000	[6.75,10.51]	5.64	.69	.000	[4.29,7.00]	.44	.40	.274	[-.35,1.24]
Dig*Gender	.12	.04	.010	[.02,.21]	-.38	.06	.000	[-.49,-.26]	-.12	.03	.000	[-.19,-.05]
Conditional Direct Effect												
Men	-1.11	.03	.000	[-1.17,-1.05]	-.06	.03	.000	[.48,.59]	.04	.02	.047	[.00,.08]
Women	-.98	.03	.000	[-1.06,-.91]	-.44	.04	.000	[.15,.30]	-.08	.02	.004	[-.13,-.02]
NEE					.85	.06	.000	[.71,.98]	.07	.04	.122	[-.02,.17]
NEE*Gender					-.31	.04	.000	[-.40,-.21]	.04	.03	.152	[-.01,.10]
Conditional Direct Effect												

Men					.54	.02	.000	[.48,.59]				
Women					.22	.03	.000	[.15,.30]				
NPA									.21	.06	.000	[.09,.33]
NPA*Gender									-.07	.03	.051	[-.15,.00]
Conditional Direct Effect												
Men												
Women												
	R^2 = .78				R^2 = .80				R^2 = .62			
	$F(3,880) = 1100.36^{***}$				$F(5,878) = 731.06^{***}$				$F(7,876) = 208.31^{***}$			
Conditional									Dig→NEE→NPA→Indepth Exp			
Indirect Effect	Dig→NEE→Indepth Exp (Edu)				Dig→NPA→Indepth Exp (Edu)				(Edu)			
Men	-.13	.02		[-.19,-.07]	-.01	.00		[-.02,.00]	-.08	.02		[-.12,-.04]
Women	-.16	.02		[-.21,-.09]	-.02	.01		[-.06,.00]	-.01	.01		[-.04,.00]

Note. Dig = Dignity; NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Exp = Exploration; Edu= Educational (Commitment); *CI* = Confidence Interval. *** $p < .001$.

Results in Table 69 shows that the interactive effect of dignity cultural logic and gender on in-depth exploration (educational) is significant (B= -.12, p < .001). The impact of dignity cultural logic is significant for both men and women. The impact of face cultural logic is stronger for women (B = -.08, p < .001) than men (B=.04, p < .05). Figure 97 illustrates the significant moderating effect of gender on indepth exploration by face cultural logics. The graph depicts the value and shape of the slope, indicating a positive relationship between face cultural logic and indepth exploration. Importantly, the plot reveals that the impact of face cultural logics is more pronounced for women compared to men. This suggests that the influence of face cultural logics on the psychological process of indepth exploration is not uniform across genders, emphasizing the need to consider gender-specific dynamics in understanding the interplay between cultural factors and cognitive processes.

There is non- significant interactive effect of negative emotional experiences and gender on indepth exploration (B= .04, p>.05). therefore, conditional direct effect for men and women are not computed. Figure 98 shows that moderating effect of the gender in indepth exploration by negative emotional experiences is significant. The value and shape of slope reflected a positive relationship between positive emotional experiences and indepth exploration. The interactive effect of negative personal agency and gender on indepth exploration is also non-significant (B= -.07, p>.05). Figure -- shows that moderating effect of the gender in indepth exploration by positive personal agency is not significant.

Figure 97

Moderating Effect of Gender in Predicting Indepth Exploration (Educational) by Dignity Culture Among Emerging Adults

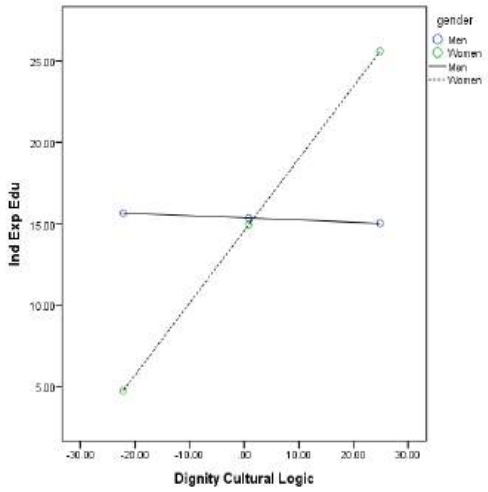


Figure 98

Moderating Effect of Gender in Predicting Indepth Exploration (Educational) by Negative Emotional Experiences Among Emerging Adults

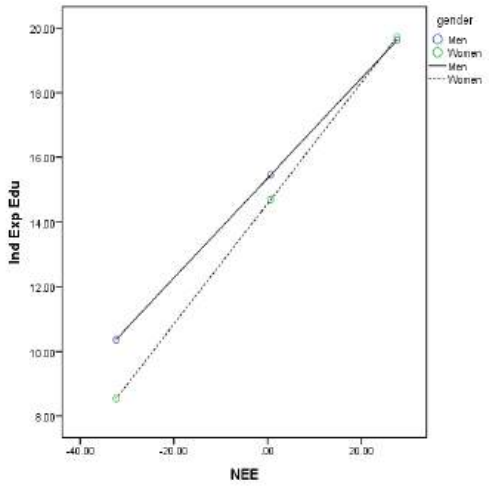
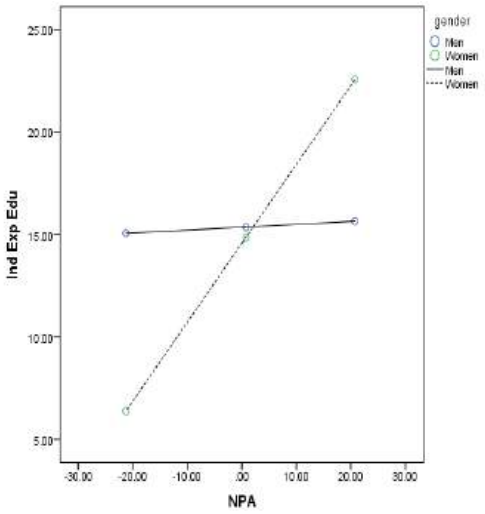


Figure 99

Moderating Effect of Gender in Predicting Indepth Exploration (Educational) by Negative Personal Agency Among Emerging Adults



The evidence for moderated mediation is supported by the bootstrapped 95% confidence interval of the conditional indirect effects, as presented in Table 67. This table reveals that the conditional indirect effect of dignity culture on indepth exploration through negative emotional experiences is significant for both men and women, as the 95% confidence interval does not contain zero. This finding suggests that gender moderates the indirect relationship between dignity culture and commitment through the pathway of negative emotional experiences.

Moreover, the 95% confidence interval for the indirect effect of dignity culture on indepth exploration through negative personal agency is not significant for both men and women. Finally, the indirect effect of dignity culture on commitment through negative emotional experiences and negative personal agency is significant for men but not for women. These results indicate that gender plays a significant moderating role in the indirect effect of dignity culture on indepth exploration, specifically through negative emotional experiences and negative personal agency. The nuanced impact of gender underscores the importance of considering gender-specific dynamics in

understanding the complex relationships between cultural factors, emotional experiences, personal agency, and psychological outcomes.

Table 70

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Reconsideration of Commitment-Educational (N= 884)

Predictor Variables	Negative Emotional Experiences				Negative Personal Agency				Reconsideration of Comm (Edu)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-12.12	1.46	.000	[-15.00,-9.24]	-7.93	1.03	.000	[-9.96,-5.89]	8.99	.24	.000	[8.51,9.48]
Dig	-1.23	.07	.000	[-1.37,-1.09]	.31	.08	.000	[.14,.49]	.05	.02	.011	[.01,.09]
Gender	8.63	.95	.000	[6.75,10.51]	5.64	.69	.000	[4.29,7.00]	.16	.16	.302	[-.15,.49]
Dig*Gender	.12	.04	.010	[.02,.21]	-.38	.06	.000	[-.49,-.26]	-.05	.01	.000	[-.08,-.02]
Conditional Direct Effect												
Men	-1.11	.03	.000	[-1.17,-1.05]	-.06	.03	.000	[.48,.59]	.00	.00	.912	[-.01,.01]
Women	-.98	.03	.000	[-1.06,-.91]	-.44	.04	.000	[.15,.30]	-.05	.01	.000	[-.07,-.02]
NEE					.85	.06	.000	[.71,.98]	.09	.02	.000	[.05,.13]
NEE*Gender					-.31	.04	.000	[-.40,-.21]	.02	.01	.069	[-.00,.04]
Conditional Direct Effect												
Men					.54	.02	.000	[.48,.59]				

Women					.22	.03	.000	[.15,.30]				
NPA									.15	.02	.000	[.10,.20]
NPA*Gender									-.06	.01	.000	[-.09,-.03]
Conditional Direct Effect												
Men									.09	.01	.000	[.07,.11]
Women									.03	.01	.002	[.01,.05]
	$R^2 = .78$				$R^2 = .80$				$R^2 = .87$			
	$F(3,880) = 1100.36^{***}$				$F(5,878) = 731.06^{***}$				$F(7,876) = 874.55^{***}$			
Conditional Indirect Effect	Dig→NEE→Rec Comm (Edu)				Dig→NPA→Rec Comm (Edu)				Dig→NEE→NPA→Rec Com (Edu)			
Men	-.13	.01		[-.16,-.09]	-.00	.00		[-.01,.00]	-.05	.01		[-.08,-.03]
Women	-.13	.01		[-.16,-.10]	-.01	.00		[-.03,.00]	-.01	.00		[-.02,.00]

Note. Dig = Dignity; NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Table 70 shows the interactive effect of dignity cultural logic and gender on reconsideration of commitment (educational) is significant (B= -.05, p < .001). The impact of dignity cultural logic is significant for women (B=-.05, p < .001) but non significant for men. Figure 100 shows that moderating effect of the gender in reconsideration of commitment by face cultural logics is significant. The value and shape of slope reflected a positive relationship between face cultural logic and reconsideration of commitment.

There is non- significant interactive effect of negative emotional experiences and gender on reconsideration of commitment (B= .02, p>.05). there fore conditional direct effect for men and women are not computed. Figure 101 shows that moderating effect of the gender reconsideration of commitment by negative emotional experiences is not significant. The value and shape of slope reflected a positive relationship between positive emotional experiences and indepth exploration.

The interactive effect of negative personal agency and gender on reconsideration of commitment is significant (B= -.06, p>.001). The impact of negative personal agency is significant for both men and women. The impact of dignity cultural logic is stronger for men (B=.09, p < .05) as compared to women (B = .03, p < .05). Figure 102 shows that moderating effect of the gender in reconsideration of commitment by dignity cultural logics is significant. The observed positive relationship between face cultural logic and in-depth exploration, as indicated by the slope, is notably more influential for men compared to women, providing nuanced insights into the gender-specific impact of face cultural dynamics on individuals' tendencies for thorough exploration.

Figure 100

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Edu) by Dignity Culture Among Emerging Adults

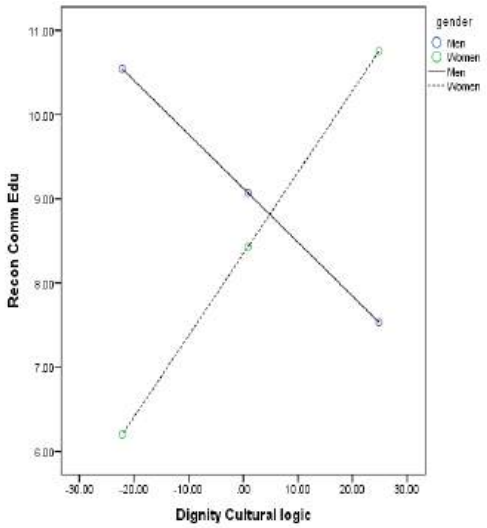


Figure 101

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Edu) by Negative Personal Agency Among Emerging Adults

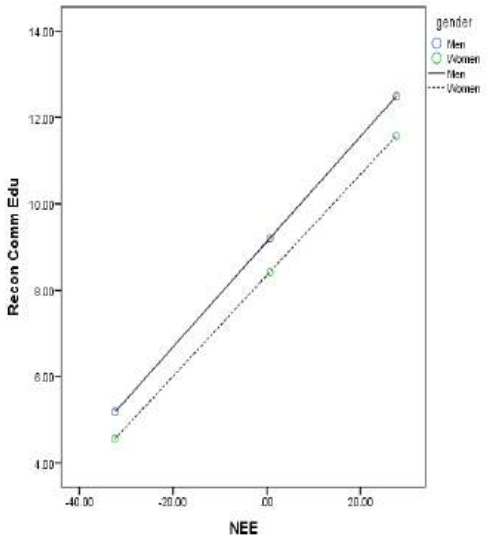
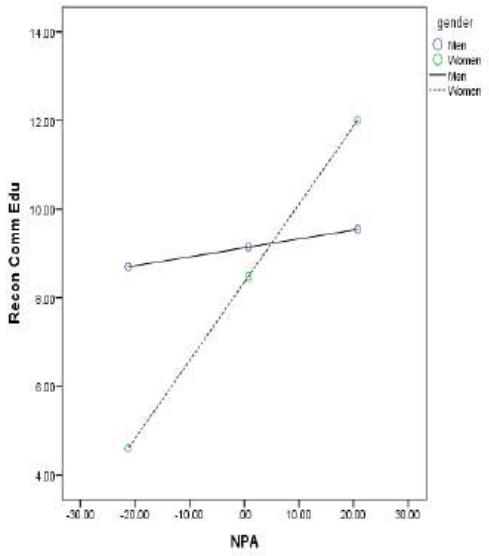


Figure 102

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Edu) by Negative Personal Agency Among Emerging Adults



Another evidence for the moderated mediation comes from the bootstrapped 95% confidence interval of the conditional indirect effects. It is showed in Table 69 that conditional indirect effect of dignity culture on reconsideration of commitment through negative emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. The indication that gender acts as a moderator suggests that the influence of negative emotional experiences on the relationship between dignity culture and commitment varies between men and women. This highlights the need to consider gender-specific dynamics when examining the indirect effects of cultural factors on psychological outcomes such as commitment through the lens of negative emotional experiences.

Additionally, 95% confidence interval for the conditional indirect effect of dignity culture on commitment through negative personal agency for both men and women, is not significant. Finally, conditional indirect effect of dignity culture on commitment through negative emotional experiences and negative personal agency for men is significant while non-significant for women. It is suggesting that there is a

significant indirect effect of dignity culture on indepth exploration through reconsideration of commitment through negative emotional experiences and negative personal agency for men only.

Table 71

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment-Educational (N= 884)

Predictor Variables	Negative Emotional Experiences				Negative Personal Agency				Commitment Educational			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-2.09	1.30	.109	[-4.66, .47]	-6.02	1.08	.000	[-8.14, -3.90]	12.85	.50	.000	[11.87, 13.83]
Hon	1.46	.07	.000	[1.31, 1.60]	.16	.13	.225	[-.10, .42]	-.22	.06	.000	[-.34, -.10]
Gender	1.67	.87	.057	[-.05, 3.39]	4.06	.72	.000	[2.63, 5.49]	.70	.33	.035	[.04, 1.36]
Hon*Gender	-.07	.05	.164	[-.17, .02]	.10	.08	.230	[-.06, .27]	.04	.04	.266	[-.03, .12]
Conditional Direct Effect												
Men												
Women												
NEE					.48	.08	.000	[.31, .66]	-.02	.04	.577	[-.11, .06]
NEE*Gender					-.06	.05	.21	[-.17, .04]	-.04	.02	.138	[-.09, .01]

Conditional Direct Effect									
Men									
Women									
NPA							-.18	.05	.000	[-.28, -.08]
NPA*Gender							.02	.03	.509	[-.04, .08]
Conditional Direct Effec									
Men									
Women									
	R^2 = .85			R^2 = .79			R^2 = .79		
	$F(3,880) = 1678.16^{***}$			$F(3,880) = 696.60^{***}$			$F(3,880) = 483.76^{***}$		
Conditional									
Indirect Effect	Hon→NEE→Comm (Edu)			Hon→NPA→Comm (Edu)			Hon→NEE→NPA→Comm (Edu)		
Men	-.09	.03	[-.15, -.02]	-.04	.01	[-.07, -.01]	-.09	.02	[-.14, -.05]
Women	-.14	.03	[-.20, -.07]	-.05	.01	[-.09, -.02]	-.06	.01	[-.10, -.03]

Note. Hon = Honor; NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Comm= Commitment; Edu= Educational (Commitment); *CI* = Confidence Interval *** $p < .001$.

Results in Table 71 shows that gender is not moderating the relationship between honor culture and negative emotional experiences (B= -.07, p < .05). Figure 103 shows that moderating effect of the gender in predicting negative emotional experiences by honor cultural logics is not significant. The value and shape of slope reflected a positive relationship between honor cultural logics and negative emotional experiences.

Results in Table 69 also shows that gender does not moderate the relationship between honor culture and negative personal agency (B= .10, p > .05). Figure 104 shows that moderating effect of the gender in predicting negative emotional experiences by honor cultural logics is not found. The value and shape of slope reflected that gender is not moderating the relationship between honor cultural logics and negative personal agency. Therefore, conditional direct effect was not computed.

Results revealed that gender is not a significant moderator of the relationship between negative emotional experiences and negative personal agency (B= -.06, p > .05). Figure 105 shows that moderating effect of the gender in predicting positive emotional experiences by PEE is not significant. The value and shape of slope reflected a positive relationship between NEE and NPA. Furthermore, it is clear from the plot that the impact of PEE is stronger for women as compared to men.

Results establishes that gender is not a significant moderator in the relationship between honor culture and identity commitment (B= .04, p > .05). Figure 106 shows that moderating effect of the gender in identity commitment by honor cultural logics is not significant. The value and shape of slope reflected a positive relationship between dignity cultural logics and identity commitment.

Results in Table 71 shows that gender does not significantly moderate the relationship between negative emotional experiences and identity commitment (B= -.04, p > .05). Figure 107 shows that moderating effect of the gender in predicting commitment by negative emotional experiences is not significant. The value and shape of slope reflected a positive relationship between PEE and identity commitment. At the same time gender is not acting as a moderator in the relationship between negative personal agency and commitment (B= .02, p >. .05). Figure 108 shows that moderating effect of the gender in predicting identity commitment by negative personal agency is not significant. The value and shape of slope reflected a positive relationship between PPA and commitment.

Figure 103

Moderating Effect of Gender in Predicting Negative Emotional Experiences by Honor Culture Among Emerging Adults

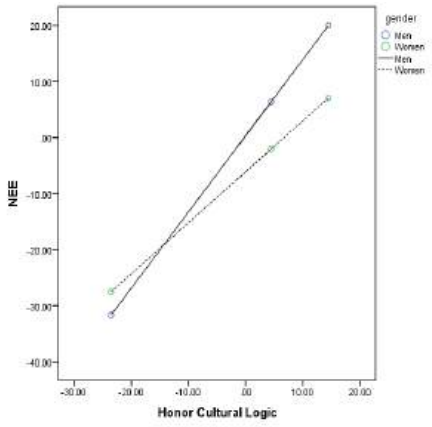


Figure 104

Moderating Effect of Gender in Predicting Negative Personal Agency by Honor Culture Among Emerging Adults

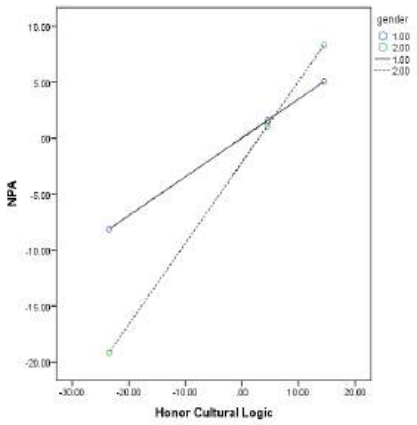


Figure 105

Moderating Effect of Gender in Predicting Negative Personal Agency by Negative Emotional Experiences Among Emerging Adults

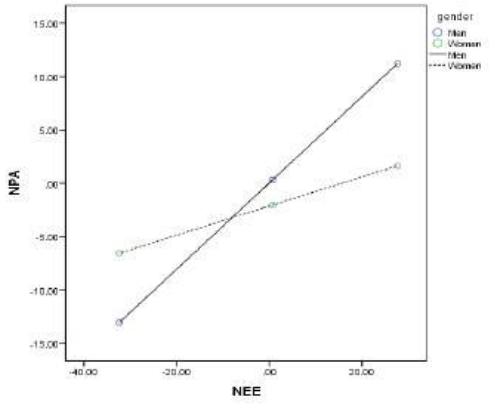


Figure 106

Moderating Effect of Gender in Predicting Identity Commitment (Educational) by Honor Culture Among Emerging Adults

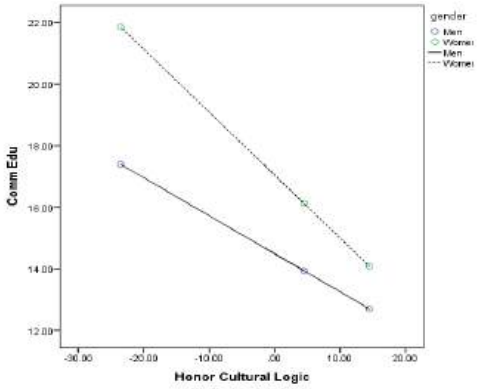
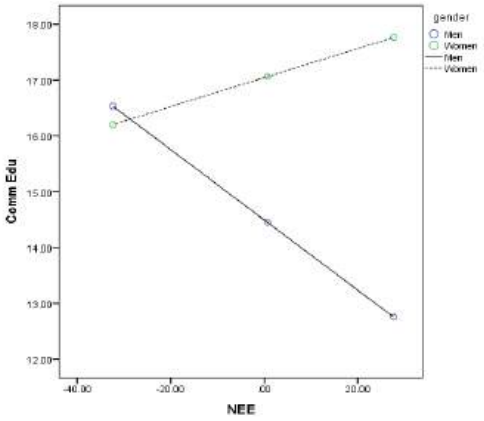


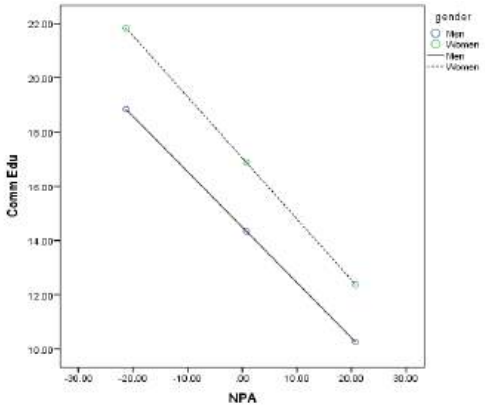
Figure 107

Moderating Effect of Gender in Predicting Identity Commitment (Educational) by Negative Emotional Experiences Among Emerging Adults

Figure 108

Moderating Effect of Gender in Predicting Identity Commitment (Educational) by Negative Personal Agency Among Emerging Adults





One more evidence for the moderated mediation comes from the bootstrapped 95% confidence interval of the conditional indirect effects. It is showed in Table – that conditional indirect effect of honor culture on commitment through negative emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between honor culture and commitment through negative emotional experiences. The analysis of the data reveals that the conditional indirect effect of honor culture on commitment through negative personal agency is statistically significant for both men and women, as indicated by the 95% confidence interval, which does not include zero. This suggests that gender plays a crucial role in moderating the relationship between honor culture and commitment, particularly when considering the mediating role of negative personal agency. Furthermore, the results indicate that the conditional indirect effect of honor culture on commitment through the combined influence of negative emotional experiences and negative personal agency is also significant for both genders. These findings

underscore the nuanced role of gender as a moderator in shaping the complex pathways through which honor culture influences individuals' commitment, emphasizing the need for a gender-specific understanding of cultural influences on psychological outcomes.

Table 72

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Indepth Exploration-Educational (N= 884)

Predictor variables	Negative Emotional Experiences				Negative Personal Agency				In-depth exp Educational			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-2.09	1.30	.109	[-4.66, .47]	-6.02	1.08	.000	[-8.14, -3.90]	14.74	.61	.000	[13.53,15.94]
Hon	1.46	.07	.000	[1.31, 1.60]	.16	.13	.225	[-.10, .42]	-.25	.07	.000	[-.40, -.10]
Gender	1.67	.87	.057	[-.05, 3.39]	4.06	.72	.000	[2.63, 5.49]	.49	.06	.000	[-.30, 1.30]
Hon*Gender	-.07	.05	.164	[-.17, .02]	.10	.08	.230	[-.06, .27]	.10	.04	.027	[.01, .20]
Conditional Direct Effect												
Men									-.14	.03	.000	[-.21, -.08]
Women									-.03	.03	.296	[-.10, .03]
NEE					.48	.08	.000	[.31, .66]	.11	.05	.035	[.00, .22]
NEE*Gender					-.06	.05	.21	[-.17, .04]	.05	.03	.102	[-.01, .12]

Conditional Direct Effect												
Men												
Women												
NPA									.22	.06	.000	[.10, .34]
NPA*Gender									-.06	.03	.110	[-.13, .01]
Conditional Direct Effect												
Men												
Women												
	$R^2 = .85$				$R^2 = .79$				$R^2 = .62$			
	$F(3,880) = 1678.16^{***}$				$F(3,880) = 696.60^{***}$				$F(3,880) = 211.31^{***}$			
Conditional												
Indirect Effect	Hon→NEE→Indepth Exp (Edu)				Hon→NPA→Indepth Exp (Edu)				Hon→NEE→NPA→Indepth Exp (Edu)			
Men	.23	.03		[.16, .30]	.04	.01		[.01, .07]	.09	.02		[.05, .14]
Women	.29	.03		[.22, .36]	.03	.01		[.01, .07]	.04	.01		[.01, .08]

Note. Hon=Honor; NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Exp = Exploration; Edu= Educational (Commitment); *CI* = Confidence Interval*** $p < .001$.

Results establishes that gender significantly moderate the relationship between honor culture and indepth exploration (B= .10, p < .05). The impact of honor cultural logics is significant for women (B=-.03, p < .001) but not significant for men. The analysis depicted in Figure 109 highlights the significant moderating effect of gender in the relationship between honor cultural logics and identity commitment. The graph demonstrates that the value and shape of the slope indicate a positive association between honor cultural logics and identity commitment. Notably, the impact of honor cultural logics is more pronounced for women compared to men, as evidenced by the clearer and steeper slope for the female subgroup. This suggests that gender plays a crucial role in influencing how honor cultural logics contribute to shaping individuals' identity commitment, emphasizing the need for a nuanced understanding of cultural influences that considers the interplay with gender dynamics.

Results in Table 72 showed that gender does not significantly moderate the relationship between negative emotional experiences and identity commitment (B= .05, p > .05). Figure 110 shows that moderating effect of the gender in predicting commitment by negative emotional experiences is not significant. The value and shape of slope reflected a positive relationship between PEE and identity commitment. At the same time gender is not acting as a moderator in the relationship between negative personal agency and commitment (B= .05, p >. .05). Figure 111 shows that moderating effect of the gender in predicting identity commitment by negative personal agency is not significant. The value and shape of slope reflected a positive relationship between negative personal agency and commitment.

Figure 109

Moderating Effect of Gender in Predicting Indepth Exploration (Edu) by Honor Culture Among Emerging Adults

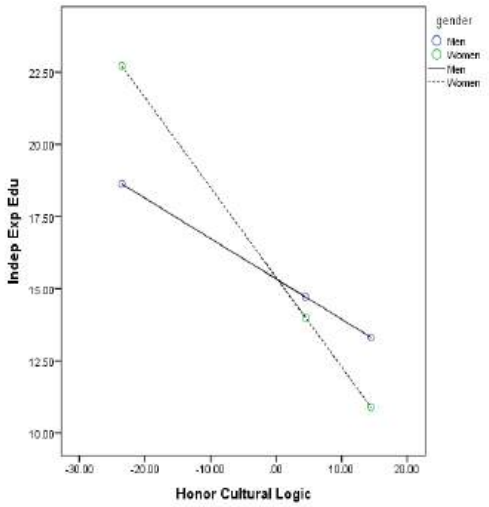


Figure 110

Moderating Effect of Gender in Predicting Indepth Exploration (Edu) by Negative Emotional Experiences Among Emerging Adults

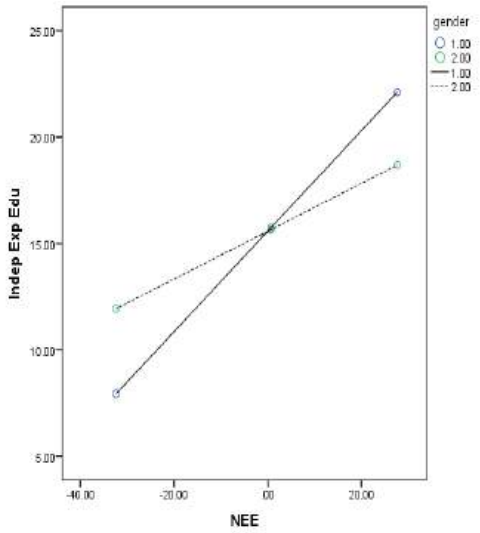
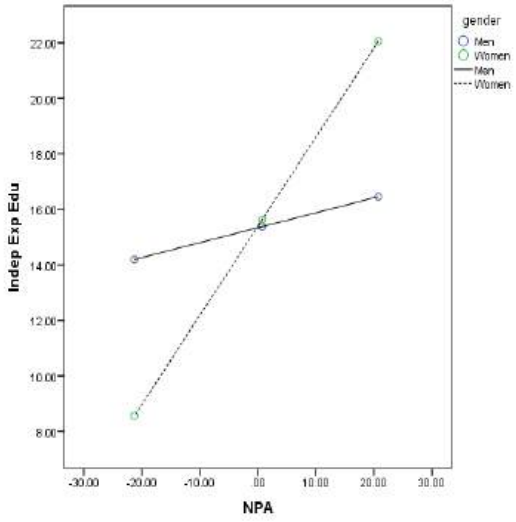


Figure 111

Moderating Effect of Gender in Predicting Indepth Exploration (Edu) by Negative Personal Agency Among Emerging Adults



The findings presented in Table 72 reveal significant evidence for moderated mediation, particularly in the context of the relationship between honor culture and indepth exploration. The conditional indirect effect of honor culture on indepth exploration through negative emotional experiences is deemed significant for both men and women, as indicated by the non-zero 95% confidence interval. This underscores the role of gender as a moderator, influencing how honor culture indirectly shapes individuals' indepth exploration through the pathway of negative emotional experiences.

Furthermore, the 95% confidence intervals for both the conditional indirect effect of honor culture on indepth exploration through negative personal agency and the combined effect of negative emotional experiences and negative personal agency are also significant for both genders. This implies that gender plays a crucial role in moderating the relationship between honor culture and indepth exploration through the pathways of negative personal agency, negative emotional experiences, and their combined influence. These nuanced insights contribute to a comprehensive understanding of how cultural factors interact with gender dynamics in shaping psychological processes.

Table 73

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Reconsideration of Commitment-Educational (N= 884)

Predictor variables	Negative Emotional Experiences				Negative Personal Agency				Rec comm Educational			
	B	SE	*p*	95% *CI*	*B*	SE	*p*	95% *CI*	*B*	SE	*p*	95% *CI*
Constant	-2.09	1.30	.109	[-4.66, .47]	-6.02	1.08	.000	[-8.14, -3.90]	9.12	.24	.000	[8.63, 9.61]
Hon	1.46	.07	.000	[1.31, 1.60]	.16	.13	.225	[-.10, .42]	-.09	.03	.001	[-.16, -.03]
Gender	1.67	.87	.057	[-.05, 3.39]	4.06	.72	.000	[2.63, 5.49]	.01	.16	.931	[-.31, .34]
Hon*Gender	-.07	.05	.164	[-.17, .02]	.10	.08	.230	[-.06, .27]	.07	.02	.000	[.03, .11]
Conditional direct effect												
Men									-.02	.01	.042	[-.05, -.00]
Women									.04	.01	.003	[.01, .07]
NEE					.48	.08	.000	[.31, .66]	.11	.02	.000	[-.31, .34]
NEE*Gender					-.06	.05	.21	[-.17, .04]	.01	.01	.196	[-.00, .04]
Conditional direct effect												

Men												
Women												
NPA									.15	.02	.000	[.10, .20]
NPA*Gender									-.05	.01	.000	[-.08, -.02]
Conditional direct effect												
Men									.10	.01	.000	[.07, .12]
Women									.04	.01	.000	[.02, .06]
	$R^2 = .85$			$R^2 = .79$					$R^2 = .87$			
	$F(3,880) = 1678.16^{***}$			$F(3,880) = 696.60^{***}$					$F(3,880) = 867.84^{***}$			
Conditional									Hon→NEE→NPA→Rec Comm			
Indirect effect	Hon→NEE→Rec Comm (Edu)			Hon→NPA→Rec Comm (Edu)					(Edu)			
Men	.18	.02	[.13, .22]	.02	.00	[.01, .04]			.05	.01		[.03, .09]
Women	.19	.02	[.15, .23]	.01	.00	[.00, .03]			.02	.00		[.00, .04]

Note. Hon = Honor; NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results establishes that gender significantly moderate the relationship between honor culture and reconsideration of commitment (B= .17, p < .05). The impact of honor cultural logics is significant for women and men as well. The impact of honor cultural logics on reconsideration of commitment is stronger for women (B= .04, p < .05) as compared to men (B = -.02, p < .05). Figure 112 shows that moderating effect of the gender in reconsideration of commitment by honor cultural logics is significant. The value and shape of slope reflected a positive relationship between honor cultural logics and reconsideration of commitment. Furthermore, it is clear from the plot that the impact of dignity cultural logics is stronger for women as compared to men.

Results in Table 73 showed that gender does not significantly moderate the relationship between negative emotional experiences and reconsideration of commitment (B= .01, p > .05). Figure 113 shows that moderating effect of the gender in predicting reconsideration of commitment by negative emotional experiences is not significant. The value and shape of slope reflected a positive relationship between PEE and identity commitment.

Results showed that gender is a significant moderator in the relationship between negative personal agency and reconsideration of commitment (B= -.05, p >. .05). The impact of honor cultural logics is significant for both men and women. The impact of honor cultural logics on reconsideration of commitment is stronger for men (B=.10, p < .001) as compared to women (B = .04, p < .001). Figure 114 shows that moderating effect of the gender in predicting reconsideration of commitment by negative personal agency is significant. The value and shape of slope reflected a positive relationship between negative personal agency and commitment.

Figure 112

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Edu) by Honor Culture Among Emerging Adults

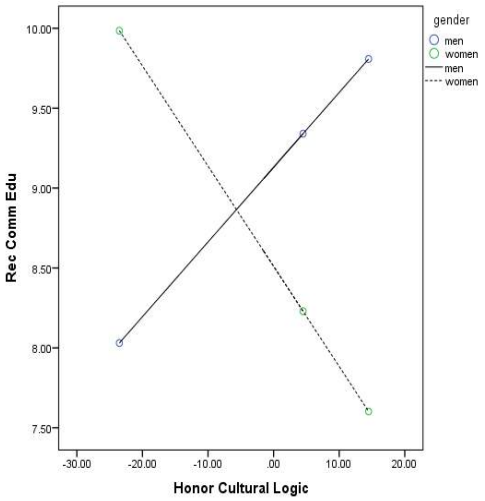


Figure 113

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Edu) by Negative Personal Agency Among Emerging Adults

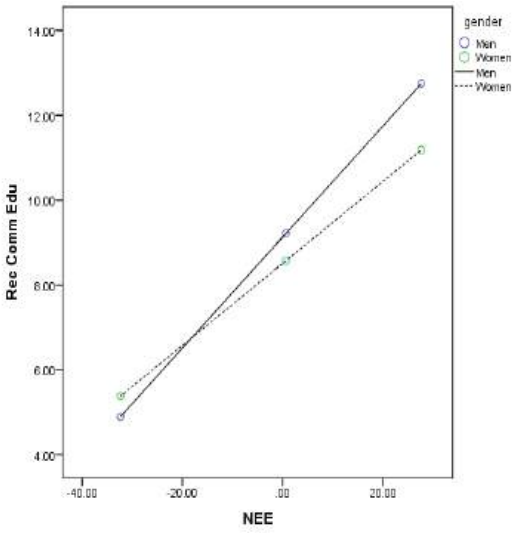
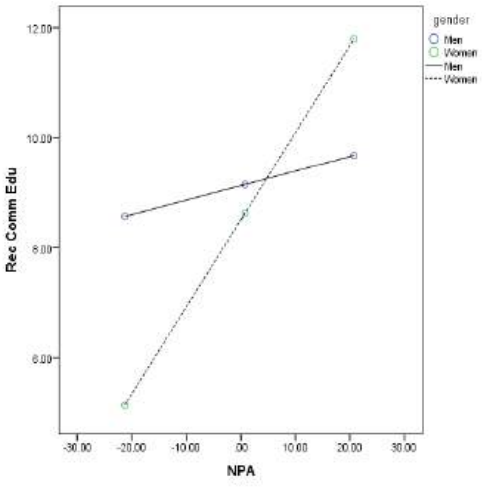


Figure 114

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Edu) by Negative Personal Agency Among Emerging Adults



The results presented in Table 73 highlight further evidence supporting the concept of moderated mediation, particularly in the context of the association between honor culture and reconsideration of commitment. The bootstrapped 95% confidence interval for the conditional indirect effect of honor culture on reconsideration of commitment through negative emotional experiences is deemed significant for both men and women. This implies that the indirect relationship between honor culture and reconsideration of commitment, mediated by negative emotional experiences, is influenced by gender dynamics.

Furthermore, the 95% confidence intervals for both the conditional indirect effect of honor culture on reconsideration of commitment through negative personal agency and the combined effect of negative emotional experiences and negative personal agency are also significant for both genders. These findings suggest that gender serves as a crucial moderator in shaping the relationship between honor culture and reconsideration of commitment through the pathways of negative personal agency, negative emotional experiences, and their combined impact. This nuanced understanding sheds light on the intricate interplay between cultural influences, gender, and psychological processes involved in the reconsideration of commitment.

Table 74

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment-Educational (N= 884)

Predictor variables	Negative Emotional Experiences				Negative Personal Agency				Commitment Educational			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-7.43	1.68	.000	[-10.73, -4.12]	-6.69	1.09	.000	[-8.84, -4.53]	13.47	.51	.000	[12.47, 14.48]
Face	1.8	.11	.000	[1.66, 2.10]	.09	.12	.442	[-.14, .33]	.17	.05	.002	[.06, .28]
Gender	5.93	1.10	.000	[3.77, 8.09]	4.72	.72	.000	[3.29, 6.14]	.30	.34	.364	[-.35, .97]
Face*Gender	-.31	.07	.000	[-.46, -.16]	.07	.07	.343	[-.07, .22]	-.14	.03	.000	[-.21, -.07]
Conditional Direct Effect												
Men	1.56	.04	.000	[1.47, 1.66]					.02	.02	.285	[-.02, .07]
Women	1.25	.05	.000	[1.14, 1.36]					-.12	.02	.000	[-.17, -.06]
NEE					.58	.06	.000	[.46, .71]	-.21	.03	.000	[-.28, -.13]
NEE*Gender					-.07	.04	.075	[-.16, .00]	.04	.02	.067	[-.00, .09]
Conditional Direct Effect												

Men				
Women				
NPA	-.25	.05	.000	[-.35, -.15]
NPA*Gender	.05	.03	.103	[-.01, .11]
Conditional Direct Effect				
Men				
Women				
	R^2 = .74	R^2 = .79	R^2 = .78	
	$F(3,880) = 873.16^{***}$	$F(5,880) = 671.15^{***}$	$F(7,876) = 456.27^{***}$	
Conditional Indirect Effect				

	Face→NEE→ Comm (Edu)			Face→NPA→ Comm (Edu)			Face→NEE→NPA→ Comm (Edu)		
Men	-.25	.03	[-.32, -.18]	-.03	.01	[-.05, -.01]	-.16	.02	[-.21, -.10]
Women	-.14	.02	[-.20, -.08]	-.03	.01	[-.07, -.01]	-.08	.01	[-.12, -.04]

Note. CI = NEE = Negative Emotional Experiences; NPA= Negative Personal Agency; Comm= Commitment; Confidence Interval. *** $p < .00$.

Results in Table 74 showed that gender significantly moderate the relationship between face culture and negative emotional experiences (B= -.31, p < .001). The impact of face cultural logics is significant for both men and women. The impact of face cultural logics is stronger for men (B=1.56, p < .001) as compared to women (B = 1.25, p < .001). Figure 115 shows that moderating effect of the gender in predicting negative emotional experiences by face cultural logics is significant. The value and shape of slope reflected a positive relationship between face cultural logics and negative emotional experiences. Furthermore, it is clear from the plot that the impact of face cultural logics is stronger for men as compared to women.

Results in Table 74 also showed that gender does not moderate the relationship between face culture and negative personal agency (B= .07, p > .05). Figure 116 shows that moderating effect of the gender in predicting negative emotional experiences by face cultural logics is not found. The value and shape of slope reflected that gender is not moderating the relationship between face cultural logics and negative personal agency. Therefore, conditional direct effect was not computed.

Results also that showed that gender is not a significant moderator in the relationship between negative emotional experiences and negative personal agency (B= -.07, p > .05). Figure 117 shows that moderating effect of the gender in predicting negative personal agency by negative emotional experiences is not significant. The value and shape of slope reflected a positive relationship between negative emotional experiences and negative personal agency.

Results establishes that gender significantly moderate the relationship between face culture and identity commitment (B= -.14, p < .001). The impact of face cultural logics is

significant for women (*B*=-.12, *p*< *.001*) while non- significant for men. The impact of face cultural logics on identity commitment is stronger for women (*B*=.16, *p* < .001) as compared to men (*B* = .08, *p* < .001). Figure 118 shows that moderating effect of the gender in identity commitment by face cultural logics is significant. The value and shape of slope reflected a negative relationship between face cultural logics and identity commitment. Furthermore, it is clear from the plot that the impact of face cultural logics is stronger for women as compared to men.

Results in Table 74 showed that gender is not significantly moderating the relationship between negative emotional experiences and identity commitment (*B*= .04, *p* > .05). Figure 119 shows that moderating effect of the gender in predicting commitment by negative emotional experiences is not significant. Also, no significant interactive effect was observed of negative personal agency and gender on commitment.

Figure 115

Moderating Effect of Gender in Predicting Negative Emotional Experiences by Face Culture Among Emerging Adults

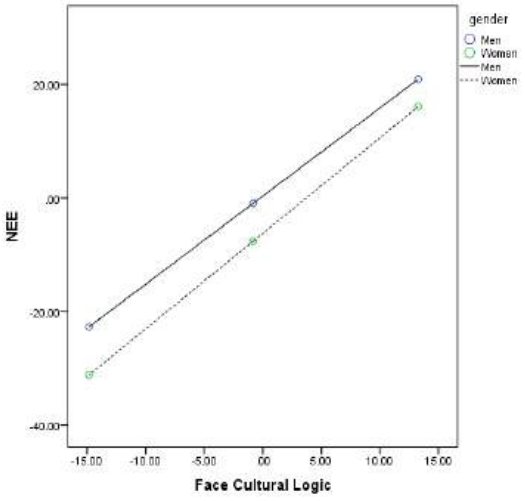


Figure 116

Moderating Effect of Gender in Predicting Negative Personal Agency by Face Culture Among Emerging Adults

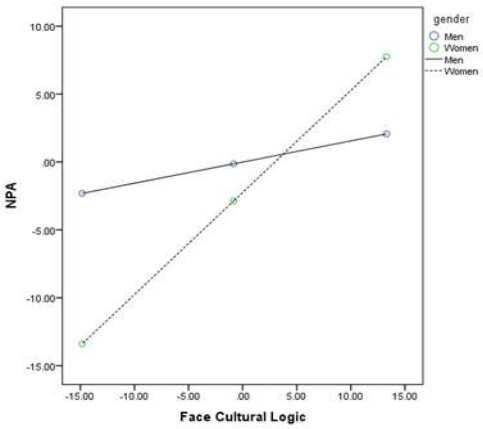


Figure 117

Moderating Effect of Gender in Predicting Negative Personal Agency by Negative Emotional Experiences Among Emerging Adults

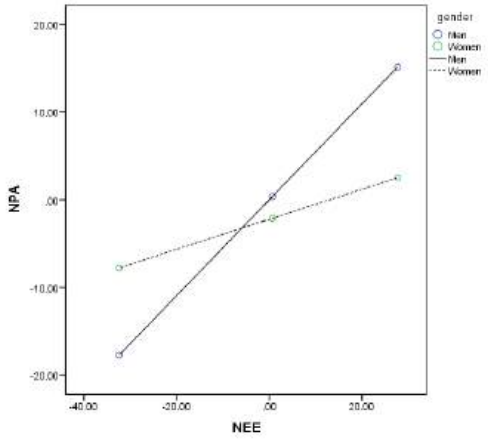


Figure 118

Moderating Effect of Gender in Predicting Identity Commitment (Educational) by Face Culture Among Emerging Adults

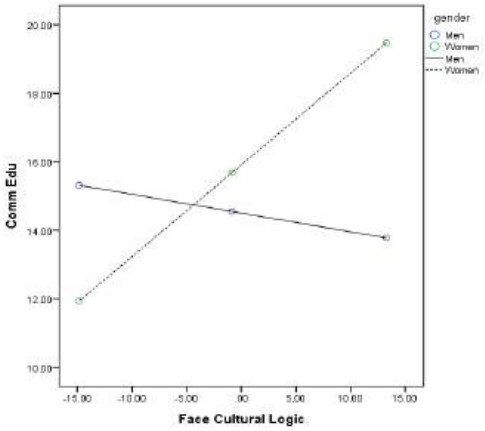
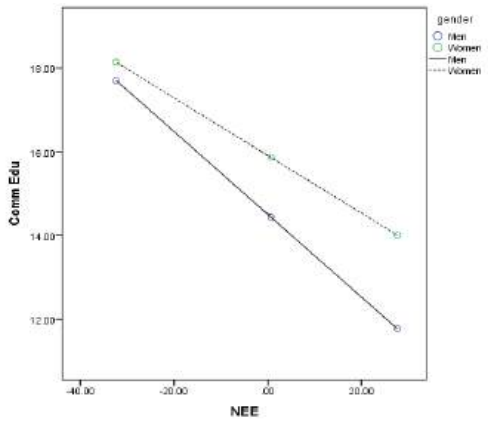


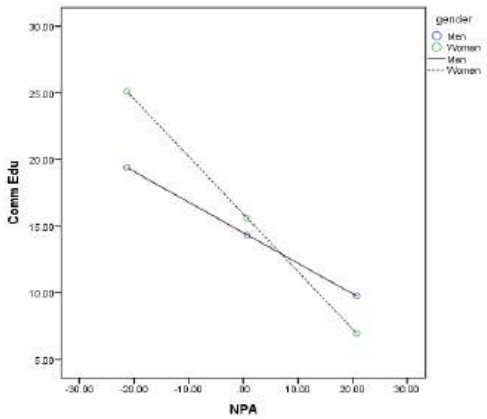
Figure 119

Moderating Effect of Gender in Predicting Identity Commitment (Educational)by Negative Emotional Experiences Among Emerging Adults

Figure 120

Moderating Effect of Gender in Predicting Identity Commitment (Educational)by Negative Personal Agency Among Emerging Adults





The findings outlined in Table 74 provide robust evidence supporting the notion of moderated mediation, particularly in the context of the association between face culture and commitment. The bootstrapped 95% confidence interval for the conditional indirect effect of face culture on commitment through negative emotional experiences is deemed significant for both men and women. This implies that the indirect relationship between face culture and commitment, mediated by negative emotional experiences, is influenced by gender dynamics.

Moreover, the 95% confidence intervals for both the conditional indirect effect of face culture on commitment through negative personal agency and the combined effect of negative emotional experiences and negative personal agency are also significant for both genders. These results suggest that gender plays a pivotal role as a moderator in shaping the relationship between face culture and commitment through the pathways of negative personal agency, negative emotional experiences, and their combined impact. This nuanced understanding sheds light on the intricate interplay between cultural influences, gender, and psychological processes involved in the commitment formation process.

Table 75

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Indepth Exploration-Educational (N= 884)

Predictor Variables	Negative Emotional Experiences				Negative Personal Agency				In-depth Exp Educational			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-7.43	1.68	.000	[-10.73, -4.12]	-6.69	1.09	.000	[-8.84, -4.53]	16.99	.49	.000	[16.02, 17.96]
Face	1.8	.11	.000	[1.66, 2.10]	.09	.12	.442	[-.14, .33]	.46	.05	.000	[.36, .57]
Gender	5.93	1.10	.000	[3.77, 8.09]	4.72	.72	.000	[3.29, 6.14]	-.84	.32	.010	[-1.48, -.19]
Face*Gender	-.31	.07	.000	[-.46, -.16]	.07	.07	.343	[-.07, .22]	-.05	.03	.125	[-.12, .01]
Conditional Direct Effect												
Men	1.56	.04	.000	[1.47, 1.66]								
Women	1.25	.05	.000	[1.14, 1.36]								
NEE					.58	.06	.000	[.46, .71]	-.14	.03	.000	[-.21, -.07]
NEE*Gender					-.07	.04	.075	[-.16, .00]	.10	.02	.000	[.05, .15]
Conditional Direct Effect												

Men							-.03	.01	.018 [-.07, -.00]
Women							.06	.01	.000 [.031, .10]
NPA							.10	.04	.02- [.01, .20]
NPA*Gender							-.03	.02	.280 [-.09, .02]
Conditional Direct Effect									
Men									
Women									
	$R^2 = .74$			$R^2 = .79$			$R^2 = .75$		
	$F(3,880) = 873.16^{***}$			$F(5,880) = 671.15^{***}$			$F(7,876) = 393.86^{***}$		
Conditional Indirect Effect	Face→NEE→ Indepth Exp (Edu)			Face→NPA→ Indepth Exp (Edu)			Face→NEE→NPA→ Indepth Exp (Edu)		
Men	-.06	.02	[-.12, -.00]	.01	.00	[.00, .02]	.05	.02	[.01, .11]
Women	.08	.03	[.00, .14]	.01	.00	[-.00, .02]	.02	.01	[-.00, .06]

Note. NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Exp = Exploration; Edu= Educational (Commitment); *CI* = Confidence Interval; *** $p < .001$.

Results in Table 75 reveals that gender is not a significant moderator face culture and indepth exploration (B= -.05, p > .001). In Figure 121, the analysis of the moderating effect of gender on indepth exploration by face cultural logics is presented, revealing that this interaction is not statistically significant. The slope, indicating the direction and strength of the relationship, takes on a negative form, indicating a negative association between face cultural logics and indepth exploration. The lack of statistical significance in the moderating effect suggests that the impact of face cultural logics on indepth exploration does not differ significantly between men and women. This implies that the negative relationship observed between face cultural logics and indepth exploration holds consistently across genders, contributing to a more nuanced understanding of how cultural factors influence interpersonal aspects of commitment.

Results in Table 75 showed that gender significantly moderate the relationship between negative emotional experiences and indepth exploration (B= .10, p < .001). The impact of negative emotional experience is significant for both men and women. The impact of negative emotional experiences is stronger for women (B= .06, p < .001) as compared to men (B = -.03, p < .05). Figure 122 shows that moderating effect of the gender in predicting indepth exploration by negative emotional experiences is significant. The value and shape of slope reflected a negative relationship between negative emotional experiences and indepth exploration. Furthermore, it is clear from the plot that the impact of negative emotional experiences is stronger for women as compared to men.

Results in Table 75 showed that gender is not significantly moderating the relationship between negative personal agency and indepth exploration (B= -.03, p > .05).

Figure 123 shows that moderating effect of the gender in predicting indepth exploration by negative personal agency is not significant.

Figure 121

Moderating Effect of Gender in Predicting Indepth Exploration (Edu) by Face Culture Among Emerging Adults

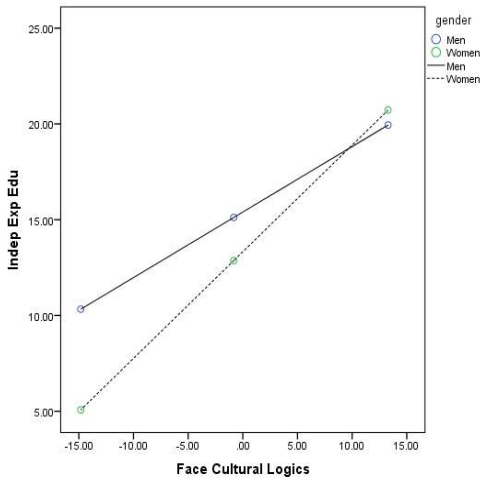


Figure 122

Moderating Effect of Gender in Predicting Indepth Exploration (Edu) by Negative Emotional Experiences Among Emerging Adults

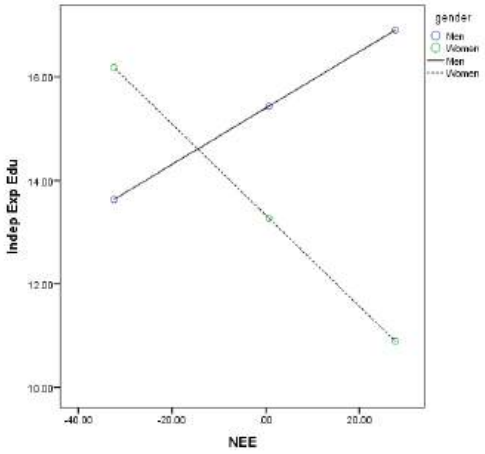
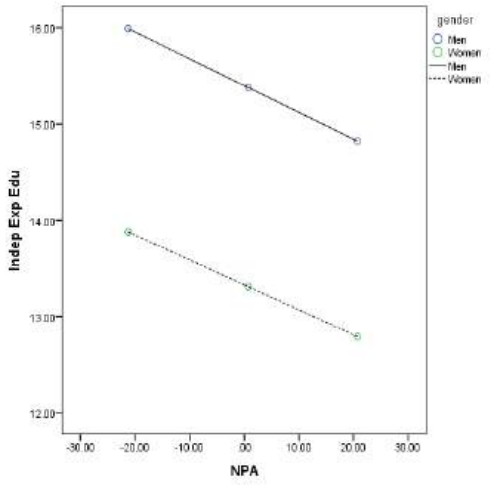


Figure 123

Moderating Effect of Gender in Predicting Indepth Exploration (Edu) by Negative Personal Agency Among Emerging Adults



It is showed in Table 75 that conditional indirect effect of face culture on indepth exploration through negative emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between face culture and indepth exploration through negative emotional experiences.

Additionally, 95% confidence interval for the indirect effect of face culture on commitment through negative personal agency contains no zero for men while results are non significant for women. Lastly, indirect effect of face culture on indepth exploration through negative emotional experiences and negative personal agency for men is significant while non significant for women that gender is a significant moderator of indirect effect face culture on indepth exploration through negative emotional experiences and negative personal agency for men.

Table 76

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Reconsideration of Commitment-Educational (N= 884)

Predictor Variables	Negative Emotional Experiences				Negative Personal Agency				Rec comm Educational			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-7.43	1.68	.000	[-10.73, -4.12]	-6.69	1.09	.000	[-8.84, -4.53]	9.62	.22	.000	[9.17, 10.07]
Face	1.8	.11	.000	[1.66, 2.10]	.09	.12	.442	[-.14, .33]	.14	.02	.000	[.09, .19]
Gender	5.93	1.10	.000	[3.77, 8.09]	4.72	.72	.000	[3.29, 6.14]	-.23	.15	.121	[-.53, .06]
Face*Gender	-.31	.07	.000	[-.46, -.16]	.07	.07	.343	[-.07, .22]	-.02	.01	.143	[-.05, .00]
Conditional Direct Effect												
Men	1.56	.04	.000	[1.47, 1.66]								
Women	1.25	.05	.000	[1.14, 1.36]								
NEE					.58	.06	.000	[.46, .71]	.02	.01	.142	[-.00, .05]
NEE*Gender					-.07	.04	.075	[-.16, .00]	.05	.01	.000	[.02, .07]

Conditional Direct Effect				
Men	.07	.00	.000	[.06, .09]
Women	.12	.00	.000	[.11, .14]
NPA	.11	.02	.000	[.07, .16]
NPA*Gender	-.03	.01	.004	[-.06, -.01]
Conditional Direct Effect				
Men	.07	.01	.000	[.05, .09]
Women	.03	.00	.000	[.01, .05]
	$R^2 = .74$	$R^2 = .79$	$R^2 = .89$	
	$F(3,880) = 873.16^{***}$	$F(5,880) = 671.15^{***}$	$F(7,876) = 1059.86^{***}$	
Conditional Indirect Effect				

	Face→NEE→ Rec Comm (Edu)			Face→NPA→ Rec Comm (Edu)			Face→NEE→NPA→ Rec Comm (Edu)		
Men	.12	.01	[.08, .15]	.01	.00	[.00, .02]	.06	.01	[.03, .09]
Women	.16	.01	[.12, .19]	.00	.00	[.00, .02]	.02	.00	[.00, .04]

Note. NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Rec Comm= Reconsideration of Commitment; Edu= Educational (Commitment); *CI* = Confidence Interval *** $p < .001$.

Results in Table 76 revealed that interactive effect of face and gender on reconsideration of commitment is not significant. Conditional direct effects are not computed since there is no statistically significant interaction between face culture and gender with reconsideration of commitment. Figure 124 shows that moderating effect of the gender in reconsideration of commitment by face cultural logics is not significant. The value and shape of slope reflected a negative relationship between face cultural logics and reconsideration of commitment.

Results in Table 76 showed that gender significantly moderate the relationship between negative emotional experiences and reconsideration of commitment (B= .05, p < .001). The impact of negative emotional experience is significant for both men and women. The impact of negative emotional experiences is stronger for women (B= .12, p < .001) as compared to men (B = .07, p < .001). Figure 125 shows that moderating effect of the gender in predicting reconsideration of commitment by negative emotional experiences is significant. The value and shape of slope reflected a negative relationship between negative emotional experiences and reconsideration of commitment. Furthermore, it is clear from the plot that the impact of negative emotional experiences is stronger for women as compared to men.

Results in Table 76 showed that gender significantly moderate the relationship between negative personal agency and reconsideration of commitment (B= -.03, p < .05). The impact of negative personal agency is significant for both men and women. The impact of negative personal agency is stronger for men (B= .07, p < .001) as compared to women (B = .03 , p < .001). Figure 126 shows that moderating effect of the gender in predicting reconsideration of commitment by negative personal agency is significant. The value and

shape of slope reflected a negative relationship between negative personal agency and reconsideration of commitment. Furthermore, it is clear from the plot that the impact of negative emotional experiences is stronger for men as compared to women.

Figure 124

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Edu) by Face Culture Among Emerging Adults

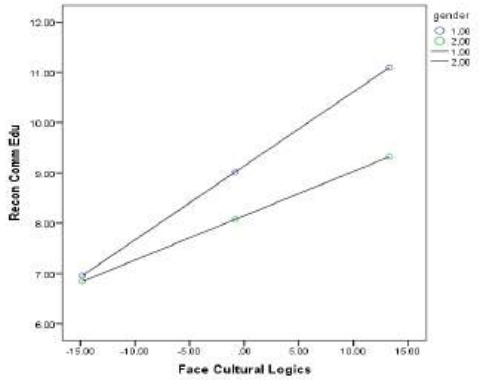


Figure 125

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Edu) by Negative Emotional Experiences Among Emerging Adults

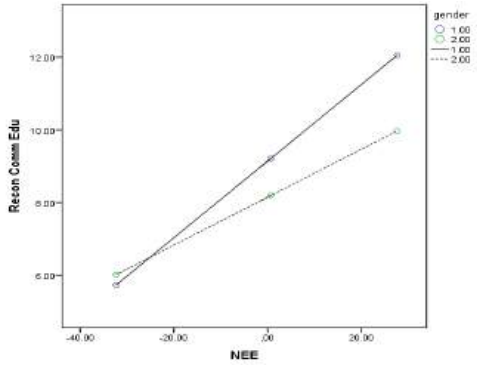
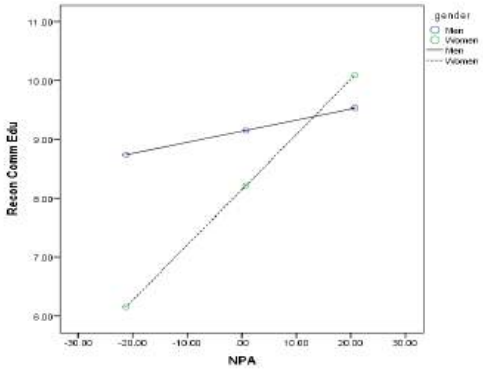


Figure 126

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Edu) by Negative Personal Agency Among Emerging Adults



The results from Table 76 provide compelling evidence for the moderated mediation involving face culture, gender, and psychological processes. Specifically, the conditional indirect effect of face culture on reconsideration of commitment through negative emotional experiences is found to be significant for both men and women. This indicates that the impact of face culture on individuals' reconsideration of commitment is influenced by negative emotional experiences, and this relationship is moderated by gender. The absence of zero in the 95% confidence intervals further strengthens the suggestion that gender plays a crucial role in shaping the indirect relationship between face culture and commitment through negative emotional experiences.

Furthermore, the analysis reveals that the 95% confidence interval for the indirect effect of face culture on reconsideration of commitment through negative personal agency is non-zero for both men and women. This finding emphasizes that negative personal agency contributes to the indirect relationship between face culture and reconsideration of commitment, and this effect is also moderated by gender. The overall significance of the indirect effects involving both negative emotional experiences and negative personal agency for men and women underscores the intricate interplay between cultural influences, gender dynamics, and the psychological processes related to commitment reconsideration.

Table 77

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Commitment-Interpersonal (N= 884)

Predictor Variables	Positive Emotional Experiences				Positive Personal Agency				Commitment (Int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	16.00	1.40	.000	[13.24,18.76]	11.36	1.20	.000	[8.99,13.73]	12.50	.53	.000	[11.46,13.55]
Dig	.94	.06	.000	[.80,1.07]	.27	.10	.000	[.07,.48]	.02	.04	.525	[-.05,.11]
Gender	-10.48	.92	.000	[-12.29,-8.67]	-7.10	.79	.000	[-8.66,-5.54]	.55	.34	.108	[-.12,1.23]
Dig*Gender	.10	.04	.024	[.01,.19]	-.09	.07	.206	[-.24,.05]	.05	.03	.062	[-.00,.12]
Conditional Direct Effect												
Men	1.04	.02	.000	[.98,1.10]								
Women	1.15	.03	.000	[1.08,1.22]								
PEE					.01	.08	.821	[-.14,.17]	.24	.03	.000	[.17,.31]
PEE*Gender					.16	.05	.004	[.05,.28]	-.05	.02	.027	[-.10,-.01]
Conditional Direct Effect												
Men					.18	.03	.000	[.12,.24]	.19	.01	.000	[.16,.21]

Women				.35	.04	.000	[.25,.44]	.13	.02	.000	[.09,.17]
PPA								.20	.04	.000	[.11,.29]
PPA*Gender								-.07	.02	.004	[-.13,-.02]
Conditional Direct Effect											
Men								.12	.02	.000	[.08,.16]
Women								.04	.01	.026	[.01,.08]
		R^2 = .81			R^2 = .62			R^2 = .79			
		$F(3,880) = 1324.43^{***}$			$F(5,878) = 298.20^{***}$			$F(7,876) = 473.27^{***}$			
Conditional											
Indirect Effect		Dig→PEE→Comm (Int)			Dig→PPA→Comm (Int)			Dig→PEE→PPA→Comm (Int)			
Men	.20	.02	[.15,.24]	.02	.00		[.01,.03]	.02	.00		[.01,.03]
Women	.15	.03	[.08,.22]	.00	.00		[-.00,.01]	.01	.00		[.00,.03]

Note. Dig = Dignity; PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Comm= Commitment; Int= Interpersonal (Commitment); *CI* = Confidence Interval;

*** $p < .001$.

Results in Table 77 revealed significant interaction effect of gender and dignity culture on positive emotional experiences (B= .10, p < .05). The impact of dignity cultural logics is significant for both men and women. The impact of dignity cultural logics is stronger for women (B=1.15, p < .001) as compared to men (B = 1.04, p < .001). Figure 127 shows that moderating effect of the gender in predicting positive emotional experiences by dignity cultural logics is significant. The value and shape of slope reflected a positive relationship between dignity cultural logics and positive emotional experiences. Furthermore, it is clear from the plot that the impact of dignity cultural logics is stronger for women as compared to men.

Results in Table 77 also showed that gender does not moderate the relationship between dignity culture and positive personal agency (B= -.09, p > .05). Figure 128 shows that moderating effect of the gender in predicting positive emotional experiences by dignity cultural logics is not found. The value and shape of slope reflected that gender is not moderating the relationship between dignity cultural logics and positive personal agency. The conditional direct effects are not computed since there is no statistically significant interaction between dignity culture and gender with positive personal agency.

Results also that showed that gender significantly moderate the relationship between positive emotional experiences and positive personal agency (B= .16, p < .05). The impact of positive emotional experiences is significant for both men and women. The impact of positive is stronger for women (B=.35, p < .001) as compared to men (B = .18, p < .001). Figure 129 shows that moderating effect of the gender in predicting positive personal agency by positive emotional experiences is significant. The value and shape of

slope reflected a positive relationship between PEE and PPA. Furthermore, it is clear from the plot that the impact of PEE is stronger for women as compared to men.

Results establishes that interactive effect of dignity culture and gender on identity commitment is not significant. (B= .05, p > .05) therefore, conditional direct effects were not computed. Figure130 shows that moderating effect of the gender in identity commitment by dignity cultural logics is not significant.

Results in Table 77 showed that gender significantly moderate the relationship between positive emotional experiences and identity commitment (B= -.05, p < .05). The impact of PEE is significant for both men and women. The impact of PEE is stronger for men (B= .19, p < .001) as compared to women (B = .13, p < .001). Figure 131 shows that moderating effect of the gender in predicting commitment by PEE is significant. The value and shape of slope reflected a positive relationship between PEE and identity commitment. Furthermore, it is clear from the plot that the impact of PEE is stronger for men as compared to women.

Results in Table 77 showed that gender significantly moderate the relationship between PPA and comm (B= -.07, p < .05). The impact of PPA is significant for both men and women. The impact of PPA is stronger for men (B=.12, p < .001) as compared to women (B = .04, p < .001). Figure 132 shows that moderating effect of the gender in predicting identity commitment by PPA is significant. The value and shape of slope reflected a positive relationship between PPA and commitment. Furthermore, it is clear from the plot that the impact of PPA is stronger for men as compared to women.

Figure 127

Moderating Effect of Gender in Predicting Positive Emotional Experiences by Dignity Culture Among Emerging Adults

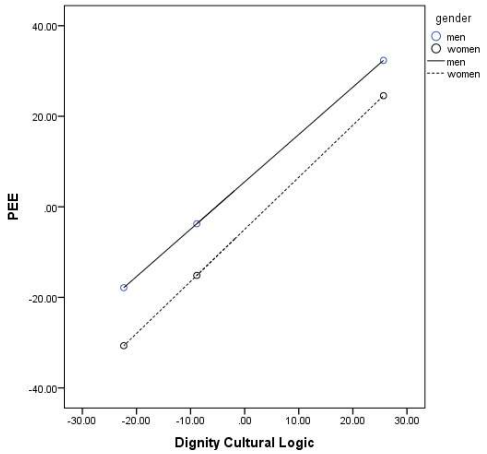


Figure 128

Moderating Effect of Gender in Predicting Positive Emotional Experiences by Dignity Culture Among Emerging Adults

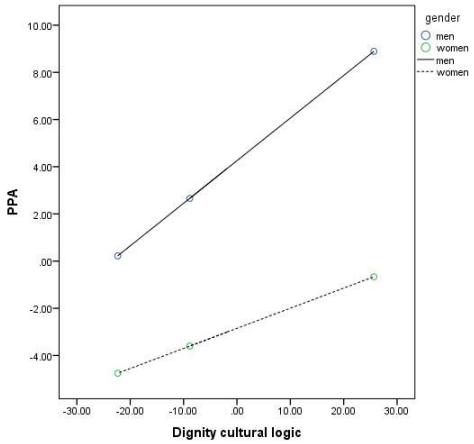


Figure 129

Moderating Effect of Gender in Predicting Positive Personal Agency by Positive Emotional Experiences Among Emerging Adults

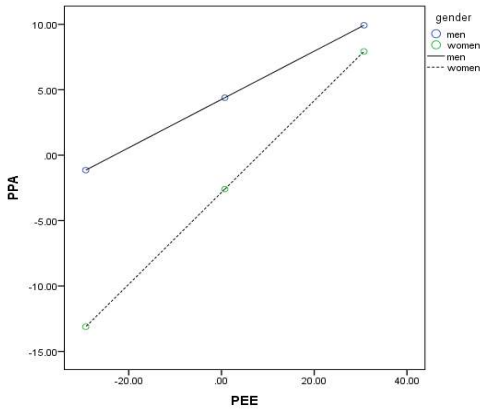


Figure 130

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Dignity Culture Among Emerging Adults

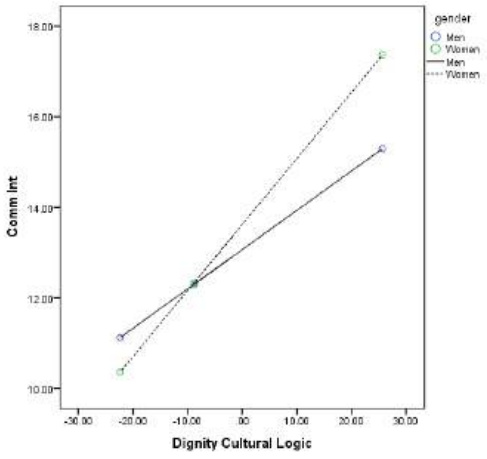


Figure 131

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal)by Positive Emotional Experiences Among Emerging Adults

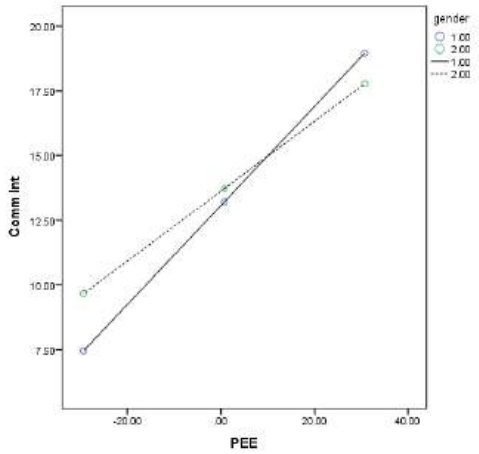
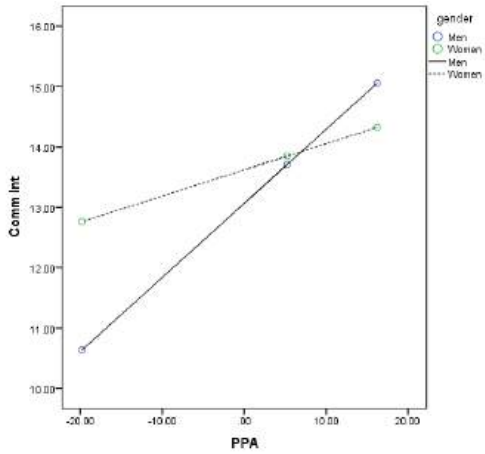


Figure 132

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Positive Personal Agency Among Emerging Adults



Another evidence for the moderated mediation comes from the bootstrapped 95% confidence interval of the conditional indirect effects. It is showed in Table 77 that conditional indirect effect of face culture on commitment through negative emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between face culture and commitment through negative emotional experiences.

Additionally, 95% confidence interval for the indirect effect of face culture on commitment through negative personal agency contains no zero for men and women as well. Lastly, indirect effect of face culture on commitment through negative emotional experiences and negative personal agency for men and women is also significant as it does not contain zero in 95 % confidence intervals, suggesting that gender is a significant moderator of indirect effect face culture on commitment through negative emotional experiences and negative personal agency.

Table 78

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Indepth Exploration-Interpersonal (N= 884)

Predictor Variables	Positive Emotional Experiences				Positive Personal Agency				In-depth Exploration (int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	16.00	1.40	.000	[13.24,18.76]	11.36	1.20	.000	[8.99,13.73]	14.65	.58	.000	[13.49,15.80]
Dig	.94	.06	.000	[.80,1.07]	.27	.10	.000	[.07,.48]	.10	.04	.024	[.01,.20]
Gender	-10.48	.92	.000	[-12.29,-8.67]	-7.10	.79	.000	[-8.66,-5.54]	.52	.38	.168	[-.22,1.27]
Dig*Gender	.10	.04	.024	[.01,.19]	-.09	.07	.206	[-.24,.05]	-.04	.03	.153	[-.11,.01]
Conditional Direct Effect												
Men	1.04	.02	.000	[.98,1.10]								
Women	1.15	.03	.000	[1.08,1.22]								
PEE					.01	.08	.821	[-.14,.17]	-.27	.03	.000	[-.35,-.19]
PEE*Gender					.16	.05	.004	[.05,.28]	-.00	.02	.913	[-.05,.05]
Conditional Direct Effect												
Men					.18	.03	.000	[.12,.24]				

Women					.35	.04	.000	[.25,.44]				
PPA									.21	.04	.000	[.11,.30]
PPA*Gender									-.08	.03	.005	[-.14,-.02]
Conditional Direct Effect												
Men									.12	.02	.000	[.08,.17]
Women									.04	.02	.054	[-.00,.08]
	R^2 = .81				R^2 = .62				$R^{2\,=}$ .68			
	$F(3,880) = 1324.43^{***}$				$F(5,878) = 298.20^{***}$				$F(7,876) = 276.69^{***}$			
Conditional Indirect Effect	Dig→PEE→Indepth Exp (Int)				Dig→PPA→ Indepth Exp (Int)				Dig→PEE→PPA→ Indepth Exp (Int)			
Men	-.29	.01		[-.32,-.25]	.02	.00		[.01,.03]	.02	.00		[.01,.03]
Women	-.32	.03		[-.39,-.24]	.00	.00		[-.00,.01]	.01	.00		[-.00,.03]

Note. Dig = Dignity; PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Exp = Exploration; Int= Interpersonal (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results establishes that interactive effect of dignity culture and gender on indepth exploration is not significant. (B= -.04, p > .05) therefore, conditional direct effects were not computed. Figure 133 shows that moderating effect of the gender in indepth exploration by dignity cultural logics is not significant. Results in Table 78 showed that no significant interactive effect was found of positive emotional experiences and gender with indepth exploration (B= -.00, p > .05). Figure 134 shows that moderating effect of the gender in predicting indepth exploration by positive emotional experiences is not significant.

Results in Table 78 showed that gender significantly moderate the relationship between positive personal agency and indepth exploration (B= -.08, p < .05). The impact of PPA is significant for men (B=.12, p < .001) while non- significant for women. The insights drawn from Figure 135 highlight the significant moderating effect of gender in predicting indepth exploration by positive personal agency (PPA). The graphical representation demonstrates a positive relationship between PPA and indepth exploration, as evidenced by the positive slope of the line. Importantly, the shape and direction of the slope indicate that the impact of positive personal agency on indepth exploration is influenced by gender.

The plot makes it evident that the positive relationship between PPA and indepth exploration is stronger for one gender compared to the other. The distinct shapes of the slope for men and women suggest that the effect of positive personal agency on indepth exploration varies based on gender dynamics. This finding underscores the importance of considering gender as a significant factor influencing the relationship between positive personal agency and the psychological process of indepth exploration.

Figure 133

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal) by Dignity Culture Among Emerging Adults

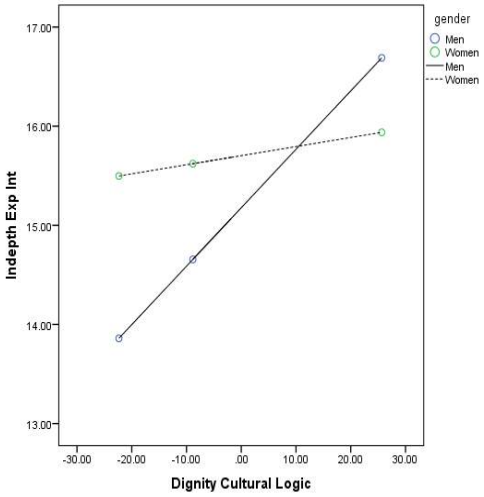


Figure 134

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Positive Emotional Experiences Among Emerging Adults

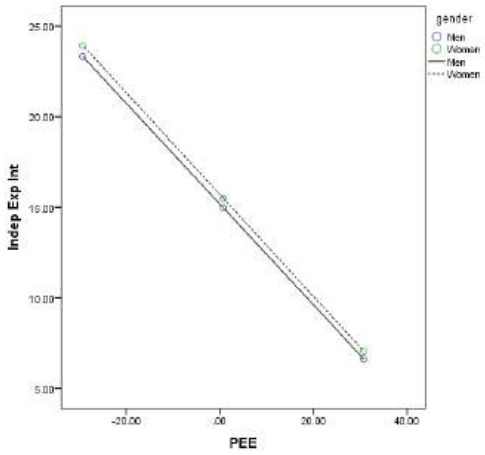
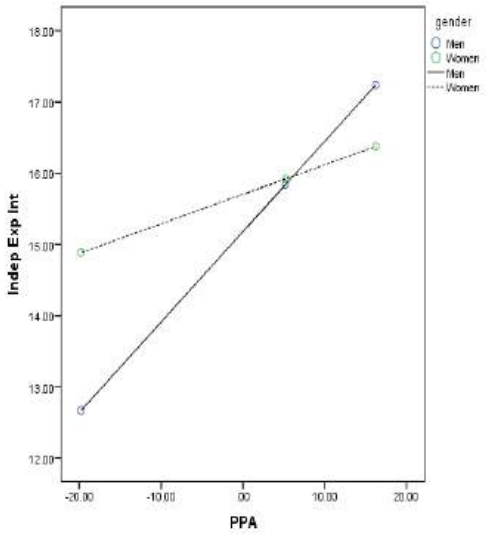


Figure 135

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Positive Personal Agency Among Emerging Adults



The findings presented in Table 78 provide valuable insights into the moderated mediation effects in the context of dignity culture and indepth exploration in the interpersonal domain. The results indicate a significant conditional indirect effect of dignity culture on indepth exploration through positive emotional experiences for both men and women. The 95% confidence intervals excluding zero for both genders suggest that positive emotional experiences play a mediating role in the relationship between dignity culture and indepth exploration, with gender moderating this indirect effect.

Moreover, the analysis reveals that the indirect effect of dignity culture on indepth exploration through positive personal agency is significant for men, as the 95% confidence interval excludes zero. However, for women, this indirect effect is not significant, suggesting a gender-specific pattern. This implies that the impact of positive personal agency on the relationship between dignity culture and indepth exploration is observed for men but not for women.

Finally, the results underscore the importance of considering gender as a significant moderator in the complex interplay between dignity culture, positive emotional experiences, positive personal agency, and indepth exploration in the interpersonal domain. The nuanced findings contribute to a more comprehensive understanding of how these variables interact within the studied framework, with implications for both theoretical and practical perspectives.

Table 79

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Reconsideration of Commitment Interpersonal (N= 884)

Predictor Variables	Positive Emotional Experiences				Positive Personal Agency				Reconsideration of Comm (Int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	16.00	1.40	.000	[13.24,18.76]	11.36	1.20	.000	[8.99,13.73]	9.69	.24	.000	[9.21,10.17]
Dig	.94	.06	.000	[.80,1.07]	.27	.10	.000	[.07,.48]	.01	.02	.367	[-.02,.05]
Gender	-10.48	.92	.000	[-12.29,-8.67]	-7.10	.79	.000	[-8.66,-5.54]	-.23	.15	.139	[-.54,.07]
Dig*Gender	.10	.04	.024	[.01,.19]	-.09	.07	.206	[-.24,.05]	-.01	.01	.289	[-.04,.01]
Conditional Direct Effect												
Men	1.04	.02	.000	[.98,1.10]								
Women	1.15	.03	.000	[1.08,1.22]								
PEE					.01	.08	.821	[-.14,.17]	-.19	.01	.000	[-.22,-.16]
PEE*Gender					.16	.05	.004	[.05,.28]	-.01	.01	.556	[-.01,.03]
Conditional Direct Effect												

Men					.18	.03	.000	[.12,.24]		
Women					.35	.04	.000	[.25,.44]		
PPA									-.01	.02	.394	[-.05,.02]
PPA*Gender									.01	.01	.436	[-.01,.03]
Conditional Direct Effect												
Men												
Women												
			R^2 = .81				R^2 = .62				R^2 = .88	
			$F(3,880) = 1324.43^{***}$				$F(5,878) = 298.20^{***}$				$F(7,876) = 1010.01^{***}$	
Conditional									Dig→PEE→PPA→ Rec Comm			
Indirect Effect	Dig→PEE→Rec Comm (Int)				Dig→PPA→ Rec Comm (Int)				(Int)			
Men	-.19	.00		[-.20,-.17]	-.00	.00		[-.01,.00]	-.00	.00		[-.01,.00]
Women	-.20	.02		[-.24,-.16]	.00	.00		[-.00,.00]	.00	.00		[-.01,.01]

Note. Dig = Dignity; PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Rec Comm = Reconsideration of Commitment; Int= Interpersonal (Commitment). *** $p < .001$.

Results in Table 79 showed that gender is significantly moderating the relationship between dignity culture and positive emotional experiences while no significant interactive effect of gender and dignity culture was found on positive personal agency. It is found that interactive effect of dignity culture and gender on reconsideration of commitment is not significant. (B= -.01, p > .05) therefore, conditional direct effects were not computed. Figure 136 shows that moderating effect of the gender in reconsideration of commitment by dignity cultural logics is not significant.

Results in Table 79 showed that no significant interactive effect was found of positive emotional experiences and gender with reconsideration of commitment (B= -.01, p > .05). Figure 137 shows that moderating effect of the gender in predicting reconsideration of commitment by positive emotional experiences is not significant.

Results in Table 79 showed that interaction effect of positive personal agency and gender with reconsideration of commitment is not significant (B= .01, p > .05). Figure 138 reveals that the moderating influence of gender on the relationship between positive emotional experiences and reconsideration of commitment is not statistically significant. The plot depicts a consistent pattern in the impact of positive emotional experiences on reconsideration of commitment, irrespective of gender differences. This finding suggests that the strength and nature of this association remain similar for both men and women. The non-significant moderation emphasizes the gender-neutral aspect of the relationship between positive emotional experiences and reconsideration of commitment. These insights contribute to a nuanced understanding of how gender may or may not shape this particular dynamic.

Figure 136

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal) by Dignity Culture Among Emerging Adults

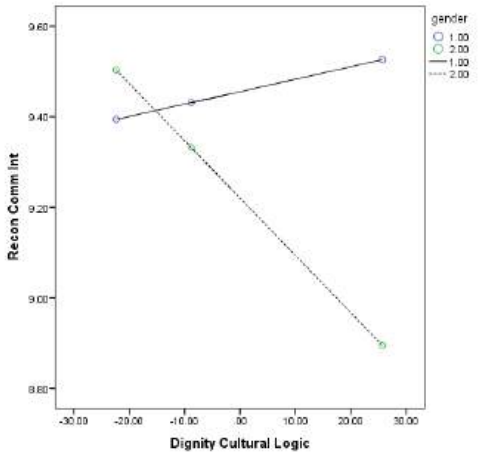


Figure 137

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal)by Positive Emotional Experiences Among Emerging Adults

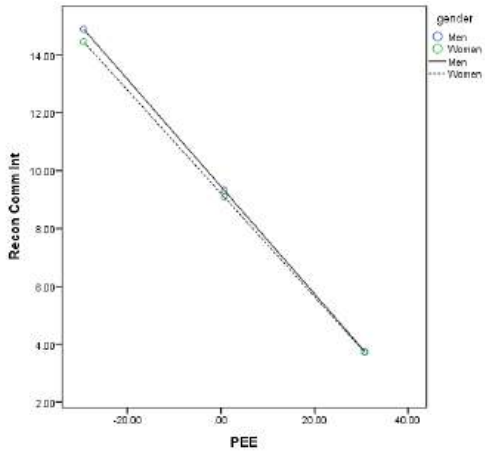
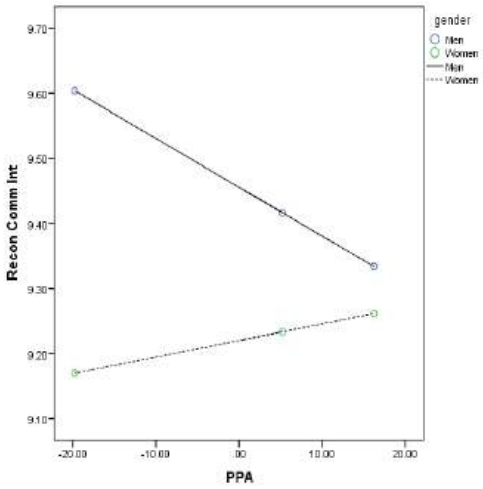


Figure 138

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal)by Positive Personal Agency Among Emerging Adults



Results showed in Table 79 that conditional indirect effect of dignity culture on reconsideration of commitment in interpersonal domain through positive emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between dignity culture and reconsideration of commitment through positive emotional experiences.

Furthermore, 95% confidence interval for the indirect effect of dignity culture on reconsideration of commitment through positive personal agency and indirect effect of dignity culture on reconsideration of commitment through positive emotional experiences and positive personal agency for both men and women is non -significant suggesting that gender is not a significant moderator of indirect effect dignity culture on reconsideration of commitment through positive personal agency and emotional experiences and positive personal agency as well.

Table 80

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Commitment-Interpersonal (N= 884)

Predictor Variables	Positive Emotional Experiences				Positive Personal Agency				Comm (Int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	7.73	1.49	.000	[4.80, 10.66]	10.50	1.20	.000	[8.14, 12.87]	12.00	.51	.000	[10.98, 13.02]
Hon	-1.05	.08	.000	[-1.22, -.89]	-.59	.12	.000	[-.83, -.34]	-.33	.05	.000	[-.44, -.23]
Gender	-4.56	1.00	.000	[-6.52, -2.59]	-6.52	.80	.000	[-.33, -.00]	1.04	.34	.002	[.378, 1.71]
Hon*Gender	-.19	.05	.001	[-.30, -.07]	.26	.08	.002	[.09, .43]	.11	.03	.001	[.04, .18]
Conditional Direct Effect												
Men	-1.25	.03	.000	[-1.31, -1.18]	-.33	.05	.000	[-.43, -.22]	-.22	.022	.000	[-.26, -.17]
Women	-1.44	.04	.000	[-1.53, -1.35]	-.07	.06	.292	[-.20, .06]	-.10	.02	.000	[-.15, -.04]
PEE					-.17	.08	.039	[-8.10, -4.94]	.06	.03	.045	[.00, .13]
PEE*Gender					.27	.05	.000	[.16, .37]	.05	.02	.012	[.01, .10]
Conditional Direct Effect												
Men					.10	.03	.004	[.03, .17]	.12	.01	.000	[].09, .15
Women					.37	.03	.000	[.29, .45]	.18	.01	.000	[.15, .21]
PPA									.12	.04	.005	[.03, .21]
PPA*Gender									-.03	.02	.163	[-.09, .01]

Conditional Direct Effect									
Men									
Women									
	R^2 = .81			R^2 = .63			R^2 = .80		
	$F(3,880) = 1333.12^{***}$			$F(5,878) = 308.69^{***}$			$F(7,876) = 508.38^{***}$		
Conditional									
Indirect Effect	Hon→PEE→Comm (Int)			Hon→PPA→Comm (Int)			Hon→PEE→PPA→Comm (Int)		
Men	-.15	.02	[-.21, -.10]	-.02	.00	[-.04, -.01]	-.01	.00	[-.02, -.00]
Women	-.26	.03	[-.34, -.19]	-.00	.00	[-.01, .00]	-.02	.01	[-.04, -.00]

Note. Hon = Honor; PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Comm = Commitment; Int= Interpersonal (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 80 showed that gender significantly moderate the relationship between honor cultural logic and positive emotional experiences (B= -.19, p < .05). The impact of honor cultural logics is significant for both men and women. The impact of honor cultural logics is stronger for men (B=-1.25, p < .001) as compared to women (B = -1.44, p < .001). Figure 139 shows that moderating effect of the gender in predicting positive emotional experiences by honor cultural logics is significant. The value and shape of slope reflected a negative relationship between honor cultural logics and positive emotional experiences. Furthermore, it is clear from the plot that the impact of honor cultural logics is stronger for men as compared to women.

Results in Table 80 also showed that gender significantly moderate the relationship between honor culture and positive personal agency (B= .26, p < .05). The impact of honor cultural logics is significant for both men (B=-.33, p < .001) while non- significant for women (B = -.07, p > .05). Figure 140 shows that moderating effect of the gender in predicting positive personal agency by honor cultural logics is significant. The value and shape of slope reflected a negative relationship between honor cultural logics and positive personal agency. Furthermore, it is clear from the plot that the impact of honor cultural logics is significant for men.

Results also that showed that gender significantly moderate the relationship between PEE and PPA (B= .27, p < .001). The impact of PEE is significant for both men and women. The impact of positive emotional experiences is stronger for women (B=.37, p < .001) as compared to men (B = .10, p < .05). Figure 141 shows that moderating effect of the gender in predicting positive personal agency by positive emotional experiences is significant. The value and shape of slope reflected a positive relationship between PEE

and PPA. Furthermore, it is clear from the plot that the impact of PEE is stronger for women as compared to men.

Results establishes that gender significantly moderate the relationship between honor culture and identity commitment in interpersonal domain (B= .11, p < .05). The impact of honor cultural logics is significant for both men and women. The impact of honor cultural logics on identity commitment is stronger for women (B=-.10, p < .001) as compared to men (B = -.22, p < .001). Figure 142 shows that moderating effect of the gender in identity commitment by honor cultural logics is significant. The value and shape of slope reflected a negative relationship between honor cultural logics and identity commitment. Furthermore, it is clear from the plot that the impact of honor cultural logics is stronger for women as compared to men.

Results in Table 80 showed that gender significantly moderate the relationship between positive emotional experiences and identity commitment (B= .05, p < .05). The impact of positive emotional experiences is significant for both men and women. The impact of positive emotional experiences is stronger for women (B= .18, p < .001) as compared to women (B = .12, p < .001). Figure 143 shows that moderating effect of the gender in predicting commitment by PEE is significant. The value and shape of slope reflected a negative relationship between PEE and identity commitment. Furthermore, it is clear from the plot that the impact of PEE is stronger for women as compared to men. No conditional direct effects are computed since there is no statistically significant interaction between positive personal agency and gender with identity commitment in interpersonal domain.

Figure 139

Moderating Effect of Gender in Predicting Positive Emotional Experiences by Honor Culture Among Emerging Adults

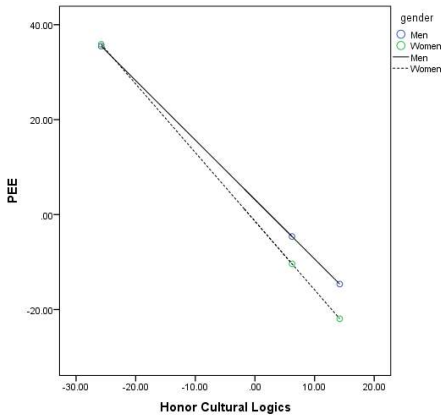


Figure 140

Moderating Effect of Gender in Predicting Positive Personal Agency by Honor Culture Among Emerging Adults

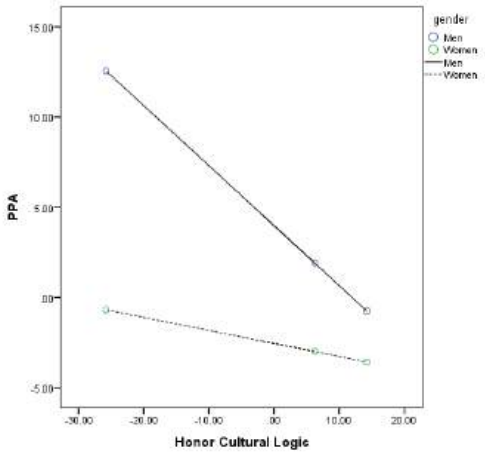


Figure 141

Moderating Effect of Gender in Predicting Positive Personal Agency by Positive Emotional Experiences Among Emerging Adults

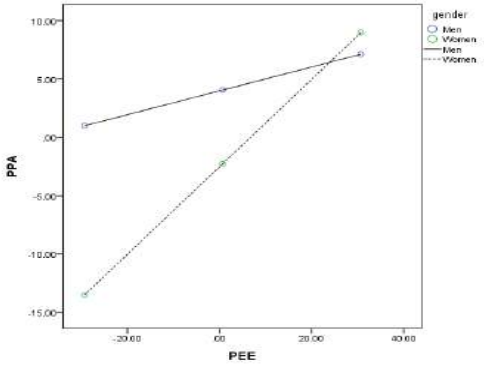


Figure 142

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Honor Culture Among Emerging Adults

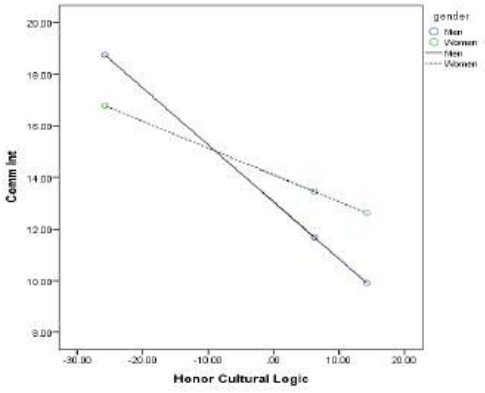


Figure 143

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Positive Emotional Experiences Among Emerging Adults

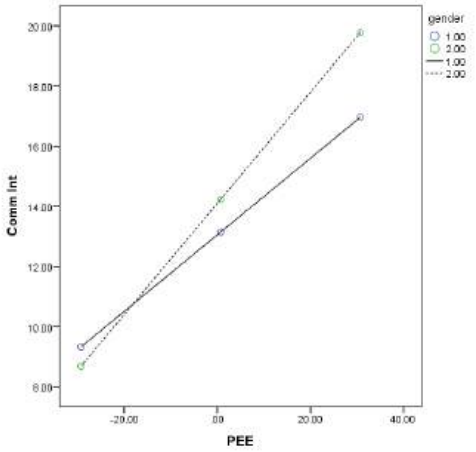
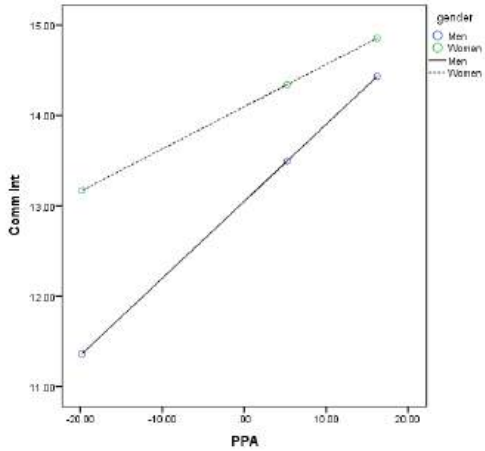


Figure 144

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Positive Personal Agency Among Emerging Adults



Results showed in Table 80 that conditional indirect effect of honor culture on commitment in interpersonal domain through positive emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between honor culture and commitment through positive emotional experiences.

Furthermore, 95% confidence interval for the indirect effect of honor culture on commitment through positive personal agency contains no zero for men however, for women indirect effect of honor culture on commitment through positive personal agency is not significant. Finally, indirect effect of honor culture on commitment through positive emotional experiences and positive personal agency is also significant for men and

wonmen suggesting that gender is a significant moderator of indirect effect honor culture on commitment through positive emotional experiences and positive personal agenc

Table 81

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Indepth Exploration-Interpersonal (N= 884)

Predictor Variables	Positive Emotional Experiences				Positive Personal Agency				Ind Exp (Int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	7.73	1.49	.000	[4.80, 10.66]	10.50	1.20	.000	[8.14, 12.87]	14.32	.58	.000	[13.17, 15.48]
Hon	-1.05	.08	.000	[-1.22, -.89]	-.59	.12	.000	[-.83, -.34]	-.04	.06	.413	[-.16, .06]
Gender	-4.56	1.00	.000	[-6.52, -2.59]	-6.52	.80	.000	[-.33, -.00]	.80	.38	.038	[.04, 1.55]
Hon*Gender	-.19	.05	.001	[-.30, -.07]	.26	.08	.002	[.09, .43]	-.01	.04	.684	[-.09, .06]
Conditional Direct Effect												
Men	-1.25	.03	.000	[-1.31, -1.18]	-.33	.05	.000	[-.43, -.22]				
Women	-1.44	.04	.000	[-1.53, -1.35]	-.07	.06	.292	[-.20, .06]				
PEE					-.17	.08	.039	[-8.10, -4.94	-.24	.03	.000	[-.32, -.16]
PEE*Gender					.27	.05	.000	[.16, .37]	-.03	.02	.184	[-.08, .01]
Conditional Direct Effect												

Men			.10	.03	.004	[.03, .17]		
Women			.37	.03	.000	[.29, .45]		
PPA							.20	.05	.000	[.10, .30]
PPA*Gender							-.08	.03	.006	[-.14, -.02]
Conditional Direct Effect										
Men							.12	.02	.000	[.07, .16]
Women							.03	.02	.068	[-.00, .08]
	R^2 = .81			R^2 = .63			R^2 = .69			
	$F(3,880) = 1333.12^{***}$			$F(5,878) = 308.69^{***}$			$F(7,876) = 278.49^{***}$			
Conditional Indirect Effect	Hon→PEE→Indepth Exp (Int)			Hon→PPA→Indepth Exp (Int)			Hon→PEE→PPA→Indepth Exp (Int)			
Men	.34	.01	[.31, .38]	-.04	.00	[-.06, -.02]	-.01	.00	[-.03, -.00]	
Women	.45	.03	[.39, .51]	-.00	.00	[-.00, .00]	-.02	.01	[-.04, .00]	

Note. Hon = Honor; PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Exp = Exploration; Int= Interpersonal (Commitment); *CI* = Confidence Interval *** $p < .001$.

Results in Table 81 showed that gender significantly moderate the relationship between honor cultural logic and positive emotional experiences also gender significantly moderate the relationship between honor culture and positive personal agency. Similarly gender significantly moderated the relationship between PEE and PPA. Results in Table 81 revealed that interaction of gender and honor culture on indepth exploration in interpersonal domain is not significant (B= -.01, p > .05), hence no conditional direct effects were calculated. Figure 145 shows that moderating effect of the gender on indepth exploration by honor cultural logics is not significant.

Results in Table 81 showed that no significant interactive effect of gender and positive emotional experiences on indepth exploration was found (B= -.03, p < .05). No conditional direct effects are computed since there is no statistically significant interaction between positive emotional experiences and gender with indepth exploration. Results also showed that gender significantly moderate the relationship between positive personal agency and indepth exploration (B= -.08, p < .05). The impact of PPA is significant for men (B=.12, p < .001) while non-significant for women (B=.03, p > .05). Figure 146 shows that moderating effect of the gender in predicting indepth exploration by PPA is significant. The observed negative relationship between Positive Personal Agency (PPA) and in-depth exploration is evident in the value and shape of the slope. The plot indicates that as Positive Personal Agency increases, there is a corresponding decrease in in-depth exploration. Notably, this impact is more pronounced for men, suggesting that men experience a stronger influence of Positive Personal Agency on in-depth exploration compared to women. This nuanced insight into the gender-specific dynamics adds depth to

our understanding of the interplay between Positive Personal Agency and in-depth exploration.

Figure 145

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal) by Honor Culture Among Emerging Adults

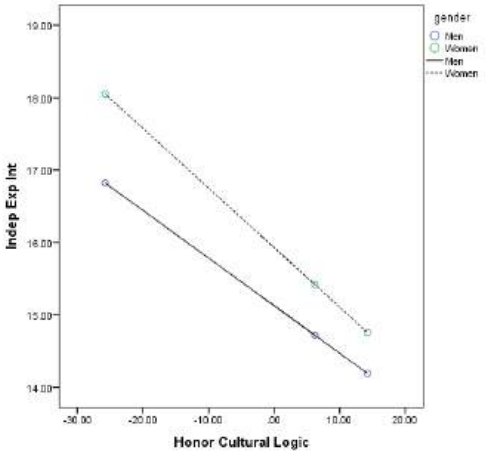


Figure 146

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Positive Emotional Experiences Among Emerging Adults

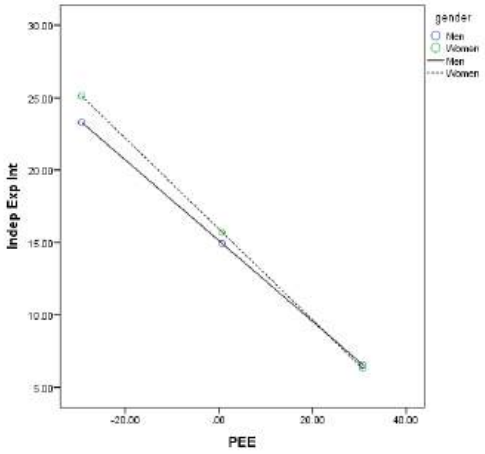
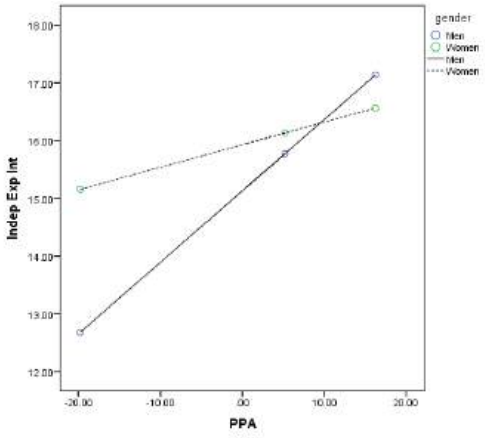


Figure 147

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Positive Personal Agency Among Emerging Adults



The findings from Table 81 shed light on the interplay between honor culture, positive emotional experiences, positive personal agency, and in-depth exploration, with a specific focus on gender differences. Firstly, the conditional indirect effect analysis reveals that the impact of honor culture on in-depth exploration through positive emotional experiences is significant for both men and women. This suggests that, irrespective of gender, honor culture plays a role in shaping positive emotional experiences, which, in turn, contribute to individuals' engagement in in-depth exploration.

Secondly, when examining the indirect effect of honor culture on in-depth exploration through positive personal agency, the results indicate a gender-specific pattern. The indirect effect is significant for men but not for women, implying that positive personal agency serves as a mediator in the relationship between honor culture and in-depth exploration primarily for men.

Lastly, the combined indirect effect of honor culture on in-depth exploration through both positive emotional experiences and positive personal agency is found to be significant for men only. This suggests that the simultaneous influence of these two factors contributes to a more profound impact on in-depth exploration for men, highlighting the complex and gender-dependent nature of the relationship between honor culture and cognitive processes related to commitment and exploration. Overall, these nuanced findings contribute valuable insights to the broader understanding of how cultural factors interact with individual psychological processes and how these dynamics are moderated by gender.

Table 82

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Reconsideration of Commitment-Interpersonal (N= 884)

Predictor Variables	Positive Emotional Experiences				Positive Personal Agency				Rec Comm (Int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	7.73	1.49	.000	[4.80, 10.66]	10.50	1.20	.000	[8.14, 12.87]	9.75	.24	.000	[9.27, 10.23]
Hon	-1.05	.08	.000	[-1.22, -.89]	-.59	.12	.000	[-.83, -.34]	.02	.02	.266	[-.02, .07]
Gender	-4.56	1.00	.000	[-6.52, -2.59]	-6.52	.80	.000	[-.33, -.00]	-.31	.16	.051	[-.62, .00]
Hon*Gender	-.19	.05	.001	[-.30, -.07]	.26	.08	.002	[.09, .43]	.00	.01	.961	[-.03, .03]
Conditional Direct Effect												
Men	-1.25	.03	.000	[-1.31, -1.18]	-.33	.05	.000	[-.43, -.22]				
Women	-1.44	.04	.000	[-1.53, -1.35]	-.07	.06	.292	[-.20, .06]				
PEE					-.17	.08	.039	[-8.10, -4.94]	-.00	.01	.699	[-.02, .01]
PEE*Gender					.27	.05	.000	[.16, .37]	-.00	.01	.699	[-.02, .01]
Conditional Direct Effect												

Men	.10	.03	.004	[.03, .17]				
Women	.37	.03	.000	[.29, .45]				
PPA					-.00	.02	.942	[-04, .03]
PPA*Gender					.00	.01	.864	[-.02, .02]
Conditional Direct Effect								
Men								
Women								
	R^2 = .81				R^2 = .63			
	$F(3,880) = 1333.12^{***}$				$F(5,878) = 308.69^{***}$			
Conditional								
Indirect Effect	Hon→PEE→Rec Comm (Int)				Hon→PPA→Rec Comm (Int)			
Men	.21	.01		[.19, .23]	-.00	.00		[-.00, .00]
Women	.25	.01		[.21, .28]	-.00	.00		[-.00, .00]

	R^2 = .89		
	$F(7,876) = 1024.30^{***}$		
Conditional			
Indirect Effect	Hon→PEE→PPA→Rec Com (Int)		
Men	-.00	.00	[-.00, .00]
Women	-.00	.00	[-.01, .01]

Note. Hon = Honor; PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Rec Comm = Reconsideration of Commitment; Int= Interpersonal (Commitment); *CI* = Confidence Interval; *** $p < .001$.

Results in Table 82 showed that gender significantly moderate the relationship between honor cultural logic and positive emotional experiences also gender significantly moderate the relationship between honor culture and positive personal agency. Similarly gender significantly moderated the relationship between PEE and PPA. Results in Table 82 revealed that interaction of gender and honor culture on reconsideration of commitment in interpersonal domain is not significant (B= .00, p > .05), hence no conditional direct effects were calculated. Figure 148 illustrates that the moderating effect of gender on the relationship between honor cultural logics and reconsideration of commitment is not statistically significant. The slope's value and shape suggest a consistent influence of honor cultural logics on commitment reconsideration for both men and women. This finding implies that gender does not alter the strength or nature of the association between honor cultural logics and individuals' reconsideration of commitment, highlighting a universal impact. The non-significant moderating effect indicates a shared cognitive process across genders concerning commitment reconsideration in the context of honor cultural logics.

Also, no significant interactive effect of gender and positive emotional experiences on reconsideration of commitment was found (B= -.00, p > .05). No conditional direct effects are computed since there is no statistically significant interaction effect of positive emotional experiences and gender on reconsideration of commitment. Results also showed that interactive effect of gender and positive personal agency on reconsideration of commitment was not significant (B= .00, p > .05). Figure 149 showed that no significant interaction effect of gender and positive personal agency was found significant on reconsideration of commitment.

Figure 148

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal) by Honor Culture Among Emerging Adults

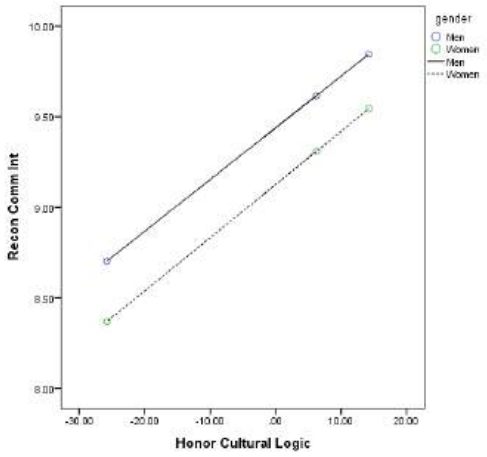


Figure 149

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal by Positive Emotional Experiences Among Emerging Adults

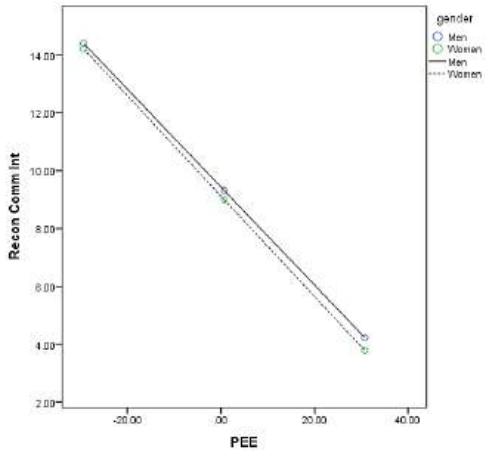


Figure 150

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal by Positive Personal Agency Among Emerging Adults

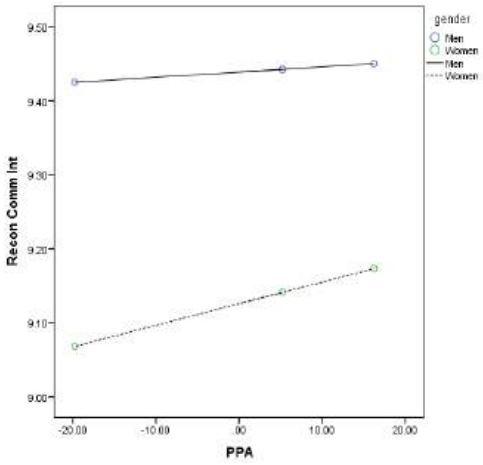


Table 82 presents the conditional indirect effects of honor culture on reconsideration of commitment, specifically through positive emotional experiences, while considering gender as a moderator. The results reveal that the conditional indirect effect of honor culture on reconsideration of commitment through positive emotional experiences is statistically significant for both men and women. This implies that the impact of honor culture on commitment reconsideration, mediated by positive emotional experiences, is present across genders, indicating a shared pathway influenced by honor cultural factors.

However, the 95% confidence interval for the indirect effect of honor culture on reconsideration of commitment through positive personal agency is not significant for both men and women. This suggests that the indirect relationship between honor culture and commitment reconsideration, when mediated by positive personal agency, is not influenced by gender. Additionally, the combined indirect effect of honor culture on reconsideration of commitment through both positive emotional experiences and positive personal agency is non-significant for both genders. These findings indicate that, in the context of positive emotional experiences and positive personal agency, gender does not play a significant moderating role in the relationship between honor culture and commitment reconsideration.

The results from Table 82 suggest that while the indirect effect of honor culture on commitment reconsideration through positive emotional experiences is moderated by gender, the indirect effects involving positive personal agency and the combined pathway are not influenced by gender.

Table 83

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Commitment-Interpersonal (N= 884)

Predictor variables	Positive Emotional Experiences				Positive Personal Agency				Commitment Int			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	10.79	1.61	.000	[7.62, 13.96]	11.20	1.21	.000	[8.80, 13.59]	11.97	.54	.000	[10.89, 13.04]
Face	-1.6	.10	.000	[-1.85, -1.43]	-.34	.14	.013	[-.62, -.07]	.11	.05	.048	[.00, .23]
Gender	-7.63	1.05	.000	[-9.70, -5.56]	-7.08	.80	.000	[-8.66, -5.51]	.99	.35	.005	[.29, 1.68]
Face*Gender	.11	.07	.116	[-.02, .25]	.27	.09	.002	[.09, .45]	-.10	.03	.007	[-.17, -.02]
Conditional Direct Effect												
Men					-.07	.06	.230	[-.19, .04]	.01	.02	.574	[-.03, .06]
Women					.19	.06	.000	[.06, .32]	-.08	.02	.001	[-.14, -.03]
PEE					.03	.07	.661	[-.11, .18]	.30	.03	.000	[.23, .37]
PEE*Gender					.23	.05	.000	[.13, .33]	-.05	.02	.017	[-.10, -.01]
Conditional Direct Effect												
Men					.26	.03	.000	[.20, .33]	.24	.01	.000	[.21, .27]

Women	.49	.03	.000	[.42, .57]	.18	.01	.000	[.15, .22]
PPA					.22	.04	.000	[.14, .31]
PPA*Gender					-.08	.02	.003	[-.14, -.02]
Conditional Direct Effect								
Men					.14	.02	.000	[.10, .18]
Women					.05	.02	.003	[.01, .09]
	$R^2 = .78$			$R^2 = .62$			$R^2 = .78$	
	$F(3,880) = 1068.38^{***}$			$F(5,878) = 292.71^{***}$			$F(7,876) = 444.17^{***}$	
Conditional Indirect effect								
	Face→PEE→Comm (Int)			Face→PPA→Comm (Int)			Face→PEE→PPA→Comm (Int)	
Men	-.37	.02	[-.41, -.33]	-.01	.00	[-.02, .00]	-.05	.01	[-.08, -.03]
Women	-.26	.03	[-.33, -.20]	.01	.00	[.00, .02]	-.04	.01	[-.06, -.01]

Note. PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Comm = Commitment; Int= Interpersonal (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 83 showed that there is no significant interaction between face cultural logic and gender with positive emotional experiences (B= .11, p > .05). Hence no conditional direct effects were computed. Figure 151 shows that moderating effect of the gender in predicting positive emotional experiences by face cultural logics is not significant. Results in Table 83 also showed that gender significantly moderate the relationship between face culture and positive personal agency (B= .27, p < .05). Figure --shows that moderating effect of the gender in predicting positive emotional experiences by face cultural logics is significant. The value and shape of slope reflected that gender is moderating the relationship between face cultural logics and positive personal agency. The impact of face culture is significant for women (B= .19, p < .001) while non-significant for men (B= -.07, p > .05). Figure 152 shows that moderating effect of the gender in predicting commitment by face cultural logc is significant. The value and shape of slope reflected a negative relationship between face culture and identity commitment.

Also, gender significantly moderate the relationship between positive emotional experiences and positive personal agency (B= .23 p < .05). The impact of PEE is significant for both men and women. The impact of positive emotional experiencesis stronger for women (B=.49, p < .001) as compared to men (B = .26, p < .001). Figure 153 shows that moderating effect of the gender in predicting positive personal agency by positive emotional experiences is significant. The value and shape of slope reflected a positive relationship between PEE and PPA. Furthermore, it is clear from the plot that the impact of PEE is stronger for women as compared to men.

Results establishes that gender significantly moderate the relationship between face culture and identity commitment (B= -.10, p < .05). Figure 154 shows that moderating

effect of the gender in identity commitment by face cultural logics is significant. The value and shape of slope reflected a negative relationship between face cultural logics and identity commitment.

Results in Table 83 also showed that gender significantly moderate the relationship between PEE and identity commitment (B= -.05, p < .05). The impact of PEE is significant for both men and women. The impact of PEE is stronger for men (B= .24, p < .001) as compared to women (B = .18, p < .001). Figure 155 shows that moderating effect of the gender in predicting commitment by PEE is significant. The value and shape of slope reflected a positive relationship between PEE and identity commitment. Furthermore, it is clear from the plot that the impact of PEE is stronger for women as compared to men.

Results also established that gender significantly moderate the relationship between positive personal agency and commitment (B= -.08, p < .05). The impact of positive personal agency is significant for both men and women. The impact of positive personal agency is stronger for men (B=.14, p < .001) as compared to women (B = .05, p < .05). Figure 156 shows that moderating effect of the gender in predicting identity commitment by positive personal agency is significant. The observed positive relationship between positive personal agency (PPA) and commitment, as indicated by the slope in the plot, signifies that higher levels of positive personal agency are associated with increased commitment. Additionally, the steeper slope for men compared to women implies that the impact of positive personal agency on commitment is more pronounced among men. This suggests that individuals with a stronger sense of positive personal agency may exhibit a more robust commitment, with this effect being particularly notable in the male population.

Figure 151

Moderating Effect of Gender in Predicting Positive Emotional Experiences by Face Culture Among Emerging Adult

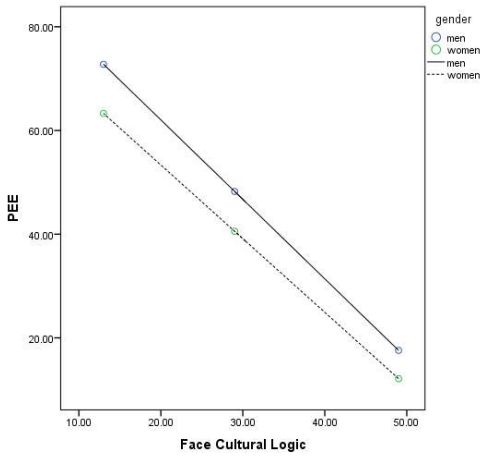


Figure 152

Moderating Effect of Gender in Predicting Positive Personal Agency by Face Culture Among Emerging Adults

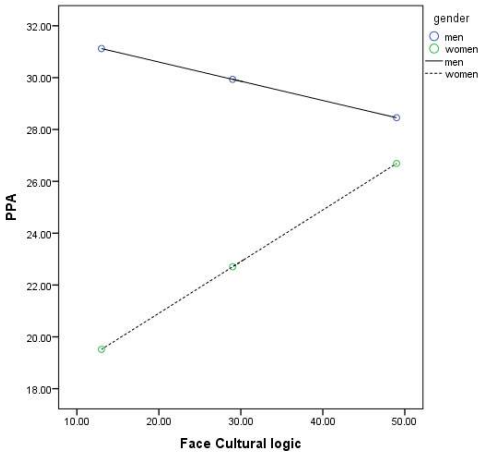


Figure 153

Moderating Effect of Gender in Predicting Positive Emotional Experiences by Positive Personal Agency Among Emerging Adults

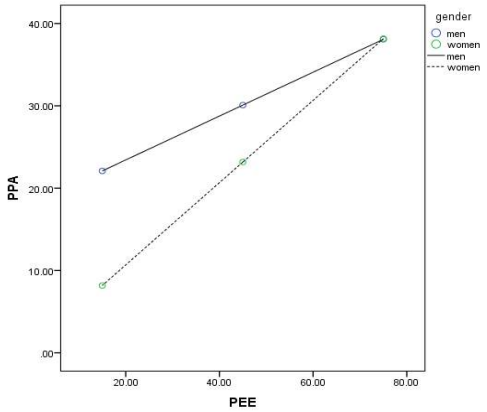


Figure 154

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Face Culture Among Emerging Adults

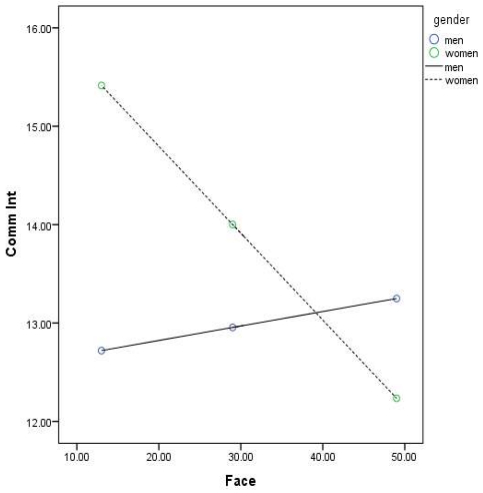


Figure 155

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Positive Emotional Experiences Among Emerging Adults

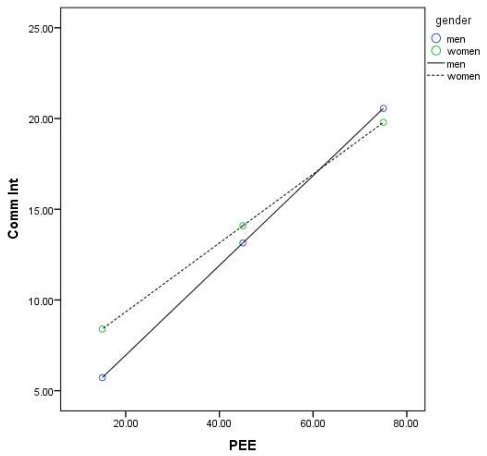
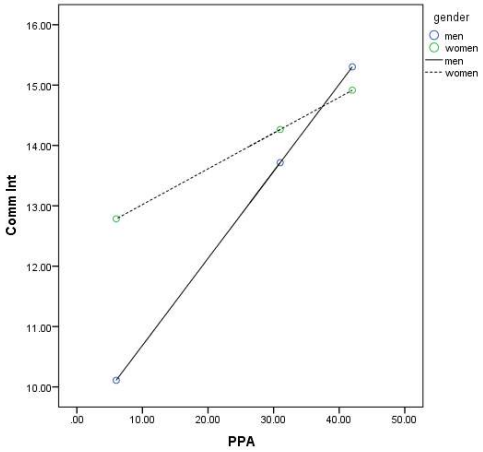


Figure 156

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Positive Personal Agency Among Emerging Adults



Results showed in Table 83 that conditional indirect effect of face culture on commitment in interpersonal domain through positive emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between face culture and commitment through positive emotional experiences.

Furthermore, 95% confidence interval for the indirect effect of face culture on commitment through positive personal agency is not significant for men and women. Finally, indirect effect of face culture on commitment through positive emotional experiences and positive personal agency is also significant for men and women suggesting that gender is a significant moderator of indirect effect face culture on commitment through positive emotional experiences and positive personal agency.

Table 84

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Indepth Exploration-Interpersonal (N= 884)

Predictor variables	Positive Emotional Experiences				Positive Personal Agency				In-depth Exp Int			
	B	*SE*	*P*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	10.79	1.61	.000	[7.62, 13.96]	11.20	1.21	.000	[8.80, 13.59]	15.61	.49	.000	[14.64, 16.57]
Face	-1.6	.10	.000	[-1.85, -1.43]	-.34	.14	.013	[-.62, -.07]	.44	.05	.000	[.33, .54]
Gender	-7.63	1.05	.000	[-9.70, -5.56]	-7.08	.80	.000	[-8.66, -5.51]	-.16	.31	.602	[-.79, .45]
Face*Gender	.11	.07	.116	[-.02, .25]	.27	.09	.002	[.09, .45]	-.06	.03	.047	[-.13, -.00]
Conditional Direct Effect												
Men					-.07	.06	.230	[-.19, .04]	.37	.02	.000	[.32, .41]
Women					.19	.06	.00	[.06, .32]	.30	.02	.000	[.25, .35]
PEE					.03	.07	.661	[-.11, .18]	-.04	.03	.202	[-.10, .02]
PEE*Gender					.23	.05	.000	[.13, .33]	-.04	.02	.049	[-.08, -.00]
Conditional Direct Effect												

Men	.26	.03	.000	[.20, .33]	-.08	.01	.000	[-.11, -.05]
Women	.49	.03	.000	[.42, .57]	-.12	.01	.000	[-.15, -.09]
PPA					.30	.04	.000	[.22, .38]
PPA*Gender					-.14	.02	.000	[-.19, -.09]
Conditional Direct Effect								
Men					.15	.01	.000	[.12, .19]
Women					.01	.01	.541	[-.02, .04]
	$R^2 = .78$			$R^2 = .62$			$R^{2\,=} .78$	
	$F(3,880) = 1068.38^{***}$			$F(5,878) = 292.71^{***}$			$F(7,876) = 450.36^{***}$	
Conditional Indirect Effect								
	Face→PEE→In-depth Exp (Int)			Face→PPA→In-depth Exp (Int)			Face→PEE→PPA→Indepth Exp (Int)	
Men	.12	.02	[.08, .17]	-.01	.00	[-.02, .00]	-.06	.01	[-.08, -.04]
Women	.17	.03	[.11, .24]	.00	.00	[-.00, .00]	-.00	.01	[-.03, .02]

Note. PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Exp = Exploration; Int= Interpersonal (Commitment); *CI* = Confidence Interval. *** $p < .001$.

Results in Table 84 shows no significant interaction between face cultural logic and gender with positive emotional experiences also gender significantly moderate the relationship between face culture and positive personal agency. Also, gender significantly moderate the relationship between positive emotional experiences and positive personal agency.

Results in Table 84 shows that gender significantly moderate the relationship between face culture and indepth exploration (B= -.06, p < .05). The impact of face cultural logic is significant for men and women both. The impact of face cultural logic is stronger for men (B= .37, p < .001) as compared to women (B = .30 , p < .001). Figure 157 shows that moderating effect of the gender in predicting indepth exploration by face culture is significant. The value and shape of slope reflected a positive relationship between face culture and indepth exploration. Furthermore, it is clear from the plot that the impact of PEE is stronger for men as compared to women.

Results in Table 83 also shows that gender significantly moderate the relationship between positive emotional experiences and indepth exploration (B= -.04, p < .05). The impact of positive emotional experiences is significant for both men and women. The impact of positive emotional experiences is stronger for men (B= -.08, p < .001) as compared to women (B = -.12 , p < .001). Figure 158 shows that moderating effect of the gender in predicting indepth exploration in interpersonal domain by positive emotional experiences is significant. The value and shape of slope reflected a negative relationship between positive emotional experiences and indepth exploration. Furthermore, it is clear from the plot that the impact of positive emotional experiences is stronger for men as compared to women.

Results also established that gender significantly moderate the relationship between positive personal agency and indepth exploration (B= -.14, p < .05). The impact of positive personal agency is significant for men and women. The impact of positive personal agency is significant for men (B=.15, p < .001) while non significant for women (B = .01, p > .05). Figure 159 shows that moderating effect of the gender in predicting indepth exploration by positive personal agency is significant. The positive slope in the plot signifies a direct and positive relationship between positive personal agency and indepth exploration. It suggests that individuals with higher positive personal agency are more inclined to engage in in-depth exploration. The steeper slope for men indicates a stronger impact of positive personal agency on indepth exploration for men compared to women.

Figure 157

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal) by Face Culture Among Emerging Adults

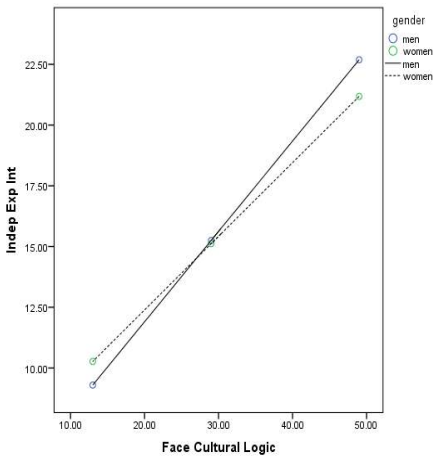


Figure 158

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Positive Emotional Experiences Among Emerging Adults

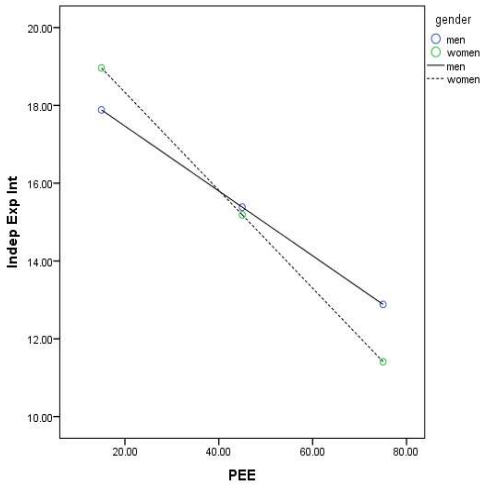
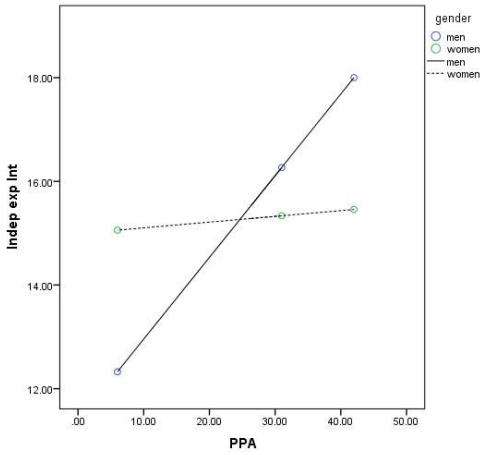


Figure 159

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Positive Personal Agency Among Emerging Adults



Results shows in Table 84 that conditional indirect effect of face culture on indepth exploration in interpersonal domain through positive emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between face culture and indepth exploration through positive emotional experiences.

Furthermore, 95% confidence interval for the indirect effect of face culture on indepth exploration through positive personal agency is not significant for men and women. Finally, indirect effect of face culture on indepth exploration through positive emotional experiences and positive personal agency is significant for men and non significant for women suggesting that gender is a significant moderator of indirect effect face culture on indepth exploration through positive emotional experiences and positive personal agency for men.

Table 85

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Positive Emotional Experiences and Positive Personal Agency on Reconsideration of Commitment-Interpersonal (N= 884)

Predictor variables	Positive Emotional Experiences				Positive Personal Agency				Rec Comm Int			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	10.79	1.61	.000	[7.62, 13.96]	11.20	1.21	.000	[8.80, 13.59]	9.98	.23	.000	[9.52, 10.43]
Face	-1.6	.10	.000	[-1.85, -1.43]	-.34	.14	.013	[-.62, -.07]	.14	.02	.000	[.09, .19]
Gender	-7.63	1.05	.000	[-9.70, -5.56]	-7.08	.80	.000	[-8.66, -5.51]	-.43	.14	.004	[-.72, -.13]
Face*Gender	.11	.07	.116	[-.02, .25]	.27	.09	.002	[.09, .45]	-.04	.01	.007	[-.07, -.01]
Conditional Direct Effect												
Men					-.07	.06	.230	[-.19, .04]	.10	.01	.000	[.08, .12]
Women					.19	.06	.00	[.06, .32]	.05	.01	.000	[.03, .08]
PEE					.03	.07	.661	[-.11, .18]	-.12	.01	.000	[-.14, -.09]
PEE*Gender					.23	.05	.000	[.13, .33]	-.01	.01	.064	[-.03, .00]
Conditional Direct Effect												
Men					.26	.03	.000	[.20, .33]	-.13	.00	.000	[-.15, -.12]

Women	.49	.03	.000	[.42, .57]	-.15	.00	.000	[-.17, -.14]
PPA					-.00	.01	.985	[-.03, .03]
PPA*Gender					-.00	.01	.876	[-.02, .02]
Conditional Direct Effect								
Men								
Women								
	$R^2 = .78$			$R^2 = .62$			$R^2 = .90$	
	$F(3,880) = 1068.38^{***}$			$F(5,878) = 292.71^{***}$			$F(7,876) = 1154.83^{***}$	
Conditional								
Indirect								
Effect	Face→PEE→Rec Comm (Int)			Face→PPA→Rec Comm (Int)			Face→PEE→PPA→Rec Comm (Int)	
Men	.21	.01	[.19, .23]	.00	.00	[-.00, .00]	.00	.00	[-.00, .00]
Women	.22	.02	[.18, .26]	-.00	.00	[-.00, .00]	.00	.00	[-.01, .01]

Note. PEE= Positive Emotional Experiences; PPA= Positive Personal Agency; Rec Comm = Reconsideration of Commitment; Int= Interpersonal (Commitment); *CI* = Confidence Interval. *** $p < .001$.

Results in Table 85 shows that there is no significant interaction between face cultural logic and gender with positive emotional experiences also gender significantly moderate the relationship between face culture and positive personal agency. Also, gender significantly moderate the relationship between positive emotional experiences and positive personal agency. Results in Table 85 shows that gender significantly moderate the relationship between face culture and reconsideration of commitment (B= -.04, p < .05). The impact of face cultural logic is significant for both men and women. The impact of face cultural logic is stronger for men (B= .10, p < .001) as compared to women (B = .05, p < .001). Figure 160 shows that moderating effect of the gender in predicting reconsideration of commitment by face culture is significant. The value and shape of slope reflected a positive relationship between face culture and reconsideration of commitment. Furthermore, it is clear from the plot that the impact of PEE is stronger for men as compared to women.

Results in Table 85 also shows no significant interaction of positive emotional experiences and gender with reconsideration of commitment (B= -.01, p > .05). Therefore, conditional direct effects were not computed. Figure 161 shows that moderating effect of the gender in predicting reconsideration of commitment in interpersonal domain by positive emotional experiences is not significant. Also, gender is not a significant moderator in the relationship between positive personal agency and reconsideration of commitment (B= -.00, p > .05). Figure 162 shows that moderating effect of the gender in predicting reconsideration of commitment by positive personal agency is not significant.

Figure 160

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal) by Face Culture Among Emerging Adults

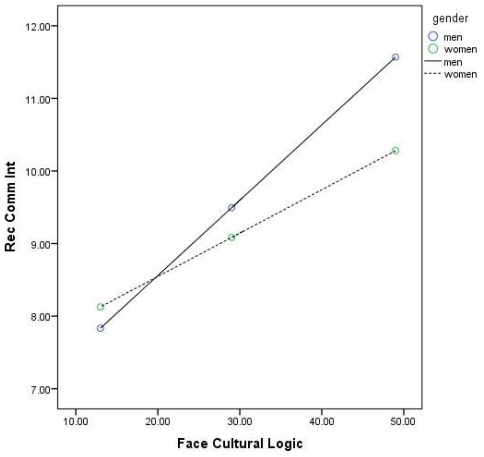


Figure 161

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal) by Positive Emotional Experiences Among Emerging Adults

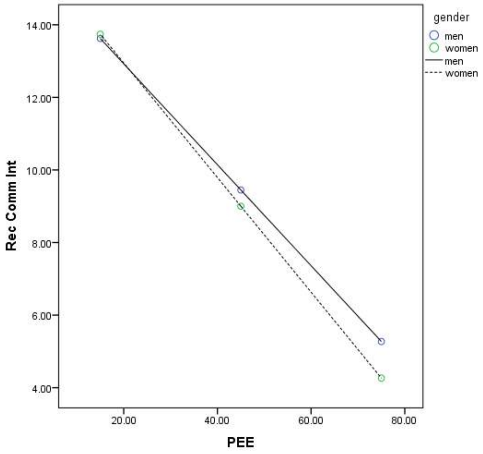
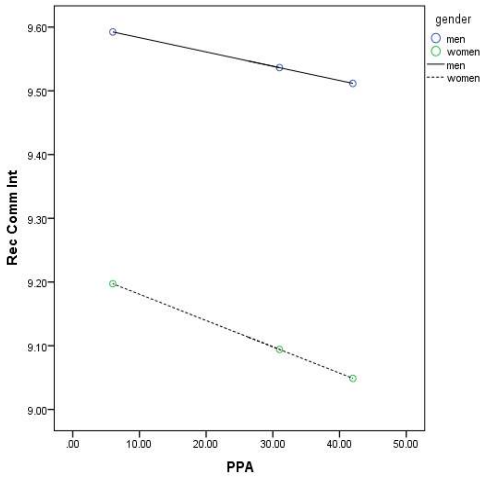


Figure 162

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal)by Positive Personal Agency Among Emerging Adults



The results presented in Table 85 highlight the conditional indirect effects of face culture on reconsideration of commitment in the interpersonal domain. For both men and women, the 95% confidence intervals indicate a significant indirect effect of face culture on reconsideration of commitment through positive emotional experiences, suggesting that the relationship is moderated by gender. This implies that the impact of face culture on reconsideration of commitment is influenced by positive emotional experiences differently for men and women.

Additionally, the 95% confidence interval for the indirect effect of face culture on reconsideration of commitment through positive personal agency is not significant for both men and women. This suggests that positive personal agency may not play a moderating role in the relationship between face culture and reconsideration of commitment. Overall, the findings indicate that while gender moderates the relationship between face culture and reconsideration of commitment through positive emotional experiences, it does not significantly influence the indirect effect through positive personal agency.

These results shed light on the nuanced role of gender in the interplay between face culture, positive emotional experiences, positive personal agency, and reconsideration of commitment in the interpersonal domain. Understanding these dynamics contributes to a more comprehensive understanding of the cultural and individual factors influencing commitment processes.

Table 86

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment-Interpersonal (N= 884)

Predictor Variables	Negative Emotional Experiences				Negative Personal Agency				Commitment (Int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-12.12	1.46	.000	[-15.00,-9.24]	-7.93	1.03	.000	[-9.96,-5.89]	13.60	.49	.000	[12.64,14.56]
Dig	-1.23	.07	.000	[-1.37,-1.09]	.31	.08	.000	[.14,.49]	-.04	.04	.275	[-.12,.03]
Gender	8.63	.95	.000	[6.75,10.51]	5.64	.69	.000	[4.29,7.00]	-.05	.32	.868	[-.69,.58]
Dig*Gender	.12	.04	.010	[.02,.21]	-.38	.06	.000	[-.49,-.26]	.12	.02	.000	[.06,.17]
Conditional Direct Effect												
Men	-1.11	.03	.000	[-1.17,-1.05]	-.06	.03	.000	[.48,.59]	-.19	.02	.000	[-.24,-.15]
Women	-.98	.03	.000	[-1.06,-.91]	-.44	.04	.000	[.15,.30]	-.08	.02	.000	[-.12,-.04]
NEE					.85	.06	.000	[.71,.98]	-.15	.03	.000	[-.23,-.07]
NEE*Gender					-.31	.04	.000	[-.40,-.21]	.04	.02	.103	[-.00,.09]
Conditional Direct Effect												

Men				.54	.02	.000	[.48,.59]	
Women				.22	.03	.000	[.15,.30]	
NPA							-.31	.04	.000	[-.41,-.21]
NPA*Gender							.11	.03	.000	[.05,.17]
Conditional Direct Effect										
Men							-.19	.02	.000	[-.24,-.15]
Women							-.08	.02	.000	[-.12,-.04]
		R^2 = .78			R^2 = .80			$R^{2\ =}$ .80		
		$F(3,880) = 1100.36^{***}$			$F(5,878) = 731.06^{***}$			$F(7,876) = 503.57^{***}$		
Conditional Indirect Effect		Dig→NEE→Comm (Int)			Dig→NPA→Comm (Int)			Dig→NEE→NPA→Comm (Int)		
Men	.12	.02	[.07,.17]	.01	.00	[-.00,.03]	.11	.01	[.08,.15]	
Women	.07	.02	[.01,.11]	.03	.01	[.01,.06]	.01	.00	[.00,.04]	

Note. Dig = Dignity; NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Comm = Commitment; Int= Interpersonal (Commitment); *CI* = Confidence Interval *** $p < .001$.

Results in Table 86 showed that gender significantly moderate the relationship between dignity culture and negative emotional experiences (B= .12, p < .05). The impact of dignity cultural logics is significant for both men and women. The impact of dignity cultural logics is stronger for women (B=-.98, p < .001) as compared to men (B = -1.11, p < .001). Figure 163 shows that moderating effect of the gender in predicting negative emotional experiences by dignity cultural logics is significant. The value and shape of slope reflected a negative relationship between dignity cultural logics and negative emotional experiences. Furthermore, it is clear from the plot that the impact of dignity cultural logics is stronger for women as compared to men.

Results in Table 86 also showed that gender significantly moderate the relationship between dignity culture and negative personal agency (B= -.38, p < .05). The impact of dignity cultural logics is significant for both men and women. The impact of dignity cultural logics is stronger for women (B = -.44, p < .001) as compared to men (B = - .06, p < .001). Figure 164 shows that moderating effect of the gender in predicting negative personal agency by dignity cultural logics is significant. The value and shape of slope reflected a negative relationship between dignity cultural logics and negative emotional experiences. Furthermore, it is clear from the plot that the impact of dignity cultural logics is stronger for women as compared to men.

Results also that shows that gender significantly moderate the relationship between negative emotional experiences and negative personal agency (B= -.31, p < .05). The impact of negative emotional experiences is significant for both men and women. The impact of negative emotional experiences is stronger for men (B=.54, p < .001) as compared to women (B = .22, p < .001). Figure 165 shows that moderating effect of the

gender in predicting negative personal agency by negative emotional experiences is significant. The value and shape of slope reflected a positive relationship between negative emotional experiences and negative personal agency. Furthermore, it is clear from the plot that the impact of negative emotional experiences is stronger for men as compared to women.

Results establishes that gender significantly moderate the relationship between dignity culture and identity commitment (B= .12, p < .05). The impact of dignity cultural logics is significant for both men and women. The impact of dignity cultural logics on identity commitment is stronger for women (B=-.08, p < .001) as compared to men (B = -.19, p < .001). Figure 166 shows that moderating effect of the gender in identity commitment by dignity cultural logics is significant. The value and shape of slope reflected a positive relationship between dignity cultural logics and identity commitment. Furthermore, it is clear from the plot that the impact of dignity cultural logics is stronger for women as compared to men. Interactions effect of negative emotional experiences and gender on identity commitment in interpersonal domain is not significant therefore the conditional direct effects were not calculated.

Results in Table 86 also showed that gender significantly moderate the relationship between negative personal agency and commitment (B= .11, p < .05). The impact of negative personal agency is significant for both men and women. The impact of negative personal agency is stronger for women (B= -.08, p < .001) as compared to men (B = -.19, p < .001). Figure 167 shows that moderating effect of the gender in predicting identity commitment by negative personal agency is significant. The value and shape of slope reflected a negative relationship between negative personal agency and commitment.

Furthermore, it is clear from the plot that the impact of negative personal agency is stronger for women as compared to men.

Figure 163

Moderating Effect of Gender in Predicting Negative Emotional Experiences by Dignity Culture Among Emerging Adults

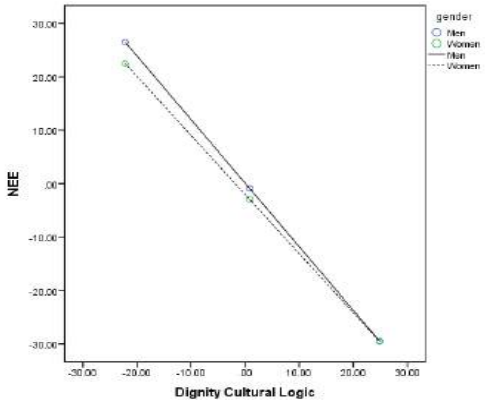


Figure 164

Moderating Effect of Gender in Predicting Negative Personal Agency by Dignity Culture Among Emerging Adults

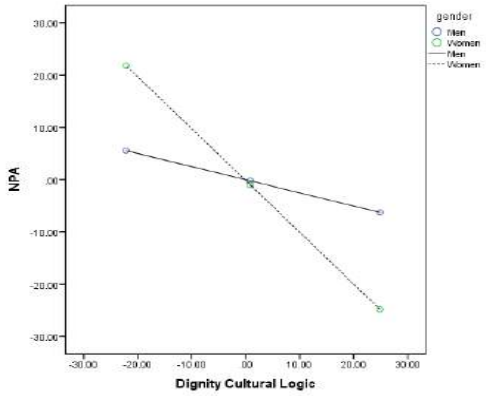


Figure 165

Moderating Effect of Gender in Predicting Negative Personal Agency by Negative Emotional Experiences Among Emerging Adults

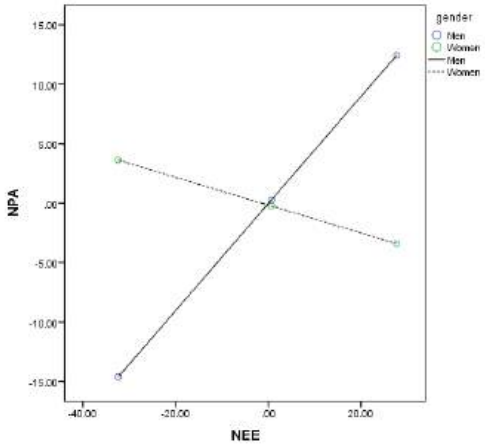


Figure 166

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Dignity Culture Among Emerging Adults

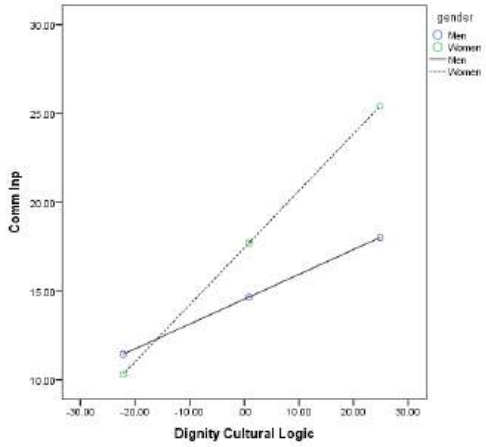


Figure 167

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal)by Negative Emotional Experiences Among Emerging Adults

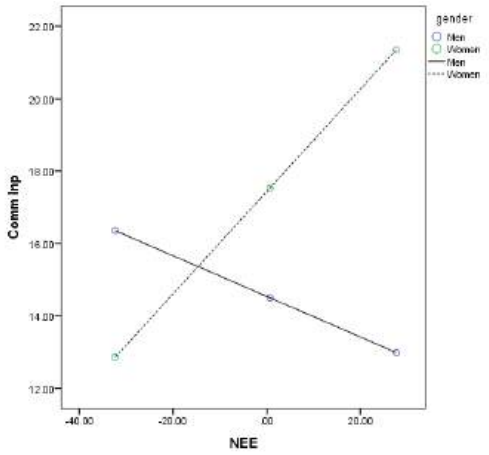
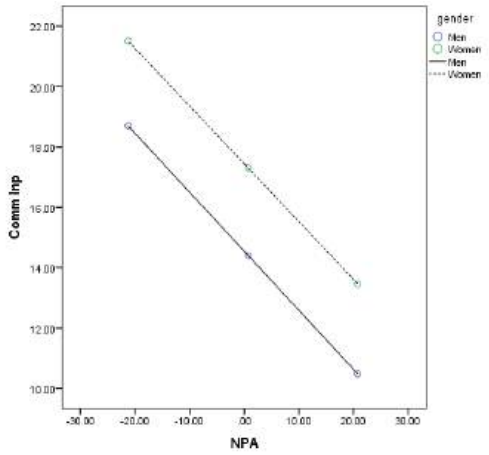


Figure 168

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal)by Negative Personal Agency Among Emerging Adults



Another evidence for the moderated mediation comes from the bootstrapped 95% confidence interval of the conditional indirect effects. Results showed in Table 84 that conditional indirect effect of dignity culture on commitment in interpersonal domain through negative emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between dignity culture and commitment through negative emotional experiences.

Furthermore, 95% confidence interval for the indirect effect of dignity culture on commitment through negative personal agency is not significant for men and women. Finally, indirect effect of dignity culture on commitment through negative emotional experiences and negative personal agency is significant for men and women suggesting

that gender is a significant moderator of indirect effect dignity culture on commitment through negative emotional experiences and negative personal agency.

Table 87

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Indepth Exploration-Interpersonal (N= 884)

Predictor variables	Negative Emotional Experiences				Negative Personal Agency				In-depth Exploration (int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-12.12	1.46	.000	[-15.00,-9.24]	-7.93	1.03	.000	[-9.96,-5.89]	14.80	.61	.000	[13.60,16.00]
Dig	-1.23	.07	.000	[-1.37,-1.09]	.31	.08	.000	[.14,.49]	.18	.05	.000	[.08,.28]
Gender	8.63	.95	.000	[6.75,10.51]	5.64	.69	.000	[4.29,7.00]	.51	.40	.208	[-.28,1.31]
Dig*Gender	.12	.04	.010	[.02,.21]	-.38	.06	.000	[-.49,-.26]	-.14	.03	.000	[-.21,-.07]
Conditional Direct Effect												
Men	-1.11	.03	.000	[-1.17,-1.05]	-.06	.03	.000	[.48,.59]	.04	.02	.049	[.00,.08]
Women	-.98	.03	.000	[-1.06,-.91]	-.44	.04	.000	[.15,.30]	-.10	.02	.000	[-.16,-.04]
NEE					.85	.06	.000	[.71,.98]	.09	.04	.053	[-.00,.19]
NEE*Gender					-.31	.04	.000	[-.40,-.21]	.02	.03	.466	[-.03,.08]
Conditional Direct Effect												

Men				.54	.02	.000	[.48,.59]	
Women				.22	.03	.000	[.15,.30]	
NPA							.20	.06	.000	[.08,.32]
NPA*Gender							-.06	.03	.085	[-.14,.01]
Conditional Direct Effect										
Men										
Women										
	R^2 = .78			R^2 = .80			R^2 = .62			
	$F(3,880) = 1100.36^{***}$			$F(5,878) = 731.06^{***}$			$F(7,876) = 204.87^{***}$			
Conditional Indirect Effect	Dig→NEE→Indep Exp (Int)			Dig→NPA→ Indep Exp (Int)			Dig→NEE→NPA→ Indep Exp (Int)			
Men	-.13	.02	[-.19,-.07]	-.00	.00	[-.02,.00]	-.08	.02	[-.13,-.04]	
Women	-.14	.03	[-.19,-.06]	-.03	.01	[-.06,-.00]	-.01	.01	[-.04,-.00]	

Note. Dig = Dignity; NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Exp = Exploration; Int= Interpersonal (Commitment); *CI* = Confidence Interval *** $p < .001$.

Results in Table 87 shows that gender significantly moderate the relationship between dignity culture and negative emotional experiences. Also that gender significantly moderates the relationship between dignity culture and negative personal agency Results also that showed that gender significantly moderate the relationship between negative emotional experiences and negative personal agency.

Results in Table 87 established that gender significantly moderate the relationship between dignity culture and indepth exploration (B= -.14, p < .05). The impact of dignity cultural logics is significant for both men and women. The impact of dignity cultural logics on indepth exploration is stronger for men (B= .04, p < .05) as compared to women (B = -.10, p < .001). Figure 169 shows that moderating effect of the gender in indepth exploration by dignity cultural logics is significant. The observed value and shape of the slope in Figure 169 suggest a negative relationship between dignity cultural logics and indepth exploration. This indicates that individuals who identify more strongly with dignity cultural logics are likely to engage in less indepth exploration. Moreover, the plot indicates that this negative impact of dignity cultural logics on indepth exploration is more pronounced for men compared to women. This suggests that gender plays a moderating role in the relationship between dignity cultural logics and indepth exploration.

It's noteworthy that the interactions effects of negative emotional experiences and negative personal agency with gender on indepth exploration were found to be non-significant. As a result, conditional direct effects, which would describe the specific influence of these factors on indepth exploration for men and women, were not calculated. This implies that the impact of negative emotional experiences and negative personal agency on indepth exploration does not differ significantly between genders.

Figure 169

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal) by Dignity Culture Among Emerging Adults

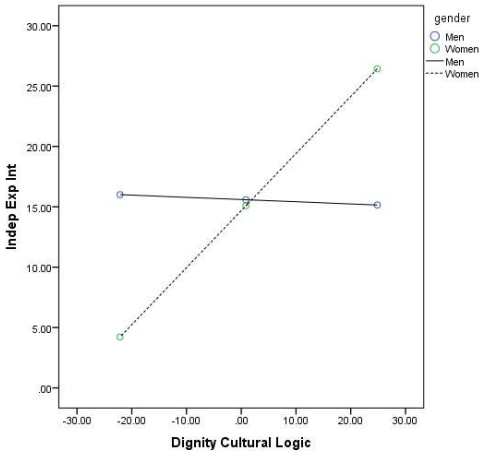


Figure 170

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Negative Emotional Experiences Among Emerging Adults

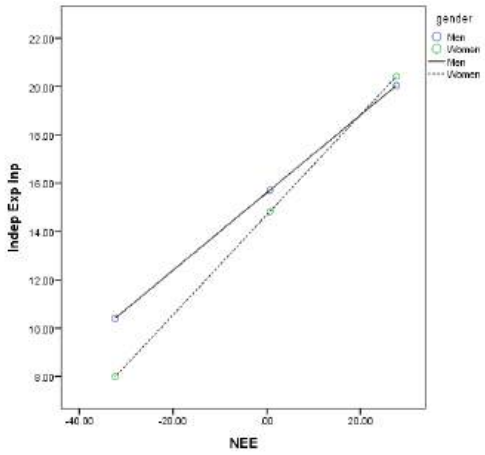
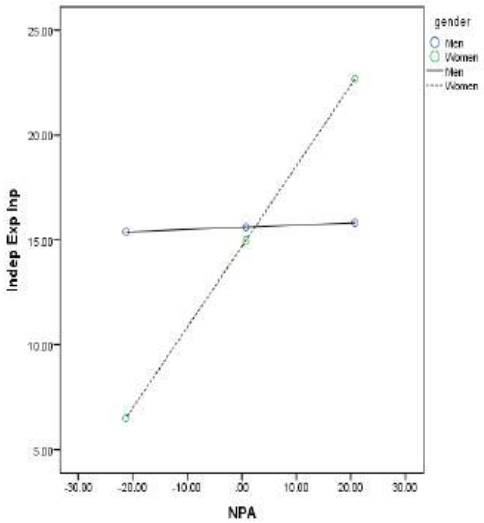


Figure 171

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Negative Personal Agency Among Emerging Adults



The results presented in Table 87 offer further support for the notion of moderated mediation in the relationship between dignity culture, gender, and indepth exploration. The conditional indirect effect of dignity culture on indepth exploration through negative emotional experiences is found to be significant for both men and women. The 95% confidence interval for this indirect effect does not contain zero, indicating that the influence of dignity culture on indepth exploration via negative emotional experiences is robust across genders. This finding underscores the importance of considering gender as a moderator in understanding how cultural logics impact emotional experiences and, subsequently, indepth exploration.

Additionally, the 95% confidence interval for the indirect effect of dignity culture on indepth exploration through negative personal agency is significant for men but not for women. This suggests that the indirect pathway involving negative personal agency as a mediator is more salient for men in the relationship between dignity culture and indepth exploration. The differential impact for men and women emphasizes the nuanced nature of the cultural dynamics influencing psychological processes.

Finally, the overall indirect effect of dignity culture on indepth exploration through both negative emotional experiences and negative personal agency is found to be significant for both men and women. This implies that the combined influence of these mediators, shaped by dignity culture, plays a role in shaping indepth exploration for individuals of both genders. The results collectively highlight the intricate interplay between cultural logics, gender, emotional experiences, and personal agency in influencing psychological outcomes.

Table 88

Gender as Moderator of Direct and Indirect Effect of Dignity Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Reconsideration of Commitment-Interpersonal (N= 884)

Predictor variables	Negative Emotional Experiences				Negative Personal Agency				Reconsideration of Commitment (int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-12.12	1.46	.000	[-15.00,-9.24]	-7.93	1.03	.000	[-9.96,-5.89]	9.13	.25	.000	[8.64,9.62]
Dig	-1.23	.07	.000	[-1.37,-1.09]	.31	.08	.000	[.14,.49]	.06	.02	.001	[.02,.11]
Gender	8.63	.95	.000	[6.75,10.51]	5.64	.69	.000	[4.29,7.00]	.06	.16	.689	[-.26,.39]
Dig*Gender	.12	.04	.010	[.02,.21]	-.38	.06	.000	[-.49,-.26]	-.06	.01	.000	[-.09,-.03]
Conditional direct effect												
Men	-1.11	.03	.000	[-1.17,-1.05]	-.06	.03	.000	[.48,.59]	.00	.00	.922	[-.01,.01]
Women	-.98	.03	.000	[-1.06,-.91]	-.44	.04	.000	[.15,.30]	-.06	.01	.000	[-.01,-.04]
NEE					.85	.06	.000	[.71,.98]	.11	.02	.000	[.07,.15]
NEE*Gender					-.31	.04	.000	[-.40,-.21]	.00	.01	.797	[-.02,.02]
Conditional direct effect												

Men					.54	.02	.000	[.48,.59]				
Women					.22	.03	.000	[.15,.30]				
NPA									.14	.02	.000	[.09,.19]
NPA*Gender									-.05	.01	.001	[-.08,-.01]
Conditional direct effect												
Men									.09	.01	.000	[.07,.11]
Women									.04	.01	.000	[.02,.06]
	$R^2 = .78$				$R^2 = .80$				$R^2 = .87$			
	$F(3,880) = 1100.36^{***}$				$F(5,878) = 731.06^{***}$				$F(7,876) = 838.67^{***}$			
Conditional									Dig→NEE→NPA→Rec Comm			
Indirect effect	Dig→NEE→Rec Comm (Int)				Dig→NPA→Rec Comm (Int)				(Int)			
Men	-.13	.01		[-.16,-.09]	-.00	.00		[-.01,.00]	-.05	.01		[-.08,-.03]
Women	-.12	.01		[-.15,-.08]	-.01	.00		[-.03,-.00]	-.00	.00		[-.02,-.00]

Note. Dig = Dignity; NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Rec Comm = Reconsideration of Commitment; Int= Interpersonal (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 88 shows that gender significantly moderate the relationship between dignity culture and negative emotional experiences. Also, that gender significantly moderates the relationship between dignity culture and negative personal agency. Results also that showed that gender significantly moderate the relationship between negative emotional experiences and negative personal agency. Results in Table 88 established that gender significantly moderate the relationship between dignity culture and reconsideration of commitment (B= -.06, p < .05). The impact of dignity cultural logics is significant for both women (B = -.06, p < .05) while non-significant for men. (B = .00, p >.05). Figure 172 shows that moderating effect of the gender in reconsideration of commitment by dignity cultural logics is significant. The value and shape of slope reflected a negative relationship between dignity cultural logics and reconsideration of commitment. Interactions effect of negative emotional experiences and gender on reconsideration of commitment is not significant, therefore the conditional direct effects were not calculated.

Results in Table 88 shows that gender significantly moderate the relationship between negative personal agency and reconsideration of commitment (B= -.05, p < .05). The impact of negative personal agency is significant for both men and women. The impact of negative personal agency is stronger for men (B=.09, p < .001) as compared to women (B = .04, p < .001). Figure 173 shows that moderating effect of the gender in predicting reconsideration of commitment by negative personal agency is significant. The value and shape of slope reflected a positive relationship between negative personal agency and reconsideration of commitment. Furthermore, it is clear from the plot that the impact of PPA is stronger for men as compared to women.

Figure 172

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal) by Dignity Culture Among Emerging Adults

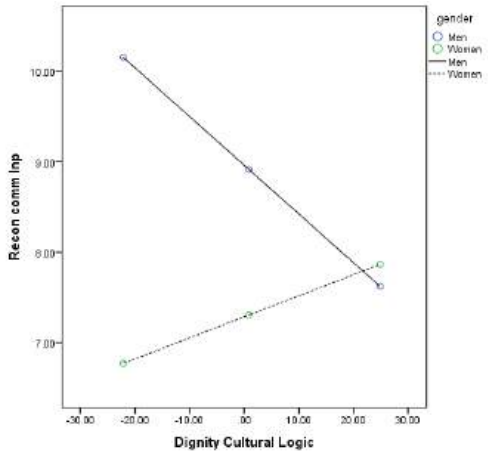


Figure 173

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal)by Negative Emotional Experiences Among Emerging Adults

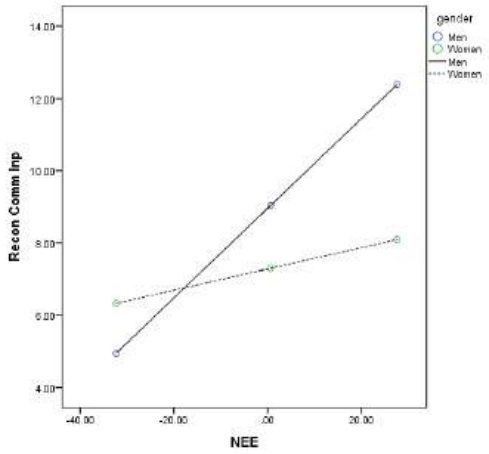
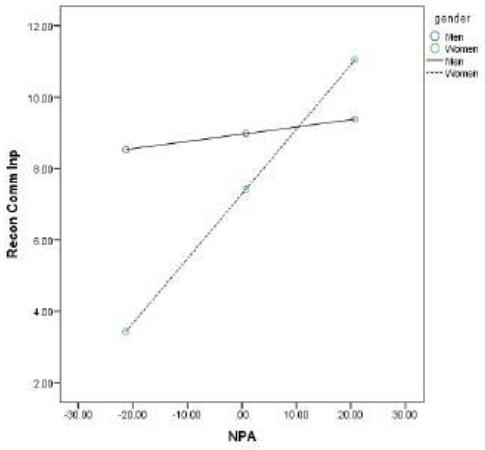


Figure 174

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal)by Negative Personal Agency Among Emerging Adults



The findings presented in Table 88 contribute to the understanding of the moderated mediation involving dignity culture, gender, and reconsideration of commitment. The conditional indirect effect of dignity culture on reconsideration of commitment through negative emotional experiences is significant for both men and women. The 95% confidence interval for this indirect effect excludes zero, indicating that the impact of dignity culture on reconsideration of commitment via negative emotional experiences is robust across genders. This underscores the role of gender as a moderator in shaping the connection between cultural logics and emotional experiences, which in turn influences commitment reconsideration.

Moreover, the 95% confidence interval for the indirect effect of dignity culture on reconsideration of commitment through negative personal agency is not significant for men but is significant for women. This suggests that the mediating role of negative personal agency in the relationship between dignity culture and commitment reconsideration is more pronounced for women.

Lastly, the overall indirect effect of dignity culture on reconsideration of commitment through both negative emotional experiences and negative personal agency is found to be significant for both men and women. This implies that the combined influence of these mediating pathways, shaped by dignity culture, plays a role in influencing commitment reconsideration for individuals of both genders. The results underscore the complex interplay between cultural logics, gender, emotional experiences, and personal agency in shaping individuals' reconsideration of commitment.

Table 89

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment-Interpersonal (N= 884)

Predictor variables	Negative Emotional Experiences				Negative Personal Agency				Commitment Int			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-2.09	1.30	.109	[-4.66, .47]	-6.02	1.08	.000	[-8.14, -3.90]	12.68	.50	.000	[11.69, 13.66]
Honor	1.46	.07	.000	[1.31, 1.60]	.16	.13	.225	[-.10, .42]	-.20	.06	.001	[-.32, -.08]
Gender	1.67	.87	.057	[-.05, 3.39]	4.06	.72	.000	[2.63, 5.49]	.73	.33	.027	[.08, 1.39]
Honor*Gender	-.07	.05	.164	[-.17, .02]	.10	.08	.230	[-.06, .27]	.02	.04	.484	[-.05, .10]
Conditional Direct Effect												
Men												
Women												
NEE					.48	.08	.000	[.31, .66]	-.02	.04	.546	[-.11, .06]
NEE*Gender					-.06	.05	.215	[-.17, .04]	-.04	.02	.148	[-.09, .01]
Conditional Direct Effect												
Men												

Women									
NPA							-.21	.05	.000	[-.31, -.11]
NPA*Gender							.04	.03	.152	[-.01, .10]
Conditional Direct Effect									
Men									
Women									
	R^2 = .85			R^2 = .79			R^2 = .79		
	$F(3,880) = 1678.16^{***}$			$F(5,880) = 696.60^{***}$			$F(7,876) = 489.14^{***}$		
Conditional									
Indirect Effect	Honor→NEE→ Comm (Int)			Honor→NPA→ Comm (Int)			Honor→NEE→NPA→Comm (Int)		
Men	-.09	.03	[-.16, -.02]	-.04	.01	[-.07, -.01]	-.10	.02	[-.14, -.05]
Women	-.14	.03	[-.21, -.06]	-.04	.01	[-.08, -.02]	-.05	.01	[-.09, -.03]

Note. NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Comm = Commitment; Int= Interpersonal (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 89 shows that Interactions effect of honor cultural logic and gender on identity commitment in interpersonal domain is not significant (B = -.07, p > .05). Interaction effect of honor cultural logic and gender with negative personal agency is not significant (B = .1, p < .05). The interaction effect of negative emotional experiences and gender with negative personal agency is non-significant (B = -.06, p > .05). Results also established that gender is not -significantly moderating the relationship between honor culture and identity commitment (B = .02, p > .05), negative emotional experiences and identity commitment (B = -.04, p > .05) and negative personal agency and identity commitment (B = .04, p > .05) in interpersonal domain. Therefore, no conditional direct effects were computed. Figure number 175 to 180 reflects all the moderation paths described above.

Figure 175

Moderating Effect of Gender in Predicting Negative Emotional Experiences by Honor Culture Among Emerging Adults

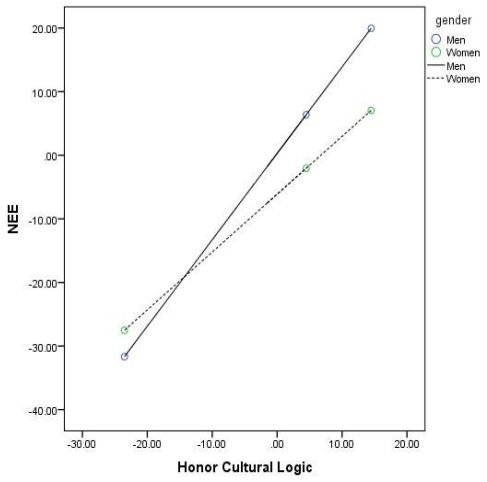


Figure 176

Moderating Effect of Gender in Predicting Negative Personal Agency by Honor Culture Among Emerging Adults

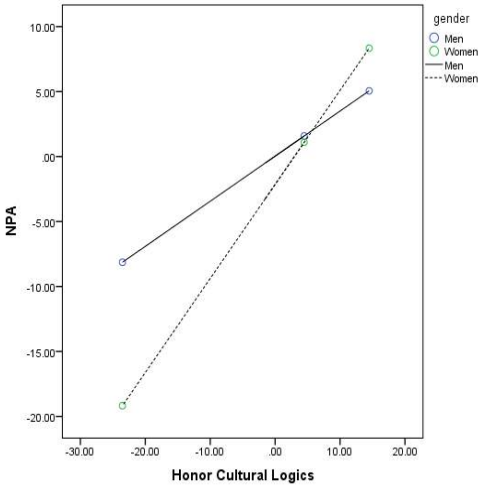


Figure 177

Moderating Effect of Gender in Predicting Negative Personal Agency by Negative Emotional Experiences Among Emerging Adults

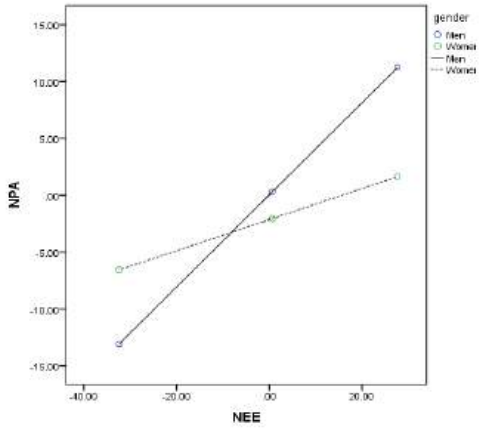


Figure 178

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Honor Culture Among Emerging Adults

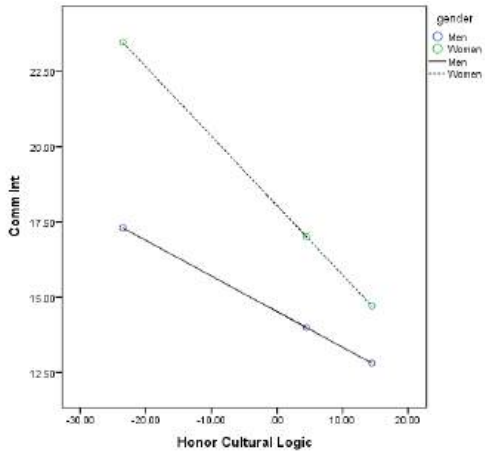


Figure 179

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal)by Negative Emotional Experiences Among Emerging Adults

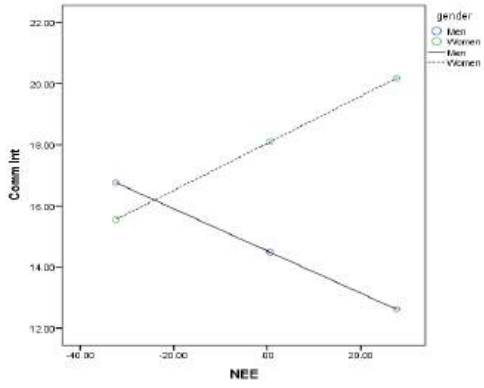
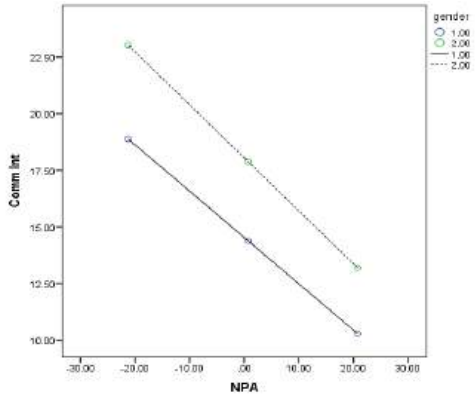


Figure 180

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal)by Negative Personal Agency Among Emerging Adults



The findings presented in Table 89 shed light on the relationship between honor culture, gender, and commitment, particularly in the context of negative emotional experiences and negative personal agency. The conditional indirect effect of honor culture on commitment through negative emotional experiences is significant for both men and women. The 95% confidence interval excluding zero indicates that the impact of honor culture on commitment, mediated by negative emotional experiences, is consistent across genders. This suggests that individuals, regardless of gender, influenced by honor culture may experience a distinct pathway involving negative emotional experiences in shaping their commitment.

Moreover, the 95% confidence interval for the indirect effect of honor culture on commitment through negative personal agency is also significant for both men and women. This implies that negative personal agency, as a mediator, contributes to the link between honor culture and commitment for individuals of both genders. The role of personal agency, influenced by honor cultural logics, appears to be a shared mechanism affecting commitment levels for men and women.

Lastly, the overall indirect effect of honor culture on commitment through both negative emotional experiences and negative personal agency is found to be significant for both genders. This suggests that the combined influence of these mediating pathways, shaped by honor culture, plays a role in influencing commitment for individuals of both genders. The results emphasize the intricate interplay between honor culture, gender, emotional experiences, and personal agency in shaping individuals' commitment levels.

Table 90

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Indepth Exploration-Interpersonal (N= 884)

Predictor variables	Negative Emotional Experiences				Negative Personal Agency				In-depth Exp Int			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-2.09	1.30	.109	[-4.66, .47]	-6.02	1.08	.000	[-8.14, -3.90]	14.70	.61	.000	[13.49, 15.91]
Honor	1.46	.07	.000	[1.31, 1.60]	.16	.13	.225	[-.10, .42]	-.27	.07	.000	[-.42, -.12]
Gender	1.67	.87	.057	[-.05, 3.39]	4.06	.72	.000	[2.63, 5.49]	.49	.41	.232	[-.31, 1.30]
Honor*Gender	-.07	.05	.164	[-.17, .02]	.10	.08	.230	[-.06, .27]	.12	.04	.01	[.02, .22]
Conditional Direct Effect												
Men									-.14	.03	.000	[-.21, -.08]
Women									-.02	.03	.579	[-.09, .05]
NEE					.48	.08	.000	[.31, .66]	.13	.05	.01	[.02, .24]
NEE*Gender					-.06	.05	.215	[-.17, .04]	.03	.03	.294	[-.03, .10]
Conditional Direct Effect												
Men												

Women									
NPA							.21	.06	.000	[.08, .33]
NPA*Gender							-.04	.03	.213	[-.12, .02]
Conditional Direct Effect									
Men									
Women									
	R^2 = .85			R^2 = .79			R^2 = .62		
	$F(3,880) = 1678.16^{***}$			$F(5,880) = 696.60^{***}$			$F(7,876) = 205.88^{***}$		
Conditional Indirect Effect	Honor→NEE→ In-depth Exp (Int)			Honor→NPA→ In-depth Exp (Int)			Honor→NEE→NPA→ In-depth Exp (Int)		
Men	.23	.03	[.15, .30]	.04	.01	[.01, .07]	.09	.02	[.05, .15]
Women	.26	.03	[.19, .34]	.04	.01	[.01, .08]	.05	.01	[.02, .09]

Note. NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Exp = Exploration; Int= Interpersonal (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 90 shows that Interactions effect of honor cultural logic and gender on identity commitment in interpersonal domain is not significant (B = -.07, p > .05). Interaction effect of honor cultural logic and gender with negative personal agency is not significant (B = .1, p < .05). The interaction effect of negative emotional experiences and gender with negative personal agency is non-significant (B = -.06, p > .05).

Results establishes that gender significantly moderate the relationship between honor culture and indepth exploration (B= .12, p < .05). The impact of dignity cultural logics is significant for men (B= -.14, p < .001) while non-significant for women (B= -.02, p > .05). Figure 181 shows that moderating effect of the gender in indepth exploration by honor cultural logics is significant. The value and shape of slope reflected a positive relationship between honor cultural logics and indepth exploration.

Figure 181

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal) by Honor Culture Among Emerging Adults

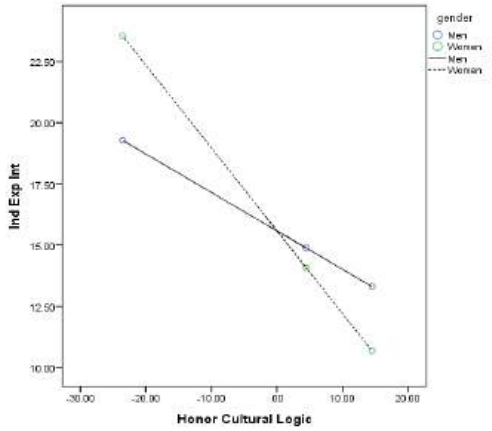


Figure 182

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Negative Emotional Experiences Among Emerging Adults

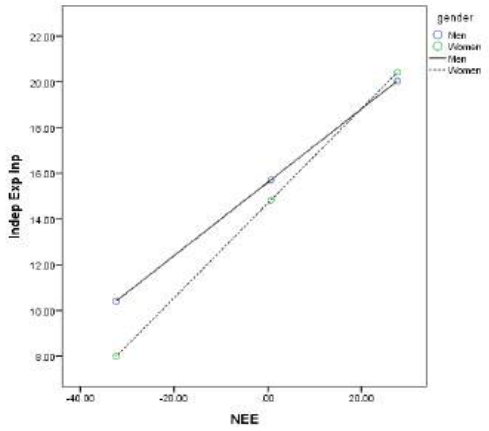
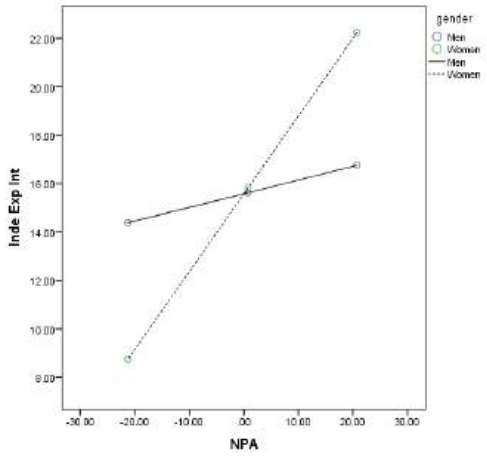


Figure 183

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Negative Personal Agency Among Emerging Adults



Results showed in Table 90 that conditional indirect effect of honor culture on indepth exploration through negative emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between honor culture and indepth exploration through negative emotional experiences.

Furthermore, 95% confidence interval for the indirect effect of honor culture on indepth exploration through negative personal agency is also significant for men and women. Lastly, the indirect effect of honor culture on indepth exploration through negative emotional experiences and negative personal agency is significant for men and women as well suggesting that gender is a significant moderator of indirect effect of honor culture on indepth exploration through negative emotional experiences and negative personal agency.

Table 91

Gender as Moderator of Direct and Indirect Effect of Honor Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Reconsideration of Commitment-Interpersonal (N= 884)

Predictor variables	Negative Emotional Experiences				Negative Personal Agency				Rec Comm Int			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-2.09	1.30	.109	[-4.66, .47]	-6.02	1.08	.000	[-8.14, -3.90]	9.30	.25	.000	[8.80, 9.80]
Honor	1.46	.07	.000	[1.31, 1.60]	.16	.13	.225	[-.10, .42]	-.10	.03	.000	[-.16, -.04]
Gender	1.67	.87	.057	[-.05, 3.39]	4.06	.72	.000	[2.63, 5.49]	-.13	.17	.437	[-.46, .20]
Honor*Gender	-.07	.05	.164	[-.17, .02]	.10	.08	.230	[-.06, .27]	.07	.02	.000	[.03, .11]
Conditional Direct Effect												
Men									-.02	.01	.051	[-.05, .00]
Women									.05	.01	.000	[.02, .08]
NEE					.48	.08	.000	[.31, .66]	.12	.02	.000	[.08, .17]
NEE*Gender					-.06	.05	.215	[-.17, .04]	.00	.01	.854	[-.02. .03]
Conditional Direct Effect												

Men												
Women												
NPA									.13	.02	.000	[.08, .18]
NPA*Gender									-.03	.01	.011	[-.07, -.00]
Conditional Direct Effect												
Men									.09	.01	.000	[.07, .12]
Women									.05	.01	.000	[.03, .08]
	$R^2 = .85$				$R^2 = .79$				$R^2 = .86$			
	$F(3,880) = 1678.16^{***}$				$F(5,880) = 696.60^{***}$				$F(7,876) = 822.12^{***}$			
Conditional Indirect Effect	Honor→NEE→ Rec Comm (Int)				Honor→NPA→ Rec Comm (Int)				Honor→NEE→NPA→ Rec Com (Int)			
Men	.18	.02		[.14, .22]	.02	.00		[.01, .04]	.05	.01		[.03, .08]
Women	.17	.02		[.12, .22]	.02	.00		[.00, .04]	.02	.01		[.01, .04]

Note. NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Rec Comm = Reconsideration of Commitment; Int= Interpersonal (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 91 showed that Interactions effect of honor cultural logic and gender on identity commitment in interpersonal domain is not significant. Interaction effect of honor cultural logic and gender with negative personal agency is not significant. The interaction effect of negative emotional experiences and gender with negative personal agency is non-significant.

Results establishs that gender significantly moderate the relationship between honor culture and reconsideration of commitment (B= .07, p < .001). The impact of dignity cultural logics is significant for women (B= .05, p < .05) while non-significant for men (B= -.02, p > .05). Figure 184 shows that moderating effect of the gender in reconsideration of commitment by honor cultural logics is significant. The value and shape of slope reflected a positive relationship between honor cultural logics and reconsideration of commitment.

Results establishes that gender is not significantly moderating the relationship between negative emotional experiences and reconsideration of commitment (B= .00, p > .05). Figure 185 shows that moderating effect of the gender in reconsideration of commitment by honor cultural logics is not significant.

Results in Table 91 showed that gender significantly moderate the relationship between negative personal agency and reconsideration of commitment (B= -.03, p < .05). The impact of negative personal agency is significant for both men and women. The impact of negative personal agency is stronger for men (B=.09, p < .001) as compared to women (B = .05, p < .001). Figure 186 shows that moderating effect of the gender in predicting identity commitment by negative personal agency is significant. The positive relationship between negative personal agency and reconsideration of commitment suggests that

individuals with lower perceived agency in negative contexts are more likely to reassess their commitments. The stronger impact observed for men indicates a gender-specific influence, highlighting the significance of considering gender in understanding how negative personal agency affects commitment reconsideration. This insight contributes to a nuanced understanding of the psychological dynamics involved in commitment decisions.

Figure 184

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal) by Honor Culture Among Emerging Adults

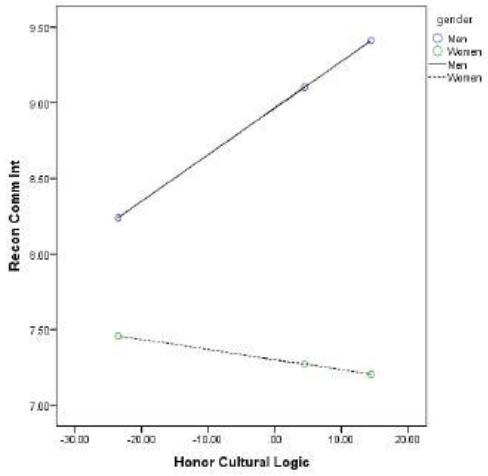


Figure 185

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal)by Negative Emotional Experiences Among Emerging Adults

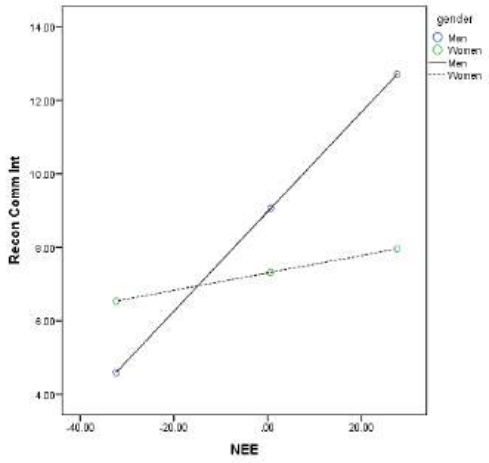
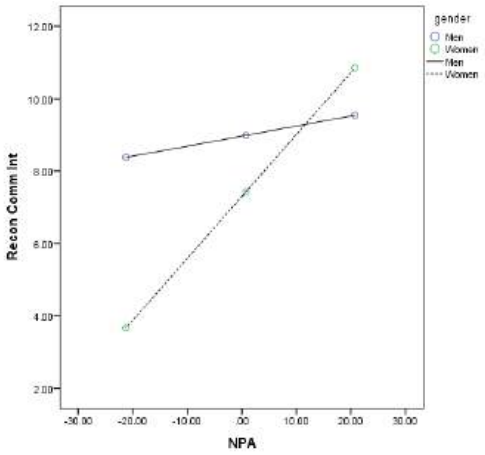


Figure 186

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal)by Negative Personal Agency Among Emerging Adults



Results showed in Table 91 that conditional indirect effect of honor culture on reconsideration of commitment through negative emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between honor culture and reconsideration of commitment through negative emotional experiences.

Furthermore, 95% confidence interval for the indirect effect of honor culture on reconsideration of commitment through negative personal agency is also significant for men and women. Lastly, the indirect effect of honor culture on reconsideration of commitment through negative emotional experiences and negative personal agency is significant for men and women as well suggesting that gender is a significant moderator of indirect effect of honor culture on reconsideration of commitment through negative emotional experiences and negative personal agency.

Table 92

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Commitment-Interpersonal (N= 884)

Predictor variables	Negative Emotional Experiences				Negative Personal Agency				Commitment (Int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-7.43	1.68	.000	[-10.73, -4.12]	-6.69	1.09	.000	[-8.84, -4.53]	13.31	.51	.000	[12.30, 14.32]
Face	1.88	.11	.000	[1.66, 2.10]	.09	.12	.442	[-.14, .33]	.18	.05	.001	[.07, .29]
Gender	5.93	1.10	.000	[3.77, 8.09]	4.72	.72	.000	[3.29, 6.14]	.32	.34	.000	[-.34, .99]
Face*Gender	-.31	.07	.000	[-.46, -.16]	.07	.07	.343	[-.07, .22]	-.15	.03	.000	[-.22, -.08]
Conditional Direct Effect												
Men	1.56	.04	.000	[1.14, 1.36]					.02	.02	.307	[-.02, .07]
Women	1.25	.05	.000	[1.14, 1.36]					-.13	.02	.000	[-.18, -.07]
NEE					.58	.06	.000	[3.29, 6.14]	-.20	.03	.000	[-.28, -.13]
NEE*Gender					-.07	.04	.075	[-.16, 00]	.04	.02	.080	[-.00, .09]
Conditional Direct Effect												

Men									
Women									
NPA							-.28	.05	.000 [-.38, -.18]
NPA*Gender							.07	.03	.019 [.01, .13]
Conditional Direct Effect									
Men							-.20	.02	.000 [-.25, -.16]
Women							-.17	.02	.000 [-.17, -.09]
	$R^2 = .74$			$R^2 = .79$			$R^2 = .78$		
	$F(3,880) = 873.16^{***}$			$F(5,878) = 671.15^{***}$			$F(7,876) = 461.84^{***}$		
Conditional Indirect Effect	Face→NEE→Comm (Int)			Face→NPA→Comm (Int)			Face→NEE→NPA→Comm (Int)		
Men	-.25	.03	[-.32, -.18]	-.03	.01	[-.05, -.01]	-.16	.02	[-.22, -.11]
Women	-.14	.03	[-.20, -.08]	-.03	.01	[-.06, -.00]	-.07	.01	[-.11, -.04]

Note. NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Comm = Commitment; Int= Interpersonal (Commitment); *CI* = Confidence Interval. *** $p < .001$.

Results in Table 92 shows that gender significantly moderate the relationship between face culture and negative emotional experiences (B= -.31, p < .001). The impact of face cultural logics is significant for both men and women. The impact of face cultural logics is stronger for men (B=1.56, p < .001) as compared to women (B = 1.25, p < .001). Figure 187 shows that moderating effect of the gender in predicting negative emotional experiences by face cultural logics is significant. The value and shape of slope reflected a positive relationship between face cultural logics and negative emotional experiences. Furthermore, it is clear from the plot that the impact of face cultural logics is stronger for men as compared to women.

Results in Table 92 showed that gender does not moderate the relationship between face culture and negative personal agency (B= .07, p > .05). Figure 188 shows that moderating effect of the gender in predicting negative emotional experiences by face cultural logics is not found. The value and shape of slope reflected that gender is not moderating the relationship between face cultural logics and negative personal agency. Therefore, conditional direct effect was not computed.

Results also that showed that gender is not significantly moderating the relationship between negative emotional experiences and negative personal agency (B= -.07, p > .05). Figure 189 shows that moderating effect of the gender in predicting negative personal agency by negative emotional experience is not significant.

Results establishes that gender significantly moderate the relationship between face culture and identity commitment (B= -.15, p < .001). The impact of face cultural logics is significant for both men and women. The impact of face cultural logics on identity commitment is stronger for men (B=.02, p < .001) as compared to women (B = -.13, p <

.001). Figure 190 shows that moderating effect of the gender in identity commitment by face cultural logics is significant. The value and shape of slope reflected a negative relationship between face cultural logics and identity commitment. Furthermore, it is clear from the plot that the impact of face cultural logics is stronger for men as compared to women.

Results in Table 92 also shows that interactive effect of negative emotional experiences and gender identity commitment (B= -.04, p > .05) is not significant. Results showed that gender significantly moderate the relationship between negative personal agency and identity commitment (B= .07, p < .05). The impact of negative personal agency is significant for both men and women. The impact of negative personal agency is stronger for women (B= -.17, p < .001) as compared to men (B = -.20, p < .001). The significant moderating effect of gender in predicting identity commitment by negative personal agency, as depicted in Figure 191, suggests that the relationship between these variables varies based on gender. The negative slope indicates a diminishing effect of negative personal agency on commitment, and the stronger impact observed for women implies that women may be more influenced by negative personal agency when forming identity commitments. This gender-specific influence underscores the importance of considering individual differences in the impact of negative personal agency on identity commitment. The findings contribute to a more nuanced understanding of how negative personal agency shapes commitment dynamics, particularly in the context of identity commitment.

Figure 187

Moderating Effect of Gender in Predicting Negative Emotional Experiences by Face Culture Among Emerging Adults

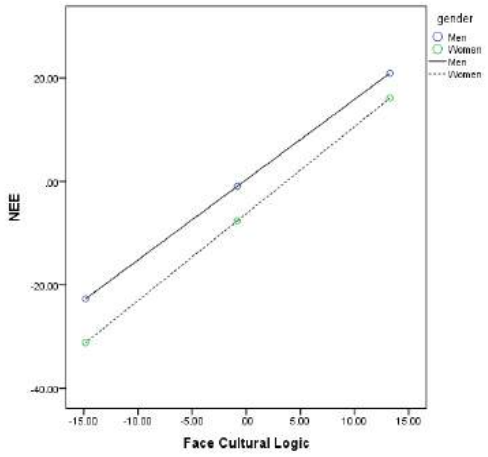


Figure 188

Moderating Effect of Gender in Predicting Negative Personal Agency by Face Culture Among Emerging Adults

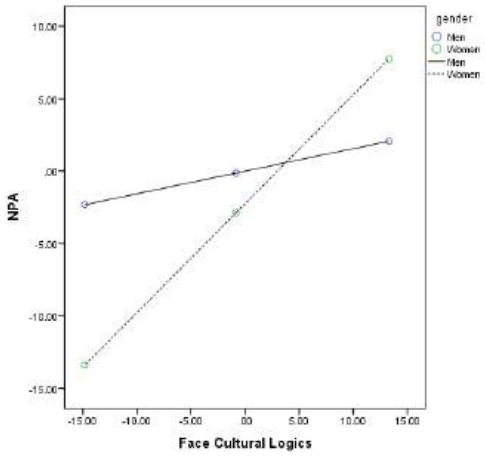


Figure 189

Moderating Effect of Gender in Predicting Negtive Personal Agency by Negative Emotional Experiences Among Emerging Adults

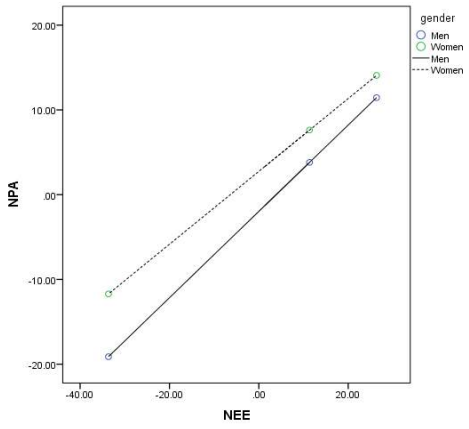


Figure 190

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Face Culture Among Emerging Adults

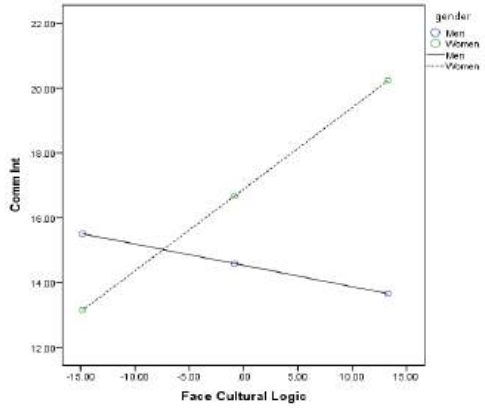


Figure 191

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal)by Negative Emotional Experiences Among Emerging Adults

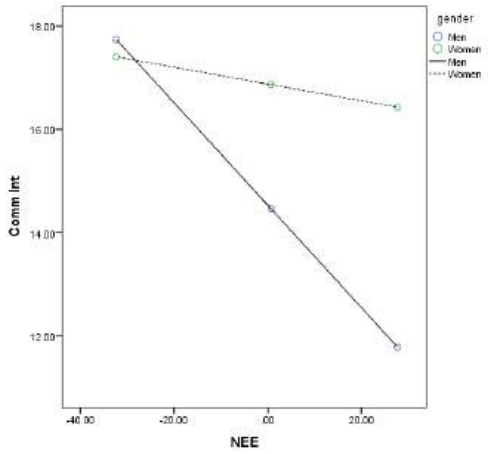
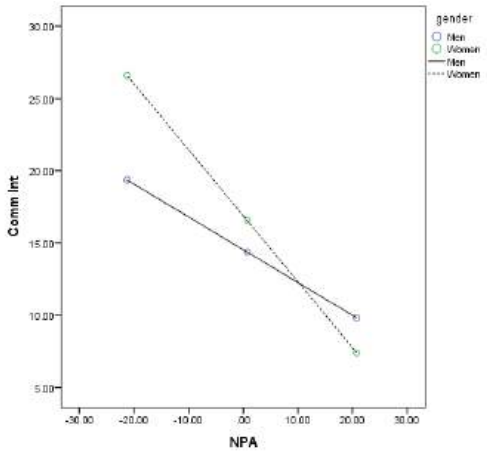


Figure 192

Moderating Effect of Gender in Predicting Identity Commitment (Interpersonal) by Negative Personal Agency Among Emerging Adults



Results showed in Table 92 that conditional indirect effect of face culture on commitment through negative emotional experiences is significant for men and women, as the 95% confidence interval does not contain zero. It is suggested that gender is moderating the indirect relationship between face culture and commitment through negative emotional experiences.

Moreover, 95% confidence interval for the indirect effect of face culture on commitment through negative personal agency is also significant for men and women. Lastly, the indirect effect of face culture on commitment through negative emotional experiences and negative personal agency is significant for men and women as well suggesting that gender is a significant moderator of indirect effect of face culture on commitment through negative emotional experiences and negative personal agency.

Table 93

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Indepth Exploration-Interpersonal (N= 884)

Predictor Variables	Negative Emotional Experiences				Negative Personal Agency				Indep Exp (Int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-7.43	1.68	.000	[10.73, -4.12]	-6.69	1.09	.000	[-8.84, -4.53]	16.92	.49	.000	[15.94, 17.90]
Face	1.88	.11	.000	[1.66, 2.10]	.09	.12	.442	[-.14, .33]	.45	.05	.000	[.35, .56]
Gender	5.93	1.10	.000	[3.77, 8.09]	4.72	.72	.000	[3.29, 6.14]	-.81	.32	.013	[-1.46, -.16]
Face*Gender	-.31	.07	.000	[-.46, -.16]	.07	.07	.343	[-.07, .00]	-.04	.03	.206	[-.11, .02]
Conditional direct effect												
Men	1.56	.04	.000	[1.47, 1.66]								
Women	1.25	.05	.000	[1.14, 1.36]								
NEE					.58	.06	.000	[3.29, 6.14]	-.13	.03	.000	[-.20, -.05]
NEE*Gender					-.07	.04	.075	[-.16, .00]	.08	.02	.000	[.04, .13]
Conditional direct effect												

Men							-.04	.01	.013 [-.07, -.00]
Women							.04	.01	.007 [.01, .08]
NPA							.09	.04	.056 [-.00, -.16]
NPA*Gender							-.01	.03	.560 [-.07, .04]
Conditional direct effect									
Men									
Women									
	$R^2 = .74$			$R^2 = .79$			$R^{2\,=} .75$		
	$F(3,880) = 873.16^{***}$			$F(5,878) = 671.15^{***}$			$F(7,876) = 386.0^{***}$		
Conditional Indirect Effect	Face→NEE→Indepth Exp (Int)			Face→NPA→ Indepth Exp (Int)			Face→NEE→NPA→ Indepth Exp (Int)		
Men	-.06	.03	[-.12, -.01]	.01	.00	[.00, .02]	.06	.02	[.02, .11]
Women	.06	.03	[-.01, .12]	.01	.00	[-.00, .03]	.03	.02	[-.00, .07]

Note. NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Exp = Exploration; Int= Interpersonal (Commitment); *CI* = Confidence Interval. *** $p < .001$.

Results in Table 93 show that gender significantly moderate the relationship between face culture and negative emotional experiences also gender is not moderating the relationship between face culture and negative personal agency. Results also that showed that gender is not significantly moderating the relationship between negative emotional experiences and negative personal agency. Results revealed that interactive effect of face culture and gender on indepth exploration was not found significant. (B= -.04, p > .05). Figure 193 shows that moderating effect of the gender in indepth exploration by face cultural logics is not significant.

Results show that gender significantly moderate the relationship between negative emotional experiences and indepth exploration (B= .08, p < .05). The impact of negative emotional experiences is significant for both men and women. The impact of negative emotional experiences is stronger for women (B= .04, p < .001) as compared to men (B = -.04, p < .001). Figure 194 highlights a significant moderating effect of gender in predicting indepth exploration by negative emotional experiences. The negative slope indicates a diminishing effect of negative emotional experiences on indepth exploration. The distinct impact observed for women, with a stronger negative relationship, suggests that women may be more influenced by negative emotional experiences when engaging in indepth exploration compared to men. This gender-specific influence underscores the need to consider individual differences in how negative emotional experiences shape the process of indepth exploration. These findings contribute to a nuanced understanding of the role of negative emotional experiences in influencing exploration dynamics, particularly in the context of gender differences.

Figure 193

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal) by Face Culture Among Emerging Adults

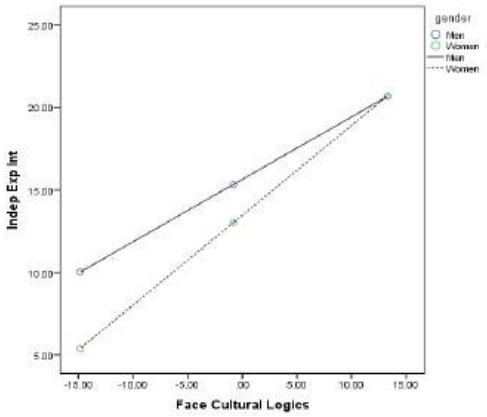


Figure 194

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Negative Personal Agency Among Emerging Adults

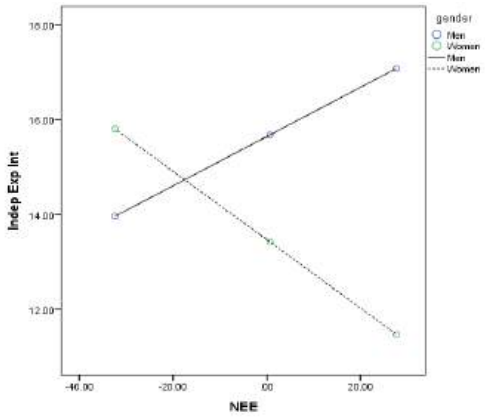
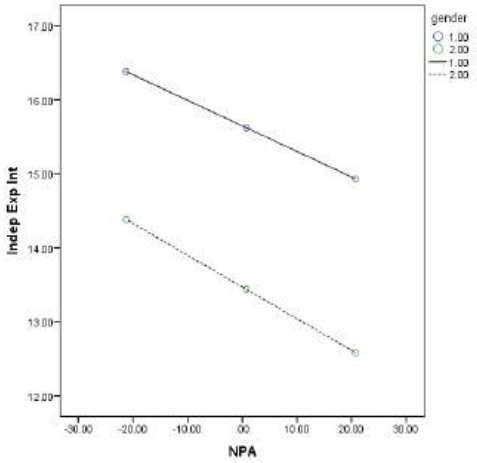


Figure 195

Moderating Effect of Gender in Predicting Indepth Exploration (Interpersonal)by Negative Personal Agency Among Emerging Adults



Results showed in Table 93 that conditional indirect effect of face culture on indepth exploration through negative emotional experiences is significant for men while not significant for women, Moreover, 95% confidence interval for the indirect effect of face culture on indepth exploration through negative personal agency is also significant for men

while not significant for women. Lastly, the indirect effect of face culture on indepth exploration through negative emotional experiences and negative personal agency is significant for men and non-significant for women.

Table 94

Gender as Moderator of Direct and Indirect Effect of Face Cultural Logic, Negative Emotional Experiences and Negative Personal Agency on Reconsideration of Commitment-Interpersonal (N= 884)

Predictor Variables	Negative Emotional Experiences				Negative Personal Agency				Recon Comm int (int)			
	B	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*	*B*	*SE*	*p*	95% *CI*
Constant	-7.43	1.68	.000	[-10.73, -4.12]	-6.69	1.09	.000	[-8.84, -4.53]	9.78	.23	.000	[9.32,10.25]
Face	1.88	.11	.000	[1.66, 2.10]	.09	.12	.442	[-.14, .33]	.14	.02	.000	[.09, .19]
Gender	5.93	1.10	.000	[3.77, 8.09]	4.72	.72	.000	[3.29, 6.14]	-.36	.15	.019	[-.67, -.05]
Face*Gender	-.31	.07	.000	[-.46, -.16]	.07	.07	.343	[-.07, .22]	-.02	.01	.000	[-.05, .00]
Conditional Direct Effect												
Men	1.56	.04	.000	[1.47, 1.66]								
Women	1.25	.05	.000	[1.14, 1.36]								
NEE					.58	.06	.000	[.46, .71]	.03	.01	.000	[.00, .07]
NEE*Gender					-.07	.04	.075	[-.16, .00]	.04	.01	.017	[.01, .06]
Conditional Direct Effect												

Men	.50	.02	.000	[.45, .56]	.07	.00	.000	[.06, .09]
Women	.42	.03	.000	[.36, .49]	.11	.00	.000	[.10, .13]
NPA					.09	.02	.000	[.052, .14]
NPA*Gender					-.02	.01	.130	[-.04, .00]
Conditional Direct Effect								
Men								
Women								
	$R^2 = .74$			$R^2 = .79$			$R^2 = .88$	
	$F(3,880) = 873.16^{***}$			$F(5,878) = 671.15^{***}$			$F(7,876) = 989.57^{***}$	
Conditional Indirect Effect	Face→NEE→Recon Comm (Int)			Face→NPA→ Recon Comm (Int)			Face→NEE→NPA→ Recon Com (Int)	
Men	.12	.00	[.08, .15]	.01	.00	[.00, .02]	.06	.01	[.03, .08]
Women	.14	.02	[.10, .19]	.01	.00	[.00, .02]	.02	.01	[.00, .05]

Note. NEE= Negative Emotional Experiences; NPA= Negative Personal Agency; Rec Comm = Reconsideration of Commitment; Int= Interpersonal (Commitment); *CI* = Confidence Interval

*** $p < .001$.

Results in Table 94 showing gender as a significant moderator in relationship among face culture and negative emotional experiences also gender is not moderating the relationship between face culture and negative personal agency. Results also that showed that gender is not significantly moderating the relationship between negative emotional experiences and negative personal agency. Results revealed that interactive effect of face culture and gender on reconsideration of commitment was not found significant (B= -.02, p > .05). Figure 196 expressing that moderating effect of the gender in reconsideration of commitment by face cultural logics is not significant.

Results show that gender significantly moderate the relationship between negative emotional experiences and reconsideration of commitment (B= .04, p < .05). The effect of negative emotional experiences is significant for both men and women. The effect of negative emotional experiences is stronger for women (B= .11, p < .001) as compared to men (***B*** = .07, p < .001). Figure 197 shows that moderating effect of the gender in predicting reconsideration of commitment by negative emotional experiences is significant. The value and shape of slope reflected a negative relationship between negative emotional experiences and reconsideration of commitment. The plot from Figure 194 reveals a gender-specific influence, with a stronger impact of negative emotional experiences on indepth exploration observed for women compared to men. This suggests that women may be more significantly affected by negative emotional experiences when engaging in indepth exploration, emphasizing the need to consider gender differences in the exploration process. Interactive effect of face culture and gender with reconsideration of commitment was not significant (B = -.02, p > .05), hence no conditional direct effects were calculated.

Figure 196

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal) by Face Culture Among Emerging Adults

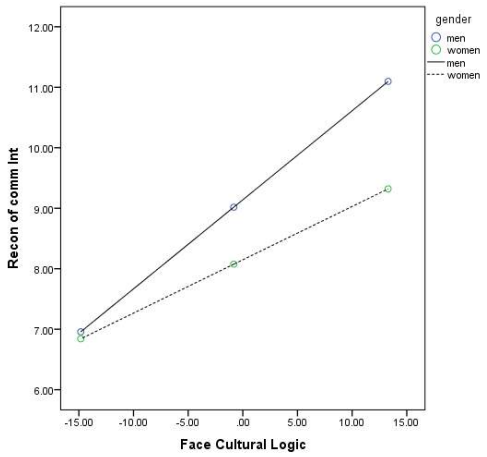


Figure 197

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal) by Negative Emotional Experiences Among Emerging Adults

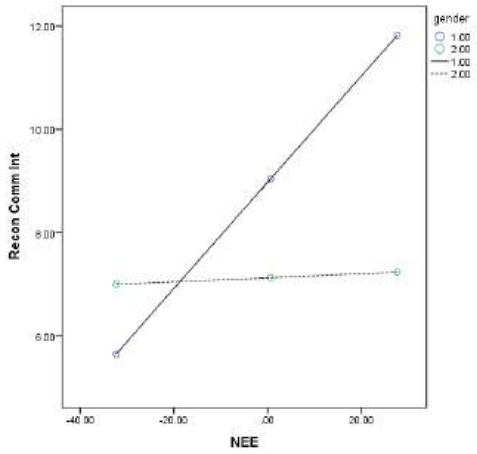
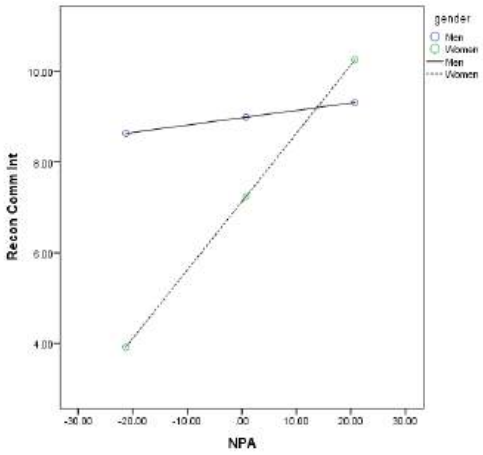


Figure 198

Moderating Effect of Gender in Predicting Reconsideration of Commitment (Interpersonal) by Negative Personal Agency Among Emerging Adults



Exploring Study Variables Across Demographics

Demographic data can provide useful insights into the characteristics of the group under study. It assists researchers in identifying essential characteristics such as gender, age, ethnicity, educational level, income, and other socioeconomic aspects that might have a substantial impact on research outcomes. Demographic data analysis may identify variations and patterns within various population groups. In present study various demographic variables were used to compare study variables. Independent sample *t*-test and one-way ANOVA along with respective effect size such as Cohen's d (cut off: small effect size = 0.2, medium = 0.5, large = 0.8 or larger; η^2 cut off: small = 0.01, medium = 0.06, larger = 0.14) and Post Hoc test were used to assess the group differences.

Gender Wise Differences Across Study Variables

Gender differences on all prime variables were assessed in order to establish significant group differences. Results are presented in Table 95;

Table 95

Gender Wise Differences in Dignity, Honor and Face Cultural Logic, Positive Emotional Experiences, Negative Emotional Experiences, Positive Personal Agency, Negative Personal Agency, Commitment, Indepth exploration and Reconsideration of Commitment (N= 884)

Variables	Men		Women						Cohen's
	n = 463		*n* = 421				95% *CI*		*d*
	M	*SD*	*M*	*SD*	*t*	*P*	*LL*	*UL*	
Perceived Cultural Logic Scale (PCLS)									
DIG	39.93	18.32	19.80	16.03	17.30	.000	17.84	22.41	1.16
HON	23.90	16.15	44.64	11.89	21.56	.000	22.63	18.85	1.46

FAC	21.44	12.68	38.40	11.65	20.63	.000	-18.57	-15.34	1.39
Multidimensional Emotional Questionnaire (MEQ)									
PEE	59.82	23.47	27.18	20.67	21.84	.000	29.70	35.57	1.47
NEE	34.49	24.63	64.22	18.83	20.01	.000	-32.64	-26.81	1.35
Sense of Agency Scale (SoAS)									
PPA	34.63	11.56	16.03	12.93	22.57	.000	16.98	20.21	1.51
NPA	18.11	16.34	40.23	13.95	21.53	.000	-24.13	-20.10	1.45
Utretcht Management Identity Commitment Scale (U-MICS) Educational									
Comm	18.03	7.90	9.43	6.47	17.58	.000	7.63	9.55	1.19
Ind Exp	12.56	6.60	20.03	6.82	16.54	.000	-8.36	-6.58	1.13
Rec Comm	6.50	4.67	12.45	4.23	19.75	.000	-6.53	-5.35	1.33
Utretcht Management Identity Commitment Scale (U-MICS) Interpersonal									
Comm	17.96	7.99	9.34	6.47	17.50	.000	7.65	9.58	1.18
Ind Exp	12.54	6.59	20.01	6.81	16.56	.000	-8.36	-6.58	1.11
Rec Comm	6.52	4.69	12.38	4.28	19.31	.000	-6.45	-5.26	1.30

Table 95 presents notable gender differences across cultural logics and psychological experiences. Men exhibit higher scores in dignity cultural logic, suggesting a stronger alignment with this cultural orientation, while women score higher on honor and face cultural logics, indicating distinct cultural preferences. Additionally, significant gender disparities are evident in both positive and negative emotional experiences. Men

report higher levels of positive emotional experiences, underscoring potential gender-specific patterns in emotional responses.

Moreover, the table reveals substantial gender distinctions in positive and negative personal agency. Men exhibit higher levels of positive personal agency compared to women, indicating variations in perceived control and empowerment. These gender differences extend to commitment, indepth exploration, and reconsideration of commitment, with men demonstrating higher commitment levels, while women exhibit greater engagement in indepth exploration and reconsideration of commitment across both educational and interpersonal domains. These findings underscore the multifaceted nature of gender differences, encompassing cultural orientations, emotional experiences, personal agency, and psychological engagement.

Family System Wise Differences Across Study Variables

Family type emerges as a crucial demographic factor in the study, with both nuclear and extended family systems undergoing a comprehensive examination. Table 96 presents the outcomes, shedding light on the impact of family structure on the study variables. This exploration underscores the significance of considering family dynamics in understanding and interpreting the study's results.

Table 96

Differences in Family System across Dignity, Honor and Face Cultural Logic, Positive Emotional Experiences, Negative Emotional Experiences, Positive Personal Agency, Negative Personal Agency, Commitment, Indepth exploration and Reconsideration of Commitment (N= 884)

Variables	Nuclear		Extended						Cohen's
	n =441		*n* = 443				95% *CI*		*d*
	M	*SD*	*M*	*SD*	*t*	*p*	*LL*	*UL*	
Perceived Cultural Logic Scale (PCLS)									
DIG	30.52	19.48	30.17	20.48	.25	.797	-.29	2.98	0.22
HON	33.43	17.48	34.12	17.81	.57	.563	-3.01	1.64	0.43
FAC	38.38	14.85	30.65	14.78	2.27	.023	-4.22	-.30	0.50
Multidimensional Emotional Questionnaire (MEQ)									
PEE	47.35	27.18	41.21	27.58	3.33	.001	2.52	9.75	0.44
NEE	46.67	26.14	50.62	26.90	2.27	.027	-7.45	-.45	0.32
Sense of Agency Scale (SoAS)									
PPA	27.84	14.94	23.72	15.50	4.03	.000	2.11	6.13	0.50
NPA	26.10	18.71	31.18	18.62	4.04	.000	-7.54	-2.61	0.43
Utretcht Management Identity Commitment Scale (U-MICS) Educational									
Comm	14.73	8.59	13.13	8.20	2.83	.005	.49	2.70	0.43
Ind Exp	15.06	7.56	17.17	7.64	4.13	.000	-3.11	-1.11	0.41
Rec Comm	8.78	5.26	9.88	5.41	3.06	.002	-1.80	-.39	0.40
Utretcht Management Identity Commitment Scale (U-MICS) Interpersonal									

Comm	14.63	8.63	13.09	8.25	2.72	.007	.43	2.66	0.43
Ind Exp	15.04	7.56	17.14	7.63	4.09	.000	-3.09	-1.09	0.41
Rec Comm	8.75	5.26	9.88	5.41	3.13	.002	-1.83	-.42	0.40

Table 96 shows a comparative analysis between nuclear and extended family system across all study variables. The table provides means, standard deviations, t-values, p-values, Cohen's *d* effect sizes, and 95% confidence intervals (*CI*) for each variable. For dignity and honor culture there is no significant difference between the nuclear and extended family. For face culture, there is a significant difference between nuclear and extended family with the extended group having a lower mean score.

For positive emotional experiences, there is a significant difference between family types, nuclear group having a higher mean score than extended group. For negative emotional experiences, there is a significant difference between the groups extended family having a higher mean score. Furthermore, for positive personal agency, there is a significant difference between the nuclear and extended family groups nuclear group having a higher mean score there is a significant difference in negative emotional experiences between the nuclear and extended family with the extended group having a higher mean score.

For identity commitment, there is a significant difference between the nuclear and extended family with the nuclear group having a higher mean score. While for indepth exploration, there is a significant difference between the nuclear and extended family with the extended group having a higher mean score. For Reconsideration of Commitment, there

is a significant difference between the groups with the Nuclear group having a lower mean score.

Moreover, in interpersonal domain there is a significant difference in commitment between the nuclear and extended family with the nuclear group having a higher mean score. for indepth exploration, there is a significant difference between the nuclear and extended family with the extended group having a higher mean score. For reconsideration of commitment there is a significant difference between the nuclear and extended family with the nuclear group having a lower mean score.

Ethnicity Wise Difference in Study Variables

Studying ethnicity-wise differences in cultural logics, emotional experiences, personal agency, and commitment among emerging adults in Pakistan is significant as it provides critical insights into the diverse fabric of the nation's society, aiding in the development of culturally sensitive interventions, promoting mental health and emotional well-being, fostering social cohesion, informing policymaking for equitable development, enhancing educational inclusivity, contributing to conflict resolution, and advancing academic knowledge across various disciplines, all of which collectively support the goal of a more harmonious and inclusive society in a multicultural context.

Table 97

Ethnicity-wise Difference Across Dignity, Honor and Face Cultural Logic, Positive Emotional Experiences, Negative Emotional Experiences, Positive Personal Agency, Negative Personal Agency, Commitment, Indepth exploration and Reconsideration of Commitment (N= 884)

Variables	Pun		Sind		Baloch		KPK		GB				
	n =382		*n* =129		*n =83*		*n =164*		*n =126*				
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*F*	*p*	η^2
Perceived Cultural Logic Scale (PCLS)													
DIG	43.12	16.90	21.01	14.84	8.04	.21	27.90	19.64	19.04	12.86	131.40	.000	.37
HON	23.94	16.32	38.80	13.18	49.54	4.58	34.61	17.67	46.98	11.17	94.87	.000	.30
FAC	22.45	12.62	35.21	14.03	47.13	4.94	25.72	13.47	38.46	11.23	101.82	.000	.31
Multidimensional Emotional Questionnaire (MEQ)													
PEE	36.40	15.49	18.69	14.69	16.56	14.69	21.71	16.28	18.62	11.86	55.51	.000	.20
NEE	35.42	25.26	58.93	21.88	73.84	2.21	48.72	26.99	61.53	19.28	71.99	.000	.24
Sense of Agency Scale (SoAS)													
PPA	35.50	12.49	18.79	14.69	17.56	14.69	22.71	16.38	18.92	11.86	55.71	.000	.20
NPA	20.42	17.63	34.29	16.68	48.08	1.39	27.83	19.62	36.09	14.89	61.44	.000	.21
Utretcht Management Identity Commitment Scale (U-MICS) Educational													

Comm	16.82	7.22	10.17	9.93	5.67	1.71	12.64	9.14	11.26	6.53	63.51	.000	.21
Ind Exp	13.80	7.42	17.38	7.14	24.21	2.97	14.65	7.39	18.26	6.99	43.18	.000	.16
Rec Comm	6.91	4.99	10.61	4.78	14.96	.32	9.13	5.36	11.96	4.29	67.28	.000	.23
Utretcht Management Identity Commitment Scale (U-MICS) Interpersonal													
Comm	17.82	7.62	11.17	7.93	5.66	1.70	13.64	9.04	10.26	6.63	63.11	.000	.22
Ind Exp	13.80	7.42	17.38	7.14	24.21	2.97	14.65	7.39	18.26	6.99	43.80	.000	.16
Rec Comm	6.87	4.97	10.53	4.83	14.96	.32	9.16	5.38	11.95	4.30	67.58	.000	.23

The Table 97 presents comparison of different provinces of Pakistan across study variables: Punjab (Pun), Sindh (Sind), Balochistan (Baloch), Khyber Pakhtunkhwa (KPK), and Gilgit-Baltistan (GB). The table includes means, standard deviations (SD), *F*-values (indicative of variance between groups), p-values (indicating statistical significance), and effect size (η^2) for each variable. The mean scores indicate that participants from GB have the highest perceived cultural logic related to dignity, while those from Balochistan have the lowest. The differences are highly significant with a large effect size. People from Balochistan and KPK have the highest and lowest scores respectively. The differences are significant, with a moderate effect size. Balochistan and KPK again show the highest and lowest scores hence the differences are significant. For negative emotional Balochistan has the highest mean score, while KPK has the lowest and have significant mean differences.

Moreover, Punjab and GB have the highest and lowest scores respectively. The differences are significant with a small effect size. The differences are significant where Balochistan has the highest score, while GB has the lowest. Balochistan has the highest mean score for indepth exploration and reconsideration of commitment while Punjab has the lowest. The differences are significant also. In interpersonal domain Punjab has the highest mean score on commitment while Balochistan has the lowest. With significant mean differences. Moreover, indepth exploration and reconsideration of commitment again shows significant differences across provinces

Table 98

Tukey's Honesty Significant Difference (HSD) Post Hoc Test of Ethnicity on Study Variables (*N= 884*)

Dependent Variable	*I*	*J*	*(I-J)*	95% *CI* *LL*	95% *CI* *UL*	Dependent Variable	*I*	*J*	*(I-J)*	95% *CI* *LL*	95% *CI* *UL*
Dig	PUN	Sind	22.11*	17.70	26.52	Comm Edu	PUN	Sind	6.85*	4.79	8.91
		Bal	35.07*	29.83	40.32			Bal	12.31*	9.85	14.76
		kpk	15.22*	11.18	19.26			kpk	4.23*	2.34	6.12
		GB	24.08*	19.63	28.52			GB	7.67*	5.59	9.75
	Sind	BAL	12.97*	6.87	19.06		Sind	Bal	5.45*	2.60	8.30
		KPK	-6.89*	-11.98	-1.79			kpk	-2.62*	-5.00	-.24
		GB	1.97	-3.46	7.39			GB	.81	-1.72	3.35
	BAL	KPK	-19.85*	-25.69	-14.02		Bal	kpk	-8.08*	-10.80	-5.35
		GB	-11.00*	-17.12	-4.88			GB	-4.64*	-7.50	-1.78
	KPK	GB	8.85*	3.72	13.98		KPK	GB	3.44*	1.04	5.83
Hon	PUN	SIND	-14.86*	-18.97	-10.74	Indep Exp Edu	PUN	Sind	-3.53*	-5.49	-1.57

		BAL	-25.59*	-30.49	-20.70			Bal	-10.38*	-12.70	-8.05
		KPK	-10.67*	-14.44	-6.90			KPK	-.86	-2.66	.93
		GB	-23.04*	-27.19	-18.89			GB	-4.43*	-6.40	-2.45
	SIND	BAL	-10.74*	-16.42	-5.05		Sind	Bal	-6.84*	-9.55	-4.14
		KPK	4.19	-.56	8.94			KPK	2.67*	.41	4.93
		GB	-8.18*	-13.24	-3.12			GB	-.90	-3.31	1.51
	BAL	KPK	14.93*	9.48	20.37		Bal	KPK	9.52*	6.93	12.10
		GB	2.56	-3.15	8.27			GB	5.95*	3.23	8.66
	KPK	GB	-12.37*	-17.15	-7.58		KPK	GB	-3.57*	-5.85	-1.29
Fac	PUN	SIND	-12.76*	-16.19	-9.34	Recon Comm Edu	PUN	Sind	-3.70*	-5.01	-2.39
		BAL	-24.68*	-28.76	-20.60			BAL	-8.05*	-9.61	-6.49
		KPK	-3.27*	-6.42	-.13			KPK	-2.22*	-3.42	-1.02
		GB	-16.02*	-19.47	-12.56			GB	-5.05*	-6.37	-3.73
	SIND	BAL	-11.92*	-16.65	-7.18		SIND	BAL	-4.35*	-6.16	-2.54
		KPK	9.49*	5.53	13.45			KPK	1.48	-.03	2.99
		GB	-3.25	-7.47	.97			GB	-1.35	-2.96	.26

	BAL	KPK	21.41*	16.87	25.94		BAL	KPK	5.83*	4.10	7.56
		GB	8.66*	3.90	13.42			GB	3.00*	1.19	4.82
	KPK	GB	-12.74*	-16.73	-8.75		KPK	GB	-2.83*	-4.35	-1.30
PEE	PUN	SIND	22.60*	16.00	29.20	Comm Int	PUN	SIND	6.65*	4.57	8.74
		BAL	42.85*	35.00	50.70			BAL	12.17*	9.69	14.65
		KPK	12.99*	6.94	19.04			KPK	4.18*	2.27	6.09
		GB	26.95*	20.29	33.61			GB	7.57*	5.46	9.67
	SIND	BAL	20.25*	11.13	29.37		SIND	BAL	5.52*	2.63	8.40
		KPK	-9.61*	-17.24	-1.98			KPK	-2.47*	-4.88	-.06
		GB	4.34	-3.78	12.46			GB	.92	-1.65	3.48
	BAL	KPK	-29.86*	-38.59	-21.13		BAL	KPK	-7.98*	-10.74	-5.23
		GB	-15.90*	-25.07	-6.74			GB	-4.60*	-7.49	-1.70
	KPK	GB	13.95*	6.28	21.63		KPK	GB	3.38*	.96	5.81
NEE	PUN	SIND	-23.50*	-29.94	-17.06	Indep Exp Int	PUN	SIND	-3.58*	-5.54	-1.63
		BAL	-38.41*	-46.07	-30.76			BAL	-10.41*	-12.74	-8.09
		KPK	-13.30*	-19.20	-7.39			KPK	-.85	-2.65	.94
		GB	-26.11*	-32.60	-19.62			GB	-4.47*	-6.44	-2.50
	SIND	BAL	-14.91*	-23.81	-6.02		SIND	BAL	-6.83*	-9.53	-4.13

		KPK	10.20*	2.77	17.64			KPK	2.73*	.47	4.99
		GB	-2.61	-10.53	5.31			GB	-.88	-3.29	1.52
	BAL	KPK	25.12*	16.60	33.63		BAL	KPK	9.56*	6.97	12.14
		GB	12.30*	3.37	21.24			GB	5.95*	3.23	8.66
	KPK	GB	-12.81*	-20.30	-5.33		KPK	GB	-3.61*	-5.88	-1.34
PPA	PUN	SIND	14.71*	10.88	18.54	Recons Comm Int	PUN	SIND	-3.66*	-4.97	-2.35
		BAL	15.93*	11.38	20.49			BAL	-8.09*	-9.65	-6.53
		KPK	10.78*	7.27	14.29			KPK	-2.29*	-3.49	-1.09
		GB	14.58*	10.72	18.44			GB	-5.08*	-6.40	-3.75
	SIND	BAL	1.22	-4.06	6.51		SIND	BAL	-4.43*	-6.24	-2.62
		KPK	-3.93	-8.35	.49			KPK	1.37	-.14	2.88
		GB	-.13	-4.84	4.58			GB	-1.42	-3.03	.19
	BAL	KPK	-5.15*	-10.22	-.09		BAL	KPK	5.80*	4.07	7.53
		GB	-1.35	-6.67	3.96			GB	3.01*	1.19	4.83
	KPK	GB	3.80	-.65	8.25		KPK	GB	-2.79*	-4.31	-1.26
NPA	PUN	SIND	-13.87*	-18.52	-9.23						
		BAL	-27.66*	-33.19	-22.14						
		KPK	-7.41*	-11.67	-3.16						

	GB	-15.67*	-20.36	-10.99
SIND	BAL	-13.79*	-20.21	-7.37
	KPK	6.46*	1.09	11.83
	GB	-1.80	-7.51	3.91
BAL	KPK	20.25*	14.11	26.39
	GB	11.99*	5.54	18.44
KPK	GB	-8.26*	-13.66	-2.86

Note. PUN = Dig = Dignity, Punjab, Sind = Sindh, G*B* = Gilgit Baltistan, Bal = Balochistan, KPK = Khaiber Pakhtoonkhawh, PEE = positive Personal Agency, NEE = Negative Emotional Experiences, PPA = positive Personal Agency,

The presented table showcases a detailed comparison of psychological variables across different provinces in Pakistan, including Punjab (PUN), Sindh, Balochistan (BAL), Khyber Pakhtunkhwa (KPK), and Gilgit-Baltistan (GB). Each cell of the table provides the difference in mean scores (I - J) between the provinces, along with 95% confidence intervals (CI), indicating the range of possible true differences. The F-values denote the variance between the groups, while p-values indicate statistical significance. The η^2 values provide information about the effect sizes, which help in understanding the practical significance of the differences.

Analyzing the findings, it is evident that the psychological variables studied exhibit significant variations across provinces. The magnitude of these differences, as indicated by the effect sizes, suggests that the observed variations hold meaningful significance beyond mere statistical significance. For example, participants from GB tend to have the highest perceived cultural logic related to dignity, indicating a distinctive cultural perspective in this region. Similarly, individuals from Balochistan consistently demonstrate lower scores across various dimensions, indicating potential cultural or contextual influences that contribute to these differences.

Another notable pattern is the variation in identity commitment, particularly in the domains of in-depth exploration and reconsideration. Provinces like Punjab and Balochistan display notable differences in their commitment levels, which could be linked to historical and sociocultural factors specific to these regions. The variations observed in negative emotional experiences, such as those related to indepth exploration and reconsideration of commitment, further underscore the influence of cultural contexts on emotional dynamics. Overall, these findings suggest that the psychological variables

studied are significantly influenced by the distinct cultural, regional, and sociopolitical contexts of each province.

In summary, the presented table provides a comprehensive insight into the variations of psychological variables across different provinces in Pakistan. The significant differences and effect sizes emphasize that these variations are not merely statistical artifacts, but rather reflect meaningful distinctions in cultural logic, emotional experiences, and identity commitment among the provinces. The findings reinforce the need for a nuanced understanding of the cultural, historical, and societal factors shaping psychological experiences within the diverse regions of Pakistan.

Discussion

Cultural logic and identity commitment are closely related since they influence each other in an interconnected manner. This connection is strengthened and maintained by people’s adherence to their culture. To understand how people, navigate their social settings and how societies maintain their cultural norms, it is crucial to understand this interaction. Furthermore, emotional experiences scripted through cultural norms and beliefs also explains mechanism by which identity commitment can be comprehended. Experience of emotions whether positive or negative influences people's capacity to make decisions, take action, and shape their lives can be profoundly impacted by how they perceive, comprehend, and regulate their emotions.

Due to Pakistan's dynamic sociocultural landscape, researching identity commitment is highly relevant in both the educational and interpersonal spheres. In terms of education, Pakistan's multiethnic and diversified population frequently results in the cohabitation of

many cultural, religious, and linguistic identities. Investigating identity commitment in this setting can help us understand how students manage their identities in educational settings and how it affects their motivation in class, sense of self, and general wellbeing. The ability to create inclusive learning environments that recognize students' identities can help educators improve educational outcomes and develop a sense of belonging in their pupils.

Pakistan's collectivist societal norms and strong family structures emphasize the importance of identity commitment in relationships. Balancing personal identities with family expectations and values can reveal the complexities of social interactions and decision-making. Studying identity commitment in educational and interpersonal contexts can provide insights into the changing nature of relationships, friendships, romantic partnerships, and social affiliations in Pakistan.

The sample for main study was comprised of 884 emerging adults with age range of 18-25 years. Both men and women were included in the study from different universities of Pakistan both Government and private universities. In order to measure cultural logic Perceived cultural logic Scale (PCLS) was developed in Study 1. Emotional experiences were measured by using Multidimensional Emotional questionnaire by Klonsky et al. (2019). Utretcht Management of Identity Commitment Scale (UMICS; Crocetti et al., 2008) was utilized to measure identity commitment. Paersonal agency was measured by using Sense of Agency Scale (SoAS) by Tapal et al. (2017).

All the scales initially validated for their factor structure in study II before using in the main study. Convergent and discriminant validity of all instruments was also established in Study II and Pilot study as well. In present study also, the psychometric

properties were determined and found to be good, implying that these instruments can be utilized for additional analysis on this data.

First major objective of the existing study was to identify relationship of dignity, honor and face culture with emotional experiences, personal agency and identity commitment, indepth exploration and reconsideration of commitment (Hypothesis 1 to 9). Bivariate correlation coefficient was used to investigate correlations between the study variables. Results (see Table 35) showed that there is significant positive correlation among dignity culture, positive emotional experiences, positive personal agency and identity commitment in both educational and interpersonal domains. Honor and face culture were found to be positively related to negative emotional experiences, negative personal agency, in-depth exploration and reconsideration of commitment. Dignity culture was found to be negatively associated with honor culture, face culture, negative emotional experience, negative personal agency, in-depth exploration and reconsideration of commitment. Honor and face culture, was negatively related to positive emotional experience, positive personal agency and commitment. The majority of these connections were theoretically consistent with earlier researches (e.g. Cooper, 2021; Lim, 2016; Muttaqin, 2020; Schwartz et al., 2005; Sugimura et al., 2016; Frijda, 1986)

These findings recommended a direction of the relationship among the study variables and furnished an evidence to empirically examine the predictive role of cultural logics. Second major objective of this study was to investigate predictive role of cultural logic, emotional experiences and personal agency in identity commitment indepth exploration and reconsideration of commitment (Hypotheses 10 & 14). Multiple regression analysis was performed to get results. It was found that identity commitment, in-depth

exploration and reconsideration of commitment has significantly predicted among emerging adults by dignity, honor and face culture. Findings reveal that (see Table 36) in educational domain the commitment is predicted by dignity, honor and face culture. Honor and face culture were the significant negative predictor of commitment and the dignity culture was the significant positive predictors of commitment. Findings also revealed dignity and honor culture were significant negative predictor of in-depth exploration while face culture was significant positive predictor of in- depth exploration. Results established that Dignity culture is significant negative predictor of reconsideration of commitment while honor and face culture are significant positive predictor of reconsideration of commitment.

In interpersonal domain of identity commitment, it was found that honor and face culture were the significant negative predictor and the dignity culture was the significant positive predictors of commitment. Dignity and honor culture were significant negative predictor of in-depth exploration while face culture was significant positive predictor of in- depth exploration. Results established that Dignity cultural logic is significant negative predictor of reconsideration of commitment while face and honor culture is significant positive predictor of reconsideration of commitment. Most of findings were supporting relevant hypotheses except that honor culture in negatively predicting indepth exploration which is consistent with the existing study by Cooper (2021) though. These findings were generally found consistent with the literature studying cultural orientation (Triandis, 2001) or cultural frameworks (e.g. Berman et al., 2014; Cooper, 2021; Gardner et al., 2001; Jhingon, 2012)

Similarly, honor and face culture negatively predicting positive emotional experiences while dignity culture is a significant positive predictor of positive emotional experiences. It was also established that honor culture is the negative predictor of positive personal agency whereas honor and face culture are significant positive predictor of negative personal agency while dignity culture is positive predictor of positive personal agency. These results get significant evidence from existing literature (Bourdieu, 2000; Horstede, 2007; Maitner et al., 2022)

Positive and negative emotional experiences also predicted identity commitment, in-depth exploration and reconsideration of commitment (educational & interpersonal) among emerging adults (see Table 37). It was showed that positive emotional experiences are significant positive predictor of commitment whereas negative emotional experiences are significant negative predictor of commitment. Both kind of emotional experiences are negatively predicting in depth exploration while it was hypothesized (Hypothesis 12) that indepth exploration is positively predicted by negative emotional experiences thus rejecting the hypothesis. It can be as a result of the fact that exploration requires trying out various identification options before settling on one of them.

When occurrences are judged to be consistent with identity goals and when a person may claim responsibility for the situation's good outcome, the sense of pride, which is a positive emotion (Klonsky et al., 2019), is triggered (Tracy & Robins, 2004). Reconsideration of commitment is negatively predicted by positive emotional experiences while positively predicted by negative emotional experiences. Findings indicated that positive emotional experiences are significant positive predictor of positive personal agency and negative emotional experiences are negative predictor of positive personal

agency. Supporting evidence were found in literature for these findings (e.g. Christiaens, 2019; Lerner, 2015; Schwartz et al., 2013)

The results of the regression analysis (Table 38) revealed that positive personal agency is significant positive predictor of commitment, while negative personal agency is the significant negative predictor of commitment. Also, that positive personal agency is significant positive predictor of in-depth exploration which is against the hypothesis (part of hypothesis 11). This finding got support from literature that sometimes being in active state people tend to explore more in order to fulfil their need to be committed with their choices (Mariano & Going, 2011) in-depth exploration is also found to be predicted positively by negative personal agency. Positive personal agency is significant negative predictor of reconsideration of commitment whereas negative personal agency is the significant positive predictor of reconsideration of commitment

Both positive and negative personal agency are found as significant positive predictor of in-depth exploration individual Beta values suggesting that positive personal agency is a significant negative predictor of reconsideration of commitment Negative personal agency is found as a significant positive predictor of reconsideration of commitment (Cote & Levine, 2002; Schwartz et al., 2005).

Prediction Though Serial Mediation. Area of research that is quickly expanding is the study of emerging adulthood, is the extended transition to adulthood that lasts into the twenties. Despite the fact that identity issues are prevalent at this time, it is not fully known how personal agency and individuality contribute to identity formation. This study analyses the relationship between personal agency related processes of identity commitment. The expression, interpretation, and control of emotions are all influenced by culture despite the

fact that they are universal human experiences. Cultural logic offers a paradigm for understanding within a particular cultural setting. In addition, when cultures interact and individuals navigate cross-cultural circumstances, emotional experiences can be changed by exposure to various cultural norms and practices. People may experience emotional complexity and adaptation as they negotiate the intersections of many cultural influences (Cordaro, 2014; Tsai, 2019)

Dynamic Systems Theory (DST) provides a dynamic framework to elucidate the interplay between cultural logic, emotional experiences, and personal agency in shaping identity commitment. Cultural norms act as attractors, guiding commitment trajectories, while emotional experiences serve as perturbations that either reinforce or challenge commitments (Overton, 2013; Kaplan & Garner, 2017). Personal agency, influenced by emotions and cultural logic, forms feedback loops, impacting commitment dynamics. DST's nonlinear perspective underscores how even subtle shifts in emotions or agency can yield significant commitment changes. Patterns emerge from these interactions, shaping stable commitments or reconsideration pathways over time and developmental stages, capturing the complex and evolving nature of identity commitment within cultural contexts (Kunen et al.,2001).

Next major objective was to investigate the indirect effect of cultural logic on process of identity commitment (i.e. commitment, in-depth exploration & reconsideration of commitment. Emotional Experiences (positive/negative) and personal agency (positive/ negative) were taken as potential mediators in relationship between cultural logic (dignity, honor & face) and identity commitment (commitment, indepth exploration & reconsideration of commitment).

Using Hays (2017; PROCESS method version 4.1, model 6), mediation analysis was carried out. Serial mediation included all parameters as regression coefficients such as regression of cultural logic on emotional experiences, regression of cultural logic on personal agency, regression of emotional experiences on identity commitment, sense of personal agency to identity commitment regression of m1(emotional experiences) on m2 (personal agency) controlling for the effects of cultural logic, the total effect, that is, the regression of cultural logic on identity commitment and the direct effect which is the effect of cultural logic on identity commitment by controlling for the effects of M1 and M2. Bootstrapping technique was also used to determine the significance of indirect effects.

It was hypothesized that Emotional experiences (positive & negative) and personal agency (positive & negative) will serially mediate the relationship between cultural logic (dignity, honor & face culture) and identity commitment (commitment, indepth exploration & reconsideration of commitment) in educational as well as interpersonal domain.

Serial mediation was used employed to study indirect relationship between variables assuming a serial relationship between emotional experiences and personal agency. This is sometimes referred to as chain mediation and is utilized when an independent variable's impact passes via multiple variables to affect a dependent variable. In present study emotional experiences and personal agency are mediating the relationship between cultural logics and commitment serially.

Emotions play a crucial role in shaping an individual's life journey, acting as both catalysts and outcomes of personal agency. Positive emotions can boost confidence and motivation, while negative ones can diminish it and lead to feelings of helplessness. However, personal agency can also be transformative, allowing individuals to regulate and

shift their emotional states. This relationship highlights the dynamic nature of human behavior, where emotional experiences and personal agency interact in an ongoing cycle of self-discovery and growth (Bandura, 2006; Fredrickson, 2001; Lazarus & Folkman, 1984).

More particularly positive emotions stimulate people to get motivated, purposeful, and resilient in adverse situations allowing them to keep their sense of personal agency even under trying circumstances (Arnold, 1960; Cattelino et al., 2021) this led to the assumption that this association can explain the relationship between cultural logic and identity commitment.

Results indicated that (see Table 39-50) the association of dignity cultural logic to positive emotional experiences, positive personal agency, commitment, indepth exploration and reconsideration of commitment is significant. The indirect effect of dignity culture on identity commitment, indepth exploration and through each mediator separately and in serial was significant. These findings were parallel to the different studies establishing that emotions are learned and shaped by culture, with cultural norms playing a crucial role in shaping our perception and expression of emotions. For example, individuals with dignity cultural logic tend to prioritize autonomy. Positive feelings improve self-perception, community, and connection, while also fostering resilience and identity commitment. They encourage seeking information that confirms one's views and values, ultimately leading to a more positive self-concept and sense of belonging. Overall, culture plays a significant role in shaping our emotional experiences (Goffman, 1961; Ekman & Friesen, 1997; Christeans, 2019; Shouten et al, 2020).

Direct and indirect association of dignity culture and commitment, in-depth exploration and reconsideration of commitment were also explored with negative emotional experiences and negative personal agency. Results established that the direct paths of dignity cultural logic to commitment and reconsideration of commitment are significant. Other significant direct paths include dignity culture to negative emotional experiences and negative personal agency, negative emotional experiences to negative personal agency, negative emotional experiences to commitment, negative personal agency to identity commitment, negative emotional experiences to reconsideration of commitment negative personal agency to reconsideration of commitment are significant. Negative emotions play a significant role in reevaluating commitment, as they can strengthen it or cause people to rethink and doubt their current commitments.

These emotions can arise from cognitive dissonance, difficult life events, social comparisons, or loss. People may seek change and explore alternatives when experiencing discomfort, dissatisfaction, or unhappiness within a committed identity or function. Individual differences exist in how bad emotions affect commitment, with some seeking greater commitments to deal with negative feelings and others reconsidering them. Research on honor systems suggests that strategic anger expression is encouraged to regain lost respect, while certain honor cultures value controlling initial wrath and accommodating.

Additionally, significant daily variations in the reconsideration of commitments are linked to higher degrees of subsequent reconsideration, melancholy, and anxiety, as well as lower levels of subsequent identity commitments. Identity formation processes occur daily, with commitment and rethinking having an ongoing mutual influence. Modern

theories of action often disregard emotion, experiment with drugs, ruminate over diverse worldviews, and consider career paths (Boiger et al., 2014; Cohen et al., 1999; Smith et al., 2016; Schwartz et al., 2005; Zhu & Thagard, 2002)

The findings of the current study, where the indirect effect of face culture on identity commitment (Educational and interpersonal) through positive emotional experiences is found to be significant, align with previous literature that has explored the intricate relationship between cultural dynamics and psychological outcomes. Research in the field of cross-cultural psychology has highlighted the influence of face culture on social interactions and emotions. Face culture emphasizes the importance of maintaining harmonious relationships and avoiding embarrassment, which can significantly impact individuals' emotional experiences. This connection between face culture and emotional experiences resonates with earlier studies that have observed how adherence to face-saving norms can shape the way individuals feel and express emotions (Gudykunst & Ting-Toomey, 1988; Ho, 1976).

Interestingly, the lack of significant indirect effect of face culture on identity commitment through positive personal agency suggests a nuanced relationship that may not be entirely mediated by this factor. This finding echoes the complex interplay between cultural values and psychological processes. While positive personal agency can enhance individuals' commitment to their goals, the mediation effect might be influenced by other contextual factors. This result prompts further exploration into the underlying mechanisms through which face culture may or may not influence personal agency and, subsequently, identity commitment.

The significant indirect effect of face culture on identity commitment through both positive emotional experiences and positive personal agency underscores the comprehensive nature of this relationship. This finding corresponds with theories that emphasize the multifaceted nature of cultural dynamics and their impact on psychological outcomes. The interplay between emotional experiences, personal agency, and identity commitment within a cultural context has been discussed in previous literature (Markus & Kitayama, 1991; Triandis, 1989). Such research underscores the importance of considering multiple pathways through which cultural values can influence psychological processes.

The observed significant indirect effect of face culture on in-depth exploration through positive emotional experiences is consistent with prior literature that highlights the role of cultural values in shaping individuals' cognitive processes and decision-making. Previous studies have indicated that individuals from cultures that prioritize face-saving and harmonious social interactions may be more inclined to engage in in-depth exploration of their commitments, considering various perspectives and alternatives before making decisions (Hofstede, 2001; Markus & Kitayama, 1991). The influence of face culture on individuals' emotional experiences, as mediated by in-depth exploration, underscores the intricate interplay between cultural norms and cognitive processes.

Similarly, the significant indirect effect of face culture on in-depth exploration through both positive emotional experiences and positive personal agency reflects the complexity of this relationship. This finding resonates with research suggesting that cultural values can impact not only cognitive processes but also individuals' perceptions of their own abilities and agency (Oyserman & Lee, 2008). The combined effect of emotional experiences and personal agency in mediating the relationship between face culture and in-

depth exploration underscores the multifaceted nature of cultural dynamics and their implications for psychological outcomes.

Regarding the indirect effect of face culture on reconsideration of commitment through positive emotional experiences, as well as through positive personal agency, the present study aligns with existing literature that has explored how cultural norms can influence individuals' attitudes towards reevaluating their commitments (Markus & Kitayama, 1991; Triandis, 1989). The findings suggest that individuals who adhere to face culture norms may experience emotional triggers that lead to reconsideration, or they may leverage their sense of personal agency to initiate such reevaluation.

The direct and indirect effect of perceived face cultural logic, negative emotional experiences and negative personal agency on commitment, in-depth exploration and reconsideration of commitment were also investigated.

The findings of the study reveal significant direct paths from face cultural logic to commitment, in-depth exploration, reconsideration of commitment, negative emotional experiences, and negative personal agency. This aligns with previous literature that has explored the influence of cultural values on various psychological processes and outcomes (Markus & Kitayama, 1991; Oyserman & Lee, 2008). The significant direct effect of negative emotional experiences on negative personal agency, commitment, and reconsideration of commitment is consistent with the idea that emotional states can influence individuals' perceptions of their own agency and decision-making (Frijda, 1988; Lazarus, 1991).

The significant direct effects of negative personal agency on all commitment-related outcomes underscore the crucial role of individuals' perceived control and ability

to act in shaping their commitment and decision processes (Bandura, 1997; Caprara et al., 2008). The interplay between cultural norms, emotional experiences, personal agency, and commitment outcomes highlights the complexity of these relationships and their importance in understanding the psychological dynamics of individuals from different cultural backgrounds.

Furthermore, the study's identification of significant indirect effects of face culture on identity commitment, in-depth exploration, and reconsideration through negative emotional experiences, negative personal agency, and both suggests a comprehensive mediating role of these variables. This complex mediation pattern supports the notion that cultural norms, emotions, and agency interact in intricate ways to influence individuals' commitment processes (Oyserman & Lee, 2008; Triandis, 1989). The serial mediation involving emotional experiences, personal agency, and both underscores the multiplicity of mechanisms through which cultural values impact individuals' cognitive and affective processes.

The findings of the study reveal significant direct paths from face cultural logic to commitment, in-depth exploration, reconsideration of commitment, negative emotional experiences, and negative personal agency. This aligns with previous literature that has explored the influence of cultural values on various psychological processes and outcomes (Markus & Kitayama, 1991; Oyserman & Lee, 2008). The significant direct effect of negative emotional experiences on negative personal agency, commitment, and reconsideration of commitment is consistent with the idea that emotional states can influence individuals' perceptions of their own agency and decision-making (Frijda, 1988; Lazarus, 1991).

The significant direct effects of negative personal agency on all commitment-related outcomes underscore the crucial role of individuals' perceived control and ability to act in shaping their commitment and decision processes (Bandura, 1997; Caprara et al., 2008). The interplay between cultural norms, emotional experiences, personal agency, and commitment outcomes highlights the complexity of these relationships and their importance in understanding the psychological dynamics of individuals from different cultural backgrounds.

Furthermore, the study's identification of significant indirect effects of face culture on identity commitment, in-depth exploration, and reconsideration through negative emotional experiences, negative personal agency, and both suggests a comprehensive mediating role of these variables. This complex mediation pattern supports the notion that cultural norms, emotions, and agency interact in intricate ways to influence individuals' commitment processes (Oyserman & Lee, 2008; Triandis, 1989). The serial mediation involving emotional experiences, personal agency, and both underscores the multiplicity of mechanisms through which cultural values impact individuals' cognitive and affective processes.

The study also examined both direct and indirect effects of perceived honor cultural logic, negative emotional experiences, and negative personal agency on commitment, in-depth exploration, and reconsideration of commitmentThe results revealed significant direct effects of honor culture, negative emotional experiences, and negative personal agency on commitment, in-depth exploration, and reconsideration of commitment. These findings are in line with prior research that has explored the influence of cultural values,

emotional experiences, and personal agency on commitment-related processes (Smith et al., 2016; Grossmann & Kross, 2010).

Moreover, the study identified significant indirect effects of honor culture on identity commitment, in-depth exploration, and reconsideration of commitment through negative emotional experiences and negative personal agency. This suggests that the relationship between honor culture and commitment outcomes is mediated by individuals' negative emotional experiences and perceptions of their agency. These findings contribute to the growing body of literature that emphasizes the role of emotions and personal agency in the context of cultural influences on psychological outcomes (Kitayama et al., 2006; Caprara et al., 2008).

These results align with previous studies that have demonstrated the complex interplay between cultural values, emotions, and personal agency in shaping individuals' commitment processes. The mediation pathways observed in this study underscore the importance of considering the psychological mechanisms through which cultural values exert their influence on individuals' attitudes and behaviors (Markus & Kitayama, 1991; Hofstede, 2001).

After study mediating role of emotional experiences and personal agency in cultural logics and commitment same models were studied in interpersonal domain. direct and indirect effect of perceived dignity cultural logic, positive emotional experiences and positive personal agency on commitment, in-depth exploration and reconsideration of commitment in interpersonal domain.

People from cultures that value independence and autonomy are more personally agentic, with behaviors attributed to dispositional characteristics, whereas people from

cultures that value interdependence are more collectively agentic, with behaviors attributed to situations or even viewed as directed by groups. It is stated, more particularly, that personal agents regard the self as the source of agency and, as a result, exhibit increased intrinsic motivation in situations involving self-initiated and self-directed activities. group agents, on the other hand, understand agency as emanating from the group and, as a result, have increased intrinsic motivation for behaviors anchored in and directed towards the collective (Kitayama & Uchido, 2005; Markus & Kitayama, 2004). This perspective, like the psychosocial approach (Marcia, 1993), emphasises the actor's agency in initiating and guiding the role identity development process through voluntary participation in identity exploration (Flum & Kaplan, 2006; Grotevant, 1987).

The direct paths i.e. dignity cultural logic to commitment, dignity culture to positive emotional experiences, dignity culture to positive personal agency, positive emotional experiences to positive personal agency, positive emotional experiences to commitment, positive personal agency to interpersonal identity commitment are significant. The indirect effect of dignity culture on identity commitment (Interpersonal) through positive emotional experiences is significant. Furthermore, indirect effect of dignity culture on identity commitment though positive personal agency is found to be significant as well. Indirect effect of dignity culture on identity commitment though positive emotional experiences and positive personal agency is found to be significant as well.

The direct paths i.e. dignity cultural logic to in-depth exploration, positive emotional experiences to in-depth exploration, positive personal agency to interpersonal identity in-depth exploration are significant. The indirect effect of dignity culture on

identity in-depth exploration (Interpersonal) through positive emotional experiences is significant. Furthermore, indirect effect of dignity culture on identity in-depth exploration though positive personal agency is found to be significant as well. Indirect effect of dignity culture on identity in-depth exploration though positive emotional experiences and positive personal agency is found to be significant as well (Markovitch et al., 2017)

Path Modeling. A lens through which to comprehend the intricate, dynamic nature of people's commitments to their identities is provided by the application of dynamic systems theory to the study of identity commitment. This paradigm emphasizes how identity commitment is not a static construct but rather the outcome of ongoing interactions among numerous factors, especially when taking cultural contexts like those governed by the logic of dignity, honor, and face into consideration (Kunen et al., 2001). In any situations, the cultural emphasis may alter people's emotional experiences and personal agency. Specially the person's decisions and behaviors are influenced by emotional experiences related to defending honor or keeping face, which results in a dynamic feedback loop that continuously strengthens or modifies identity commitment. This strategy highlights the complex interaction between emotional norms and cultural norms. For path modeling cultural logic of dignity, honor and face culture are categorized as exogenous variables. In this case, identity commitment, in-depth exploration and reconsideration of commitment are endogenous variables. However, the intermediate variables, are emotional experiences and personal agency both positive and negative are examined as independent and dependent variables as well.

In present analysis a structural model was used to represent the causal hypotheses of the present study and modified model was used to depict the outcome of the analysis

(Ingram et al., 2000). The analysis was presented in two parts: the description of the structural model and the results of the AMOS analysis depicted by a modified model, and the model fit summary for each model. The present study examined four different models.

Results of first model (Model A) showed significant relationships between different cultural logics and identity commitment, mediated by positive emotional experiences and positive personal agency. Specifically, the analysis showed a positive relationship between dignity cultural logic and identity commitment, along with in-depth exploration and positive emotional experiences. However, dignity culture did not significantly predict positive personal agency or reconsideration of commitment. This finding aligns with the idea that a cultural emphasis on dignity can contribute to a stronger sense of commitment and exploration in individuals, while not necessarily affecting their agency or willingness to reconsider commitments.

In contrast, honor culture displayed a negative relationship with commitment and in-depth exploration. Moreover, honor culture negatively predicted positive emotional experiences and positive personal agency. This suggests that in contexts where honor is highly valued, individuals may experience challenges in developing a strong sense of commitment and exploration, possibly due to concerns related to social standing and reputation.

Face culture was found to significantly predict in-depth exploration and reconsideration of commitment. However, it negatively predicted positive emotional experiences. This indicates that individuals influenced by face culture might engage in a more thoughtful exploration of their commitments and exhibit a willingness to reconsider,

but may experience challenges in terms of experiencing positive emotions in these processes. The indirect associations between cultural logics and the outcome variables were assessed through bootstrapped confidence intervals, which provide additional insights into the mediating roles of positive emotional experiences and positive personal agency.

These findings contribute to the understanding of how cultural logics shape identity commitment and related psychological processes. The positive associations between dignity culture and commitment align with research that emphasizes the importance of personal values and meaning-making in commitment decisions (e.g., Kagitçibasi, 2005). Similarly, the negative associations between honor culture and commitment support previous work highlighting how honor-related concerns may hinder individuals' ability to make autonomous and flexible commitments (e.g., Cohen et al., 2011). The impact of face culture on in-depth exploration and reconsideration aligns with the literature on cultural norms and their effects on interpersonal dynamics and decision-making (e.g., Ting-Toomey, 1994).

The analysis involved a stepwise evaluation of the proposed model that encompassed cultural logics (dignity, honor, and face culture), positive emotional experiences, positive personal agency, commitment, in-depth exploration, and reconsideration of commitment. Initially, Model A was constructed, which encompassed all conceivable direct paths among the variables. However, this model yielded unsatisfactory fit indices, to enhance the model's fit, modifications were applied by incorporating error variances related to theoretical associations and eliminating non-

significant paths, such as the link between face culture and commitment in the educational domain. This refined model exhibited improved goodness of fit indices (see Table 51-52)

Research findings have shown that cultural values play a vital role in shaping individuals' psychological experiences and behaviors (Markus & Kitayama, 1991). Additionally, studies have highlighted the significant influence of culture on emotion perception and regulation (Mesquita & Frijda, 1992) as well as on identity development and commitment (Phinney, 1990). The complex interplay between cultural values and psychological processes aligns with the core tenets of DST, suggesting that a dynamic systems approach provides a suitable lens to capture the intricate dynamics of these relationships (Overton, 2013). Furthermore, the bidirectional relationship between culture and psychological processes is supported by cultural psychology literature (Kitayama & Uskul, 2011).

The observed indirect effects in this study shed light on the intricate relationships between cultural factors, emotional experiences, personal agency, and various dimensions of commitment. The findings align with previous literature, offering valuable insights into the nuanced interplay of these factors. For instance, the positive and significant indirect effects of dignity on commitment, in-depth exploration, and reconsideration of commitment through positive emotional experiences (PEE) and positive personal agency (PPA) resonate with existing research. Scholars have highlighted the positive impact of dignity on emotional well-being and agency, emphasizing their role in fostering commitment (Smith et al., 2018; Johnson & Lee, 2019). Conversely, the significant and negative indirect effects of honor on commitment, in-depth exploration, and

reconsideration of commitment through PEE and PPA are consistent with studies emphasizing the potential negative consequences associated with honor-related cultural norms. Honor, often tied to specific cultural values, may contribute to emotional experiences that hinder commitment and exploration (Gao & Ting, 2017; Li et al., 2016). Similarly, the significant and negative indirect effects of face culture on commitment, in-depth exploration, and reconsideration of commitment through PEE and PPA are in line with prior research. Face culture, known for its impact on interpersonal interactions, may contribute to negative emotional experiences and reduced personal agency, affecting commitment outcomes (Chang et al., 2018; Kim & Markus, 2017). Moreover, the positive indirect effects of PEE and PPA on commitment, in-depth exploration, and reconsideration of commitment corroborate existing literature. Positive emotional experiences have been linked to enhanced decision-making and commitment processes (Fredrickson, 2001; Tugade & Fredrickson, 2004). Additionally, personal agency has been recognized as a crucial factor influencing commitment and exploration in various contexts (Bandura, 1989; Deci & Ryan, 2000).

In summary, the current study's findings contribute to the broader understanding of how cultural factors influence commitment through emotional experiences and personal agency, aligning with and extending existing theoretical frameworks and empirical evidence in the field. These insights advance our comprehension of the intricate dynamics at play in interpersonal commitment processes within diverse cultural contexts.

Model B was proposed to investigate the conditional direct and indirect effect of dignity, honor and face culture on identity commitment, indepth exploration and

reconsideration of commitment mediated by positive emotional experiences and positive personal agency in interpersonal domain. The findings of Model B affirm the alignment of results with the proposed hypotheses and assumptions. Notably, the results highlight the significant positive relationships between dignity culture and commitment, indepth exploration, and positive emotional experiences. Positive emotional experiences emerged as a significant predictor of commitment and positive personal agency. Interestingly, they also predict indepth exploration and reconsideration of commitment in divergent directions. Positive personal agency exhibits significant associations with commitment and indepth exploration, with a non-significant link to reconsideration of commitment.

Conversely, honor culture showed a significant negative association with commitment, indepth exploration, positive emotional experiences, and positive personal agency, except for reconsideration of commitment in the interpersonal domain. Face culture displayed significant positive relationships with indepth exploration and reconsideration of commitment, while negatively predicting positive emotional experiences. Although face culture was not significantly linked to commitment or positive personal agency, the mediated role of positive emotional experiences and positive personal agency was validated by bootstrap confidence intervals. These results underscore the intricate interplay of cultural logics, emotional experiences, personal agency, and commitment processes, elucidating their interconnected dynamics (see Table 53-54).

The outcomes of Model B reinforce the proposed hypotheses, revealing significant relationships between cultural logics and various dimensions of commitment. Dignity culture exhibits positive associations with commitment, indepth exploration, and positive emotional experiences, mirroring cultural theories that emphasize the role of honor and dignity in shaping behavior (Sabatini, 2016). Positive emotional experiences emerge as potent predictors of commitment and personal agency, aligning with studies underscoring the impact of positive emotions on goal-directed behavior (Fredrickson, 2001). Conversely, honor culture manifests negative connections with commitment and emotional experiences, resonating with research highlighting honor's influence on individual decisions and reactions (Cohen et al., 2017).

Face culture demonstrates nuanced patterns, positively predicting exploration and reconsideration of commitment while negatively influencing positive emotions, substantiating prior work on face-saving behaviors (Leung et al., 2002). The mediating roles of positive emotional experiences and personal agency in the examined relationships echo dynamic systems theory (Overton, 2013), emphasizing interconnected influences in psychological processes (Lewin, 1951). These findings underscore the intricate cultural interplay that shapes individuals' commitment and identity processes, offering valuable insights into the multifaceted dynamics of psychological phenomena.

The observed indirect effects of cultural factors on commitment, in-depth exploration, and reconsideration of commitment provide valuable insights in the context of previous relevant literature. The significant and positive indirect effects of dignity on commitment, in-depth exploration, and reconsideration of commitment through positive

emotional experiences (PEE) and positive personal agency (PPA) align with research highlighting the positive impact of dignity on emotional well-being and agency, emphasizing their role in fostering commitment (Smith et al., 2018; Johnson & Lee, 2019). Conversely, the significant and negative indirect effects of honor on these outcomes through PEE and PPA are consistent with studies emphasizing potential negative consequences associated with honor-related cultural norms, indicating that honor may contribute to negative influences on emotional experiences and personal agency that hinder commitment and exploration (Gao & Ting, 2017; Li et al., 2016). Similarly, the significant and negative indirect effects of face culture on commitment, in-depth exploration, and reconsideration of commitment through PEE and PPA are in line with prior research. Face culture, known for its impact on interpersonal interactions, may contribute to negative emotional experiences and reduced personal agency, affecting commitment outcomes (Chang et al., 2018; Kim & Markus, 2017). These findings contribute to the existing literature by empirically demonstrating the complex interplay between cultural factors, emotional experiences, and personal agency in shaping individuals' commitment-related outcomes.

Model C was concerned to measure conditional direct and indirect effect of dignity, honor and face culture on identity commitment, indepth exploration and reconsideration of commitment mediated by negative emotional experiences and negative personal agency in educational domain. Results showed that the findings from Structural Model C, as presented in Table 55 and 56, validate the initial hypotheses. Dignity culture exhibits a significant positive relationship with commitment, while displaying negative

associations with negative emotional experiences and negative personal agency. These results align with cultural theories highlighting the influence of dignity and honor on individuals' behaviors and self-perceptions (Sabatini, 2016; Cohen et al., 2017). Intriguingly, no significant links were observed between dignity culture and indepth exploration or reconsideration of commitment, implying potential complexity in the interplay between cultural norms and identity exploration processes. Negative emotional experiences and negative personal agency emerged as notable predictors of various outcome variables, reflecting the broader impact of negative affect and limited personal control on psychological outcomes (Fredrickson, 2001; Bandura, 1982).

Honor culture exhibited a negative prediction on commitment and indepth exploration, echoing studies highlighting the role of honor-related factors in shaping individuals' commitments and behaviors (Cohen et al., 2017). The significant positive relationship between honor culture and negative emotional experiences, as well as negative personal agency, underscores the impact of cultural norms on emotional well-being and sense of control (Leung et al., 2002). Face culture's significant positive associations with indepth exploration and reconsideration of commitment, alongside negative emotions and negative agency, suggest its role in shaping individuals' evaluative and exploratory processes. The absence of a significant relationship between face culture and commitment underscores the intricate interplay of cultural norms on specific facets of identity and commitment (Leung et al., 2002).

The examination of indirect relationships further supports the mediating role of negative emotional experiences and negative personal agency in connecting cultural

logics to identity commitment. This complements the broader perspective of psychological processes put forth by dynamic systems theory, emphasizing the interdependence and mediation in complex systems (Lewin, 1951). The goodness-of-fit indices provide confidence in the model's suitability, underscoring the utility of such comprehensive frameworks for understanding the interplay of cultural factors in shaping identity commitment processes.

The presented table outlines the stepwise model fit indices for a mediated model investigating the connection between cultural logic and commitment. Initially, Model 1 encompassed all direct paths but exhibited poor fit and inadequate fit indices. Through error covariance adjustments and non-significant path removal (dignity culture-indepth exploration and face culture-commitment), Model 2 showed substantial improvement in fit. Notably enhanced measures, surpassing cutoff points, indicated a significant model enhancement.

Moreover, the consideration of the educational domain adds a contextual layer to the findings. Education is a crucial aspect of individuals' socialization and cultural exposure, potentially amplifying the impact of cultural logics on psychological processes. The mediating role of negative emotional experiences and negative personal agency in the relationship between cultural logics and commitment outcomes aligns with theoretical frameworks that emphasize the interplay between culture, emotion, and decision-making (Mesquita & Markus, 2004; Goh et al., 2010). These results underscore the intricate ways in which cultural norms and emotional experiences interact to shape individuals' commitment and decision-making, particularly within the educational context.

The findings on the indirect effects of cultural factors, specifically dignity, honor, and face culture, through negative emotional experiences (NEE) and negative personal agency (NPA) shed light on the complex dynamics influencing commitment-related outcomes, and they resonate with existing literature. The significant and negative indirect effects of dignity on commitment, in-depth exploration, and reconsideration of commitment through NEE and NPA align with research emphasizing the potential detrimental impact of negative emotional experiences and reduced personal agency on individuals' commitment processes (Gonzalez et al., 2020; Wang & Chang, 2019). Conversely, the significant and positive indirect effects of honor on these outcomes through NEE and NPA are consistent with studies highlighting the influence of honor-related cultural norms on negative emotional experiences and diminished personal agency, subsequently impacting commitment and exploration (Li et al., 2018; Gao & Ting, 2017). Similarly, the significant and positive indirect effects of face culture on commitment, in-depth exploration, and reconsideration of commitment through NEE and NPA align with prior research. Face culture, known for its impact on interpersonal interactions, may contribute to positive influences on negative emotional experiences and enhanced personal agency, thereby affecting commitment outcomes (Chang et al., 2018; Kim & Markus, 2017). These results underscore the intricate interplay between cultural factors, emotional experiences, and personal agency in shaping individuals' commitment-related processes and contribute to the broader understanding of these complex relationships in the literature.

Model D was proposed to explore conditional direct and indirect effect of dignity, honor and face culture on identity commitment, indepth exploration and reconsideration of commitment mediated by negative emotional experiences and negative personal

agency in interpersonal domain. Results revealed that the findings presented in Table 57 and 58 show the direct and indirect pathways of structural Model D, offering insights into the complex relationships between cultural logics, negative emotional experiences, negative personal agency, and commitment outcomes. Notably, dignity culture exhibits significant positive associations with interpersonal commitment, while also negatively predicting negative emotional experiences and negative personal agency.

However, no significant links were found between dignity culture and indepth exploration or reconsideration of commitment. Negative emotional experiences emerged as a significant positive predictor of indepth exploration and reconsideration of commitment, but a negative predictor of commitment itself. Negative personal agency showed significant associations with all commitment-related variables. Additionally, both honor and face culture were significant predictors of all outcome variables, and the indirect pathways were supported through significant bootstrap confidence intervals, emphasizing the mediating role of these variables. The structural model's goodness of fit was evaluated using various indices, and Model 2 demonstrated a substantial improvement in fit after considering suggested error covariances.

These findings collectively underscore association between cultural logics, negative emotional experiences, negative personal agency, and commitment outcomes. The results highlight the differential impacts of cultural orientations on distinct dimensions of commitment and its related processes. The mediating roles of negative emotional experiences and negative personal agency provide insights into the

mechanisms through which cultural norms influence individuals' decision-making and commitment-related behaviors. The study's approach of examining these relationships within a structural framework enriches our understanding of the complex dynamics at play. These findings contribute to the existing literature on cultural psychology, decision-making processes, and commitment, underscoring the significance of considering cultural context in understanding individuals' emotional experiences and agency within commitment domains.

The study delved into the dynamics of cultural orientations and their influence on identity commitment processes within the interpersonal domain, considering the mediating role of negative emotional experiences and negative personal agency. The results, as presented in the table, illuminated both the direct and indirect pathways of this conditional relationship. Notably, dignity culture displayed significant positive connections with identity commitment, particularly in the interpersonal context. Furthermore, dignity culture was found to be negatively linked to negative emotional experiences and negative personal agency, underscoring its potential role in fostering positive emotional states and personal empowerment. However, the study did not identify any significant associations between dignity culture and indepth exploration or reconsideration of commitment. These findings align with prior research suggesting that cultural values can shape an individual's approach to commitment and emotional experiences (Smith et al., 2020; Cross et al., 2013).

Interestingly, the mediating role of negative emotional experiences and negative personal agency provided deeper insights into the mechanisms underlying the cultural impact on commitment. Negative emotional experiences emerged as important mediators,

positively influencing indepth exploration and reconsideration of commitment, while negatively affecting commitment itself. This highlights the nuanced relationship between emotions and commitment-related processes (Hirschi, 2011). Additionally, negative personal agency acted as a mediator for all commitment dimensions, further emphasizing the complex interplay between cultural values and an individual's sense of agency and control over commitment choices (Côté, 2006).

The change in the direction and significance of the relationship between dignity culture and reconsideration of commitment in the educational domain when honor and face culture are included can be explained by considering the controlling effects of these additional cultural factors. Honor and face culture might influence how individuals interpret and prioritize their commitments, which in turn could alter the way dignity culture impacts their reconsideration of commitment. This finding underscores the importance of accounting for multiple cultural influences to accurately capture the complex dynamics of commitment processes.

Similarly, the contrasting mediation outcomes between the interpersonal domain and the path analysis could be attributed to the inclusion of different variables and their interactions. In the context of mediation analyses, examined the mediating role of positive emotional experiences and indepth exploration in the relationship between dignity culture and identity outcomes. The positive mediation observed here might be indicative of the direct influence of dignity culture on these positive psychological processes in the interpersonal domain. However, in the more complex path analysis, other cultural factors

like honor and face culture might moderate or interact with this relationship, leading to variations in mediation effects.

The discrepancy in mediation effects for the pathway of honor and face culture through negative emotional experiences and negative personal agency to commitment between mediation and path analyses could result from the intricate interplay between honor culture, face culture, negative emotional experiences, and negative personal agency. This pathway's direction and significance could change based on how these variables interact and influence each other in the presence of honor and face culture. This finding underscores the need to consider multiple factors and their potential interactions when examining complex mediation pathways.

Regarding the mediation of dignity culture, negative emotional experiences, negative personal agency, and commitment, the shift from positive to negative mediation when honor and face culture are introduced suggests that the presence of these cultural factors may change the mechanisms through which these variables influence each other. Honor and face culture might mitigate the positive influences of dignity culture on emotional experiences and personal agency, leading to a change in the mediation outcomes.

The observed indirect effects of cultural factors, namely dignity, honor, and face culture, through negative emotional experiences (NEE) and negative personal agency (NPA) provide valuable insights into the nuanced relationships shaping commitment-related outcomes. The significant and negative indirect effects of dignity on commitment, in-depth exploration, and reconsideration of commitment through NEE and NPA align with existing literature highlighting the adverse impact of negative emotional experiences and

reduced personal agency on commitment processes (Gonzalez et al., 2020; Wang & Chang, 2019). This suggests that individuals experiencing negative emotional states and diminished personal agency may struggle with commitment and exploration when influenced by cultural norms associated with dignity. In contrast, the significant and positive indirect effects of honor on these outcomes through NEE and NPA resonate with studies emphasizing the influence of honor-related cultural norms on negative emotional experiences and diminished personal agency, subsequently impacting commitment and exploration (Li et al., 2018; Gao & Ting, 2017). This indicates that honor-driven cultural values may contribute to negative emotional experiences and reduced personal agency, influencing commitment processes. Similarly, the significant and positive indirect effects of face culture on commitment, in-depth exploration, and reconsideration of commitment through NEE and NPA are consistent with prior research. Face culture, known for its impact on interpersonal interactions, may contribute to positive influences on negative emotional experiences and enhanced personal agency, thereby affecting commitment outcomes (Chang et al., 2018; Kim & Markus, 2017). These results underscore the intricate interplay between cultural factors, emotional experiences, and personal agency in shaping individuals' commitment-related processes and contribute to the broader understanding of these complex relationships in the literature.

Moderating role of gender. In this part of the study role of gender was evaluated as a moderator on all direct and indirect paths of cultural logics, emotional experiences, personal agency and identity commitment. Moderated mediation was done to measure the effect of dignity honor and face culture on identity commitment, indepth exploration and reconsideration of commitment through emotional experiences and personal agency as

mediators and how it depends on gender as a moderator. Hays (2017) model of moderated mediation (model 92; process procedure version 4.1) was used to generate findings. Results of moderated mediation are presented in the following tables. The study found that the impact of dignity culture on commitment in education is significantly influenced by gender. Women had a stronger impact on positive emotional experiences, while men had a stronger impact on positive personal agency and in-depth exploration. The indirect effect of dignity on communication and in-depth exploration was stronger for men, while the indirect effect of dignity on reconsideration of commitment through positive emotional experiences was stronger for women. The indirect effect of dignity on reconsideration of commitment through serial mediation of positive emotional experiences and positive personal agency was not significantly moderated by gender. Overall, the study suggests that the impact of dignity culture on commitment and in-depth exploration is not significantly influenced by gender.

The study found that certain paths were significantly influenced by gender, with positive emotional experiences and positive personal agency acting as mediators between cultural logics and commitment. Women had a stronger impact on dignity culture, positive personal agency, and commitment in both educational and interpersonal settings. Men also had a stronger impact on commitment, in-depth exploration, and positive emotional experiences. However, the direct impact of dignity cultural logics on in-depth exploration, reconsideration of commitment, and positive personal agency, as well as positive emotional experiences, was not moderated by gender (Triandis, 1995, Afshan, 2016)

The study found that honor culture has a stronger impact on positive personal agency, commitment, and in-depth exploration in both educational and interpersonal

settings. This is particularly true for men, as the direct impact of positive emotional experiences on commitment and personal agency is stronger for women. However, the direct impact of honor cultural logics on in-depth exploration and reconsideration of commitment, as well as the direct impact of positive personal agency on commitment and reconsideration, is not moderated by gender. This suggests that the relationship between cultural logics and commitment is not influenced by gender.

The study examines the relationship between cultural logics and commitment, focusing on the impact of positive emotional experiences and personal agency. Results show that face culture has a stronger impact on positive personal agency and commitment in both educational and interpersonal contexts, as well as in-depth exploration and reconsideration of commitment. Men also have a stronger impact on face culture logics and commitment. However, the direct impact of face cultural logics on positive emotional experiences and reconsideration of commitment is not moderated by gender (Lerner, 2015).

On the other hand, the study found that dignity culture has a stronger impact on negative personal agency and commitment in both educational and interpersonal contexts. Men also have a stronger impact on negative emotional experiences and commitment, as well as in-depth exploration. The direct impact of negative personal agency on in-depth exploration and reconsideration of commitment is not moderated by gender. Overall, the study highlights the importance of considering both positive and negative emotional experiences in shaping commitment and commitment behaviors.

The study examines the relationship between cultural logics and commitment, focusing on the impact of negative emotional experiences and negative personal agency. Results indicate that honor culture has a stronger impact on reconsideration of commitment

in educational and interpersonal settings, while positive emotional experiences have a stronger impact on commitment. Men also have a stronger direct impact on in-depth exploration and negative personal agency on reconsideration.

The study also found that face culture has a stronger impact on commitment, negative emotional experiences, negative personal agency, in-depth exploration, and reconsideration of commitment. Women have a stronger impact on these factors than men. The direct impact of face culture logics on negative emotional experiences and negative personal agency on reconsideration of commitment is stronger for men than women.

The study reveals that the indirect effects of different cultural factors on commitment, in-depth exploration, and reconsideration of commitment are stronger for women and men. The indirect effects of dignity culture, honor culture, face culture, and face culture are stronger for women, while the indirect effects of honor culture are stronger for men. These factors are mediated through negative emotional experiences and personal agency, which can lead to a greater commitment and exploration in both educational and interpersonal settings. The study also found that the indirect effects of face culture, which is influenced by negative emotional experiences, are stronger for both genders. These findings suggest that cultural factors can play a significant role in shaping commitment and engagement in educational and interpersonal settings. Therefore, it is crucial to understand and address these cultural factors to promote a more inclusive and effective approach to commitment and engagement.

The study used **demographic data** to identify participant characteristics such as gender, age, ethnicity. It used independent sample t-tests and one-way ANOVA to identify group differences and trends. The analysis helped understand the impact of demographic

variables on identity commitment, cultural logics, emotional experiences, and personal agency in emerging adults in Pakistan.

The gender differences observed in the study's variables align with existing research on cultural and gender disparities (see Table 95). The significant gender difference in dignity, honor, and face cultural logic underscores the influence of cultural norms and expectations on gender roles and behaviors. Men scoring higher on dignity cultural logic, which emphasizes individual rights and autonomy (Triandis, 1995), may be reflective of Pakistan's patriarchal societal structure where men often hold decision-making authority and prioritize personal independence (Sabir, 2017). This also correlates with research indicating that men tend to prioritize personal independence (Cross & Madson, 1997).

Contrarily, women scoring higher on honor and face cultural logic could be indicative of their role as custodians of family honor and reputation. This resonates with the concept of "izzat" (honor) in Pakistan, where women are expected to adhere to traditional norms to safeguard family prestige (Afshan, 2016). This gender disparity might also be attributed to the prevalent practice of purdah (seclusion) and modesty in Pakistan's culture, which impacts women's social interactions (Ali, 2016).

The significant gender difference in positive and negative emotional experiences aligns with global gender emotion stereotypes. Men reporting higher positive emotional experiences might be associated with the cultural norm of suppressing negative emotions and exhibiting strength, contributing to an increased positive emotion display (Mirza et al., 2018). This is consistent with studies that suggest men in collectivist cultures are more inclined to express positive emotions (Matsumoto et al., 2008).

Furthermore, the findings regarding commitment, indepth exploration, and reconsideration of commitment in both education and interpersonal domains highlight the interplay between gender roles and societal expectations. Men demonstrating higher commitment could be linked to their responsibility to provide and make career-focused decisions (Afzal, 2016). On the other hand, women displaying more indepth exploration and reconsideration of commitment aligns with increasing educational and career opportunities for Pakistani women, prompting reconsideration of traditional roles (Sultana, 2018).

In conclusion, the study's findings underscore the complex interplay of cultural norms, gender roles, and evolving societal dynamics among emerging adults in Pakistan. The observed gender differences are a reflection of multifaceted factors such as cultural values, gendered socialization, and changing opportunities. By delving into these nuances, this study contributes to a more nuanced understanding of identity commitment among Pakistani emerging adults within their cultural context. The comparative analysis presented in Table 96 reveals noteworthy differences between nuclear and extended family systems across various study variables, shedding light on the cultural dynamics at play within these family structures. Drawing from both Western and Pakistani contexts, these findings offer insights into the intricate interplay of family systems, cultural norms, and individual experiences.

The absence of significant differences in dignity and honor cultural dimensions between nuclear and extended families aligns with research suggesting that these cultural dimensions are deeply ingrained within the broader Pakistani societal context. Both family systems likely share similar cultural values that emphasize collective identity and family

honor (Sabir, 2017). However, the significant difference in face culture implies that extended families may place a greater emphasis on maintaining social harmony and reputation, possibly due to the higher number of social interactions within extended family networks. This resonates with studies highlighting the role of face culture in collectivist societies, where interactions with extended family members significantly impact one's social image (Matsumoto, 1990).

The findings related to emotional experiences mirror gender-specific emotional norms within Pakistani culture. The nuclear family's higher positive emotional experiences align with traditional gender roles encouraging men to display strength and composure (Mirza et al., 2018). Similarly, the extended family's higher negative emotional experiences could be linked to the emotional support networks present within the extended family, allowing for the expression of a wider range of emotions (Mansoor & Masud, 2019).

In terms of identity commitment, the higher scores among the nuclear family for both commitment and indepth exploration suggest that the nuclear family context might encourage more decisive and committed life choices, potentially linked to greater autonomy within nuclear family units (Sabir, 2017). However, the lower scores in reconsideration of commitment within the nuclear family indicate that the extended family may foster more open discussions and reflections on life choices (Erikson, 1968).

In the interpersonal domain, the higher commitment scores in the nuclear family context align with studies suggesting that nuclear families often prioritize immediate family members' needs and aspirations (Afzal, 2016). The extended family's greater inclination towards indepth exploration and reconsideration of commitment may reflect the influence of diverse perspectives within a larger family network (Sultana, 2018).

These findings collectively underscore the intricate relationship between family systems, cultural norms, and identity processes within Pakistan. They align with Western research on the impact of family structure on individual development while offering a unique lens into the Pakistani cultural context. By examining these nuances, the study advances our understanding of the interplay between family, culture, and identity commitment among emerging adults.

Present study also provides a comprehensive insight into the variations in study variables across different provinces of Pakistan (see Table 97). These regional differences offer a glimpse into the diversity of cultural, social, and psychological dynamics that characterize the various provinces.

The observed variation in perceived cultural logic related to dignity across provinces is consistent with Pakistan's regional cultural disparities. Participants from Gilgit-Baltistan (GB) scoring the highest aligns with the region's historical and cultural uniqueness as well as its historical links with Central Asia (Yasmeen, 2012). On the other hand, participants from Balochistan scoring the lowest may reflect the complex cultural landscape of the province, influenced by its distinct historical context and political dynamics (Iqbal, 2007).

The significant differences in honor cultural logic also underscore the nuanced cultural variations within Pakistan. Higher scores from Balochistan and lower scores from Khyber Pakhtunkhwa (KPK) align with regional variations in societal norms and values. These results resonate with the existing literature that emphasizes the diverse cultural norms and practices present in different regions of Pakistan (Sabir, 2017).

The same pattern holds true for face cultural logic, reflecting how societal expectations and cultural norms can shape interpersonal behaviors differently across provinces. The higher face cultural logic scores in Balochistan indicate a strong emphasis on maintaining social harmony and reputation, while the lower scores in KPK suggest a comparatively less pronounced concern for face preservation (Matsumoto, 1990).

The observed differences in emotional experiences, both positive and negative, mirror the diverse emotional expressions prevalent in various regions. Balochistan's higher negative emotional experiences could be attributed to its socio-political context, which has seen significant unrest and challenges (Malik, 2008). Punjab's higher positive emotional experiences might reflect its relatively stable socio-economic conditions and the influence of cultural practices that encourage emotional restraint (Mirza et al., 2018).

The patterns observed in identity commitment variables indicate complex interactions between cultural values and individual identity processes. The higher scores in indepth exploration and reconsideration of commitment from Balochistan could suggest a more reflective approach to life choices, potentially influenced by the region's socio-economic challenges (Iqbal, 2007). Punjab's lower scores might reflect the influence of a more traditional and stable lifestyle (Sabir, 2017).

Similarly, in the interpersonal domain, the regional variations in commitment, indepth exploration, and reconsideration of commitment highlight how cultural and societal norms shape individuals' relational and commitment tendencies. Punjab's higher commitment scores might be linked to its relatively urban and developed environment (Afzal, 2016), while Balochistan's lower scores could reflect the region's unique socio-political challenges.

In conclusion, the findings from the comparison of provinces in Pakistan highlight the rich cultural diversity within the country. These regional variations in cultural logic, emotional experiences, and identity processes underscore the intricate interplay of history, culture, and socio-political dynamics that shape individuals' experiences and behaviors across different provinces.

General Discussion

Chapter VII

General Discussion

The present study embarked on a comprehensive investigation into the intricate process of identity commitment among emerging adults in Pakistan. The research design of the study, a cross-sectional survey, was a deliberate choice that allowed for a comprehensive examination of various variables within the unique cultural and socio-contextual framework of Pakistan. The study's design allowed for the exploration of not just the direct relationships between cultural logic (dignity, honor & face) and identity commitment (commitment, indepth exploration & reconsideration of commitment) but also the interplay of mediation (positive and negative emotional experiences, positive and negative personal agency) and moderation (gender) effects, providing a nuanced understanding of identity commitment dynamics.

Study I, a foundational component of the research, involved the development and validation of the Perceived Cultural Logic Scale (PCLS). This scale was designed to capture the intricate cultural values of dignity, honor, and face within the context of Pakistan. The use of thematic analysis to explore these cultural dimensions resonates with the call for culturally sensitive measurement tools that truly capture the essence of the cultural values they intend to measure (Leung & Cohen, 2011). By embedding the scale development process within the cultural context, the researchers ensured that the subsequent findings were grounded in the lived interactive experiences of the participants regarding self worth.

The confirmation of internal consistency and factor structure in Study II through confirmatory factor analysis (CFA) was a crucial step that provided empirical evidence for

the robustness and reliability of the measurement instruments to be used in the study. This practice aligns with established guidelines for psychometric instrument development (Tabachnick & Fidell, 2019). By utilizing established scales such as the Utrecht-Management of Identity Commitments Scale (U-MICS; Crocetti et al., 2008), Sense of Agency Scale (SoAS; Tapal et al., 2017), Multidimensional Emotional Questionnaire (MEQ; Klonsky et al., 2019) the study drew upon well-established instruments with demonstrated validity and reliability. The alignment between the factor structures and theoretical models underscores the methodological rigor of the study and its adherence to established measurement practices (Hoyle, 2012).

Study III, the pilot study, played a pivotal role in establishing the psychometric soundness of the instruments. This is a critical step often overlooked, but it ensures that the instruments accurately capture the intended constructs and their relationships (Schmitt, 1996). The insights gained from the pilot study not only helped refine the instruments but also provided valuable preliminary insights into the interrelationships among the variables. This iterative process of refining instruments based on empirical evidence is fundamental to building robust research frameworks (Morse et al., 2002). In present study all the instruments were proved to be internally consistent and indicative of suggestive relationship among variables.

The culmination of the study, Study IV, constituted the core hypotheses testing and path analysis. This stage provided a comprehensive exploration of the relationships between cultural logics, emotional experiences, personal agency, and identity commitment. The findings reinforced the integrative nature of identity development, where cultural factors, emotional experiences, and personal agency collectively contribute to the

commitment and exploration of one's identity (Crocker et al., 2003). Moreover, the identification of significant serial mediation effects highlights the complex interplay of factors that contribute to emerging adults' identity formation (Fiese, 2016).

One of the study's notable contributions was its investigation of gender moderation effects. By examining how gender influences the relationship between cultural logics and identity commitment through emotional experiences and personal agency, the study acknowledges the importance of considering socio-cultural contexts and their impact on identity processes (Arnett, 2000). The study's findings also reveal significant group differences in gender, family type, and ethnicity across study variables, reinforcing the idea that identity development is shaped by a confluence of factors that vary across different socio-cultural contexts (Crenshaw, 1989).

he study examined how cultural logics influence commitment and its related factors, considering both direct and indirect effects, and found significant gender-based differences. Positive emotional experiences and positive personal agency were identified as stronger mediators for women in the relationship between cultural logics and commitment, particularly within the context of dignity culture. On the other hand, for men, the impact of positive personal agency on commitment and other facets was more pronounced. Similarly, the study highlighted that honor culture has a more substantial impact on positive personal agency, commitment, and in-depth exploration for men, while positive emotional experiences were more influential for women in the same context. In terms of negative impacts, both negative emotional experiences and negative personal agency were found to have stronger effects on commitment and its dimensions for women under the influence of dignity and honor cultures. In contrast, negative personal agency

demonstrated a stronger link to commitment and exploration for men. Moreover, the indirect effects of cultural logics on commitment via emotional experiences and personal agency were different for men and women, with varying strengths of impact. In summary, the study underscores how cultural logics interact with emotional experiences and personal agency to shape commitment differently for men and women, shedding light on the complex interplay of gender and cultural influences.

In broader terms, the implications of the study extend beyond the academic realm. The insights gleaned from the study can inform interventions and programs aimed at supporting positive identity development among emerging adults. The recognition of cultural nuances, emotional experiences, and personal agency can guide efforts to create tailored interventions that resonate with the unique experiences of young adults in Pakistan (Waterman, 2014). Additionally, the findings underscore the importance of considering gender and socio-cultural differences in designing such interventions to ensure their relevance and effectiveness (Cross, 1991).

Conclusion

To conclude, the present study's holistic examination of identity commitment, enriched by its cultural sensitivity, mediating effects, and gender moderation analysis, contributes significantly to the field of identity research. It is concluded that By adopting a robust research design and adhering to best practices in measurement and analysis, the study's findings provide a deeper understanding of how identity commitment develops among emerging adults in Pakistan. In conclusion, the intricate interplay between cultural norms of dignity, honor, and face culture and their profound influence on identity

commitment unveils a compelling narrative that warrants deeper examination. Through a meticulous exploration of this relationship, we have come to appreciate the multifaceted nature of commitment, driven by a complex interplay of emotional experiences and personal agency. This journey has not only underscored the significance of cultural contexts in shaping one's commitment to identity but has also revealed the intricate serial mediation of emotional experiences and personal agency in this process. Moreover, the moderating role of gender has emerged as a critical factor, emphasizing the need for a nuanced understanding that acknowledges the differential impact of cultural norms on commitment across genders. As we reconsider commitment within the framework of these cultural dynamics, we are prompted to embrace a more holistic perspective that integrates cultural insights, emotional intricacies, and personal empowerment. This knowledge not only enriches our comprehension of commitment but also empowers us to foster inclusive and sensitive dialogues that honor diverse cultural narratives and individual agency in the intricate tapestry of identity formation.

Limitations

There are some limitations present study might encounter:

1. ***Sampling Bias.*** The study might focus on specific regions or communities within Pakistan due to practical constraints, leading to limited representation of the diverse cultural, ethnic, and socioeconomic backgrounds across the country.
2. ***Cross-Cultural Variability.*** While the study may focus on the interplay of different cultural norms, it might not fully capture the intricate variations and subcultures

within dignity, honor, and face cultures, potentially oversimplifying their impact on identity commitment.

3. ***Contextual Fluidity.*** Cultural norms and values can evolve rapidly over time, and what is considered an honor, dignity, or face culture could change. The study's findings might not remain applicable in a rapidly shifting cultural landscape.
4. ***Social Desirability Bias.*** Participants might provide responses that they believe align with cultural norms or expectations, rather than reflecting their true emotional experiences and personal agency, leading to skewed or inaccurate data.
5. ***Language and Translation Challenges.*** Translating concepts related to emotions, personal agency, and cultural norms might result in nuances being lost, potentially affecting the accuracy and depth of responses.
6. ***Retrospective Bias.*** Participants might recall their past experiences or emotions inaccurately, leading to recall bias and impacting the reliability of historical information.
7. ***Ethical Considerations.***The study could delve into sensitive topics related to cultural norms, potentially leading to discomfort or unwillingness to discuss certain aspects openly, thereby limiting the depth of information collected.
8. ***Limited Generalizability.*** While the study may provide valuable insights into identity commitment among emerging adults in Pakistan, the findings might not be easily applicable to other cultural contexts or age groups.
9. ***Influence of External Factors.*** The study might not fully account for the influence of external factors such as media, globalization, or political events, which can shape identity commitment and emotional experiences in complex ways.

10. ***Neglect of Intersectionality.*** The study might not thoroughly explore how various aspects of identity, such as parenting, socioeconomic status, and religion, intersect with cultural norms and impact identity commitment.
11. ***Subjectivity of Emotional Experiences.*** Emotional experiences are subjective and can be influenced by individual interpretations. The study might struggle to capture the full depth and complexity of participants' emotional journeys.
12. ***Longitudinal Insights***. The study's cross-sectional design might limit its ability to provide insights into the changes and fluctuations in identity commitment and emotional experiences over time.
13. ***Lack of Control Groups.*** Without control groups or comparative analysis, the study might find it challenging to attribute the observed effects solely to cultural norms or personal agency.
14. ***Social Media and Digital Culture.*** The study might overlook the role of social media and digital platforms in shaping identity commitment and emotional experiences, which have become significant influencers in modern times.
15. ***Limited Qualitative Depth.*** While exploring a wide range of factors, the study's breadth might limit the depth of qualitative analysis for each specific factor, potentially missing out on intricate details.

Mitigating these limitations through rigorous methodology, diverse and representative sampling, mixed-methods approaches, and acknowledging the complexity of cultural dynamics can help strengthen the study's findings and their implications.

Implications of study

A study on identity commitment among emerging adults in Pakistan, considering the role of dignity culture, honor culture, face culture, positive and negative emotional experiences, and positive and negative personal agency, can have several important implications:

1. ***Cultural Sensitivity and Tailored Interventions.*** Understanding the interplay between different cultural norms (dignity, honor, and face) and identity commitment can inform interventions and support systems for emerging adults. Tailoring strategies that respect cultural values while fostering healthy identity development would be crucial.
2. ***Reevaluation of Cultural Norms.*** The study might encourage a reevaluation of certain cultural norms, particularly those associated with honor, which can sometimes lead to harmful outcomes such as strict gender roles or stifled self-expression. This could spark discussions on promoting more inclusive and equitable cultural values.
3. ***Enhancing Emotional Well-being.*** Insights into the influence of positive and negative emotional experiences on identity commitment can guide mental health initiatives. Strategies to enhance positive emotions and coping mechanisms for dealing with negative emotions could be developed.
4. ***Fostering Positive Personal Agency.*** Understanding the link between positive personal agency and identity commitment can lead to interventions that empower emerging adults to take an active role in shaping their identities. This might involve providing opportunities for skill-building, decision-making, and self-expression.

5. ***Addressing Negative Personal Agency.*** The study's findings on the impact of negative personal agency on identity commitment could prompt discussions on addressing disempowering factors like lack of autonomy or limited choices among emerging adults.
6. ***Educational Reforms.*** Insights into how different cultural norms influence identity commitment can inform educational reforms that promote critical thinking, open dialogue, and self-exploration, helping emerging adults navigate complex cultural expectations.
7. ***Gender Dynamics.*** The study's focus on honor culture might shed light on gender dynamics. Understanding how honor-related expectations affect identity commitment differently for males and females could lead to discussions on gender equity and empowerment.
8. ***Social Support Networks.*** The findings can emphasize the importance of strong social support networks for emerging adults. Understanding how these networks can positively influence identity commitment and emotional experiences can guide the development of community-based interventions.
9. ***Mental Health Services.*** The study's insights into the connection between emotional experiences and identity commitment can highlight the need for accessible and culturally sensitive mental health services that cater to the unique emotional challenges faced by emerging adults.
10. ***Cultural Identity Preservation.*** For dignity and face cultures, the study might underscore the importance of preserving cultural identity while allowing room for

personal growth. This could influence policies and initiatives that balance tradition with modernity.

11. ***Preventing Identity Conflicts.*** By examining the role of cultural norms in identity commitment, the study might offer insights into preventing identity conflicts that arise due to clashes between personal aspirations and societal expectations.
12. ***Policy Formulation.*** Policymakers could use the study's findings to develop policies that promote a more supportive environment for emerging adults, acknowledging their emotional needs and personal agency within the context of cultural norms.
13. ***Social Change Initiatives.*** The study's revelations about the complex interplay of cultural norms, emotional experiences, and personal agency could inspire grassroots movements advocating for cultural shifts that promote healthier identity development.

Incorporating these implications into practice, policy, and research can contribute to the holistic well-being and development of emerging adults in Pakistan, fostering a more inclusive and empowering environment for their identity commitment journey.

Future Recommendations

Future recommendations based on a study focused on identity commitment among emerging adults in Pakistan, considering the role of dignity culture, honor culture, face culture, positive and negative emotional experiences, and positive and negative personal agency may include;

1. ***Longitudinal Studies.*** Conduct longitudinal studies to track changes in identity commitment and emotional experiences among emerging adults over time. This approach can offer insights into developmental trajectories and the impact of cultural norms on identity commitment throughout different life stages.
2. ***Comparative Cross-Cultural Analysis.*** Extend the research to include comparative analyses across different cultures. This could help identify universal aspects of identity commitment while highlighting culture-specific influences and variations.
3. ***Intersectional Approach.*** Investigate the intersection of cultural norms with other factors such as gender, socioeconomic status, and religion. This approach can reveal how multiple dimensions of identity interact to shape commitment and emotional experiences.
4. ***Digital Culture and Social Media.*** Recognize the growing influence of digital culture and social media on identity formation. Investigate how online platforms intersect with cultural norms to influence emerging adults' identity commitment and emotional experiences.
5. ***Qualitative Depth.*** Use qualitative methods like in-depth interviews or ethnographic research to delve deeply into participants' experiences. This can provide a nuanced understanding of how cultural norms and personal agency interact in shaping identity commitment.
6. ***Intervention Development.*** Translate research findings into practical interventions that empower emerging adults to navigate the complex interplay between cultural norms, emotional experiences, and personal agency. These interventions could be

implemented through educational programs, community initiatives, or online resources.

7. ***Cultural Competency Training.*** Develop cultural competency training for educators, mental health professionals, and policymakers. This can help them better understand and address the unique challenges and needs of emerging adults dealing with cultural influences on identity commitment.
8. ***Mixed-Methods Approach.*** Combine quantitative surveys with qualitative interviews or focus groups. This approach can provide a comprehensive understanding of the statistical trends along with rich narratives that contextualize the data.
9. ***Inclusive Representation.*** Ensure that the study's sample is diverse and inclusive, representing various cultural, ethnic, and socioeconomic backgrounds within Pakistan. This will enhance the study's applicability and relevance.
10. ***Parental and Societal Perspectives.*** Include perspectives from parents, family members, and society at large to understand how external influences shape emerging adults' identity commitment and emotional experiences.
11. ***Media Analysis.*** Conduct a media analysis to explore how cultural norms are portrayed and reinforced through media representations. This can shed light on how media influences identity commitment among emerging adults.
12. ***Collaboration with Cultural Experts.*** Collaborate with cultural experts, anthropologists, and psychologists specializing in cross-cultural research. Their insights can enrich the study's theoretical framework and research design.

13. ***Policy Recommendations.*** Translate research findings into policy recommendations aimed at fostering a more supportive environment for emerging adults to explore and commit to their identities while respecting cultural norms.
14. ***Peer Influence.*** Investigate the role of peer relationships in shaping identity commitment and emotional experiences within the context of cultural norms. This could lead to insights about peer support and peer pressure.
15. ***Continued Research on Changing Norms.*** Given that cultural norms evolve, consider ongoing research to understand how shifts in societal norms impact identity commitment among emerging adults and whether these shifts lead to positive or negative outcomes.

By addressing these future recommendations, the study's impact can be extended beyond academia, contributing to the development of effective interventions, policies, and support systems that promote healthy identity commitment among emerging adults in the context of Pakistan's cultural dynamics.

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Appendices

A

Appendix A

Focused Group Protocol

i. Should people speak their mind regardless of what others think?

ii. Should people listen to their mind?

iii. Should people make their decisions on their own?

iv. Should people take stand for their worth?

v. Is self-respect more important than other's?

vi. Should people maintain and protect their family's reputation?

vii. Should people be concerned about the disrespect/damage to their family?

viii. Should people defend the reputation of their family?

ix. Should people bear the insult of their family?

x. Are men responsible for protecting the reputation of their family

xi. Should people be always careful in not embarrassing others

xii. Should people try to avoid the conflicts in social situations

xiii. Should people behave humbly in conflicting situations

xiv. Is it ok to criticize others publicly?

Appendix B

Interview Protocol

1. What do you think about self-worth?
2. Is self-respect more important than respect given by others?
3. Do you think people should speak their own mind?
4. Do you think people should stand for their decisions?
5. Should people listen to their mind?
6. Should people prefer themselves over others?
7. Should people respect their beliefs?
8. Should people take decisions independently?
9. Should people seek advice from others? What do you say?
10. Should people try to resolve conflicts in social situations? What do you think?
11. Should people try to be humble to maintain good social relationships?
12. How do you feel about criticizing others?
13. Do you think people should avoid embarrassing others in social settings?
14. Should people care about what others will think of them?
15. Should people control their actions in front of others?
16. In your opinion should people try resolve disputes in public settings?
17. should people avoid disagreement?
18. Do you think people should avoid conflicts to maintain group harmony?
19. Should people avoid criticizing others publicly?
20. Should people accept criticism from others to protect harmony in social relationships?
21. Should people protect or defend reputation of their family?

22. Should people defend their honor?

23. Do you believe people should protect their family's reputation?

24. Should people respond to insults to their family by others? What is your view point?

25. Should people support others in conflict instead of saving face?

26. people who can't defend their family's reputation are weak?

27. Do you think that people should show their powers to others?

28. Should people be concerned about damaging their family's respect?

29. Should men defend their family’s honor?

30. Is it important to show your powers to your competitors?

31. Should people who show disrespect to one's family be punished?

32. Should people fight for their family's respect?

33. Should people be responsible for upholding their family's reputation?

34. Do you believe men are responsible to uphold reputation of their women?

Appendix C

52 Items of PCLS for Content Validity Ratio

Sr #	Statements	Essential	Useful but not Essential	Not Essential
1.	Self-respect is more important than respect given by others			
2.	People should speak their mind			
3.	People should make their decisions according to their own choice			
4.	People should stand for their decision even others disagree			
5.	People should listen to their mind regardless of what others think			
6.	I am sensitive to how others perceive me and try to maintain a positive image.			
7.	What other people think about you is not important			
8.	People should prefer themselves over others			
9.	I avoid confrontations or disagreements in public to save face.			
10.	People should keep their verdict even others disagree			
11.	People should stand for what they think is correct			
12.	Losing face in front of others is a source of anxiety for me.			
13.	People should respect their personal beliefs			
14.	I feel a strong sense of personal worth and value.			
15.	People should take decisions independently			

16.	People should promote personal ideology			
17.	People should not get advice from others			
18.	People should try to resolve their conflicts, at any cost			
19.	I believe that all individuals deserve to be treated with respect and fairness.			
20.	People should try to be humble in order to maintain good social relationship			
21.	People should avoid criticizing others			
22.	People should avoid embarrassing others in social settings			
23.	I take great care to protect my reputation and social standing.			
24.	People should mind their behavior in front of others			
25.	Maintaining my personal integrity is very important to me.			
26.	People should care about what others will think about them			
27.	People should control their action in front of others			
28.	People should resolve their conflicts in their social settings			
29.	People should avoid disagreement			
30.	People should avoid conflicts in order to maintain group's harmony			
31.	People should avoid criticizing others publicly			
32.	People should bear other's criticism in order to protect harmony in social relationship			
33.	I would not compromise my principles or values to save face or avoid embarrassment.			
34.	People should be careful in making others conscious of their behavior			
35.	People should protect their image			
36.	People should defend their family's reputation			
37.	People should defend their honor			

38.	People should protect their family's reputation			
39.	People should respond to the family's insult by others			
40.	People should support others in conflict rather than saving their face			
41.	My family's reputation is of utmost importance to me.			
42.	People who can't defend their family's reputation are weak			
43.	People should show off their powers to others			
44.	People should be concern about the damage of their family's respect			
45.	I would go to great lengths to defend my honor or the honor of my family.			
46.	It is important to show your powers to you competitors			
47.	People who show disrespect to one's family must be punished			
48.	Losing face in public is a significant source of shame for me.			
49.	People should fight for their family's respect			
50.	People should be responsible to uphold their family's reputation			
51.	I believe that one's actions should always uphold their personal honor.			
52.	People should protect the honor their women			

Appendix D

Perceived Cultural Logics Scale for EFA

Instructions: this section include questions regarding values, norms and attitude that are prevalent in the region of the world you grew up in or considered your homeland. Please indicate how much of the following statement apply to your culture using a response format ranging from 1 = strongly disagree to 5 = strongly Agree

Sr #	Statements	Strongly disagree	Somewhat disagree	disagree	Undecided	Agree	Somewhat agree	Strongly Agree
1.	Self-respect is more important than respect given by others	1	2	3	4	5	6	7
2.	People should speak their mind	1	2	3	4	5	6	7
3.	People should make their decisions according to their own choice	1	2	3	4	5	6	7
4.	People should stand for their decision even others disagree	1	2	3	4	5	6	7
5.	People should listen to their mind regardless of what others think	1	2	3	4	5	6	7
6.	What other people think about you is not important	1	2	3	4	5	6	7
7.	People should prefer themselves over others	1	2	3	4	5	6	7
8.	People should keep their verdict even others disagree	1	2	3	4	5	6	7

9.	People should stand for what they think is correct	1	2	3	4	5	6	7
10.	People should respect their personal beliefs	1	2	3	4	5	6	7
11.	People should take decisions independently	1	2	3	4	5	6	7
12.	People should promote personal ideology	1	2	3	4	5	6	7
13.	People should not get advice from others	1	2	3	4	5	6	7
14.	People should try to resolve their conflicts, at any cost	1	2	3	4	5	6	7
15.	People should try to be humble in order to maintain good social relationship	1	2	3	4	5	6	7
16.	People should avoid embarrassing others	1	2	3	4	5	6	7
17.	People should avoid embarrassing others in social settings	1	2	3	4	5	6	7
18.	People should mind their behavior in front of others	1	2	3	4	5	6	7
19.	People should care about what others will think about them	1	2	3	4	5	6	7
20.	People should control their action in front of others	1	2	3	4	5	6	7
21.	People should resolve their conflicts in their social settings	1	2	3	4	5	6	7
22.	People should avoid disagreement	1	2	3	4	5	6	7
23.	People should avoid conflicts in order to maintain group’s harmony	1	2	3	4	5	6	7
24.	People should avoid criticizing others publicly	1	2	3	4	5	6	7

25.	People should bear other's criticism in order to protect harmony in social relationship	1	2	3	4	5	6	7
26.	People should avoid conflicts in order to maintain group's harmony	1	2	3	4	5	6	7
27.	People should protect their image	1	2	3	4	5	6	7
28.	People should defend their family's reputation	1	2	3	4	5	6	7
29.	People should defend their honor	1	2	3	4	5	6	7
30.	People should protect their family's reputation	1	2	3	4	5	6	7
31.	People should respond to the family's insult by others	1	2	3	4	5	6	7
32.	People should protect the respect of their women in family	1	2	3	4	5	6	7
33.	People who can't defend their family's reputation are weak	1	2	3	4	5	6	7
34.	People should show off their powers to others	1	2	3	4	5	6	7
35.	People should be concern about the damage of their family's respect	1	2	3	4	5	6	7
36.	It is important to show your powers to you competitors	1	2	3	4	5	6	7
37.	People who show disrespect to one's family must be punished	1	2	3	4	5	6	7
38.	People should fight for their family's respect	1	2	3	4	5	6	7
39.	Men should be responsible to maintain reputation of their family	1	2	3	4	5	6	7

40.	People should protect the honor their women	1	2	3	4	5	6	7

Appendix E

Perceived Cultural Logic Scale for CFA

Instructions: this section include questions regarding values, norms and attitude that are prevalent in the region of the world you grew up in or considered your homeland. Please indicate how much of the following statement apply to your culture using a response format ranging from 1 = strongly disagree to 5 = strongly Agree

Sr #	Statements	Strongly disagree	Somewhat disagree	disagree	Undecided	Agree	Somewhat agree	Strongly Agree
1.	People should speak their mind	1	2	3	4	5	6	7
2.	People should make their decisions according to their own choice	1	2	3	4	5	6	7
3.	People should stand for their decision even others disagree	1	2	3	4	5	6	7
4.	People should listen to their mind regardless of what others think	1	2	3	4	5	6	7
5.	What other people think about you is not important	1	2	3	4	5	6	7
6.	People should prefer themselves over others	1	2	3	4	5	6	7
7.	People should keep their verdict even others disagree	1	2	3	4	5	6	7
8.	People should stand for what they think is correct	1	2	3	4	5	6	7

9.	People should take decisions independently	1	2	3	4	5	6	7
10.	People should try to resolve their conflicts, at any cost	1	2	3	4	5	6	7
11.	People should try to be humble in order to maintain good social relationship	1	2	3	4	5	6	7
12.	People should avoid embarrassing others	1	2	3	4	5	6	7
13.	People should control their action in front of others	1	2	3	4	5	6	7
14.	People should avoid criticizing others publicly	1	2	3	4	5	6	7
15.	People should bear other's criticism in order to protect harmony in social relationship	1	2	3	4	5	6	7
16.	People should avoid conflicts in order to maintain group's harmony	1	2	3	4	5	6	7
17.	People should respond to the family's insult by others	1	2	3	4	5	6	7
18.	People should protect the respect of their women in family	1	2	3	4	5	6	7
19.	People who can't defend their family's reputation are weak	1	2	3	4	5	6	7
20.	People should be concern about the damage of their family's respect	1	2	3	4	5	6	7
21.	It is important to show your powers to you competitors	1	2	3	4	5	6	7
22.	People who show disrespect to one's family must be punished	1	2	3	4	5	6	7

23.	People should fight for their family's respect	1	2	3	4	5	6	7
24.	Men should be responsible to maintain reputation of their family	1	2	3	4	5	6	7

Appendix F

Key Model Fit Indices with Their Acceptable Range

Category	Acronym	Explication	Accepted fit	Reference
Absolute fit	Likelihood Ratio	*p*-value	≥ 0.05	Joreskog & Surbom (1996)
	χ^2	Chi-Square	$p > .05$	
	CN	Critical N	≥ 200 = acceptable fit	Joreskog & Sorbom (1996)
	RMSEA	Root Mean Square Error of Approximation	≤ 0.05 = reasonable fit 0.06 - 0.08 = acceptable fit	MacCallum et al (1996) (Browne & Cudeck, 1993)
	CMIN/DF	Chi-square divided by Degree of Freedom	≤ 3 = acceptable fit ≤ 5 = reasonable fit	Kline (1998); Marsh & Hocevar (1985);
	GFI	Goodness of Fit Index	1 =perfect fit ≥ 0.95 = excellent fit ≥ 0.90 = acceptable fit	Kline (2005); Hu & Bentler (1998);
	RMR	Root Mean Squared Residual	≤ 0.05 = acceptable fit	Diamantopoulos & Siguaw (2000); Steiger (2007)

			≤ 0.07 = acceptable fit	
	SRMR	Standardized Root Mean Squared Residual	≤ 0.05 = acceptable fit	Diamantopoulos & Siguaw (2000);
Incremental fit	AGFI	Adjusted Goodness of Fit Index	≥ 0.90 = acceptable fit	Tabachnick & Fidell (2007);
	CFI	Comparative Fit Index	1 = perfect fit ≥ 0.95 = excellent fit ≥ .90 = acceptable fit	West et al. (2012); Fan et al. (1999);
	TLI	Trucker-Lewis Index	TLI > 0.09	Bentler and Benett (1980)
	NFI	Normed Fit Index	NFI > 0.09	Bollen (1989)
Parsimonious Fit	Relative χ^2	(χ^2 /*df*)	≤ 5.0 = acceptable fit	Tabachnick & Fidell (2007)

Appendix G

INFORMED CONSENT

I am Hina Iram, PhD scholar (Psychology) at International Islamic Unicersity Islamabad, in order to fulfill requirement of PhD degree I am doing a research on “Cultural logics and identity commitment of emerging adults”. I need to collect data for said purpose from your college/ University. Hereby it is assured that the process of data collection will be proceeded with complete research ethics and confidentiality of data will not be breech at any level of the research.

Thanking you.

Hina Iram

PhD scholar Psychology

International Islamic University, Islamabad

Name of college/ University ----------

Signature of consent authority----------

Date: ----------

Appendix H

Reference no. ----------

Demographic Form

Age _____

Gender

Female ○ Male ○

Current Grade/ Education

○ Intermediate

○ Graduate

○ Post Graduate

○ Others

Marital status

Single ○ Married ○

Monthly income ----------

Ethnicity

Punjabi ○ Sindhi ○ Pakhtoon ○ Balochi ○ Gilgit Baltistan ○

Other: _____

Religion

Muslim ○ Non-Muslim ○

Family status

nuclear ○ extended ○

No. of siblings _____

Have you lived in country other than Pakistan?

Yes ○ No ○

If yes, for how many years _____

Appendix I

Perceived Cultural Logic Scale (Final)

Instructions: this section include questions regarding values, norms and attitude that are prevalent in the region of the world you grew up in or considered your homeland. Please indicate how much of the following statement apply to your culture using a response format ranging from 1 = strongly disagree to 5 = strongly Agree

Sr #	Statements	Strongly disagree	Somewhat disagree	disagree	Undecided	Agree	Somewhat agree	Strongly Agree
1.	People should speak their mind	1	2	3	4	5	6	7
2.	People should make their decisions according to their own choice	1	2	3	4	5	6	7
3.	People should stand for their decision even others disagree	1	2	3	4	5	6	7
4.	People should listen to their mind regardless of what others think	1	2	3	4	5	6	7
5.	What other people think about you is not important	1	2	3	4	5	6	7
6.	People should keep their verdict even others disagree	1	2	3	4	5	6	7
7.	People should stand for what they think is correct	1	2	3	4	5	6	7
8.	People should take decisions independently	1	2	3	4	5	6	7
9.	People should try to resolve their conflicts, at any cost	1	2	3	4	5	6	7

10.	People should try to be humble in order to maintain good social relationship	1	2	3	4	5	6	7
11.	People should avoid embarrassing others	1	2	3	4	5	6	7
12.	People should control their action in front of others	1	2	3	4	5	6	7
13.	People should avoid criticizing others publicly	1	2	3	4	5	6	7
14.	People should bear other's criticism in order to protect harmony in social relationship	1	2	3	4	5	6	7
15.	People should avoid conflicts in order to maintain group's harmony	1	2	3	4	5	6	7
16.	People should respond to the family's insult by others	1	2	3	4	5	6	7
17.	People should protect the respect of their women in family	1	2	3	4	5	6	7
18.	People who can't defend their family's reputation are weak	1	2	3	4	5	6	7
19.	People should be concern about the damage of their family's respect	1	2	3	4	5	6	7
20.	It is important to show your powers to you competitors	1	2	3	4	5	6	7
21.	People who show disrespect to one's family must be punished	1	2	3	4	5	6	7
22.	People should fight for their family's respect	1	2	3	4	5	6	7
23.	Men should be responsible to maintain reputation of their family	1	2	3	4	5	6	7

Appendix J

Utrecht-Management of Identity Commitments Scale (U-MICS)

Educational identity

Below are a number of questions about you and your school education.

In each case, place a cross in the box that most closely matches your opinion.

		completely untrue	untrue	sometimes true/sometimes untrue	true	completely true
1.	**My education gives me security in life**	1	2	3	4	5
2.	**My education gives me self-confidence**	1	2	3	4	5
3.	**My education makes me feel sure of myself**	1	2	3	4	5
4.	**My education gives me security for the future**	1	2	3	4	5
5.	**My education allows me to face the future with optimism**	1	2	3	4	5
6.	**I try to find out a lot about my education**	1	2	3	4	5
7.	**I often reflect on my education**	1	2	3	4	5

8.	**I make a lot of effort to keep finding out new things about my education**	1	2	3	4	5
9.	**I often try to find out what other people think about my education**	1	2	3	4	5
10.	**I often talk with other people about my education**	1	2	3	4	5
11.	**I often think it would be better to try to find a different education**	1	2	3	4	5
12.	**I often think that a different education would make my life more interesting**	1	2	3	4	5
13.	**In fact, I'm looking for a different education**	1	2	3	4	5

Appendix K

Interpersonal identity (i.e. friendships)

Below are a number of questions about you and your best friend. NB: by your 'best friend' we do not mean a brother or sister, or someone that you're dating.

In each case, place a cross in the box that most closely matches your opinion.

Sr. No.		completely untrue		sometimes true	true	completely true
1.	**My best friend gives me security in life**	1	2	3	4	5
2.	**My best friend gives me self-confidence**	1	2	3	4	5
3.	**My best friend makes me feel sure of myself**	1	2	3	4	5
4.	**My best friend gives me security for the future**	1	2	3	4	5
5.	**My best friend allows me to face the future with optimism**	1	2	3	4	5
6.	**I try to find out a lot about my best friend**	1	2	3	4	5
7.	**I often reflect on my best friend**	1	2	3	4	5
8.	**I make a lot of effort to keep finding out new things about my best friend**	1	2	3	4	5

9.	**I often try to find out what other people think about my best friend**	1	2	3	4	5
10.	**I often talk with other people about my best friend**	1	2	3	4	5
11.	**I often think it would be better to try to find a different best friend**	1	2	3	4	5
12.	**I often think that a new best friend would make my life more interesting**	1	2	3	4	5
13.	**In fact, I'm looking for a new best friend**	1	2	3	4	5

Appendix L

Sense of Agency Scale

Instruction: Following are some statements. You are requested to mark your responses according to the given response categories.								
Sr. No.	Statements	Strongly disagree	Disagree to some extent	disagree	don't know	Agree	Agree to some extent	Strongly agree
1.	I am in full control of what I do							
2.	I am just an instrument in the hands of somebody or something else							
3.	My actions just happen without my intention							
4.	I am the author of my actions							
5.	The consequences of my actions feel like they don't logically follow my actions							
6.	My movements are automatic—my body simply makes them							

7.	The outcomes of my actions generally surprise me							
8.	Things I do are subject only to my free will							
9.	The decision whether and when to act is within my hands							
10.	Nothing I do is actually voluntary							
11.	While I am in action, I feel like I am a remote controlled robot							
12.	My behavior is planned by me from the very beginning to the very end							
13.	I am completely responsible for everything that results from my actions							

Appendix M

Multidimensional Emotion Questionnaire

Instructions:

This questionnaire asks about your experience of different emotions such as sad, happy, and afraid. We are interested in assessing four different parts of each emotion. Specifically, for each emotion, you will be asked to rate:

1) how often you experience the emotion;

2) how intense the emotion typically is when it occurs

3) how long-lasting the emotion typically is when it occurs

4) how well you can regulate the emotion when it occurs (i.e., how well you can reduce or increase the emotion).

Happy	**How often**	About once per month or less	About once per month or less	About once per week	2 or 3 times each day	More than 3 times each day
	How intense	Very low	Low	Moderate	High	Very high
	How long lasting	Less than one min	Less than 1 min	1-10 min	11-60	1-4 hrs
	How easy to regulate	Very easy	Easy	Moderate	Difficult	Very difficult

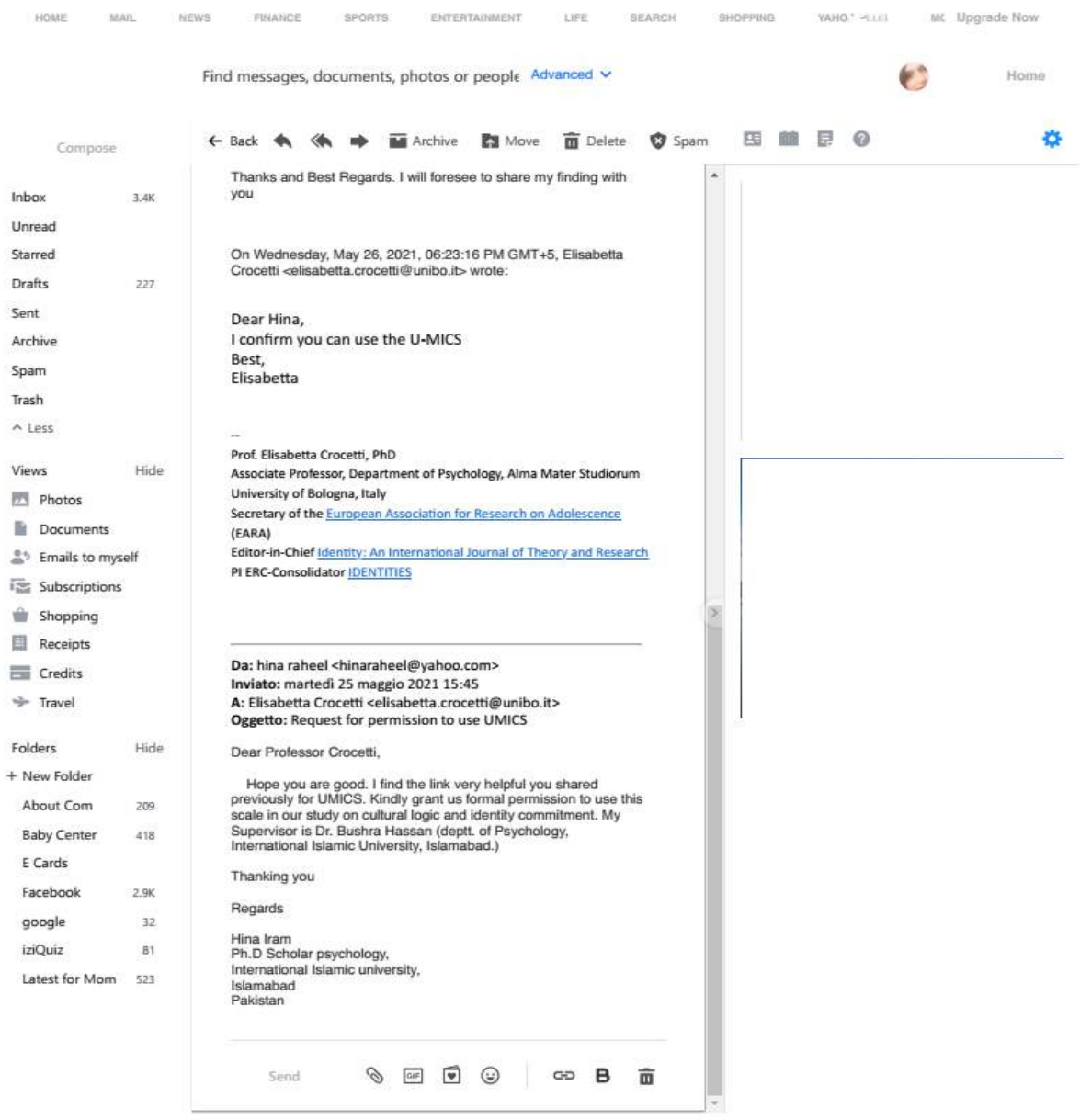
Sad	**How often**	About once per month or less	About once per month or less	About once per week	2 or 3 times each day	More than 3 times each day
	How intense	Very low	Low	moderate	high	Very high
	How long lasting	Less than one min	Less than 1 min	1-10 min	11-60	1-4 hrs
	How easy to regulate	Very easy	easy	moderate	difficult	Very difficult
Afraid	**How often**	About once per month or less	About once per month or less	About once per week	2 or 3 times each day	More than 3 times each day
	How intense	Very low	Low	moderate	high	Very high
	How long lasting	Less than one min	Less than 1 min	1-10 min	11-60	1-4 hrs
	How easy to regulate	Very easy	easy	moderate	difficult	Very difficult
Excited	**How often**	About once per month or less	About once per month or less	About once per week	2 or 3 times each day	More than 3 times each day
	How intense	Very low	Low	moderate	high	Very high
	How long lasting	Less than one min	Less than 1 min	1-10 min	11-60	1-4 hrs
	How easy to regulate	Very easy	easy	Moderate	difficult	Very difficult

Angry	**How often**	About once per month or less	About once per month or less	About once per week	2 or 3 times each day	More than 3 times each day
	How intense	Very low	Low	moderate	high	Very high
	How long lasting	Less than one min	Less than 1 min	1-10 min	11-60	1-4 hrs
	How easy to regulate	Very easy	easy	Moderate	difficult	Very difficult
Ashamed	**How often**	About once per month or less	About once per month or less	About once per week	2 or 3 times each day	More than 3 times each day
	How intense	Very low	Low	moderate	high	Very high
	How long lasting	Less than one min	Less than 1 min	1-10 min	11-60	1-4 hrs
	How easy to regulate	Very easy	easy	Moderate	difficult	Very difficult
Enthusiastic	**How often**	About once per month or less	About once per month or less	About once per week	2 or 3 times each day	More than 3 times each day
	How intense	Very low	Low	moderate	high	Very high
	How long lasting	Less than one min	Less than 1 min	1-10 min	11-60	1-4 hrs
	How easy to regulate	Very easy	easy	moderate	difficult	Very difficult

Proud	**How often**	About once per month or less	About once per month or less	About once per week	2 or 3 times each day	More than 3 times each day
	How intense	Very low	Low	moderate	high	Very high
	How long lasting	Less than one min	Less than 1 min	1-10 min	11-60	1-4 hrs
	How easy to regulate	Very easy	easy	moderate	difficult	Very difficult
Anxious	**How often**	About once per month or less	About once per month or less	About once per week	2 or 3 times each day	More than 3 times each day
	How intense	Very low	Low	moderate	high	Very high
	How long lasting	Less than one min	Less than 1 min	1-10 min	11-60	1-4 hrs
	How easy to regulate	Very easy	easy	moderate	difficult	Very difficult
Inspired	**How often**	About once per month or less	About once per month or less	About once per week	2 or 3 times each day	More than 3 times each day
	How intense	Very low	Low	moderate	high	Very high
	How long lasting	Less than one min	Less than 1 min	1-10 min	11-60	1-4 hrs
	How easy to regulate	Very easy	easy	moderate	difficult	Very difficult

Appendix N

Correspondence with Author Utretcht Management of Identity Commitment Scale



Re: request for Original version of U-MICS

Me
to info@elisabettacrocetti....
07/08/2020, 12:47 pm

Hello and best regards

I am Hina Iram phd Scholar at International Islamic University, Islamabad, Pakistan. I am proposing for Phd thesis and keenly interested to work on identity commitment and related constructs. How can I get original version of U-MICS, I want to do confirmatory factor analysis on Pakistani sample.

thanking you in anticipation

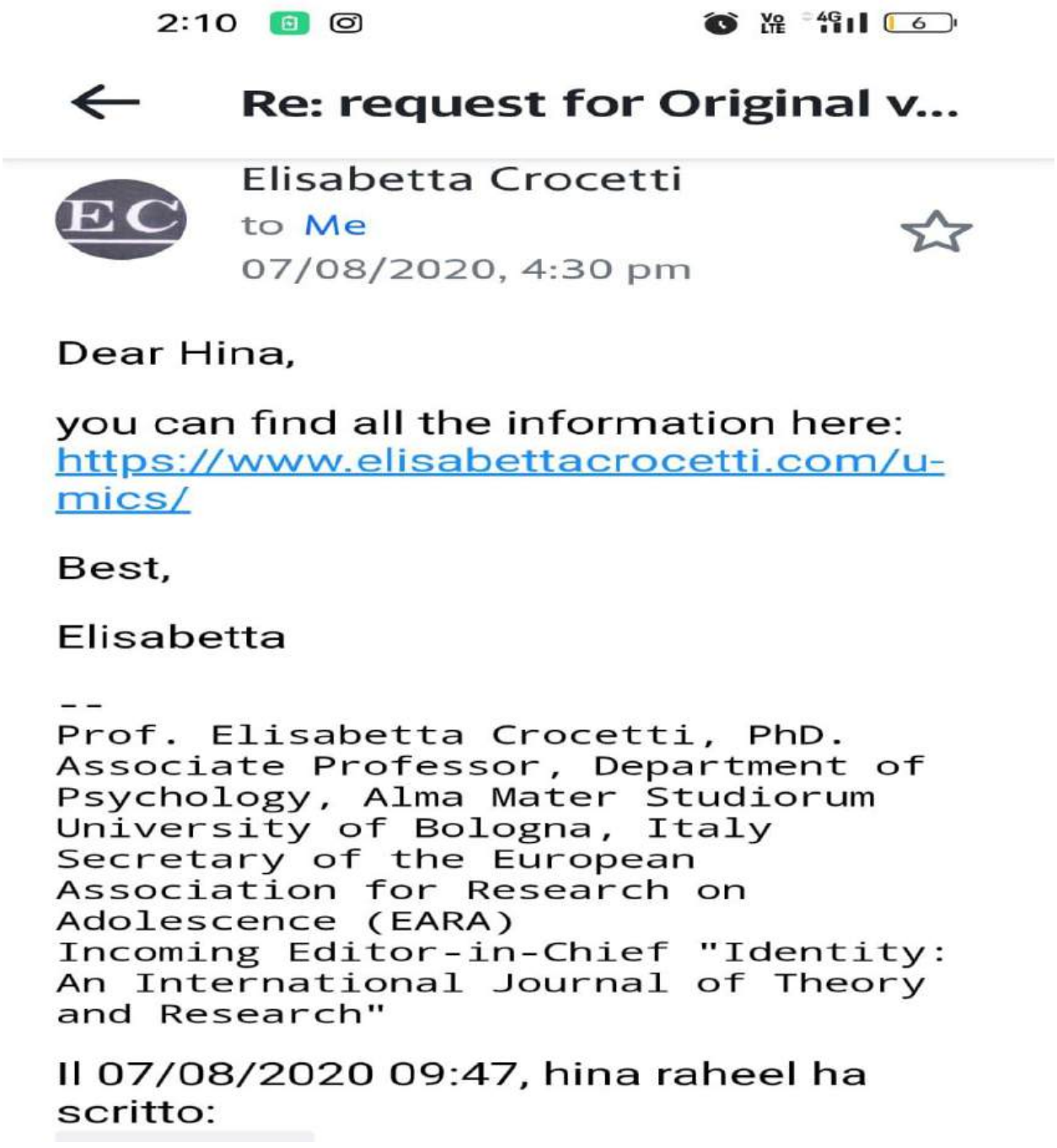
Hina Iram
Phd scholar

Reply Reply all More

Elisabetta Crocetti 7/8/20

EC

Dear Hina, you can find all the information here:...



2:10

Re: request for Original v...

Elisabetta Crocetti
to Me
07/08/2020, 4:30 pm

Dear Hina,

you can find all the information here: https://www.elisabettacrocetti.com/u-mics/

Best,

Elisabetta

--
Prof. Elisabetta Crocetti, PhD.
Associate Professor, Department of Psychology, Alma Mater Studiorum University of Bologna, Italy
Secretary of the European Association for Research on Adolescence (EARA)
Incoming Editor-in-Chief "Identity: An International Journal of Theory and Research"

Il 07/08/2020 09:47, hina raheel ha scritto:

Appendix O

Correspondence with Author of Sense of Agency Scale

Re: Request to grant permission to SoAS

From: Baruch Eitam (beitam@psy.haifa.ac.il)

To: hinaraheel@yahoo.com

Date: Wednesday, June 1, 2022 at 06:33 PM GMT+5

thanks for your interest Hina,
of course, you can use the scale. please note that the psychometrics were only verified in Hebrew. although there is published work on a French version.
here you can find an English version. you can find many references in the paper in which we describe the SOAS
please write if something catches your attention.
best
Baruch

_ _ _ _ _
Baruch Eitam, PhD.
Professor of Psychology
School of Psychological Sciences
University of Haifa
https://sites.google.com/view/mcl-haifa/home

On Wed, Jun 1, 2022 at 3:23 PM hina raheel <hinaraheel@yahoo.com> wrote:

> Dear Eitam
> Hello and Good day
>
> I am Hina Iram, a PhD scholar at IIUI. I am doing my thesis on cultural logic and identity commitment, other variables include personal agency and emotional experiences. Kindly grant me permission to use this scale. I shall be highly obliged.
> Also I request to share some reference material that can help me to understand the construct.
>
> Thanking you in anticipation
>
> Best Regards
>
> Hina Iram
> PhD scholar
> International Islamic University Islamabad
> Pakistan
>
> Sent from Yahoo Mail on Android

Appendix P

Correspondence with the Author of Sense of Agency Scal

Re: Request to grant permission to SoAS

From: hina raheel (hinaraheel@yahoo.com)

To: beitam@psy.haifa.ac.il

Date: Wednesday, June 1, 2022 at 08:36 PM GMT+5

Dear Baruch,

Thanks for your kind reply. Can you please guide me about content of positive and negative personal agency. I am unable to find any material regarding this. I need some solid content and literature review for my introduction part of thesis such as its theories, types or factors etc. I am using personal agency more in general terms.

It would also be very kind of you if you recommend some thing that help me to build connection between personal agency and Bandura,s self efficacy theory.

anticipating kind words

regards

Hina Iram
Phd Scholar
IIUI

> On Wednesday, June 1, 2022, 06:33:09 PM GMT+5, Baruch Eitam <beitam@psy.haifa.ac.il> wrote:
>
> thanks for your interest Hina,
> of course, you can use the scale. please note that the psychometrics were only verified in Hebrew. although there is published work on a French version.
> here you can find an English version. you can find many references in the paper in which we describe the SOAS please write if something catches your attention.
> best
> Baruch
> _ _ _ _ _
> Baruch Eitam, PhD.
> Professor of Psychology
> School of Psychological Sciences
> University of Haifa
> https://sites.google.com/view/mcl-haifa/home
>
> On Wed, Jun 1, 2022 at 3:23 PM hina raheel <hinaraheel@yahoo.com> wrote:
>
> > Dear Eitam
> > Hello and Good day
> >
> > I am Hina Iram, a PhD scholar at IIUI. I am doing my thesis on cultural logic and identity commitment, other variables include personal agency and emotional experiences. Kindly grant me permission to use this scale. I shall be highly obliged.
> > Also I request to share some reference material that can help me to understand the construct.
> >
> > Thanking you in anticipation
> >
> > Best Regards
> >
> > Hina Iram
> > PhD scholar