PARENTAL AUTHORITY, INTROVERSION, SELF-ESTEEM, AND RELIGIOUS COPING FACTORS AS PREDICTORS OF SOCIAL ANXIETY AMONG ADOLESCENTS

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CERTIFICATION

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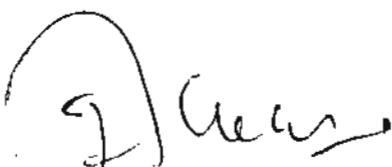
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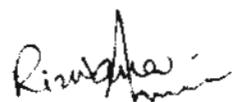
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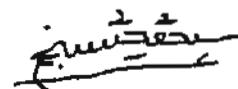
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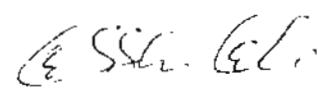
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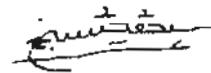
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List of Abbreviations

SES   Socioeconomic Status

SPSS   Statistical Package for Social Sciences

BFPI   Big Five Personality Inventory

SIAS   Social Interaction Anxiety Scale

PAQ   Parental Authority Questionnaire

BI   Behavioral Inhibition

RaSSY   Religiosity and Spirituality Scale for Youth

Abstract

Adolescence makes a rapid change in one's role within a family. Young children tend to ascertain themselves forcefully but are unable to demonstrate much influence over family decisions until early adolescence. The main objective of the study was to find out the predictive relationship of authoritarian parenting, introversion, self-esteem, and religious coping on social anxiety among adolescents, who were the students in different schools and colleges of Faisalabad and Sargodha, Punjab-Pakistan. Non-random convenient sampling was used to approach the sample and it consists of six hundred participants (N=600) including 50% (n=300) boys and 50% (n=300) girls. Social Interaction Anxiety Scale (SIAS), Self-esteem Scale, Big Five Personality Inventory-Introversion (BFPI), Parental Authority Questionnaire-Authoritarian subscale (PAQ) and Religiosity Scales for Youth were used in this study. The results showed that social anxiety is significantly positively correlated with introversion (.10*), authoritarian parenting (.08*) and religiosity (.11**) (p<0.05). However, the social anxiety is significantly negatively correlated with self-esteem (-.36**). The result has confirmed the significant difference in mean score values on authoritarian parenting among job holders (M= 36.91; SD= 7.01) and businessman (M= 35.34; SD= 6.47) fathers of adolescents. There is significant difference among job holders (M= 105.82; SD= 7.06) and housewife (M= 103.01; SD= 8.53) mothers of adolescents on religious coping. Multiple regression analysis showed that self-esteem and authoritarian parenting are predictors of social anxiety among boys while introversion, self-esteem and religious coping worked as a predictor of social anxiety among girls. Moderation analysis indicated that authoritarian parenting predicts social anxiety (p=0.042) while introversion, self-esteem and religious coping played a significant role as moderators. So, it is concluded that parenting style is so important for the healthy

mental and emotional development of an adolescent likewise self-esteem, religious orientation and personality traits should be considered while addressing adolescents psychological wellbeing. Parenting styles related awareness programs and teachers training should be prioritizing for students, parents and general community.

1. INTRODUCTION

The age of adulthood is when different people make many decisions in their lives to maintain their lives. These decisions affect their lives. For example, people decide which school they want to take admission and the functions they would perform in their lives. It is the same age at which people may engage in different illegal and immoral activities like alcohol consumption, sexual experience, and many others. So it can be said that this is the age of making and taking important decisions in life (Seligman, 1971). Adolescence makes a rapid change in one's role within a family. Young children tend to ascertain themselves forcefully but are unable to demonstrate much influence over family decisions until early adolescence. The adolescent faces the task of increasing independence (Yousaf, 2007). Erikson has extensively researched adolescents and has proposed a theory based on psychosocial development among adolescents. He believes that an individual goes through what he calls the eight stages of life. In each stage, there are different challenges as well as developmental milestones. These stages are discussed and understood in a social context.

1.1. Concept of Legitimate Parental Authority

The term authority is strongly associated with adolescent ability. Authority may be derived from different sources. In every society, the source of ability varies from individual to individual. In some societies, it may be law; it may be some older people, and/or it may be a religious figure. Respectively, an exhaustive and valid definition of authority in the familial context must encompass these two dimensions, which refer to parental power on the one hand and its perceived legitimacy on the other hand (Steinberg, 1991).

Smith (1977) defined the term parental authority represents the extent to which the child accepts the legitimacy of their parents in some aspects of their behavior and tries to obey the orders and directions. This is relevant in particular when there is a low probability for him/her to get punished for breaking the rules or under circumstances of low parental enforcement. The above approach well reflects one of the fundamental elements of authority (Smith, 1991); according to the above approach, the main aim and objective of the authority are to obey others. However, by focusing exclusively on the question of legitimacy, it does not meet the bi-dimensional criterion that the general definition of authority has outlined. It lacks any direct information about the other aspects of the parent's authority which is related to their capability and willingness to control/affect certain aspects of a child's behavior (power). This body of research extensively probed children and parents' judgments about several issues which are connected to parental authority, such as the right of the parent to set limits, children responsibility to follow the authority, authority's duty to regulate certain actions of the child, and the perceived justification of parental authority. The fundamental findings of these studies may illuminate the essence of the construct of parental authority.

The theoretical framework served in these studies was derived from the domain-specific model of social-cognitive development, which claims that there is a conceptual differentiation between social domains in the moral judgment of individuals (Turiel, 2002). This distinction influences the way parents and children construct and perceive parental authority, so their conceptions of parental authority vary across different types of the social domain (Smetana, 1995). According to the social-cognitive domain theory, the moral domain (referring to issues about others' welfare and rights) is conceptually distinguished from the conventional domain. The latter pertains to social conventions about behavioral uniformities such as a way of speaking, manners, looks, and so on -

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relativistic norms underlie different kinds of social interactions. Moral and conventional domains are considered to be distinguished from the personal domain which refers to issues about the individual territory solely, therefore conceived as out of social regulation and beyond moral matters. This domain contains issues such as privacy, preferences regarding performance, and dominance of the body (Nucci, 1981).

The research findings in the past consistently shows that parents and children have to discuss the legal status of parental authority. There is consent that parents may have the legal power to visualize the child's activity and conventional problems (Tisak, 1986). In a later study, children and parents agreed about parents' legitimate authority regarding the prudential domain, which refers to immoral activities, for example, the use of drugs. On the other hand, it was found that with age, children consider parental authority as less legitimate (Smetana, 2005).

Persistent reduction in parental authority conceptions among children and youth might be understood due to progression in moral development during early adolescence, which is characterized by autonomic-relativistic reasoning accompanied by the ability to consider meaning, intentions, and circumstances concerning specific action or situation (Piaget, 1965). Respectively, the child's authority will no longer be considered as uniform as it was in former days but as contingent in the context of the parent's demand. Rules become more dynamic in the adolescent's consciousness and are no longer treated equally for every part of his life. Whenever a parent's control goes beyond personal domain boundaries, an adolescent's ability to discern and object improves due to his overall cognitive and emotional developmental progression. Additionally, the child's development involves experiences and social changes about child-parent relationships, which lays the foundations of expansion in a child's

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demands of autonomy and diminution of parent's control, as far as the balance in parent-child power becomes more symmetrical.

Ultimately, while extending their domain boundaries, adolescents gradually remove more and more issues from parental authority to their jurisdiction, within a process in which parents take part while lagging in content and pace. While both parties agree about limiting parental authority to non-intrusive and non-personal issues during the transition from early to medial adolescence, they disagree on the question: where passes the semantically borderline of the personal domain? (Smetana, 2005). Moreover, it was found that adolescents who attribute less legitimacy to their parental power over private affairs and believe their parents to be intruding on this domain in their lives, tend to judge them as psychologically over-controlling (a pattern identified with parental authoritarianism). This suggests that psychological control, whose negative impact on child development is largely discussed in many other studies like; Roshan (2006), may be understood in a particular behavior (action/issue type) rather than solely based on overall parental involvement practice.

The social context directly affects a child's perception of the legitimacy of parental authority and its underlying control manifestations and his/her grasp of the parent's overall control pattern. However, issue classification as related to one domain, or another depends on one's interpretation. The evidence suggests that parental authority should be examined in terms of the context in which it occurs and that various styles of parental authority might exist next to each other (Smetana, 2005). Accordingly, an overall and exhaustive definition of this construct must consider various domains relevant to the parent-child authority relationship. So far, it has been realized that the domain effect on parental authority conceptions is not exclusively an

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outcome of an absolute social significance but also a product of subjective perceptions affected by different attribution variables. Many social issues may be assessed under different criteria and therefore be considered as distinguished domains. In this regard, parental authority is a relative concept in which the characteristics of the reference group determine a significant part of its values.

Additional empiric courses of studies led by Darling et al. (2008) further illuminate the significance of the legitimacy of the parental authority dimension concerning consequential aspects. In 2008, Darling focused on the aspect of actual obedience to parents among adolescents; the researchers found that general agreement with parents and the obligation to obey best predicts general obedience. Adolescents who express global agreement with their parents and willingness to conform to their authority reported an elevated level of actual obedience. Adolescents' tendency to comply with parental demands on the background of specific issues from their everyday lives was additionally examined. Controlling for the general agreement with parent and parental enforcement style, adolescents were found to obey best when they considered the issues in which they were asked about as part of parental authority jurisdiction (legitimate authority) and when they expressed an obligation to obey, despite their specific disagreement.

The natural linkage between the legitimacy dimension of parental authority and actual obedience among children and support Smith's (1977) stand concerning the authority merit as parental control base. It may be concluded that the actual expression of obedience is largely dependent upon the legitimacy in which adolescents ascribe to parent power and their duty to follow with relation to various issues. While obedience expressions derived from the agreement are based on consent and parent-child values

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sharing that may reflect successful socialization, expressions of obedience stem from authority reflect the adolescent's acknowledgment of the parent's right to control his behavior as opposed to his will and attitudes (Darling et al., 2008). In that sense, only obedience due to disagreement constitutes a real parental authority manifestation.

Accordingly, parental authority occurs on a conflict basis of disagreement between both parties. Without conflict, no authority effect is required to achieve obedience. The parent-child conflict reflects the growing contradiction during youth between the normative adolescent attempts to expand their psychologically and behaviorally autonomous boundaries versus the parent's efforts to persist with protecting, regulating, and socializing the child (Sarris, 2010). Conflict of interests appears, as motion, concerning diverse issues containing different significance, according to the social domain they represent in the minds of both parties. The conflict around the network of issues is an instrument in the adolescent's hands, enabling him to challenge prenatal authority to transfer the conventional problems into his jurisdiction gradually (Saleem, 2008; Smetana, 2005). Fair aspirations of control over potentially personal issues among adolescents may indicate a healthy development of successful autonomy (Yaqoob, 2010). Moreover, except for differences between children's parental authority conceptions according to the child's age, Darling et al. (2008) have identified patterns of individual differences in legitimacy attributions to parental authority as a function of its centrality in the adolescent consciousness. Accordingly, three specific patterns have been identified:

1. Parent-centered adolescents who tend to consider their parents' authority as legitimate in most domains and compare it to that of their

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friends were also more likely to ascribe legitimacy to their parent's authority over the personal domain.

2. Adolescent centered adolescents tend to consider their parents' authority as illegitimate in most domains, especially respecting the personal domain.

3. Shared adolescents tend to distinguish between domains about their parents' authority. While personal issues are defined as out of parental jurisdiction, issues about the child's safety and security domains (prudential) are more likely to be considered legitimate for parental authority.

Parental Power and Its Bases

Power in the familial context is described as a potential or real parent's ability to influence a child's behavior to change (Cromwell, 1975). This structure has three domains: power outlets, power stations, and power processes (Cromwell, 1975). The first domain, the consequential, refers to the extent to which parental power processes and bases succeed in achieving a child's behavioral change. The second domain, power bases, refers to the repertoire of sources at the disposal of the parent to affect child's behavior (McDonald, 1977; Smith, 1991). These sources also relate to the potential parent abilities, of which the child subjectively perceives himself as effective for generating change in his behavior.

Several aspects of parental power, mostly derived from the natural position of the parent in the family, and the bases of power at his disposal due to that, are discussed in the literature, which reveals two central categories of parental power bases (Henry, 2001). The first, force and rewarding, is a base of power (such as parent preferential

natural body size, control of family resources, etc.), which allows decisive parent advantage during a conflict, particularly in early childhood, to constitute the main basis for legitimate parental authority. Second, parental expertise (as perceived by the child) becomes dominant toward the advanced stages of a child's development, as the 'natural' parental bases of influence become gradually replaced by others, and power asymmetry, characterized in early childhood, decreases (Baumrind, 1971).

Baumrind (1971) noted that parental authority rises and falls more than once on the parent's ability to be the significant figure required by the growing-up child during adolescence. In this part of his life, the adolescent needs the kind of competent parent who is capable of saying the significant things that are important for him to hear. As far as the adolescent's moral thinking and justice conception increases, the parental base of power becomes more and more dependent on his ability to anchor his demands on reasonable and acceptable arguments and rely on his best knowledge and experience. So far, the two aspects of parental power which are profoundly linked with each other, and positively related to authority possessed by a parent, were examined. The conflict 'outcomes' which constitute a direct indication of the extent of parental power (or authority) lean on natural power bases such as coercive power (force) and rewarding. An additional base, parental expertise, is closely related to legitimate conceptions of parental authority in adolescence.

In terms of moral developments, this metamorphosis of power bases during adolescence may reflect the ongoing transfer from hetronomic to autonomic moral style, characterized by the evolvement of relativistic and equalitarian thinking (Piaget, 1965). These moral characteristics must lead the child to seek reasonable justification for rules or laws beyond the parent's natural right to set them or control resources.

Therefore, it is most plausible that the reliability of the parent as an authorized source of knowledge would affect a child's judgment regarding the rule validity and whether or not to comply with it (a consequential aspect of power).

Another domain included in the parental power model, power processes, refers to parents' actual attempts of affecting and shaping the child's attitudes and behavior (Cromwell, 1975). These processes of influence, also known in the relevant literature as patterns of parent control in a child's socialization and overall parenting style, constitute the mainstream frame of reference within the theoretical and empirical discussion regarding parental authority. The type of parental attempts to affect a child's behavior (both derived from the previously mentioned constructs) is vital for defining parental authority. This is so because they represent the potential conflict surrounding issues in which authority manifestations occur. It can be assumed, for example, that in the absence of consistent parental limit-setting and demandingness, there is no actual value to the way the child perceives his parents' authority. That is, while parental authority is being passive (low demandingness), there is no actual dilemma on the part of the child on whether or not to comply as part of acknowledging his parents' authority. Furthermore, on the background of no parents' attempts to regulate the child's behavior (that is, low limit setting), it is unlikely that conflict will emerge. Under the conditions of no conflict or disagreement between parties, parental authority is irrelevant as aforesaid.

Patterns of Parental Behavior & Overall Parenting Style

Aspects of parents' behavior and their style of educating children's concern, to parental processes of power (Henry, 2001) are occasionally discussed under bodies of research and theory of child's socialization. Researchers have concentrated on

identifying patterns of parents' behavior toward children, which are relevant to their developmental aspects and adjustment. For the most part, other parental dimensions described within the literature stem from these two or overlap them in their meaning (Darling & Steinberg, 2000). In its negative form, parents' control mainly expresses patterns of performing children's activity as well as behavior, more protection, tight suggestions on how to think and feel, etc. (Barber, 1996; Steinberg et al., 1989). The positive edge of this parental element is characterized by granting autonomy to the child while setting limits and monitoring (Mattanah, 2001; Steinberg, 1991). However, it is essential to distinguish between psychological and behavioral control since the latter reflects parental attempts directed at regulating children's behavior according to social norms (Barber, 1996), and is considered to be functional in forming a child's competence (Berman, 2005). The second element represents an overall parental attitude, also known as warmth and responsiveness, which contains aspects such as accepting the child's emotions, listening and encouraging him, and so on. This term also refers to the extent of parents' emotional needs and involvement in a child's life and activities (Maccoby, 1992).

Various aspects of parental control and acceptance have been organized into three global categories of the overall parenting styles based on parental authority motive: authoritative, authoritarian, and permissive (Baumrind, 1971), which has undergone revisions, expansions, and updates during the years (Blascovich, 1991; Maccoby, 1992). The major dimension which differentiates between these types of parenthood refers to the extent to which parent decides their limitation and directions, reasons and facilitates demands and expectations.

Authoritative parents get consistent with discipline and range setting (attitude option) as well as warm and emotional support. Authoritative parent tends to educate their offspring upon rational ground; they would encourage negotiation and collaboration with a child in decision making and considerations underlying their policy. They acknowledges their rights as an adult but would not diminish the child's rights, individual characters, and autonomous aspirations (Baumrind, 1971). During adolescence, a pattern of granting "psychological autonomy" emerges, which is shown by the extent to which parent allows and encourages the development of self-opinions and introversion (Steinberg et al.,1989; Steinberg, 1991).

The Authoritarian parenting style is related to high control and less freedom. The authoritarian parent will punish and use any coercive means at his disposal to carry out his doctrine, as long as the child contradicts his opinion and beliefs. He tends not to negotiate regarding rules, for he sees himself as the supreme authority and believes that the child should obey him. This parent would examine a child's behavior according to absolute standards. He would value respect to authority and preach to obedience and conformity (Baumrind, 1971). The permissive parenting style is a pattern consisting of low control and high freedom. In contrast to the former styles, he would allow the child to control and regulate his behavior, as much as possible and would avoid punishment. A permissive parent may clarify rules, yet he encourages the negotiation of decisions which are concerned with the child (Baumrind, 1971).

Maccoby and Martin (1983) suggested an overlapping model based on two orthogonal parental dimensions: demandingness and responsiveness. Responsiveness refers to the extent of coherency in parental reinforcement with the response to a child's behavior, that is, the extent in which the parent nurtures the child individuality supports

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him and responds to his needs and requests. Demandingness refers to the quantity and quality of the parent's demands, as well as, to the manner of child monitoring and control by the parent. Its essence is in parental educational claims, which are meant to regulate a child's behavior and socialize him according to social norms. Parental demandingness is expressed in behavioral control and monitoring child activities while confronting him when the need arises. Out of these two dimensions, four types of parenting are identified which are behaviorally distinguished: an authoritative parent who is high on two dimensions; an indulgent parent who is high in responsive and low in demandingness; authoritarian, which is very high in demandingness and very low in on responsiveness; and the involve uninvolved parent, who is low on both dimensions. Therefore, it is possible to recognize the conceptual overlapping between the two parental configurations, except for the split of Baumrind's permissive category into two separate sub-categories, which are varied in relation to the responsiveness dimension.

The empirical and professional evidence consistently points to the linkage between authoritative parental patterns and positive emotional and social adjustment characteristics among children and adolescents. Steinberg's (2001) work summarizes the empirical findings cumulated in this field and generally concluded that adolescents raised in authoritative families enjoy a prominent advantage concerning psychological development compared with adolescents raised in non-authoritative families. Specifically, adolescents with authoritative parents show better achievements in school, report lower levels of anxiety and depression, tend to be more independent and self-esteemed. Additionally, they are less likely to develop antisocial behavior and delinquency. More contemporary findings support this and show a consistent relationship between parental practices and styles and various developmental and emotional aspects among adolescents (Heaven, 2008).

Another study investigated the relationship between parenting styles and several emotional variables during late adolescence and found additional support for the positive effect on children's development attributed to authoritative parenting qualities (Mckinney, 2008). Specifically, the researchers identified a significant relationship between perceived authoritative parenting (regarding both parents' sex) and parental support, elevated self-esteem, and diminished levels of anxiety and depression among girls. Among boys, however, parental support was found to be significantly related to all three emotional variables, while e mother's authoritative parenting style was associated in this group with depression and self-esteem (according to the expected directions).

Researchers attribute the positive outcomes identified with the authoritative parenting style to the unique configuration of support and warmth, behavioral control (demandingness), autonomy granting, and minimal psychological control (Lamborn, 2003). Nevertheless, every parental aspect's role in a child's developmental outcomes is not yet clear. Although it has been shown that authoritative parenting traits functionally overlap with relation to children's adjustment variables yet, concerning behavioral functioning, parental demandingness was found to play an extremely vital role (Gray & Steinberg, 1999). It is assumed that in comparison to the permissive parenting style, the authoritative parent is more effective in the context of adolescents' behavior functioning due to his advantage in setting limits, demanding, and monitoring a child's behavior. In contrast to these authoritative characteristics, it is proven that children who were raised in permissive families tend to have more conduct disorders, including school problems, substance use, and antisocial behavior (Parker, 2004).

According to these findings, it can be assumed that demandingness constitutes a crucial element within the power processes used by the authoritative parent, which is extremely relevant for defining parental authority. For it is unreasonable to assume actual parental influence on child behavior (the consequential aspect of parental power) in the absence of limits and rules available in child's mind (derived from parental consistent demandingness), particularly under circumstances of low parent's presence which is the most common situation during adolescence.

Finally, a hypothetical model was proposed to bridge between the two conceptual frameworks about parental authority research (that is, authoritative parenting style and conceptions of parental authority) in the context of the positive outcomes described in the literature regarding children's socialization and discipline (Darling & Steinberg, 2000). According to the model, three aspects of legitimate parental authority mediates between authoritative parenting and desirable developmental and behavioral outcomes among children: (1) children of authoritative parents tend to consider their parental authority as legitimate and feel obligated to obey them, (2) as a result, they internalize more intensively their parents' social and educational values and (3) thus, they are more convenient for being socialized by the parent. So, for the most part, their autonomic decisions, under no parental supervision, are consistent with their internal values. The cumulative research in this field displays much supportive evidence for the current model (Dovidio, 2006).

Parenting Style Approach

The methodology arouses the desire for the representation of parental direction. In any case, the term alludes rather ambiguously to the possibility of expertness; so significant principles with an individual's master control, too known by an or

subordinate individual. Baumrind (1971) depicts "specialist" as "an individual whose expertness intrigues him to assign a social option for another where both receive the choices". She later clarifies the idea's disagreeability with the unmistakable impact of the instructive logic of lenient and tyke beginning conduct and methodologies (Baumrind, 1971). Despite the normal meaning of expert in this reference, a portion of its components become clear from the three veritable fundamental child-rearing styles that are unexpected: or tyrant, legitimate, and lenient (Dolan, 2007). These styles demonstrate parameters of inversion among associated child-rearing viewpoints: parental control and stirring endeavors; developing aptitudes; correspondence style; parental thought of requiring contingent upon the tyke's dimension of development; and their regular strength and wistful methodology (Cheng, 1995). Baumrind (1971) got on these two elements (call control and energetic), and significantly more styles have been pictured in substance in her longitudinal examination: Emotionally withdrew notwithstanding the real three, just as three different styles (mandate, equitable). In an earlier commitment, the plan even proceeded and more argument recognizing by including the qualities/mental control measurement.

The contemplations of the focused child-rearing styles still recognize terms of utilizing force, control, and line solidification. In the method for or tyrant child-rearing, coercive, sidelong types of intensity attestation are attached connected to organize the family chain of importance in which youngsters are or subordinate (Baumrind, 1971). Tolerant child-rearing is dressed by parental significance to put bound power, at the danger of inability to give specialist, request, and routine where it might be basic (Baumrind, 1971). These two child-rearing styles are contended for their glorification of (positive or negative) control and are viewed as adjusted contrasted with the third methodology of definitive child-rearing, which push up thought and capable

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organization among kids. The legitimate alludes perfectly joins high attitudinal control and restricted (i.e., firm, immediate, strong, and fortified) line initiates with open doors for elective correspondence, moment prepared decision (particularly amid pre-adulthood); definitive guardians likewise remain away sidelong antagonistic vibe and mental control. Be that as it may, the cooperatively abnormal state of parental control midway enforcement in this child-rearing style has been despised (Grolnick, 2003).

This approach prescribes that guardians (should) contend their requests exceedingly totally as the kid's development advances (Baumrind, 1971). The parental specialist ought to be exchanged as the kid gets prepared. Together with the arrangement perfect of focused control parental require social competence (which may require direct control encounter) with working for reasonable thinking and expanding improvement, this age affectability checks the methodology's competence of the kid's position. The age-affectability of this methodology is allowed by studies recognizing the impacts of an expert in different social and parties. Discoveries are intense: for instance, advocates of the social identicalness structure guarantee that the results of power are bound crosswise over societies (Lambom, 2003; Roman, 2005; Steinberg, 1991), while others guarantee that setting intercedes the impacts. By the by, while relations between the parental union and some formative psychological yields (e.g., issue Behavior, capability) have been imagining very (e.g., Baumrind, 1971), an inside and out dialog of how quality is going renounced among youngsters and guardians, and how the parental specialist is legitimated from the relationship of this type is missing (Dolan, 2007).

As per Pollak's (2003) efficient learning theory, extensive exposure to dangerous emotional reactions influences concentration to bad emotional expressions

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and assignment of attention materials, resulting in an unbalanced assessment of identical emotional states across various settings. Provided that physical violence by parents makes a child extra delicate to threat-related stimuli, particularly angry facial gestures (Pollak, 2003), and that focus to angry facial expressions is a potential risk for childhood and adolescence anxiety issues (Gulley et al., 2014), strict parenting could throw children at greater danger for anxiety problems. Furthermore, by over-monitoring their personal behavior, harsh parenting can cause social anxiety among teens (Brooker & Buss, 2014). As shown in the idea of ethical development, regular utilization of strict parenting practices might cause children to experience increased anxieties of punishment, which can lead to internalizing difficulties (Wang et al., 2021).

Throughout adolescence, peer interactions become increasingly important and play an important part in teenagers' emotional development (La Greca & Prinstein, 1999). Good friends exceed parents as the major source of protection during adolescence, and they help to teenagers' self-esteem and well-being. Problematic peer relationships, on the other hand, play a pivotal part in maladaptive psychological processing, including the emergence of depression and social anxiety problems in adolescent. The research of adolescent social anxiety is relevant for various reasons. To begin with, social anxiety is linked to behavioral inhibition and social disengagement, which can make it difficult for adolescents to build successful, intimate relationships with their peers. Indeed, social anxiety has long been acknowledged as fundamental for explaining adults' interpersonal conduct and psychological functioning. Secondly, increased levels of social anxiety can signal the element of social phobia, an anxiety attack that often begins in adolescence (Moutier & Stein, 1999) and may be exceedingly upsetting to adolescents as well as problematic to their daily lives (Rao et al., 2007). Third, significant degree of social anxiety can result in other severe conditions like

severe depression and substance abuse (Moutier & Stein, 1999). Moreover, research into the elements that contribute to teenage social anxiety is needed and relevant for such reasons.

Parental Control Paradigm

In reality, the term is barely utilized, albeit one would envision it from the many go proceeded with reasonable terms, particularly with identity with control. A standout amongst the most fundamental differential of this methodology is the contrast between attitudinal control and mental control. Conduct control average includes parental directing terms, such as overseeing desires (Barber, 1996) and watching out for exercises outside the house (Barber, 1996; Sharma, 2016; Stamatakis, 2003). Mental control, on the opposite side, all generally alludes to meddling and executed exercises of guardians, for example, blame acceptance, disgrace or love-taker (Barber, 1996; Schleicher, 2002); hate conduct control, this it is so relevant with arranging results for youth (Wu, 1999).

Grolnick and Pomerantz (2009) suggest supplanting the two components of conduct and parental mental control. Keep away from this, 'structure' (or 'direction'), which is limited to parental works on managing line terms and overseeing laws and desires, ought to be utilized together with 'control' alluding to parental authorization rudeness. The genuine line boundary of this conceptualization dodo does not clear the parental status as a plan of power and the order of its application in both of the two components of structure or control. Nonetheless, in their reaction to the mediator, for example, Conger (2009), who point to various troublesome parts of their offering, Pomerantz and Grolnick (2009) safeguard that, at last, guardians are in control in both structure and control. They mentally recognize that the degree of structure in their

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model "*involves guardians as the possible strength*" – guardians characterize the level of the youngster's freedom – yet "*the way of executing structure by overwhelming figures decides the result, which may either be autonomy supporting or controlling*". Somewhere else, a specialist is unequivocally considered as a real part of the six component of arrangement that is material to kids' motivator and convenience (Grolnick, 2003), with the others being: (1) clear and stable standards, line rules and desires; (2) opportunity to meet or surpass presumption; (3) capacity consistency; (4) educational reaction; and (5) arrangement of methods of reasoning. All things considered, completely how along these lines of practicing parental principles/requests are associated with guardians as predominant figures stay uncertain. Besides, the way of looking after guidelines/requests isn't celebrated from their extension.

Steinberg's (2005) recommends that it isn't evident whether mental control notices to certain methods for parental power declaration in the feeling of styles, or ideally to the (degree of) issues (social spaces) over which guardians dare to practice their strength, in the feeling of stuff. By this differentiation of style and medium, we would propose that the key refinement among organizing and controlling, or between conduct versus mental control, appears to restore the contrast between an increasingly deliberative and plain method for parental principles conflict in uniqueness to a progressively coercive and stealthy one. Just the previous is available to the tyke's association.

Notwithstanding the way that ponders following this continue towards observationally watching young people's close to home encounters of control together with parental hold up of the tyke's autonomy (which is viewed as pertinent particularly opposite parental mental control). There is with the deviation of the calculated notice

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of the arrangement of thinking in Grolnick (2009) no unmistakable quality on parent-youngster go meeting. At last, the parental control continues towards all works on the reason for a non-collaboration's idea of power, in which the tyke's job is just suggested.

Social Domains Approach

In social dominance inside the three diverse reasonable spaces of the Moral, the common, and the mental (Kempke, 2011). Besides, it examines the coordination of parental requests and order, from one viewpoint, and kids' part of autonomy and self-assurance in various conditions and conditions, on the other. The emphasis is on the esteem and fulfillment of parental principles and the thinking past them, just as on the tyke's acknowledgment of the authenticity of parental power and the obligation to comply. The key preferred standpoint of this continues towards lies in the way that it considers the dialogic foundation of parental principle inside the unpredictability of the parent-youngster affiliation. This approach engages parental dominance as a key term without a clear definition. Sometimes the phrase is even used as a synonym for control over the child's behavior. Cumsille et al. (2009) emphasized that adolescents move from childhood vulnerability to adult autonomy, they declare ownership of their decision-making processes. One facet of this transformation is a change in the aspects of adolescents' lives that they and their parents examine to be legitimately within the globe of parent control or power.

The verifiable key purpose of the 'authenticity of parental expert' refers to the degree to which the parental mandate of the individual theoretical domain is seen as genuine by the two guardians and youths. In this manner, parental expert seems, by all accounts, to be all practically sees as equivalent to with being the vehicle for keeping up the parental will. Despite the tyke's inclusion, the locus of guideline setting power

is on the parental side. This is considered a characteristic or suitable expansion of their job as guardians (Darling et al., 2008); guardians normally decide how much and what sorts of self-rule to allow their kids (Smetana, 2005). In any case, the job of youngsters in this methodology isn't latent; they are distinguished as the gathering that needs to legitimize specialists, and that is longing to extend its very own freedom.

The finding of the hole from research recognizing sex, social, ethnic, and financial characteristics stipulate that guardians of preadolescents and more youthful young people will generally consider a wide range of issues as relying upon basic parental leadership (Smetana, 1995). As young people grow up, guardians typically cut down their (conduct) control just with considering to so close to home (e.g., utilizing leisure time or watching recordings) and fellowship issues. Ethical, customary, and prudential (e.g., smoking, drinking, and medication use) issues, then again, will in general stay under parental control. In the manner, instances of contemplations in the Moral area high point the significance of kids' encounters and inductive argumentation for distinguishing proof of the authenticity of (moral) standards; For that reason, in contrast to the customary space, (nonstop) grown-up dominance (after the tyke's age of 4 or 5) isn't required to legitimize upright standards (Nucci, 1981). Raising adaptability of order and youngsters' obligations is a conviction to prompt extra self-guideline and freedom amid the later time of youth. Concentrates that continue with parental interest in the tyke's option and basic linkage leadership ahead of schedule and focus immaturity are ideal for sound accommodation(Chartrand, 2011). Before the finish of youthfulness, once disproportionate correspondence among guardians and their kids should turn out to be progressively equivalent and shared (Smetana, 2005).

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The fringe of parental power in youthfulness as kept up by the sexual orientation (of both tyke and parent), social elements, social appraisals, and societies (Smetana, 2011). Moreover, numerous relational and intrapersonal segments are material, including guardians' disposition about the reasonable planning for yield independence, their evaluation of their juvenile's potential and capability to assume progressively right and obligations, their child-rearing styles, and their estimation of the ecological probability of approving their teenagers more opportunity (Smetana, 2005). The quality of the parent-kid relationship, the mismatch of personalities (Smetana, 2005) and even parental mindset. They observed authenticity of parental power and the pre-adults commitment to comply (additionally on account of difference) is identified with the dimension of the young people's general concurrence with their folks and worldwide convictions about their commitment to comply (Dolan, 2007) the rationality of parental standards in blend with their stem execution (i.e., the dimension of parental steadiness and checking); the presence/non-participation of the tyke's concern conduct, and the youthful self-adequacy height. These discoveries demonstrate the turn and meeting-based stipulation of being perceived as power.

As expressed by the social domain, continuing towards considers the thoughtful perspective of guardians towards the tyke's freedom as essential for assessing the kid's capability (Filipas, 2001; Nucci, 1981). Open, corresponding correspondence and conference are related as all-around benefit the youngster's improvement; intimidation is considered mental formatively hindering. As indicated by continuing towards, the wilderness of parental direction is changed by the guardians' self-constraint, just as by the (persistent) arrangement of their volume to balance distinctive strand of their kids' lives and show up wants for more autonomy; thus trademark does self-assurance (Chartrand, 2011). Previously amid early youth – and, with translate to increasingly

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expanding issues, amid immaturity – kids frequently can't help contradicting guardians about which issues (particularly prudential and logically ordinary) fall under genuine parental law and which are close to home (Chartrand, 2011). Youths normally necessary autonomy untimely then their folks are lessened to yield it (Smetana, 2005). These distinctions in gratefulness can prompt parent-youngster questions.

Attributive Theory of Authority

We should investigate the fourth strategy which is known as the 'attributive speculation of intensity'. Rather than being setup speculation, this procedure is addressed by a social affair of investigators who unequivocally consider parental authority as a huge theoretical and trial estimation while researching distinctive pieces of kid rising and their outcomes in adolescents. A bit of this researcher has even proposed using power ordinarily despite settled estimations, for instance, parental help/affiliation, parental watching, and coercive kid raising (Di-Paula, 2002). This would incite increasingly unmistakable generalizability of results, and especially to a logically exact assessment of the potential comprehensiveness of parental socialization shapes. Parental authority has been described as the *"emotional recognition that watchmen have limits or aptitudes to rehearse sway anyway could truly request this potential"* (Peterson, 1999). Essentially for our discussion, this definition unequivocally fuses the youths' perspective: parental master suggests the features that adolescent's credit to their people's effect in the sentiment of evident limits, resources, realness, legitimacy, etc.

This methodology underlines the significance of youngsters' creating capabilities and how they impact the power elements of parent-kid connections amid pre-adulthood (Peterson, 1999). This methodology applies a twofold point of view:

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while the parental specialist is explored through the impression of young people, the expert of youths is seen from moms' and fathers' perspectives. The affirmation of youthful specialist notwithstanding parental expert has the upside of empowering the examination of parent-tyke connections as a procedure of common impression of one another's capacities to impact circumstances and each other's responses. In the meantime, it is conceivable to conceptualize the trade and encounter of power with the end goal that it creates towards a more prominent commonality as the tyke becomes more seasoned.

Peterson et al. (2005) separated parental specialists diagnostically from parental socialization practices and passionate connections to kids. They underlined the significance of the impact of the advancing history of connections among guardians and teenagers on the kid's impression of guardians as power. Youngsters figure out how to survey the ability of guardians and transform it into expectation. More than sexual orientation or age, this methodology accentuates the job of culture: discoveries recommend that expert is an especially significant element of parental conduct in collectivist societies, for example, Chinese, Mexican, and so on.

The qualification of parental specialist types is also crucial to be discussed as indicated by social bases of power (Peterson, 1999), which draws on French and Raven's (1959) grouping of various types of intensity. Peterson and Hann (1999) recognize parental reward, coercive, real, master, and referent types of power. A parental reward expert is characterized as the apparent capacity to give satisfaction as a method for impacting the kid's conduct. Parental coercive expert alludes to the guardians' apparent capacity to achieve discipline or antagonistic results. A genuine specialist is characterized as the apparent parental 'appropriate' to practice impact or to

control conditions dependent on social standards. Master specialist alludes to the young people's view of their folks as proficient and solid wellsprings of data. At long last, the referent specialist demonstrates the apparent parental potential to fill in as a recognizable proof item or critical other.

In our view, the utilization of the term specialist in this characterization appears to be most suitable concerning the last two classes: master and reference expert alludes to a so combined status that guardians procure for a specific practice over a specific time. For coercive specialists and reward experts, which are all the more barely centered around explicit circumstances, the term expert could be supplanted by that of intensity. These two kinds allude to the apparent parental ability to give (negative and positive) endorses as methods for applying impact; it is the guardians' capacity to do this that is perceived, as opposed to their (tables) expert. Some degree equivocal utilization of the term expert ends up apparent from the redundant idea of 'genuine specialist': parental expert is by definition real on the off chance that the kid recognizes it.

Notwithstanding the acknowledgment of the significance of tbe tyke's viewpoint, this methodology can be censured for disregarding the dialogic measurement that parental experts can have. The significance of arrangement and correspondence – in the feeling of tuning in to one another and thinking about one another's positions -- isn't straightforwardly tended to. For example, Pcterson et al. (1985) recognize consistency as a progressively shallow type of following principles and the internal isation of parental qualities, convictions, and desires. Notwithstanding, they didn't examine related conduct and social activities of correspondence and exchange. Instead of reproducing the elements of parental specialists, the dialog

underscores its result, exhibiting exact proof about impacts, for example, the youngster's social skill or confidence (Peterson, 1999).

There are different perspectives to classify people. These methods and perspectives are humanistic, behavioral, cognitive, psychoanalysis, and biological perspective. Here it depicts the viability of gatherings in performing undertakings when identified with the gathering's identity synthesis, data that we will use later in our very own investigations.

1.2. Introversion Theories

According to German scholar Wilhelm Windelband, there are two types of Introversion named as nomothetic and idiographic. The nomothetic approach focuses on information for the person from their surroundings about his introversion and behavior. In this approach, social and environmental issues are great factors in developing and enhancing introversion. In an idiographic approach, the main factor of introversion development is to label a person by his apparent characteristics. Before Freud and Neo-Freudians, these two methods are the main approaches to classify introversion.

Freud was a pioneer in explaining the predicted introversion type of individuals. According to him, there are three types of introversion structure: id, ego, and super-ego. The first type of id focuses on the pleasure principle. At the same time, the second structure is the ego which is based on a real person. On the other hand, the final structure is called super-ego which is based on moral principle. All these structures correlate along with each other. If these parts are not interrelated work together with the result of abnormality. The main hypothesis was that these are included in physical as well as

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emotional needs. The secondary approach behind many environmental and social issues combines individual introversion. Freud gives different points and hypotheses about the introversion of individuals. He used this notion and observed the introversion by focusing on the client. Freud used different case studies for evaluating the cases of the client. He took a case study of anxiety-related disorders.

A Swiss analytical psychologist Jung gives a new way to describe and explain introversion. According to him, there are two types of introversion named as introversion type and extraversion introversion type. He gives the different attributes and characteristics of each type of Introversion. Introversion type involves isolated Introversion, avoidance from a social gathering, etc. In the same way, the extroversion Introversion type included sociable, love to see the people, and so on. Jung also highlighted that there are four different functions of Introversion. These functions are thinking, feeling, sensing, and intuition. An individual performs these functions according to circumstances and these functions are the core part of individual Introversion. A detecting individual spotlights on the presence of articles and events, while a natural individual considers the reason and motivation behind these events.

Behavior of Introvert and Extrovert

Eysenck and Eysenck (1968) indicate that some qualities are present in extraversion people. These qualities are energetic, social lover, talkative, traveling lover, empathetic, and taking an interest in other people's affairs. Also, many other qualities include activities, movement, energy, and take initiative ability. Some studies also showed that people are aggressive, but they can control their feeling and express their feeling when the time is in their favor. An introversion theory explains that the person with extraversion Introversion is more expressive and uses both things, which

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are verbal and non-verbal. People with extraversion Introversion are expressive, energetic, and aggressive. A person with extraversion Introversion traits is used more non-verbal behavior as compared to another Introversion trait. They people use more physical power and physical strength as compared to another Introversion trait. It also demonstrated that the people with extraversion Introversion are more creative and goal oriented. People with this trait usually select mid-term goals and use all resources to attain and achieve this goal. This Introversion trait is more common in such a society that is orthodox (Schleicher, 2002).

Development of Introversion

Various variables are instrumental in the improvement of tricky bashfulness, including parental and peer dismissal and parental overprotection, prompting the absence of self-viability. Explicit molding occasions assume a job, for example, being prodded or disgraced by educators or other kids before others, and observational realizing, that is, seeing cohorts or kin being mortified or cruelly treated. Execution disappointments, horrible mishaps, and enthusiastic or physical maltreatment or disregard additionally contribute (Zimbardo, 1971).

Late discoveries likewise recommend that early Behavioral Inhibition (BI) and simultaneously lower family pressure anticipate timidity amid center adolescence, while nervousness manifestations are anticipated by BI, early family negative effect, and family worries in center youtb (Volbrecht, 2010). Outstandingly, family stress anticipated higher uneasiness however lower timidity, recommending possibly that modest youngsters may have expected to reach past the family or become increasingly confident. The creators additionally worried, as we do, the significance of recognizing modesty from uneasiness.

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Our present hypothesis of the advancement of interminable and risky shyness depends on the so relationship of private hesitance, attribution style, and negative enthusiastic states (Flett, 2002). Since negative full of feeling state draw consideration internal, they likely lead to the attribute of private reluctance, which is the propensity to concentrate internally on one's contemplations and feelings. It is much of the time so connected with seeing the self as in charge of outside occasions.

We have shown that private reluctance in timid teenagers and youthful grown-ups fuels self-fault and disgrace (Zimbardo, 1971). We contend that kids who experience dismissal and negative feelings because of that dismissal concentrate internally, consequently persuading that they cause or contribute disproportionately to the negative or bothersome occasions around them. Figuring designs and maladaptive attributions of responsibility might be impacted by whatever feeling is available, regardless of whether dread, bashfulness, disgrace, or outrage. On the off chance that one is apprehensive, others look hazardous and one seems helpless. On the off chance that one is timid, others look appealing yet conceivably basic and dismissing. If one does not measure up in one's very own eyes and is embarrassed, others seem disdainful and self-demeaned. On the off chance that one is irate, other individuals seem conniving and destructive. These awful attribution cycles may create at generally youthful ages. We likewise trust that these ruminative cycles lead to negative convictions about oneself, others, and potential social exchanges. By our hypothesis, Trew and Alden have recently demonstrated that rumination connected social tension to characteristic outrage and outward outrage articulation.

Further help is proposed by later research revealing that expanded disgrace reacting among preschool and school-age was anticipated by higher mother disgracing

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or lower hindrance in girls, and higher mother disgracing if young men were exceptionally repressed and for young men all in all, if fathers were additionally disgracing (Moksnes, 2010). Young ladies demonstrated more disgrace by school-age than young men. Exact discoveries call into on inquiry that inborn disposition segments concerning the modest unavoidably should avert sufficient social conduct or social acknowledgment. Talented social conduct by the bashful has been shown when their socially based timidity arousal is misattributed to an outer source, for example, an impartial commotion source (Eysenck, 1982). Moreover, an investigation of timid and non-bashful undergrads engaged with social connection recommended that the actual experience of the two gatherings was not unique. What contrasted was the timid gathering's conviction that their sentiments and considerations were irregular (Maddux, 1988). Whatever the sources of timidity, social nervousness, and social fear, there has all the earmarks of being a decent arrangement of space to adjust social observation and social Behavior, regardless of whether early or later in life.

Introversion and Social Anxiety

Social fear scientists have justifiably so contemplated that timidity began a lot sooner than social fear gave the consequences of the newborn child thinks about in which proof of "conduct hindrance" was viewed as ahead of schedule as 21 months (Tisak, 1986). Most scientists concur, in any case, that social hindrance is a forerunner to bashfulness in certain kids, yet is not in a noteworthy extent of them, nor is it a table quality (Javeed, 2010).

Modest undergrads in treatment report a mean period of the beginning of 10 years for hazardous bashfulness. Social withdrawal winds up discernible in early youth and could conceivably be a forerunner to later timidity or social fear (Rubin, 2009).

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Social fear all typically starts in ahead of schedule to mid-immaturity, with a normal time of the beginning of around 16, and by and large has an incessant, unremitting course. The second most incessant beginning is a primary school, and it will, in general, be prior for summed up than non-summed up social fears (Beidel, 1995).

Analysts have started to think about hazard taking and forcefulness in bashful and socially restless people. A multi-wave longitudinal examination uncovered that youngsters who were modest at age six were less forceful at seven and that those at eight were less forceful at age 10. Yet, from age 17 on, the relationship turned around, and timid youths were increasingly forceful five years after the fact, however just in teenagers with low dimensions of parental help and who invested insignificant energy in low maintenance work (Hutteman, 2009). Puberty gives off an impression of being the period of beginning for some sort of social tension, phobic evasion, and ceaseless bashfulness. Viewpoint-taking capacity has been viewed as one of the major reasons. Attention to errors between the points of view of others and the perspective on oneself can advance excruciating negative social examinations. The exactness of point of view, taking in connection to oneself, in any case, seems to shift both in timid kids and grown-ups (Moos, 1993).

Self-accusing inclinations may prompt misperceptions of others' perspectives on oneself (Moos, 1993). Expanded relational shirking likewise restricts open doors for input that can counter negative self-observations and give events to accepting useful criticism. Negative social correlations with other people who are increasingly extraverted may significantly affect the improvement of constant modesty and social fear in immaturity. It will be imperative to keep on separating bashfulness, social fear,

and social uneasiness in youngsters and teenagers because the phenomenology and antecedents may contras t in precise ways.

Individual Differences and Introversion

Clinical perception additionally uncovers numerous socially restless people who credit their nervousness to increasingly broad sentiments of weakness, denying both timidity and phobic inclinations. Instead of very focused or dictator situations that place a solid incentive on close to home strength, public and community-oriented conditions may give more and better chances to the commitments of the bashful.

1.3.   Self-esteem

In the history of psychology self-esteem is a major variable that the different psychological researchers are researching. According to Heine and Lehman, over twenty thousand researches are conducted on this variable. Many young researchers and psychologists pay great attention to this variable. Self-esteem is a valid concept in clinical, mental developmental, and Introversion psychology (Beidel, 1995). A study focused that low self-esteem is the main cause of many psychological disorders while on the other hand, a high level of self-esteem is the main reason for high achievement. Hewitt (2002) stated that self-esteem is the main variable in the research area of psychology in which psychologists and researchers conduct maximum researches.

It is the nature of the individual that he or she wants to praise or positive gesture. So this is the main crux of self-esteem. This is the main theme of almost every religious education that promotes love for others and love you. So there are the teachings of a different culture and religious teachings (Dolan, 2007).

Definitions of Self-esteem

Different scholars and experts gave different definitions. But one thing that is common among them is to give importance to oneself. Some of them are given below. Rosenberg (1965) is the main promoter of this concept which is self-esteem. An individual tends to evaluate oneself. The main aim of self-esteem is to consider himself worthy and well-intentioned. In the same way, Sedikides and Gress (2003) stated that self-esteem defines as it is the subjective awareness of an individual about himself. It is the assessment of personal growth and personal self-confidence. Self-esteem is related to personal aims about skills and interpersonal relationships.

Self-esteem is also explained as the self-evaluation about self-worth and the personal emotional experience of an individual to overall subjective happiness (Murphy, 1995; Shreve-Neiger, 2004). Wang and Ollendick (2001) stated that self-esteem considers an assessment of oneself by personal response about oneself. Brown, Dutton, and Cook (2001) define three methods to define variable self-esteem. Overall self-esteem refers to themselves, second is self-assessment, and third is related to emotional conditions.

Among all the definitions, the best and the most reliable definition of self-esteem is discussed in Webster's dictionary that states "self-esteem is gratification with oneself". In another way according to the lexicon, the variable self-esteem means "one's good estimation of one's self-esteem or worth". Smith – Lovin's (1995) views self-esteem as an automatic emotion and self-evaluation of the individual.

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Dimensions of Self-esteem

Self-esteem suggests the overall characteristics of an individual. How he feels and how he thinks about himself. There are different theories and theorists about self-esteem: lower self-esteem, high self-esteem; implicit and explicit while global and specific self-esteem. As for as concerned the dimensions of self-esteem, Heatherton and Wyland said in 2003 that it is a multi-dimensional concept. Branden (1969) concluded that self-esteem contains two components: (a) to consider one real, to trust in one's aptitude to think, learn, and (b) to respect one, one's right to be happy. Reasoner (2005) suggested that self-esteem has two aspects. According to him, self-esteem is the personal, happy, and subjective experience of the individual. According to Introversion psychology, Cattell (1966) shared that self-esteem is the Introversion trait of an individual.

Development of Self-esteem

The establishment of self-esteem is a step by step and long process. It is directly linked to the development of self-concept and self-image. It changes from individual to individual and culture to culture (Orth, 2010). Research shared a result that self-esteem becomes very poor and weak during early youth while on the other hand it becomes very high and increases in the age of adulthood (Tsai, 2001).

According to the cognitive model of self-esteem, it is established in individual life after the reaction of unpredictable factors and events that happen in life. Moreover, the feeling of self-esteem enhances the ability of protection, security, confidence, and feeling of self-worth (Brown et al. 2001). The literature review suggested that the family system and family environment play a significant role in shaping the

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Introversion of an individual. Early studies by Rosenberg (1965) and Coopersmith (1967) concluded that parents' involvement and confidence in a child is significantly positively correlated with a high and increase in the self-esteem of individuals.

In the development of self-esteem, all the life stages are very important but the era of youth is very important in this regard. The agents of self-esteem are parents, teachers, and elders. The level and stage of self-esteem are highlighted by the behavior and attitude of a child in both the home and school environment (Mogonea, 2010). Individuals with high self-esteem experience positive opinions about themselves and others. They face challenging and new situations with more confidence. Their tolerance level is very high in a disturbing situation. They welcome responsibilities. They possess very high self-control (Kanwal, 2010). So we can say that the early age of adolescents is a key age for the development and nourishment of self-esteem and self-concept. So individuals with high self-esteem welcome life while the individual with low self-esteem face several psychological issues (Munwar, 2012).

Assessing of Self-esteem

There are several scales, tests, questionnaires, and inventories that are used to measure self-esteem. But among all Rosenberg self-esteem scale is mostly used by different researchers and psychologists for different purposes. A detailed description is given in the following (Heatherton, 2003). Several studies have found a significant negative relationship between social anxiety and self-esteem. This demonstrated that a degree of self-esteem leads to a reduction in social anxiety (Khan et al., 2020). It was also shown that parenting style has a significant impact on social anxiety and self-esteem. Parenting style has a significant impact on self-esteem in various age ranges, particularly in adolescents (Khan et al., 2020).

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Previous researchers carried out study on the association between social anxiety and adult self-esteem. The findings show that perceived anxiety and self-esteem have a strong negative correlation. Furthermore, the study revealed that there is still a considerable variation in social anxiety between males and females. A study by Masood (2018) investigated the association between parental authority and young adult self-esteem. The findings revealed a substantial link between authoritative parenting and teenager self-esteem. Similarly, authoritarian and permissive parenting styles have a good and negative link with later in life self-esteem. Both in a scholarly outpatient sample of kids with multiple psychiatric symptoms and a normal switch population, Tsai et al. (2001) discovered that children's apparent parental over switch was linked with advanced levels of self-reported social uneasiness. It was also discovered that children's evident parental reluctance had no bearing on self-reported social anxiety levels. As a result, the link between parental reluctance and kid social anxiety is hazy and has to be clarified. human and Öhman and Mineka, (2001) investigated the link between anxiety and self-esteem in adults in a study. The findings of this study revealed that anxiety and self-esteem had a substantial negative relationship. Furthermore, the study discovered that there is a considerable difference in anxiety and self-esteem between males and females. In Pakistan, research on parenting styles and social anxiety is lacking; nonetheless, with a focus on international studies, parental over switch is a distinct childrearing behavior linked to increased levels of social anxiety in adolescents (Khan et al., 2020).

Positive Effects of Self-esteem

It is an introversion trait that is related to the self-conscious concept. There are many positive aspects of self-esteem. Some of them are discussed here. An individual

with self-esteem knows his positive aspects, while people with high self-esteem experience more happiness as compared to people with low self-esteem. Also, people with high self-esteem showed a high quality of life as compared to other people (Blascovich, 1991). People with high self-esteem are hopeful, helpful, and motivated towards their life goals as compared to people with low self-esteem. People with low self-esteem experience depression, anxiety, stress, mood disorder, and many psychological and behavioral problems. A study was conducted with the Arabian population. The result showed that people with high self-esteem have more mental health, happiness, hope, joy, quality of life, and satisfaction with life. People with high self-esteem face difficult tasks better than people with low self-esteem. They are friendly, cope with the challenges, are resilient, have post-traumatic growth, and enhance close relationships with friends. The people are happier with their lives compared to those who have low self-esteem (Yousaf, 2007).

Several studies were conducted to see the effect of self-esteem as well as to see the difference between low self-esteem and high self-esteem. People with high self-esteem feel among themselves in goal-directed behavior while people with low self-esteem with a negative result. The findings of the study showed that self-esteem is a significant predictor for self-regulation, subjective well-being, mental health, and quality of life. It is self-esteem to motivate individuals to achieve something notable (Shaheen, 2014).

The literature review revealed that self-esteem is high when a person gets a successor when a person loves their work. While on the other hand, people with low self-esteem have pessimism, anti-social behavior, and negative emotional outcomes. Self-esteem is the major key to success in life. The development of healthy self-esteem

is very important and mandatory for good social moral and work adjustment (Stamatakis, 2003).

Dark Side of Self-esteem

Laumeister Smart and Boden (1996) suggested that those people who have high self-esteem have some problems. They want self-importance. They are arrogant. They want to price everywhere. They did not give importance to others. They insult the other. If the people did not give the importance, they started criticizing them. They give negative responses to them. The people are egoistic. People with high self-esteem are difficult to survive in a normal setting. People with very high self-esteem face many psychological problems. They feel that it is their right to respect them. People with such traits want appreciation in every circumstance. They feel very problem to live with normal people. They did not pay attention to their work for their self-importance (Sumy, 2014).

According to some writers' vanity and self-esteem is the same thing in other words, high self-esteem is also called vanity. People with this trait want acceptance from others but do not give importance to others. They have grandiosity and delusion and feel that they are very worthy and honorable for the world. They always talk about their worth. All their energy spent to improve their lives and ignoring others. The important feature with very high self-esteem leads to some Introversion disorder like anti-social Introversion disorder and narcissistic Introversion disorder. The people have believed they are superior, super, unique, special, and very important (Dolan, 2007). Different studies on high self-esteem showed that many problems are diagnosed with people who have very high self-esteem. The people spent an unhealthy life and risky health behavior like drinking, smoking, gambling, and related behavior. A qualitative

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study reported that many people with very high self-esteem and high IQ level might feel in their life. The research showed why it happened. The answer is that they left the struggle and overcame the importance of hard work. They only believe in themselves and ignore all other related works (Donnellan, 2005).

Negative Effects of Self-esteem

There are two types of self-esteem negative and positive. It is also known as high self-esteem and low self-esteem. There are some positive and negative aspects of both types of self-esteem. People with low self-esteem think they spent worthless lives, loneliness, stress, emotional problems, mental health issues, bad quality of life, and dissatisfaction with life. People with low self-esteem experience helplessness, less hope, and more dissatisfaction (Melcangi, 2013).

A study was conducted on college students to measure their emotions, responses, self-esteem. It was a quantitative study in which college students were the study sample. The study's main hypothesis was that there would be a significant relationship between self-esteem and emotional response. The result was very interesting. The result showed that those students who have high self-esteem respond better their emotions than those who have low self-esteem. The same study also reported that students with low self-esteem experience many social and behavioral and emotional problems (Sharma, 2016).

1.4. Religiosity

History shows that religion has always remained a topic of interest due to its deep-rooted relationship with humankind. World civilization and human history is intertwined with religious beliefs that are considered an important pillar of societal

customs and traditions (Abdullah et al., 2021). Religiosity has always impacted the numerous aspects of human life, especially psychosocial factors. The researchers have used several terms in literature for the concept of religiosities, such as religious orientation, religious involvement, religious commitment, and religiousness (Khenfer & Roux, 2012). According to Holdcroft (2006), religiosity is a gauge to measure the faith, knowledge, fundamentalism, spirituality, views, and devoutness of persons and how much intensity they practice religion in their daily lives. Researchers have defined it as the intensity of attachment of a person to a specific religious group (Patel, 2010). Researchers have found significant effects of religion on attitudes and human behaviors (Du et al., 2016), as Weaver and Agle (2002) claim that religion can impact individuals' morals and ethical values and choices. Overall, religiosity ideally comprises specific actions (communal or personal, including rites), principles, religion-related attitudes (including tales and ciphers) and institutionalized associations (Nell, 2016).

Religious Coping

Religion is a significant and important source of relaxation in time of difficulty and problem. Psychology has been focusing on this variable for the last twenty years. Different researchers and psychologists studied the different aspects of religion. The most recent meta-analysis showed the results of religious studies. Hackney and Sanders (2003) showed that they focusing on the personal factors of religion that is related to mental health. In the meta-analysis 147 were added. The result of these studies showed that those patients who used religious coping strategies are experienced better quality of life and good mental health as compared to those patients who did not use religious coping strategies and other matristic done by Smith et al. (2003) reported that there is a significant negative relation between depressive symptoms and religious behavior.

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They reported that those people who have high religious behaviors experienced fewer symptoms of depression and stress than those who did not exercise religious behavior. The two meta-analyses produced a new way of studies that different aspects of religion and religious behavior.

Consequences of Religious Coping

Many studies conducted to see the coping strategies Lazarus and Folkman considered the chief researcher of this area. The studies are conducted on emotional-based coping strategies and problem-solving strategies. Another emphasis is given to social coping strategies. The most recent interest of the researcher in coping strategies is a religious one. Religious coping is used to overcome the problem by thinking about the religious teachings. Religious beliefs are important and fundamental parts of human life. Without these beliefs, no one life is complete. These beliefs are the answers to the entire problematic situation. In a religious coping, every problem is solved by these beliefs. These people used religion to better understand themselves and the world (Butt, 2010).

The life of an individual in the present century is very difficult and problematic. The reason is the meristic approach, in the same way; unwanted and unlimited desires also lead to mental dissatisfaction, quality of life, and psychological distress. So in the present century, those people who did not use religious coping strategies face anxiety, stress, lack of happiness, hopelessness, and many other related symptoms. These people live a life of landlessness experienced psychotic disorders, and many psychological problems (Iqbal, 2014).

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The result of different studies demonstrated that coping strategies are a significant factor for hope and happiness. These are the methods through which a person experiences more happiness, quality of life, and better adjustment in life. Different studies in health psychology revealed that the ultimate aim of an individual life is nothing but just to achieve happiness. Happiness is one of the basic emotions in human life. It is the universal emotion that knows all the people of the universe. Happiness or well-being is a mental state that how an individual feel about himself and the world. It is the positive effect of life, satisfaction. It is also measured about a person than how they are going in the future (Munwar, 2012).

Conceptual Model of Religious Coping

Lazarus and Folkman (1984) reported that humans understand their life problems and try to resolve these problems. They give a model to understand the religious coping method. This model has three stages. In the first stage, a person is experiencing a problem. In the second stage, a person used effective coping strategies method to solve the problems. In the final stage, the person feels the consequences. If the consequences are positive, then the person feels relaxation. While on the other hand if the consequences are negative then again this circle was initiated. This model has used for better understanding the coping strategies especially religious coping that individual users. This method is also experiencing the level of problem that an individual is facing in the same way. This problem explains the circle that is the process using the method of coping effects.

Lazarus and Folkman (1984) briefly defined the cognitive process of cognition who a person faces the problem and the method they are using to solve this problem. Coping strategies, the combination of educational skill, social ability and method to

faces the problem. In the same way, coping strategies also the product of personal experience. People used those coping strategies which are better as a result that is their experience. It is the best method to overcome the problems.

There are several different styles of coping strategies that individual is using here. Only one type of coping style is discussing which the religious coping style is. Religion is the best and most effective tool for relaxing an individual. Every person in the world is following religion either divine or non-divine. The teaching of every religion gives comfort, relaxation, well-being, quality of life, and many positive aspects of a person who is following that religion. Religious beliefs are the source of pleasure and happiness. Several factors are associated with an individual who is using a religious cooing method. These factors are related to demographic information (Pargament, 1997).

Religion, in general, is linked to beneficial results in people's lives like increased self-esteem, improved living standards, and emotional well-being. Positive religious dealing was shown to be connected with an elevated degree of quality of professional life in Iranian nurse research that looked at religious coping and degree of job satisfaction (Bagheri-Nesami et al., 2017). Higher religiosity was identified to be a possible resilience component in the particular demographic in another research performed among nursing students in Bosnia and Herzegovina. Furthermore, according to a prior study, diverse religious values appear to influence job performance, and varied religious activities assist people in coping with work-related pressure. Negative perceptions of God and religion, on the other hand, have been linked to low psychological well-being and distress in research (Fradelos et al., 2020).

Researchers looked at the link between introversion and self-esteem among university students. The study's major premise was that there is a strong association between introversion and self-esteem. The findings revealed that introversion and self-esteem among university students have a substantial negative relationship.

Given the link between introversion and social anxiety, it's not unexpected that higher degrees of introversion linked to lower dimensions of social engagement and happiness. Even after adjusting for panic disorder and sadness, Lee and Stapinski (2012) discovered that a high degree of social anxiety was an important predictor of problematic Social media use (i.e., excessive use, obsessive behavior, negative psychosocial impact). Furthermore, evidence suggests that persons with high levels of social anxiety utilize online communication as a way to prevent face-to-face contact (Hutchins et al., 2021).

1.5. Social Anxiety

The notion of social fear has puzzled scientists throughout history. Darwin (1872 and 1998) discussed how humans could express a fear of being noticed by others while not suffering a general lack of self-confidence in non-social situations. Furthermore, Darwin observed that blushing and a strong urge of concealment could accompany this fear. In effect, individuals would attempt to hide their faces and avoid direct eye contact or sustain inappropriate confrontational eye contact as a compensatory strategy.

Later, Jung (1923) noticed two attitude types that were based on two conflicting fundamentals: introversion and extroversion. It was introversion that was considered to include shy and socially withdrawn people, though not exclusively. People with this

type of attitude feared the external world, thought negatively about themselves, displayed discomfort in their social behaviors, and engaged in unnecessary precautions. Subsequently, Kelly (1964) created a measure of Introversion traits based on an information processing approach. This approach suggested that introversion was characterized by withdrawal, introspection, cautiousness, and concern (Kelly, 1963).

Social anxiety is an unpleasant experience characterized by anxiety, strain, and terror as a result of an overwhelming feeling of being judged by others in interaction (Boehme et al., 2015). According to previous research, the majority of college pupils. (65.4%) experience slight social anxiety, whereas about a quarter (22.4%) suffer serious social anxiety (Yu et al., 2020). Previous research has found that social anxiety does not just jeopardize college students' social adaption, group communication, and academic accomplishment (Brook & Willoughby, 2015) but it also causes internalization and externalization issues like sadness and violent conduct (Wu, Huang, He, Tang, & Pu, 2015). As a result, experts are scrambling to figure out what triggers youths' social anxiety.

Prevalence of Social Anxiety

There are some indications that prevalence could decrease with age (Ohayon, 2010). Consistently, in an Iranian population, social anxiety disorder was more prevalent between the ages of 18-25 compared with older ages, regardless of gender (Roshan, 2006). Nevertheless, no age effect was found in a Korean population whereas other studies did not examine the potential influence of age (Dovidio, 2006; Wu, 1999). Furthermore, in a sample of older people divided into groups of 70 years and 78 years and above, the prevalence was 3.5% (Parveen, 2009). However, 1.9% of the sample

had a social anxiety disorder that fulfilled all the diagnostic criteria of DSM-IV (1994) and an additional 1.6% fulfilled the criteria except the required insight (recognizing the fear as unreasonable or excessive). There were no gender and age differences. Following the above, it could be that social anxiety disorder is not as prevalent in the older ages as in the younger ages. However, if age had an impact on the criterion for insight, it could be that social anxiety is equally prevalent in the elderly as in the younger ages.

Social Anxiety and Cultural Perspective

Other studies have indicated that prevalence may be lower in Eastern and Asian countries. For example, a community-based study in Iran screened 25,180 individuals with DSM-IV (1994) criteria for social phobia. The authors (Orth, 2010) found that 0.82% fulfilled the criteria for social phobia. Furthermore, in a community-based study in Korea that utilized DSM-III criteria (1980), only 0.53% of the population had the disorder. However, DSM-III (APA, 1980) classified social phobia as fear of only one social situation. Contrary to the above, a study Filipas (2001) conducted in Udmurt Republic in a sample (N = 855) composed mainly from Udmurts and Russians reported a 45.6% lifetime prevalence of social phobia as diagnosed with DSM-III-R (44.2% one-month and 44.2% one-year prevalence). Moreover, a study that utilized the Liebowitz Social Anxiety Scale's (Lazarus, 1984) clinical cut-off points found that 4.5% of an Israeli military sample of engineers and physicians had clinical levels of social anxiety (Dovidio, 2006). These results were consistent with the culture of the country that was more Western than Eastern.

Methodological limitations could account for these differences (e.g., the use of different diagnostic criteria and their validity and reliability across cultures). Moreover,

the variation in prevalence rates could be indicative of cultural differences in the symptoms of social phobia. For example, in Asian countries, such as Japan, social phobia could be related to an excessive fear of offending others (TaijinKyofusho) rather than to a fear of scrutiny. Furthermore, Melka et al. (2010) found that the structure of two broadly used questionnaires for social anxiety differed between a European-American ($N = 900$) and an African-American ($N = 376$) sample. However, even with the new structures, the European-American sample scored higher in both questionnaires compared with the African-American sample.

Onset of Social Anxiety

DSM-IV (1994) reported that social phobia occurs in mid-teens and sometimes in childhood. This is mainly because during these ages people are expected to develop social skills. In line with this, one study (Filipas, 2001) separated a community USA sample in categories based on people's dates of birth. Then, it estimated the respective ages of onset for social anxiety disorder and for specific social fears. The authors found that the prevalence of co morbid social anxiety disorder was greater in the younger cohorts compared with the older cohorts. However, this was not significant for fear of speaking. Regarding speaking fears, onset was most frequent in teenage years and most rare after 20 years of age. However, in general social fears, onset was mainly at pre-teen years and continued to occur after 20 years of age (mid-20s). This study suggested that in recent times, there has been an increase in the diagnosis of social anxiety disorder. However, onset remained related to pre-teen years.

Co-morbidity of Social Anxiety

In terms of co morbidity, social anxiety disorder has been found to co-exist mostly with depression, generalized anxiety disorder, specific phobias, panic disorder, and agoraphobia. In a European sample (Ohayon, 2010), 19.5% of social phobic individuals had co morbid major depressive disorder and 38.3% had other anxiety disorders, such as posttraumatic-stress disorder, generalized anxiety disorder, and panic disorder. In an Iranian sample (Dovidio, 2006), the most common co morbid disorder was specific phobias that occurred in 66.7% of the social phobic population. In addition to anxiety and mood disorders, social phobia was associated with substance use problems. In a longitudinal study with a USA sample diagnosed with DSM-III-R criteria, social anxiety disorder at childhood and adolescence was predictive of alcohol and cannabis dependence at 30 years of age. This was independent of gender, mood disorders, conduct disorder, other anxiety disorders, and alcohol use at time one. In particular, children and adolescents with social anxiety disorder were 1.56 times more likely to develop alcohol dependence and 1.94 times more likely to develop cannabis dependence than non-socially anxious individuals (Ali, 2008). This study suggested that social anxiety disorder could be a risk factor for substance dependence but not for substance abuse. This could be because socially anxious individuals depended on substances to reduce their anxiety in social situations rather than generally.

Furthermore, social phobia has been related to suicidal thinking. In the Netherlands, 4,796 individuals with obsessive-compulsive disorder, simple phobias, social anxiety disorder, agoraphobia, and panic disorder (DSM-III-R) were screened for suicidal ideation and suicidal attempts. Twenty-five percent of the socially anxious

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individuals reported suicidal ideation and 27.7% reported suicidal attempts. This study found that social anxiety disorder was a risk factor for suicidal ideation, however the relationship between social anxiety and suicidal attempts seemed to be mediated by co-morbid disorders. Nevertheless, the study did not assess and control for avoidant Introversion disorder. Introversion disorders are more likely to be linked to suicidal ideation and attempts; hence, it remains uncertain whether these results were related to social anxiety alone or to social anxiety with avoidant Introversion disorder.

The high co-morbidity rates discussed above could be attributed to Introversion traits. A study on twins from a community sample based in USA found that Introversion traits, such as neuroticism, extraversion, and novelty seeking, had an impact on the co-morbidity of internalizing and externalizing disorders (Ano, 2005). In particular, the authors found that neuroticism accounted for 20%-45% of the Co-morbidity in internalizing disorders, such as social phobia. These results remained when controlling for gender (Ano, 2005). This study suggested that Introversion traits could affect co-morbidity, however the study did not report whether the twin participants were monozygotic or dizygotic and whether there was a genetic impact on co-morbidity.

Social Anxiety and Demographic Variables

The DSM-IV (1994) reported that in community-based samples, social anxiety disorder is more common in female than in male individuals. However, in clinical populations, the manual suggested that there are either equal numbers or more men. Consistent with this, in a sample in Seoul, 1.03% women and no men had social phobia based on DSM-III (1980) criteria. Moreover, being female was found to be positively associated with social phobia. However, other studies failed to find a gender effect in general populations and in a sample of Swedish elderly people (Kazmi, 2009).

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Furthermore, cultural and social influences could have contributed to gender differences in prevalence rates.

In terms of demographic factors, social anxiety has shown greater prevalence rates in urban areas compared with rural areas in an Iranian military population (Roshan, 2006). Other factors that have been positively associated with social anxiety were absenteeism from school and lack of educational attainment (Dovidio, 2006; Grolnick, 2003). Nevertheless, further research with more consistent methodologies needs to examine the effect of demographic factors on social anxiety and social anxiety disorder.

Genetic Factors of Social Anxiety

An increasing number of studies on monozygotic and dizygotic twins has offered support for the notion that social phobia is heritable. For example, in Canada, Stein et al. (2002) conducted a cross-sectional questionnaire study with a large sample ($N = 437$) of monozygotic and dizygotic twins. Results indicated that genetic influences accounted for 42% of the variance in fear of negative evaluation, and that genetic factors influenced the relationship between fear of negative evaluation and emotional dysregulation, suspiciousness, and restricted expression. Environmental factors contributed to these relationships as well. Moreover, Gelernter et al. (2004) found that chromosome 16 had a strong link with social phobia.

Environmental Factors and Social Anxiety

In support of an environmental impact on social phobia, a German longitudinal study that included follow-up sessions for over ten years found that social phobia in parents was a risk factor for the development of social phobia in children (Zeigler-

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Hill, 2009). This study's objective was to explore the contribution of parental psychopathology and of parenting to the development of offspring social phobia. Hence, genetic factors were not considered. However, other anxiety disorders, depression, and alcohol abuse in parents were associated with increased likelihood for offspring social phobia. In terms of parenting, overprotection, rejection, and reduced emotional warmth were associated with offspring social phobia (Hutteman, 2009). However, this result did not clarify whether it was psychopathology, overprotection, or the interaction of both that had an impact on social phobia in children. In other analyses (Hutteman, 2009), the authors found that in parents who did not have social phobia, emotional warmth was an individual inverse predictor of sub threshold and of persistent social phobia in children. However, when the parents had social phobia, overprotection was associated with persistent offspring social phobia. When controlling for parental psychopathology, offspring social phobia was associated with family communication, affective over-involvement, and general family functioning (Hutteman, 2009). In a cross-sectional design that recruited adolescent participants between the ages of 14 and 17, Loeb et al. (2010) found similar results with the difference that lack of emotional warmth failed to reach significance. Hence, several elements of family functioning appeared to influence social anxiety disorder in children.

Furthermore, parenting behaviors were linked to interpretations of others in social situations. In particular, Taylor and Alden (2005) explored social phobic individuals' interpretations of their own and a confederate's performance in a five-minute conversation task that was either positive or ambiguous. The authors found that there was no influence of parenting styles in self-judgments. However, in the ambiguous condition, parental hostility was negatively associated with how friendly

social phobic individuals perceived the confederate to be. In the positive condition, no such association was found.

Neuro-psychological Factors and Social Anxiety

The understanding of the neurobiology and neuro-anatomy of social phobia could lead to important discoveries regarding its cause and maintenance. Therefore, research in the field is growing. First, effective use of certain psychotropic medication in the treatment of social phobia has implicated certain neurotransmitter paths in the maintenance of the disorder (Shreve-Neiger, 2004). In particular, the effectiveness of selective serotonin reuptake inhibitors (SSRI) has suggested the involvement of serotonin in social anxiety. Additionally, the use of serotonin–nor epinephrine reuptake inhibitors (SNRI) has suggested involvement of nor epinephrine (noradrenalin). Moreover, monoamine oxidase inhibitors have implicated both serotonin and dopamine in the neurobiological profile of the disorder.

Second, social phobic individuals have shown increased activity in the limbic system that regulates emotional responses towards threatening stimuli. For example, in a study that employed functional Magnetic Resonance Imaging (MRI), Lorberbaum et al. (2004) found that compared with non-anxious people, generalized socially anxious people that were anticipating a speech showed increased activity in the amygdala, Para hippo campus, and Para limbic regions. In further support, a 3-dimensional MRI study (Lobbestael, 2010) compared social phobic individuals with healthy controls. The authors found that adult males with generalized social phobia had smaller amygdala and hippo campus volumes compared with the control group when controlling for the total brain volume. Furthermore, the decreased volume of the right hippocampus area was positively correlated with social anxiety symptoms, while the

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volume of the right amygdala predicted state anxiety (Lobbestael, 2010). Finally, Campbell et al. (2007) found that compared with children whose parents had no anxiety disorders, children of social phobic parents indicated more brain activity in the frontal region of the brain while in a non-active state. The authors suggested that high activity in the overall frontal area of the brain could be associated with the extent to which emotions are experienced (Campbell, 2007).

Learning Theories and Social Anxiety

According to classical conditioning (Pavlov, 1927), human behaviors could be viewed as learnt responses to external stimuli. This theory was derived from experimenting on the digestive system of dogs and was based on the discovery that a dog's instinctive response (salivation) to a relevant stimulus (food) could be elicited by an unrelated stimulus (a sound), as long as the latter was combined with the former for a sufficient amount of time. In brief, according to classical conditioning, a conditioned stimulus elicits a physiological response. An unconditioned stimulus is one that has no such potential. However, if the two stimuli are combined for a prolonged period of time, the physiological response can become conditioned to the unconditioned stimulus.

For example, in the well-known case of little Albert, Watson and Rayner (1920) conditioned the child's aversive response towards a loud noise (conditioned stimulus) to furry animal toys (unconditioned stimuli). More specifically, the experimenters presented Albert with furry toys (a rat, a rabbit, and a dog). On Albert's effort to approach the toys, a loud sound was produced behind the child's head. Albert's aversive response to the sound was conditioned to the furry toys, and was generalized to real animals and other furry objects (such as a coat and Watson's hair) after approximately 20 days. The experimenters assumed that these responses would be chronic but had no

means of testing that, given that Albert was removed from the experimental center. This experiment provided support for the notion that conditioning theory can explain human fear responses. However, the experimenters did not have the opportunity to try to reverse these effects.

Thorndike (1933) observed that animals (and humans) tried different things before settling to the response that was most beneficial. This approach led to the integration of the concepts of reward and punishment. Skinner (1938) explored the concepts of positive and negative reinforcement, and of punishment and extinction (operant conditioning). Reward was expected to reinforce behavior, while punishment to reverse or eliminate it. However, Mowrer (1960) argued that even though reward could reinforce behavior, punishment often failed to reduce it. He proposed that neurotic behaviors were the result of avoidance. In particular, according to the two-factor learning theory (Mowrer, 1960), emotions, such as fear and guilt, mediated the stimulus-response sequence. Therefore, a conditioned stimulus could evoke an emotional response, such as fear. This emotion would then become a stimulus and evoke avoidance behaviors. Such behaviors maintained neurosis. Therefore, according to this model, elimination of avoidance behaviors should reduce neurosis and enable problem solving.

Nevertheless, Seligman (1971) argued that certain unconditioned stimuli failed to produce fear responses when combined with conditioned stimuli. This was contradictory to conditioning theory that assumed that any event (any stimulus) could become an unconditioned stimulus. Noticeably, Seligman (1971) provided as an example the case of little Albert to illustrate that the fear was conditioned to the furry toys but not to Watson who was conducting the experiment. According to Seligman's

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(1971) preparedness theory, this was because certain fears are prepared to be conditioned due to their importance in the evolution of the species. For example, some stimuli were threatening to our survival (e.g., snakes, certain sounds, etc.), while other stimuli might have been irrelevant or even beneficial. The latter could be linked to fears termed unprepared and contra-prepared, respectively. These fears were assumed to be more difficult to develop and easier to overcome. Consistent with this approach, Oman and Mineka (2001) argued that phobias were "prepared conditioning fears" characterized by: 1) selectivity (only certain input were able to elicit the response), 2) atomicity, 3) encapsulation (the fear response would take place and complete its circle regardless of interference), and 4) a specialized neural circuit.

Although compellingly straightforward, the above approaches failed to account for neurotic or fear responses that had no obvious link to an initial traumatic event or experience. Moreover, the above learning theories overlooked the role of cognition and information processing mechanisms in human behavior. Additionally, learning theories failed to account for the cases where stressful and traumatic events failed to lead to the development of phobias. Accordingly, Ranchman (1977) discussed a three pathway theory according to which a fear can result from aversive experiences, explicit acquisition, or the transmission of information.

Rizwan et al. (2017) investigated the relationship between self-esteem and social anxiety in adolescents. The result showed that there is a significant negative relationship between self-esteem and social anxiety. In the same way, the result also showed that self-esteem negatively predicted social anxiety in adolescents. Moreover, the findings show that self-esteem is higher in women while the level of social anxiety was found higher in men. Ahmad et al., in 2013, studied the significance of self-esteem

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in producing social anxiety. The result indicated a significant negative relation between self-esteem and social anxiety in adolescents. Self-esteem significantly produces the major factors involved in social anxiety in adolescents.

The relationship between self-esteem and social anxiety. The result showed that there is a significant negative relationship between self-esteem and social anxiety in students. Moreover, the result also statistically significant difference exists between males and females on social anxiety while there is no statistically significant difference exist between males and females on self-esteem (Iftikhar, 2017; Sharma, 2016). Shaheed et al., in 2014 conducted a study to see the relationship between social anxiety and self-esteem among adults. The result showed that there is significant negative relation between social anxiety and self-esteem. Further, the study showed a significant difference between males and females on social anxiety.

Sharma (2016) studied the relationship between religiosity, parental attachment and self-esteem in students. The result showed that there is significant relation between religiosity, parental attachment and self-esteem in students. Moreover, religiosity and parental attachment are the significant positive predictor of self-esteem in adolescents. Masood (2017) studied the relation between parental authority and self-esteem in young adults. Results showed that there is statistically significant relation between parental authority and self-esteem in young adults. In the same way, authoritarian and authoritative parenting style has positive and negative relationship, respectively with self-esteem in later life.

A study on the topic of individuals who experienced social anxiety can easily become the victim of negative psychological traits like rejection, inferiority complex, loneliness, and social isolation. Individuals with this trait are assertive and cannot

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experience normal life while the learning and social skills least at its strength. Mostly the lack of social communication also happens with the individual who experienced the social anxiety. In contrast to this, other individuals of the same age but did not have any experience of social anxiety to perform well and normal (Clark, 1975). Another research was conducted by psychologist Eysenck in in 1982. It was reported that it is well admitted fact that there is a significant link related to introversion trait and the level of social anxiety. However, the researchers still predicted a number of factors which can be contributed in this relation.

In 1930 Watson showed interest in exploring the types of dimensions of human personality in relation to introversion named as introversion and extraversion. According to Watson these are two different and quite the opposite dimensions. Introversion explored as the different features with different types of inverted behaviour and the qualities of each type of Introversion. In these features the main distinguish feature between both aspects is social behavior. Introversion is considered as, avoiding social gathering and preferring to live alone and in loneliness, while on the other hand extraversion introversion is considered opposite in nature (Watson, 1930). Eysenck concluded in (1994) that there is very obvious relation exist between introversion dimension and social isolation. The study also shared that there are many other features that are associated with introversion like shyness, inferiority complex, lack of confidence, passive, serious, pessimistic and self-criticism. Individuals with the behavior of introversion, mostly avoid social contact even did not have friendly relations with others. It is difficult to build the social gathering tasks in relation to introversion behavior.

Early youth marks an important turning point in the parent-child association. As the child enters into youth, the biological, reasoning, and emotional vicissitudes of the period stimulus alterations in the parent-child relationship. In many families, the change into adolescence coincides with the parent's change into mid-life. This may also present additional challenges into the family system that tumble over into the parent-child association (Batey, 2009). Tsai et al. (2001) found that children's apparent parental over switch was so associated with advanced levels of self-reported social nervousness within both a scientific outpatient sample of youth with numerous psychiatric complaints and a healthy switch group. It was also found that children's apparent parental refusal did not forecast self-reported heights of social anxiety (Tsai, 2001). Thus, the link between parental refusal and child social anxiety remains indistinct and needs replication.

Öhman et al. (2001) conducted a study to explore the relationship between anxiety and self-esteem among adults. The result of this study showed that there is significant negative relation between anxiety and self-esteem. Further, the study showed a significant difference between males and females on anxiety and self-esteem. Tailors (2004) saw the relationship between religious coping strategies and social anxiety. The result of the study showed that there is significant negative relation between religious coping strategies and social anxiety among university students. Moos et al., in 1993, examined the relationship between religious coping and social anxiety. It is concluded that there is a significant negative relation between religious coping strategies and social anxiety in university students. Further, the study showed that there is significant difference exist between males and females on social anxiety while there is non-significant difference exist on religious coping (Moos, 1993).

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Social anxiety and introspection are strongly connected; not all recluses experience communal anxiety. It is likely that low self-esteem arbitrates this relationship, as it is 'a mannerism that is closely connected to both social anxiety and introspection and because low self-esteem is a strong forecaster of anxiety. The experiential findings in Pakistani ethos are not adequate and exploring how these concepts interrelate may help respond this on query. College academics with social anxiety face excellent challenges in Pakistan because of the great contract of social communication characteristic in academic experience and possibilities for social, academic, and occupational distress and damage and thus, a better sympathetic of these traits may facilitate knowledge of people susceptible to social anxiety, as well as notifies the growth of appropriate interferences.

In Pakistan, the investigation on parenting styles in association with social anxiety is not so much adequate; however, with orientation to foreign investigates parental over switch is specific childrearing conduct related with raised levels of social anxiety in youths (Ali, 2008). Although researches have been complete on the theme, given the diversity of stresses of the environment of organizations, students need more evidence, knowledge, skills, and attitudes to cope positively with the stresses implicit in their instructive environment. This study's consequences will help widen the repertoire of information about Introversion, parental authority and self-esteem as forecasters and religiosity as managing factors of social nervousness for scholars who are the future and building blocks of this country.

Malik and Najma (2008) explored the character and emotionality of the youths. The results presented that expressive stability, warmth, reasoning, rule consciousness, social confidence and self reliance are the character issues on which adolescents

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counted high. The results also presented that adolescents counted high on three emotions which are nervousness, fault and blues. Anjum and Kaiser (2009) found that there is a significant positive relation between extraversion Introversion and academic achievement. While on the other hand, there is significant negative relation between introversion and academic achievement. Extraversion Introversion is significant negatively associated with social anxiety. Another research was conducted by Raze and Farooq (2009) on introversion traits and social anxiety. The result showed that there is a significant positive relation between extraversion Introversion and social anxiety. It also showed that there is a significant negative relation between introversion and social anxiety, while extraversion Introversion is negatively associated with social anxiety.

In another study, Ashraf and Masood (2008) established a significant positive relation between Introversion trait, self-esteem and academic achievement. The study also showed that there is significant difference between male and female on the level of self-esteem. Salem and Rafi (2008) investigated the relationship between Introversion and self-esteem in the students of the university. The main hypothesis of this study was that there would be significant relationship exist between Introversion types and self-esteem. The result showed that there is significant negative relation between introversion and self-esteem in university students.

Bilal and Kaiser investigated in (2009) the relation between social anxiety, self-esteem and academic achievement. The result was showed that there is significant negative relation between social anxiety and self-esteem. Moreover, the result showed that there is significant negative relation exist between social anxiety and academic achievement. Salem and Kaiser (2009) conducted a study to see the relation between self-esteem, social anxiety and academic achievement. The result showed that there is

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significant positive relation self-esteem and academic achievement. Moreover, the result also showed that there is significant negative relation exist between social anxiety and academic achievement. It also showed that there is significant difference exist between male and female on academic achievement.

Knawel and Kaiser (2010) found that children with low self-esteem experience more social anxiety and introversion as compared to those children who have high self-esteem. It also explored that there is significant difference exist between rural and urban areas on self-esteem, social anxiety and introversion trait. Tahir and Anjum (2009) concluded that a very obvious relation exists between Introversion types (introversion and extraversion) and social anxiety. This study also shared that introversion traits have less social anxiety as compared to the students who possess extraversion Introversion traits.

Malik and Najam (2008) investigated that what is relationship exist between self-esteem and parenting style. This study finds the different impacts of these variables on children academic performance. The result showed that there is a very clear difference between different parenting style on self-esteem and academic performance of students. Zaman and Kausar (2009) investigate the relationship between parenting style, Introversion traits, self-esteem and academic results. The result showed that those parents who used authoritative parenting style their children experienced low self-esteem and showed poor academic results. It also formulated that those parents who used permissive style their children have high self-esteem, good result and showed extraversion Introversion type.

Zaman and Kausar (2009) examined the relationship between social anxiety, self-esteem, and introversion. The result of this study showed that there is significant

difference exist between males and females on self-esteem. The result finding showed that those students who have introversion experience more social anxiety as compare to those students who have extraversion Introversion. Yousaf and Amjad (2007) studied the relationship between introversion type self-esteem, social anxiety and copying strategy in university students. The result showed that introversion students experience more social anxiety, low self-esteem and used emotion based copying strategies as compared to those students who are extraversion introversion.

Parveenin (2009) investigated the relationship between copying strategies, social anxiety and academic performance. The result showed that student with social anxiety used emotional based pattern. It affects more on the academic result. Ashraf and Farooqi (2009) investigate the relationship between parental attachment, self-esteem and social anxiety. The result showed that there is positive significant relation between parental attachment and self-esteem. It also showed that there is negative significant relation exist between parental attachment and social anxiety among university students.

Zeigler-Hill et al. (2009) investigate the relationship of resilience with the Introversion type and self-esteem. The main objective of this study was to see the relationship between resilience and self-esteem with Introversion type. The result showed that the extraversion introversion type has more self-esteem as compared to those students who have introversion. This study also reported that extraversion introversion experiences more resilience as compared to those students who are introversion type. Huttemanin (2009) investigated the relationship between Parental Acceptance-Rejection and Self-esteem in adolescents. The result showed that those students who have parental acceptance they have very high self-esteem as compared to

those students who have parental rejection. This study also formulated that there is significant difference exist between males and females on self-esteem.

Munwar et al. (2012) study the relationship among body image, social anxiety and self-esteem. The result showed that there is negative relationship exist between body image and social anxiety. It is also suggested that there is significant negative relation between social anxiety and self-esteem. Imran and Masood (2014) studied the association of different copying strategies, its relation to social anxiety and the measures of academic performance. The result concluded that student with these psychological issues such as social anxiety shows various emotional dimension and it shows negative impact on the whole progress of academic history. Shaheen and Masood (2014) concluded that there is a very obvious relation exist between introversion types (introversion and extraversion) and social anxiety. The study also shared that introversion traits have less social anxiety as compared to the students who possess extraversion Introversion traits. Iqbal and Tariq (2014) investigate the relationship between social anxiety, self-esteem and academic achievement. The result showed that there is a significant negative relationship between social anxiety and self-esteem. Moreover, the result showed that there is significant negative relation exist between social anxiety and academic achievement.

Naeem (2013) explored the character and emotionality of the youths. The study presented that expressive stability, warmth, reasoning, rule consciousness, social confidence and self reliance are the character issues on which adolescents counted high. The results also presented that adolescents counted high on three emotions which are nervousness, fault and blues. Sumy et al. (2014), studied the relationship between introversion, self-esteem and coping strategies among university students. It was

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concluded that there is a significant positive relation between extraversion Introversion and self-esteem. Moreover, the study also showed that introversion used emotional based and problem solved coping strategies.

Seaward and Masood (2013) inspected the relationship between childrearing styles knowledge of homesickness and the way of coping with the feelings involved. The results showed that there was an important relationship among parenting styles, nostalgia and coping strategies. The study revealed Parenting styles to be the highly important forecaster for the type of coping strategies being used. Javed and Younus (2012) intended to find out the relationship between social anxiety, self-esteem and coping strategies. The result showed that there is a significant positive relation between social anxiety and coping strategies. This study also showed that there is negative significant relation between social anxiety and self-esteem.

Waheed et al. (2013) examined the relationship between Introversion, self-esteem, academic achievement and social anxiety. The result showed that there is a significant positive relation between extraversion Introversion and academic achievement. The result showed that there is also a significant positive relation between extraversion Introversion and self-esteem. Moreover, the same study showed that there is significant negative Introversion and social anxiety. Ilyas and Fatima (2013) examined the relationship between self-concept, coping strategics and social anxiety. It was concluded that there is a significant positive relation between self-concept and coping strategies. The same data showed that there is significant negative relation between self-concept and social anxiety.

Mansab et al. (2010) explored and examined the relationship between self-esteem, academic achievement and coping strategies. The result showed that there is a

significant positive relationship between self-esteem and academic achievement, while there is a significant negative relationship between self-esteem and coping strategies. Sarris and SiSwati (2010) explored the character and emotionality of the youths. The results presented that expressive stability, warmth, reasoning, rule consciousness, social confidence and self reliance are the character issues on which adolescents counted high. The results also presented that adolescents counted high on three emotions which are nervousness, fault and blues.

Yaqoob (2010) examined the relationship between Introversion, self-esteem, and social anxiety. The result showed that there is a significant positive relation between extraversion Introversion and self-esteem. It also showed that there is significant negative relation between extraversion Introversion and social anxiety. Javeed and Shaikh (2012) examined the relationship between Introversion, self-esteem, isolation and religiosity. The result showed that there is a significant positive relation between extraversion Introversion and self-csteem. There is significant positive relation between Introversion and religiosity. In the same way the study showed that there is significant negative relation between Introversion and isolation.

Butt et al. (2010) explored the relationship between Introversion, self-esteem, academic achievement and coping strategies. The result showed that there is a significant positive relation between extraversion Introversion and academic achievement. The result showed that there is a significant positive relation between extraversion Introversion and self-esteem. The result also showed that there is a significant positive relation between introversion and coping strategies. Safdar and Dawood (2010) explored the relationship between Introversion, self-esteem and coping strategies. The result showed that there is a significant positive relation between

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extraversion Introversion and self-esteem. The result also showed that there is a significant positive relation between extraversion Introversion and coping strategies.

1.6. Rationale of the Study

Adolescence is a crucial time of multiple changes, especially when permanent behaviors formed, upcoming new life paths begin, chances, challenges, and future fear arise (McCarthy et al., 2016) In past, several research revealed that there is a negative association between social anxiety and self-esteem. This thing indicated that an increase in the level of self-esteem causes a decrease in the level of social anxiety (Ilyas, 2013). It is also formulated that style of parenting has a great influence on social anxiety in accordance with self-esteem. The parenting style is a major influencing factor of self-esteem among the different age groups specially in adolescence (Waheed, 2013). Schools are places where various backgrounds, and status are gathered under one roof and generating a community which is a composite of many intricate patterns. These patterns lead to a general lifestyle of adolescent students according to which they have to modify themselves and their personalities.

There wasn't enough research that contributed to assessing the authority on parenting with relation to introversion, level of self-esteem, and religious coping factors devoted as predictors of social anxiety among adolescents. Moreover, the approaches on religious coping are narrow in some respects. In addition to this Butt (2010) has observed a relationship between the two age groups of adolescence in relation to social anxiety. The massiveness of the research to date, however, is limited with other important factors, including the parental style, introversion, self-esteem, and religious coping factors.

More over Our mind and body have been equipped with the ability to withstand any stress for a successful life but there are a number of factors which can hinder this process of achieving success in life. All it needs is the right attitude, a strong self-esteem and good parental guidance. The age of adulthood is a time in which different people take many decisions in their life in order to maintain their life. These decisions affect their lives. As people decide in which school they want to take admission and what are the functions they would perform in their life. It is the same age in which people may engage in different illegal and immoral activities like alcohol consumption, sexual experience, and many others. So, adolescence is the age of decision making and fortunately, not every young individual suffers long-term results for this analysis, but many do.

As the current study explored that there is positive association between the mother's perception and that of the father's self-esteem. As, adolescents having healthy parental relationships have greater self-esteem. As per another finding, students' depression and anxiety diminishes with the improvement in their relationship with the parents. Such results supported the outcomes of the research, which generate a good connection between positive parental perception and children self-esteem (Erbil et al., 2006; Yücel, 2013; Arslan, 2018); as well as negative correlation with social anxiety (Erkan, 2002; Festa & Ginsburg, 2011). It has been observed that an adolescent's self-perception is shaped mostly by relationships with his or her parents, it may be assumed that persons whose fundamental requirements are addressed in a healthier way would have higher self-esteem. The family wherein they had born and nurtured, followed by the educators, is essential persons who work to create the self-esteem of youngsters (Burger, 2016). This can be inferred that parental support helps teenagers meet their essential psychological requirements, such as developing an independent sense of self,

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self-esteem, and happiness (Kocayörük, 2012). The household wherein children are raised and the community factors inside which children socialize are essential factors in developing a strong sense of self-concept and a strong degree of self. Self-esteem is strong in adolescents who have a favorable relationship with parents (Bayraktar et al., 2009).

Several key structures and characteristics are linked to the connections among parents and adolescents. Numerous positive and negative traits acquired in the home might influence how people interact with others in the social lives. In their interactions with outside society and many others, the child applies the behaviors learned from their parenting. Adolescence, which is an essential stage in a person's life, is a time of several changes and improvements, and social anxiety. Adolescence is a time when peer approval is most crucial, once one knows how significant the impact one makes upon others are. Anxiety generated by adverse effect, anxiety, and severe psychological stimulus in social environments, involving the prospect of being judged or being examined by someone else, is known as social anxiety.

1.7. Research Objectives

Following are the main objectives of the present study

1. To investigate the relationship among social anxiety, self-esteem, religiosity, Introversion and parental authority.

2. To investigate the predicting role of self-esteem, introversion, religious coping, and parental authority on social anxiety.

3. To explore the predicting role of parental authority with self-esteem, introversion and religious coping as a moderator in the relationship of social anxiety.

4. To explore the gender differences on social anxiety, self-esteem, religious coping, introversion and parental authority.

5. To investigate the mean differences between father's occupation (job and business) on social anxiety, self-esteem, introversion, religious coping and parental authority.

6. To investigate the mean differences between mother's occupation (job and business) on social anxiety, self-esteem, introversion, religious coping and parental authority.

1.8. Hypotheses

Following are the main hypotheses of the present study

1. There would be a significant relationship among social anxiety, self-esteem, religious coping, introversion and parental authority.

2. Self-esteem, introversion, religious coping, and parental authority would be predicting on social anxiety.

3. There would be a significant mean differences between males and females in social anxiety, self-esteem, introversion, religious coping and parental authority.

4. There would be significant mean differences between Father's occupation (job and business) on social anxiety, self-esteem, introversion, religious coping and parental authority.

5. There would be a significant mean differences between mother's occupation (job and business) on social anxiety, self-esteem, introversion, religious coping and parental authority.

6. Authoritarian parenting will predict social anxiety and this relationship is moderated by self-esteem, introversion and religious coping.

On the basis of past studies and gaps identified in the current study, the

theoretical framework on the study is given below.

Figure 1

Theoretical Background
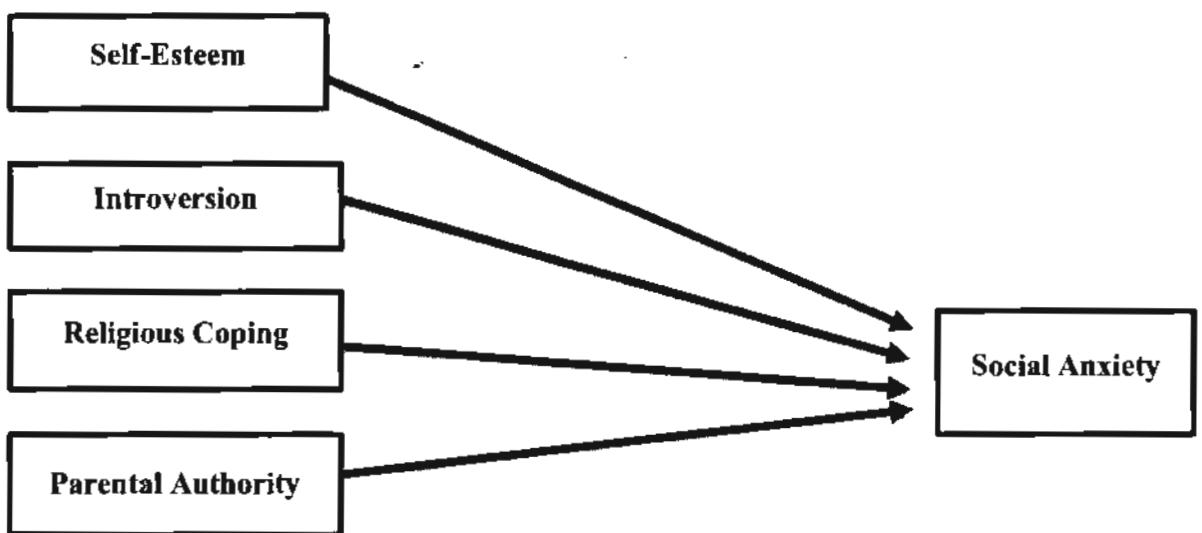
2. METHODOLOGY

2.1. Research Design

Research design is the proposal and plan for any investigation, it is to gather and evaluate the data obtained for the study (Zikmund et al., 2003). For this study, a quantitative method was used to explore the study variables and testing research hypotheses. The data sample was from two cities of Pakistan i.e. Faisalabad and Sargodha (province of Punjab, Pakistan). It was a cross-sectional correlational study. Convenient sampling technique was used to approach participants. Six hundred adolescents ($N= 600$) were selected from different educational institutes (i.e. high schools & colleges) in these cities. The selection of the institute was non-randomized and purposive (geographical accessibility).

2.2. Sample

The sample consists of six hundred adolescents ($N= 600$; girls= 50%, boys= 50%), age range 13-19 years, who were the students from different schools and colleges in Punjab, Pakistan. Initially seven hundred adolescents were approached via convenient sampling, about 100 of them either did not complete the questionnaire or did not return the questionnaires. So, the statistical analysis and hypotheses testing are based on 600 participants.

G-power sample size calculator is used for sample size calculation, by mentioning details e.g. *a priori: compute required sample size –given alpha, power* and *effect size*. This calculator is a valid and reliable tool for sample size calculation (Faul et al., 2009). The effect size was small (0.02), alpha of probability was 0.05, power level was 0.95

and number of predictors were four. The recommended sample size calculated, was 470 adolescents.

A formal permission from the Institutional authority was taken by debrief them about research purpose, benefits and its application. The students were then approached along with Institution's administrative staff. After that the students were interviewed and to explore the research variables, translated (Urdu version) and validated research instruments (scale) were administered. The researcher has explained each scale instructions to them, ensured the privacy and confidentiality and thanked them for their serene participation.

Inclusion Criteria

- Adolescent with age range 13-19 years and regular student of intermediate and matric level (SSC, HSSC).
- Adolescent who has middle socioeconomic status.

Exclusion Criteria

- Adolescents who were diploma holders (3 years associate diploma).
- With age range 20 years and above.
- Adolescents with single parent.
- The adolescents with any type of disability, physical disease or any psychological disorders.

2.3. Ethical Considerations

This research involves human participants so that prior approvals from the research ethical committee was sought. Following ethical considerations were taken before conducting the data collection from the study participants.

1. Informed consent was taken from the participants.

2. Participants were informed about their rights particular to this research study including data information sharing, results interpretation and its relevancy with the participant's mental and physical well-being.

3. Participants were explained about the nature, context, aim, objectives and purpose of the study.

4. The participants were allowed to quit the study without any prior information or permission and there was no compulsion involved and their participation was purely intentional.

5. The researcher provided the research participants the option of sharing the research findings with them and also specify how this will be done.

6. Participants were acknowledged and recognized for their exquisite time and cooperation.

2.4. Operational Definitions of Variables

The variables of the present study are operationally defined as following;

Social Anxiety

Social anxiety is as a state of fear of being evaluated negative, that a person feels whenever he or she is in public or in front of people, resulting in feelings of

inferiority complex, self-consciousness, embarrassment and maladjustment. Person also exhibit signs of increased heartbeat, start blush, sweating, mouth dryness muscle twitching (Bögels et al., 2010).

Self-Esteem

Self-esteem is the perception of a person about him or herself. There are two levels of self-esteem known as low self-esteem and high self-esteem (Abdel-Khalek, 2016).

Parental Authority-Authoritarian Style

Parenting authority authoritarian style is defined by high levels of strictness and low levels of warmth (King et al., 2016) by the parents of the individual.

Introversion

Introversion is the combination of positive and negative traits of a person including cognitive, emotional, social, academic and intellectual skills. Introverts feel more comfortable in their inner world i.e. feelings, thoughts and preferences, they tend to enjoy limited social and friends circle (Staab et al., 2014).

Religious Coping

Religious coping is a coping strategy in which a person uses his or her religion as a protective shelter or alternate curative approach in order to solve their daily life problems or circumstances (Heo, 2014).

2.5. Instrument

Demographic Sheet

Demographics sheet was used that include all the required personal details of the research participants including, name, age, gender, study level (class), results grade and division, number of siblings, birth order, father's and mother's occupational status, family monthly income, presence of any disability and contact number.

The Social Interaction Anxiety Scale (SIAS)

The social interaction anxiety scale (SIAS) is a 20 items scale based on 5-points likert choices (score range 0-4) use to measure the level of anxiety that a person feels when interact to people or group in his or her community (Mattick & Clarke, 1998). Riaz (2013) translated this scale and established its psychometric properties. The internal consistency of SIAS Urdu version was 0.872, test-retest reliability was 0.887 and split-half reliability was 0.817. The cutoff score for SIAS is 34 higher the score higher will be the level of social anxiety and vice versa.

Self-Esteem Scale (SES)

Self-esteem scale by Rifai (1999) is a 29 items scale based on 5 points likert options, to measure the self-esteem on an individual. The scale comprised of four subscales (i) Self-acceptance (11 items), (ii) Self-Competence (6 items), (iii) Social and Physical Self-acceptance (7 items), and (iv) Academic Self-competence (5 items) (Rifai et al., 1995). Few items are negatively scored these are item number 1, 5, 8, 10, 11, 13, 16, 17, 19, 21, 25 and 28. The internal consistency or the alpha coefficient value is .83. The split half reliability computed by Spearmen Brown correlation is 0.72, $p < 0.00$.

Cronbach alpha for punctual students is 0.60 and for truant students is 0.90 (Hassan et al., 2016).

Big Five Inventory (BFI)-Introversion Trait

Big Five Inventory is a 44-item inventory that measures an individual on the Big Five Factors (dimensions) of personality (Goldberg, 1993), developed by John and Srivastava (1999). Each of the factors is then further divided into personality facets. The Big Five Factors are, (1) extraversion vs. introversion, (2) agreeableness vs. antagonism, (3) conscientiousness vs. lack of direction, (4) Neuroticism vs. emotional stability and (5) openness vs. closeness to experience (John & Srivastava, 1999).

The first dimension known as extraversion vs. introversion is consisted of facet and its correlated trait adjective e.g. gregariousness (sociable), assertiveness (forceful), activity (energetic), excitement-seeking (adventurous), positive emotions (enthusiastic) and warmth (outgoing). Only extraversion vs. introversion dimension has been used in this study. The translated Urdu version dimension scale (Iftikhar et al., 2017) is consisted of 8 items i.e. 1, 6R, 11, 16, 21R, 26, 31R, 36 ("R" means reverse), which originally measures extroversion but the researcher has upturned its direction by reversing its original scores to measure introversion e.g. 1R, 6, 11R, 16R, 21, 26R, 31, 36R (John & Srivastava, 1999). The alpha reliability of Urdu version scale is 0.70 (Iftikhar et al., 2017).

Parenting Authority Questionnaire (PAQ)-Authoritarian Scale

Buri (1999) has developed Parenting Authority Questionnaire to measure parenting styles based on Baumrind's (1971) permissive, authoritarian, and authoritative parenting authority archetypes. It is a 30 items scale based on 5 points

likert choice (range 1-5) and have three subscales. Only authoritarian subscale (Urdu version) is used in this study, which consists of 10 items. High scores indicate high level of authoritarian parenting style.

PAQ was translated in Urdu by Babree in 1997 at the National Institute of Psychology, Pakistan and also established its psychometric properties. The internal consistency values for subscale was 0.74-0.87 and test re-test reliability was 0.77 to 0.92 (Babree, 1997).

Religiosity and Spirituality Scale for Youth (RaSSY)

Religiosity and spirituality scale for Youth was developed by Hernandez in 2011, to measure the religious coping of adolescents. This scale consists of 37 items, based on 4 points options, ranges from 0 to 3 and comprised of two subscales named as Faith-based Coping and Religious Social Support/Activities (Hernandez, 2011). Higher the score, higher will be the level of religiosity and vice versa. The internal consistence observed is 0.83.

2.6. Procedure

This study was conducted to explore the relationship between social anxiety, self-esteem, introversion, authoritarian parenting and religious coping among adolescents who were students in different schools and colleges of Faisalabad and Sargodha. To collect the data a non-randomized convenient sampling was used to select the schools. List of schools and colleges in Faisalabad and Sargodha (Punjab) was obtained and were selected randomly. After selecting the institutes, the governed authorities (i.e. principals, coordinators and vice principals) were approached for permission and support in data collection from their institution. Five schools and colleges from each

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city were selected on the basis of their consent and approval. A Total of 700 students were recruited from ten institutes which were fulfilling the criteria of study and get the completed data only from 600 participants. The researcher briefed the participants about the objective and nature of the study, ensured them confidentiality and briefed them about their rights in this research. The written consent form was taken to emphasize on the willingness to participate in the study. The adolescents were then interviewed and the scales were administered. The data collected was statistically analyzed by using Statistical Package for Social Sciences (SPSS 24 version). Results are reported and interpreted in the result section.

2.7. Data Analysis

Data analysis includes descriptive statistics of participants and study variables, reliability analysis of scales, correlational analysis of study variables, mean differences calculations via independent sample t-test, multiple regression analysis and moderation analysis.

3. RESULTS

The results of the study are mentioned in this section of the thesis. Statistical Package for the Social Sciences version 24 (SPSS-24) was used to analyze the data. Initially, the demographic variables were calculated using descriptive statistics. Finally, the correlations, independent sample t-test, multiple regression and moderation analysis were used to test the hypotheses of the study. These results are given below.

Table 1

Descriptive Statistics of Research Participants (N= 600)

Variables	Categories	Frequency (f)	Percentages (%)
Gender	Boys	300	50.0%
	Girls	300	50.0%
Age	13-19 years	600	100%
Father's Occupation	Job	278	46.3%
	Business	322	53.7%
Mother's Occupation	Job	47	7.8%
	House Wife	553	92.2%
Socioeconomic Status	Middle SES	600	100%
Physical & Mental Disability	Yes	Nil	0%
	No	600	100%

The first table (Table 1) shows the frequency of participants. Out of 600 participants, 300 (50%) were boys and 300 (50%) were girls, age of all the participants ranged between 13-19 years. Above table shows the frequency of occupation of father and mother. Out of 600, 278 (46.3%) participants' fathers were doing jobs, while 322 (53.7%) participants' fathers were doing business. Out of 600, 47 (7.8%) participants' mothers were doing jobs while 553 (92.2%) participants' mothers were housewife. All

the participants (100%) were from middle socioeconomic status and with no physical and mental disability.

Table 2

Descriptive Statistics for Social Anxiety, Introversion, Self-esteem, Authoritarian Parenting and Religious Coping (N=600)

Variables	Min	Max	*M*	*SD*	Skew	Kurt
Social Anxiety	20.00	80.00	55.83	13.33	-0.13	-0.50
Introversion	13.00	47.00	26.67	4.78	0.12	0.51
Self esteem	39.00	182.00	88.19	14.21	0.30	3.06
Authoritarian Parenting	13.00	50.00	36.06	6.77	-0.21	-0.14
Religious Coping	65.00	111.00	103.23	8.45	-1.40	1.60

Note. Min= minimum, Max= maximum, M= mean, SD= standard deviation, Skew= skewness, Kurt= kurtosis

The Table 2 shows the descriptive statistics of the scales that are used in this study. It showed that the mean value of social anxiety scale is 55.83 (SD= 13.3), the mean score of introversion scale is 26.67 (SD= 4.78), the mean value of self-esteem scale is 88.19 (SD= 14.21), the mean score of authoritarian parenting style is 36.06 (SD= 6.77) and the mean value of the religious coping is 103.23 (SD= 8.45).

Skewness and kurtosis of the data scores were also calculated, to check the height and spread of the normal distribution (Table 2).

Table 3

Reliability Analysis of the Instruments used to investigate the study variables (N=600)

Variable	Cronbach's Alpha
Self-esteem	0.86
Introversion	0.77
Religious Coping	0.83
Parental Authority-Authoritarian	0.79
Social Anxiety	0.85

The above table (Table 3) shows the reliability analysis of the scales. All instruments have good reliability with high index value that is greater than 0.70. This results indicated that all the measures used in this study are reliable and valid.

Table 4

Pearson Product Moment Correlation between Social Anxiety, Self-Esteem, Religious coping, Introversion and Authoritarian Parenting (N=600)

	1	2	3	4	5	6	7
Social Anxiety	---						
Introversion	.10*	---					
Self-esteem	-.36**	.01	---				
Authoritarian Parenting	.08*	.01	.03	.16**	---		
Religious Coping	.11**	.05	.00	.02	.02	.03	-

Note. *Assuming $\alpha < 0.05$, ** Assuming $\alpha < 0.0$

The above table (Table 4) shows that social anxiety is significantly positively correlated with introversion (.10*), authoritarian (.08*) and religiosity (.11**) ($p<0.05$). However, the social anxiety is significantly negatively correlated with self-esteem (-.36**).

Table 5

Mean differences between Boys and Girls on Social Anxiety, Introversion, Self-esteem, Religious Coping and Authoritarian Parenting (N=600)

Variables	Boys (n=300)		Girls (n=300)		t	p	95% CI		Cohen's d
	M	SD	M	SD			UL	LL	
Social Anxiety	52.32	12.88	59.34	12.86	-6.67	.00	-9.08	-4.95	0.54
Introversion	26.87	4.70	26.46	4.85	1.04	.29	-.36	1.17	0.08
Self-esteem	90.18	13.88	86.19	14.27	.28	.00	1.73	6.24	0.28
Authoritarian Parenting	37.39	6.72	34.74	6.56	.44	.00	1.59	3.72	0.39
Religious Coping	102.93	8.30	103.54	8.61	.89	.38	-1.96	.74	0.07

Note. M= mean, SD= standard deviation, p= significance level, UL= upper limit, LL= lower limit

Table 5 shows the mean difference based on gender, related to the study variables. Social anxiety (*p*= 0.00), self-esteem (*p*= 0.00) and authoritarian (*p*= 0.00) variables shows significant mean differences. It can be interpreted that boys and girls have quite different opinions and responses towards social anxiety, self-esteem and parenting styles.

Table 6

Mean Differences between Father's Occupation (Job or Business) on Social Anxiety, Introversion, Self-esteem, Religious Coping and Parental Authority (N = 600)

Variables	Job		Businessman		t	p	95% CI		Cohen's d
	(n=278)		(n=322)						
	M	*SD*	*M*	*SD*			*UL*	*LL*	
Social Anxiety	55.08	13.67	56.48	13.01	-1.27	.20	-3.53	.74	0.10
Introversion	26.69	4.51	26.64	5.00	.13	.89	-.71	.82	0.01
Self esteem	89.00	13.93	87.48	14.43	1.3	.19	-.76	3.80	0.10
Authoritarian	36.91	7.01	35.34	6.47	2.84	.00	.48	2.65	0.03
Religious Coping	103.85	7.80	102.69	8.95	1.67	.09	-.19	2.51	0.13

Note. M= mean, SD= standard deviation, p= significance level, UL= upper limit, LL= lower limit

Table 6 showed that there is significant difference in mean score values on parental authority authoritarian variable, among job holders and businessman fathers of adolescents. It can be interpreted that those participants whose fathers are job holders have more parental authority (*M*= 36.91; *SD*= 7.01) authoritarian than those participants whose fathers are businessman (*M*= 35.34; *SD*= 6.47). Furthermore, it represents no significant difference between job holders and businessman fathers of adolescents on social anxiety, introversion, self-esteem and religious coping (p= > 0.05).

Table 7

Mean Differences between Mother's Occupation (Job or Housewife) on Social Anxiety, Introversion, Self-esteem, Religious Coping and Authoritarian Parenting (N = 600)

Variables	Job (*n*=47)		Housewife (*n*=553)		*t*	*p*	95% CI		Cohen's d
	M	*SD*	*M*	*SD*			*UL*	*LL*	
Social Anxiety	55.48	12.70	55.86	13.39	-.18	.85	-4.35	3.60	0.02
Introversion	26.29	4.21	26.70	4.82	-.55	.57	-1.83	1.02	0.09
Self-esteem	87.17	16.10	88.27	14.05	-.51	.60	-5.35	3.13	0.07
Authoritarian Parenting	35.72	7.45	36.09	6.71	-.36	.71	-2.39	1.64	0.05
Religious Coping	105.82	7.06	103.01	8.53	2.19	.02	.29	5.32	0.35

Note. M= mean, SD= standard deviation, p= significance level, UL= upper limit, LL= lower limit

The above table showed that there is significant difference among job holders and housewife mothers of adolescents on religious coping and it can be interpreted that those participants whose mothers are job holders have more religious coping (*M*= 105.82; *SD*= 7.06) than those participants whose mothers are housewife (*M*= 103.01; *SD*= 8.53) but it is also noteworthy here that the mothers who are house wives have a noticeable difference in their opinion towards religious coping (*SD*= 8.53) as compared to job holders (*SD*= 7.06). Other variables of the study i.e. social anxiety, introversion, self-esteem and authoritarian parenting showed no significant mean difference among job holders and housewife mothers of adolescents (p >0.05).

The main hypothesis of this study was that self-esteem, introversion, religious coping and authoritarian parenting would predict social anxiety. For the testing of this hypothesis, multiple regression analysis of the data was executed and the results are described in Table 8.

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Table 8

Multiple Regression Analysis of Social Anxiety on Introversion, Self-esteem,
Authoritarian Parenting and Religious Coping (N=600)

Variables	Unstandardized Beta (β)	SE	β	t	p
Male Participant (n= 300)					
(Constant)	61.08	11.54		55.29	.000
Introversion	-.12	.14	-.04	-.85	.391
Self-esteem	-.31	.04	-.33	-6.34	**.000**
Authoritarian Parenting	.39	.10	.20	3.72	**.000**
Religious Coping	.12	.08	.07	1.48	.139
Female Participants (n= 300)					
(Constant)	29.45	10.87		2.70	.007
Introversion	.77	.13	.29	5.62	**.000**
Self-esteem	-.29	.05	-.32	-5.86	**.000**
Authoritarian Parenting	.09	.10	.05	.89	.369
Religious Coping	.20	.07	.13	2.56	**.011**

Table 8 represents the result of multiple regression executed to explore the predictive relationship among study variables i.e. self-esteem, introversion, religious coping, authoritarian parenting and social anxiety. Regression analysis was performed separately on both genders and the findings are tabulated in Table 8.

Looking into the variables with respect to the male participants, it is observable that the scores on self-esteem and authoritarian parenting are highly significant and it indicates that these variables, in this study, played a role as a predictor of social anxiety among male participants. Detail scores are also tabulated including the SE, Beta and t-scores e.g. self-esteem (SE= .04; β= -.33; t= -6.34; p= 0.000) and authoritarian parenting (SE= .10; β=.20 ; t= 3.72; p= 0.00).

While discussing the results of female participants, it confirms that significant levels were obtained on introversion, self-esteem and religious coping. It is indicated that these variables worked as a predictor of social anxiety among female participants. Further data about SE, Beta and t-scores indicates that introversion ($SE= .13$; $\beta= .29$; $t= 5.62$; $p= 0.00$), self-esteem ($SE= .05$; $\beta= -.32$; $t= -5.86$; $p= 0.00$) and religiosity ($SE= .07$; $\beta= .13$; $t=2.56$; $p= 0.01$) are the predictor of social anxiety among the female participants.

It was also hypothesized that social anxiety would be predicted by authoritarian parenting styles and this relationship will be observed in the presence of moderator variables. In the moderation analysis of this study (Table 9), introversion, self-esteem and religious coping were considered as moderator variables, that possess the power to effect the strength of the relationship on authoritarian parenting (independent variable) and social anxiety (dependent variable) (Fritz & Arthur, 2017).

Table 9

Moderation Analysis Table with Social Anxiety predicted by Authoritarian Parenting and Moderated by Self-esteem, Introversion and Religious Coping (N= 600)

Predictor	B	SE	β	t	p
Linear Model 1					
Authoritarian Parenting	.163	.080	.083	2.036	.042
	$R^2 = 0.007$		$\Delta R^2 = 0.005$		
Linear Model 2					
Authoritarian Parenting	.178	.074	.090	2.403	.017
Introversion	.305	.105	.109	2.906	.004
Self-esteem	-.341	.035	-.364	-9.685	.000
Religious Coping Factor	.173	.059	.110	2.925	.004
	$R^2 = 0.161$		$\Delta R^2 = 0.155$		

Table 9 shows moderation analysis of variables, it was hypothesized that authoritarian parenting predicts social anxiety and this relationship is moderated by self-esteem, introversion and religious coping. The result of the moderator analysis indicated that authoritarian parenting predicts social anxiety (B= 0.163; SE=0.08; β=0.083; t=2.036) with significance level p=0.042.

While looking into the roles of moderator variables i.e. introversion, self-esteem and religious coping, it indicates that these variables play a significant role as a moderator and in the presence of these variables authoritarian parenting score increased (B= .178; SE=.074; β=.090; t=2.403) with $R^2 = 0.007$ to R^2 =0.161 and $\Delta R^2 = 0.005$ to $\Delta R^2 = 0.155$.

4. DISCUSSION

The present study was conducted to explore the relationship between social anxiety, self-esteem, religious coping, introversion and authoritarian parenting. It further intended to explore the predictive nature of the variables i.e. self-esteem, religious coping, introversion and authoritarian parenting on social anxiety among adolescents who were the students of Faisalabad and Sargodha, Pakistan.

For this purpose, five valid and reliable instruments along with demographical sheet were used to collect the data. The total sample size was six hundred ($N= 600$). The main hypothesis of the present study was that there would be a predictive relationship between social anxiety and authoritarian parenting style moderated by self-esteem, religious coping and Introversion. Moreover, this study also anticipated the difference among male and female on social anxiety, self-esteem, religious coping, introversion and authoritarian parenting. The results obtained are tabulated and interpreted in the result section and further being explained here. This chapter will discuss the results, in the light of pre-formulated hypothesis, with the supportive and contrary arguments.

Authoritarian parenting will predict social anxiety and this relationship is moderated by self-esteem, introversion and religious coping

Moderation analysis was performed and the predictive variables were entered stepwise using linear regression model. In the first step authoritarian parenting was evaluated as a predictor for social anxiety among adolescents, which indicated it as a significant variable to predict social anxiety. Mishra & Kiran (2018) conducted a study

in India (neighbor country of Pakistan) about parenting styles and social anxiety among adolescents and the reported that parenting styles significantly impact adolescent's psychological wellbeing and induce disorders such as social anxiety. They also reported that authoritarian parenting is crucial to develop social anxiety. Similarly, Yousaf (2015) explored the same variables i.e. parenting style and social anxiety but the sample was only girls, he had confirmed that authoritarian parenting style induce social anxiety among young girls and also increase the vulnerability of certain mental and behavioral problems.

It was also hypothesized that authoritarian parenting predicts social anxiety and this relationship is moderated by self-esteem, introversion and religious coping and the result revealed that these variables play a significant role as a moderator and in the presence of these variables authoritarian parenting score increased. Researches backup these findings as Torralba et al., (2021) explained that religious coping among adolescents is linked with their perceived emotional attachment towards immediate family relationships including parents. Another study by Mull (2006), reported that introversion personality traits predicts social anxiety among adolescents and Iancu et al. (2015) said that self-esteem has been observed at very low level among the adolescents who experienced social anxicty.

Contrary to these there are few empirical researches that reported no significant relationships among these study variables (Abdelsayed et al., 2013; Yao et al., 2014; Alshehri, 2022). It is worth mentioning that these researches were either from different sample population or were dealing with other demographically deviant data.

There would be a significant relationship among social anxiety, self-esteem, religious coping, introversion and authoritarian parenting.

It was hypothesized that there would be significant relationship among social anxiety, self-esteem, religiosity, Introversion and parental authority. Pearson product moment correlation was performed and the results confirmed that social anxiety is significantly positively correlated with introversion, authoritarian parenting style and religious coping. However, the social anxiety found significantly negatively correlated with self-esteem.

This result is constant with the results which were reported by many other studies. Safdar et al. (2010) reported that there is a strong positive relationship between social anxiety and parental authority. In the same line, Javeed (2010) concluded that there is strong positive relation between phobia and parental authority in children. Mansabin (2010) also shared the same result that there is strong positive relation between social anxiety and parental authority. Butt et al. (2010) shared the same findings that there is strong positive relation between social anxiety and parental authority.

In present study, religious coping and parenting styles showed no correlations with each other, this results are quite contradictory with the findings of Darling and Steinberg (2000) as they reported that there is strong positive relationship exists between self-esteem and religious activities (Darling & Steinberg, 2000). Another study by Safdar et al. (2010) reported the same result that there is strong positive relation exists between self-concept and religious activities.

Self-esteem, introversion, religious coping, and authoritarian parenting would be predicting on social anxiety.

Multiple regression analysis was performed to explore the predictive relationship among study variables i.e. self-esteem, personality, religious coping, authoritarian parenting and social anxiety. Regression analysis was performed separately on both genders (Table 8) and looking into the variables with respect to the male participants, it is observable that the scores on self-esteem and authoritarian parenting are highly significant and it indicates that these variables, in this study, played a role as a predictor of social anxiety among male adolescent. While discussing the results of female participants, it confirms that significant levels were obtained on introversion, self-esteem, authoritative and religiosity. It is indicated that these variables worked as a predictor of social anxiety among female participants of this study.

Rizwan et al. (2017) investigated the relationship between self-esteem and social anxiety in adolescents and they reported the significant negative relationship between self-esteem and social anxiety. Another research reported by Ahmad et al. in 2013, explored the significance of self-esteem in producing social anxiety and they reported a significant negative relation between self-esteem and social anxiety among adolescents (Ahmad et al., 2013).

There would be a significant mean differences between boys and girls in social anxiety, self-esteem, introversion, religious coping and authoritarian parenting.

It was hypothesized that there would be significant difference between boys and girls on social anxiety, self-esteem and religiosity. To explore this, independent sample t-test has been performed and the results confirmed that social anxiety, self-esteem and authoritarian parenting showed a significant mean differences based on the gender. It

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can be interpreted that boys and girls have quite different opinions and responses towards social anxiety, self-esteem and parenting styles.

These findings build the argument that the girls scored high on social anxiety but boys scored high on self-esteem likewise, on authoritarian parenting, boys scored high as compared to girls. Findings similar to present study is reported by other researchers including Anjum (2009), which reported a strong difference between male and female on the level of social anxiety (Anjum, 2009).

In the year 2017, Iftikhar concluded significant differences on the level of social anxiety between male and female. They reported that female experienced more social anxiety and phobia (Ifktikhar, 2017). It was estimated that there would be significant difference between male and female on self-esteem. Butt found significant differences on the level of self-esteem between male and female (Butt, 2010). Moreover, the male experienced more self-esteem as compared to female. The same result also shared by Parveen (2009) that there is significant difference on the level of self-esteem between male and female.

Few counter arguments were developed by other researchers e.g. Henry in 2001, concluded that there is non-significant difference exist between male and female on the score of social anxiety. Similarly, Batey (2009) studied that there is non-significant gender difference exist on social anxiety. Yousaf et al. (2007) also reported the same result that there is non-significant difference exist on social anxiety and phobia between male and female.

Chartrand et al. (2011) and Filipas (2001) found opposite results with that of the present study reported that there is non-significant difference between male and

female on the score of self-esteem. Similar findings were shared by Ahmed in 2013, who observed non-significant difference between male and female on the level of self-esteem.

The difference between male and female on religiosity was checked by using independent sample t-test. The result showed that there is no significant difference between male and female on religiosity. Contrary arguments were reported by Sharma in 2016, which confirmed that there is significant difference between male and female on religiosity (Sharma, 2016). Moreover, females are more religious as compared to male. The same result is found by Orth, that there is significant difference exist between male and female on religiosity (Orth, 2010). In the same way Lobbestael reported that there is significant difference between male and female on religiosity (Lobbestael, 2010). Mckinney on the other hand found that there is strong difference exist on religious activities between male and female (Mckinney, 2008). In the same way, there is strong difference exists on religious activities and religious belief between male and female (Rizwan, 2017).

It was hypothesized that there would be significant difference between male and female on Introversion and parental authority, but only authoritarian parenting style has been confirmed as significant. Waheed (2013) found that there is a strong difference in parental authority between males and females. Similar result was found by Ali (2008) that there is strong difference exist on parental authority between male and female.

Conflicting result was reported by Pargament (1997), who found that there are non-significant differences on parental authority between male and female. The same findings are shared and discussed by Levin (2000) that sex difference are non-

significant on the score of parental authority which means that birth gender have the same score on parental authority (Darling & Steinberg, 2000).

Donnellanin (2005) found that there is non-significant difference on Introversion traits between male and female. The same findings are shared and discussed by Levin (2000) that sex difference are non-significant on Introversion characteristics which means that both genders have the similar scores on Introversion scale (Darling & Steinberg, 2000). Rubin (2009) reported that there is non-significant difference between male and female on Introversion traits.

There are few studies who reported opposites to the present study result and reported that strong difference exists on the Introversion traits between male and female. Moreover, they also reported that males are more introvert while females are more extravert (Sharma, 2016; Wakslak, 2008). In the same way, there is strong difference exists on Introversion trait between male and female (Kerry, 2014).

There would be significant mean differences between Father's occupation (job or business) on social anxiety, self-esteem, introversion, religious coping and parental authority.

It was hypothesized that there would be significant difference between jobholders and businessman (father occupation) on social anxiety. This hypothesis was tested using independent sample t-test and the results showed that there is significant difference in mean score values on authoritarian parenting, among job holders and businessman fathers of adolescents. It can be interpreted that those participants whose fathers are job holders have more authoritarian parenting than those participants whose fathers are businessman. Furthermore, it represents no significant difference between

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job holders and businessman fathers of adolescents on social anxiety, introversion, self-esteem, parental authority permissive, parental authority authoritative and religious coping.

Anjum and Kausar (2009) confirmed this by reporting a significant difference on the level of attention given by the parents who are doing job while the parents who are doing their own business. In the same study it was also found that in children the level of anxiety is predicted by parental attention and parental attitude. Shreve-Neiger (2004) said that parental profession has significant impact on parental authority, Berman et al. (2005) support this logic that those parents who are doing jobs are more prone on parental authority as compared to those who are doing their own business.

Contradiction was made by Öhman, he conducted a study in 2001 and concluded that there is non-significant difference exist on the account of profession. Same result found by Batey in 2009 that parental profession did not have any impact on parental authority. Mattanah conducted a study in 2001 and concluded that there is non-significant difference exist on the account of profession on the score of social anxiety. Same result found in 2009 that parental profession did not have any impact on children's level of social anxiety (Batey, 2009).

Several studies have found a significant negative relationship between social anxiety and self-esteem. This demonstrated that a degree of self-esteem leads to a reduction in social anxiety (Khan et al., 2020). It was also shown that parenting style has a significant impact on social anxiety and self-esteem. Parenting style has a significant impact on self-esteem in various age ranges, particularly in adolescents (Khan et al., 2020).

To check the significant difference between job and business (father occupation) on self-esteem independent sample t-test was used. The result showed that

there is non-significant difference exist between job and business (father occupation) on self-esteem which means that both groups have same score on this variable. The same result was reported by many other studies some of them are discussed here. Sumy et al. (2014) also reported the same findings that there is non-significant difference exist on the children of jobholders and the children whose parents are doing business on the score of self-esteem. The same result was discussed by Babree in 1997 that self-concept did not significantly differ in children whose father is doing business or those whose father are doing jobs.

There are many other studies that produced the opposite resnlt e.g. Zeigler-Hill (2009) concluded that children whose parents are doing business their level of self-esteem and self-concept are very high as compared to those children whose parents are doing job. The same findings also reported by Ali in 2008 that there is significant difference exist on adolescents on the level of self-esteem in relation with their parental profession. Masood (2018) investigated the association between parental authority and young adult self-esteem. The findings revealed a substantial link between authoritative parenting and teenager self-esteem. Tsai et al. (2001) discovered that children's apparent parental over switch was linked with advanced levels of self-reported social uneasiness. It was also discovered that children's evident parental reluctance had no bearing on self-reported social anxiety levels.

To check the significant difference between job and bnsiness (father occupation) on religious coping independent sample t-test was used. The result showed that there is no significant difference exist between jobholders and businessman (father occupation) on religious coping. Shereve et al., (2004) discussed that religious activities are personal and individual matters which sharply differ from individual to individual.

Few of the researches argued as the findings of this study e.g. Ali (2008) found that religiosity did not have any significant difference between jobs doer and business doer and their offspring. The same result was found by Malik and Najma (2008) that children whose parents were doing job and children whose parents were doing job did not differ on religious activities.

To check the significant difference between job and business (father occupation) on Introversion, independent sample t-test was used. The result showed that there is non-significant difference exist between job and business (father occupation) on Introversion which means that both groups have same score on this variable. Henjum (2001) concluded that there is non-significant difference exist on the type of Introversion (either introvert or extrovert). Batey studied and found same result (Batey, 2009).

There are many other studies that reported the opposite result same as Parker, he concluded the opposite findings that different Introversion traits are more prone to jobs while different personalities are better in doing business (Parker, 2004). In the same way, Ano (2005) concluded that Introversion has a significant difference in doing the job and doing bossiness.

There would be a significant mean differences between mother's occupation (job and house wife) on social anxiety, self-esteem, introversion, religious coping and parental authority.

It was hypothesized that there would be significant difference between jobholders and housewife (mother occupation) on social anxiety, self-esteem, religiosity, Introversion and parental authority. This was checked by using independent

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sample t-test. The result showed that there is a non-significant difference between job and housewife (mother occupation) on social anxiety, which means that both groups have the same score on this variable. The same result was reported by many other studies some of them are discussed here.

Filipas conducted a study in 2001 and concluded that there is non-significant difference exist on account of profession on the score of social anxiety. Same result found by Batey in 2009 that parental profession did not have any impact on children's level of social anxiety.

There are many other studies that produced the opposite result some of them are explained here. Anjum and Kausar (2009) reported that children's phobia is created by the parents. Moreover, they reported that there is significant difference exist on the level of attention given by the parents who are doing job while the parents who are doing their own business. In the same study, it was also found that in children, the level of anxiety is predicted by parental attention and parental attitude.

To check the significant difference between job and housewife (mother occupation) on self-esteem independent sample t-test was used. The result showed that there is a non-significant difference between job and housewife (mother occupation) on self-esteem, which means that both groups have the same score on this variable. The same result was reported by many other studies some of them are discussed here. Kerry et al. (2014) also reported the same findings that there is non-significant difference exist on the children of jobholders and the children whose parents are doing business on the score of self-esteem. There are many other studies that produced the opposite result some of them are explained here. Children whose parents are doing business their level of self-esteem and self-concept is very high as compared to those children whose

parents are doing job (Rubin, 2009). The same findings also reported by Ali (2008) that there is significant difference exist on adolescents on the level of self-esteem in relation with their parental profession.

In order to check the significant difference between job and housewife (mother occupation) on religious coping independent sample t-test was used. The result showed that there is significant difference exist between job and housewife (mother occupation) on religiosity. Further the table showed that those members whose mothers are housewife are more religious as compared to those whose mothers are doing job. The same result was reported by many other studies some of them are discussed here. Shereve et al., (2004) concluded that religious activities are personal and individual matters which sharply differ in individual to individual. There are many other studies that produced the opposite result some of them are explained here. Ali conducted research in 2008 and shared the result that religiosity did not have any significant difference between jobs doer and business doer and their offspring. The same result was found by Malik and Najma (2008) that children whose parents doing job and children whose parents doing job did not differ on the religious activities.

To check the significant difference between job and housewife (mother occupation) on Introversion independent sample t-test was used. The result showed that there is non-significant difference exist between job and housewife (mother occupation) on Introversion which means that both groups have same score on this variable. The same result was reported by many other studies some of them are discussed here. Mattanah conducted a study in 2001 and concluded that there is non-significant difference exist on the type of Introversion (either introvert or extrovert) many other studies that produced the opposite result some of them are explained here.

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There are many other studies that produced the opposite result some of them are explained here. Kempke (2011) concluded the opposite findings that parental profession has significant impact on parental authority. In the same way the same result shared by Roman et al. in 2005 that those parents who are doing jobs are more prone to parental authority as compared to those who are doing their own business.

Existing research has discovered that internal and external influences are the two key elements affecting social anxiety. According to the emotional safety theory, one of the key external elements influencing people's social anxiety is their family, and parents perform a critical role in their emotional security development (Yu et al., 2020). Parent-child connection is among the most significant family variables that influence the appearance and progression of social anxiety as well as other feelings in university students. Furthermore, the social learning hypothesis states that people learn their social style mostly by observing and imitating. Early attachment experiences are the bedrock of an individual's social growth and the model for subsequent interpersonal connections (Li et al., 2016). Youth who are brought up in families having more parental disagreement show more violent behavior than their classmates (Xia et al., 2016), whereas students who sustain a healthy bond with their families express many prosocial behaviors (Xia et al., 2016). Wang et al., (2017) previously stated, social anxiety is adversely connected with the parent-child connection. The method behind the link between parent-child bonding and social anxiety, on the other hand, is still unknown. Identifying the basic mechanism of parent-child bonding in young adults' social anxiety may help to create realistic intervention techniques and efficient prevention measures to support students' physical and psychological wellbeing.

4.1. Conclusion

Adolescence's age is a period of opportunities and challenges for the understanding of oneself in the social a nd emotional perspectives. They sustained pressure from parents along with environmental and social demands and responsibilities (Bandura, 2006). The present study was conducted to explore the relationship between social anxiety, self-esteem, religious coping, introversion and authoritarian parenting style. The main hypothesis of the present study was that there would be significant predictive relationship exist between social anxiety, self-esteem, religious coping, introversion and authoritarian parenting styles among adolescents. Moreover, the same study also examined the gender differences in the context of social anxiety, self-esteem, religious coping, introversion and authoritarian parenting style.

Statistical analysis has confirmed the predictive relationship between the study variables and further it is observed that adolescents with healthy parental style have the high self-esteem. According to another result, the social anxiety of the adolescent's decreases as their perception of bond with parents becomes stronger. These results support the study findings that show a positive relationship between positive perception of parents and the self-esteem of the child (Erbil et al., 2006; Yücel, 2013; Arslan, 2018) and a negative relationship with social anxiety (Erkan, 2002; Festa & Ginsburg, 2011).

Considering that the personality trait of an individual is formed primarily by the interactions taken from the parents and immediate environment, it can be said that the psychological wellbeing of the individual whose basic needs are met in a healthy way, will have a strong personality (Burger, 2016). On the other side religion plays a key role as a protecting coping factors among adolescents (Kocayörük, 2012) and in the present study it has also been confirmed.

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For a positive sense of self and a high level of self-esteem, strong personality and using one's religion as a positive coping mechanism are very important and it has been concluded that adolescents who have positive attachment to their parents have high level of self-esteem, are less introvert, possess strong religious coping and less vulnerable towards anxiety and fears (Bayraktar et al., 2009).

4.2. Limitations of the Study

o First, the sample consisted of adolescents who were recruited from "school and college settings" the generalizability of findings needed to be shown through replication in a more representative sample from the general population and among adolescents in other settings.

o Second, longitudinal studies are needed to examine the parenting style role and their influence on the development of the anxiety related to self-esteem, introversion, and the religious coping factor that leads to the elevation of social anxiety. In addition, the attachment framework may help extend understanding of the development of social anxiety into other samples.

Taking into account these important limitations, this study adds to the knowledge based on the origins of social anxiety and its suggested relation to parenting styles.

4.3. Recommendations and Future Implications

This study provides a platform to conduct study at national level, by having a large sample size and collecting data from various parts of the country. In this way, it will be possible to generalize the study results.

There is a need to raise awareness among general population about the parenting style in relation to self-esteem; religious coping and introversion that affects the anxiety level among adolescents. Parenting seminars and educational programs should be organized regularly for general population awareness at different level to understand the positive and negative aspects of parenting authority in relation to other psychological and behavioural factors. There is a need for a better parenting environment and implementation of new strategies for self-esteem, introversion, and religious coping factors as the moderator for anxiety in adolescents by incorporating various counselling sessions to parents with their children.

In contrast to outline for future research, it should investigate the functional models of relationships between religious coping strategies and parenting authority in relation to social anxiety with different age groups with moderating and mediating phenomena. In a healthy manner, the prevention of behavior problems of adolescents and their families is required. In this respect, it should be taught healthy ways of coping with problems in adolescence within the framework of preventive counseling services and school guidance services should provide such as conflict resolution training, anger control, social skills training, and effective interpersonal problem-solving skills with school-based programs for adolescents. It is thought that these programs for parents and educators to be useful.

It is anticipated that the findings of this study will encourage more exploration of the interrelationship between parenting authority and social anxiety among the various groups and the other factors such as self-esteem, introversion and religious coping.

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6. (1) Appendices (for Boys)

Appendix 1a: Consent Form & Demographic Sheet

تحقیق میں شمولیت کا اجازت نامہ

میں ۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔ بار ضا اور نسبت محمد لقمان خاں کی ریسرچ میں بطور

شمولیت کار حصہ لینے پر رضامندی کا اظہار کرتا ہوں

نام: ۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔

جماعت: ۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔

عمر: ۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔

جنس: ۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔

موجودہ گریڈ اور ڈویژن: ۔۔۔۔۔۔۔۔۔۔

موبائل نمبر: ۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔

بہن بھائیوں کی تعداد: ۔۔۔۔۔۔۔۔۔۔۔

بہن بھائیوں میں آپ کا نمبر: ۔۔۔۔۔۔۔۔۔۔

والد کا پیشہ: ۔۔۔۔۔۔۔۔۔۔۔۔۔۔۔

والدہ کا پیشہ: ۔۔۔۔۔۔۔۔۔۔۔۔۔۔

گھر کی ماہانہ آمدن: ۔۔۔۔۔۔۔۔۔۔۔۔۔

دستخط شمولیت کار ۔۔۔۔۔۔۔۔۔۔۔۔

شخصیت کے متعلق ایک تحقیق کے سلسلے میں یہ سوالنامہ آپ کو دیا جا رہا ہے ۔ یہ سوالنامہ اپنے بیانات پر مشتمل ہے جو لوگوں کے اپنے بارے میں مختلف احساسات و خیالات کا اظہار کرتا ہے ۔ ہر بیان کے سامنے پانچ جوابات تحریر ہیں آپ سے درخواست ہے کہ ہر بیان کو غور سے پڑھیں اور اپنے بارے میں جس حد تک درست ہے کہ اس کے مطابق سامنے دیے گئے جوابات میں سے کسی ایک پر ( ) کا نشان لگا دیں اور تمام بیانات سے متعلق اپنے جواب کا اظہار کریں ۔ آپ کا تعاون اس تحقیق میں مددگار ہوگا ۔ (شکریہ)

بالکل بند	کسی حد تک	معلوم نہیں	کسی حد تک صحیح	بالکل صحیح	بیانات	نمبر شمار
					میں بااختیار لوگوں سے بات کرتے ہوئے خوفزدہ ہو جاتا ہوں ۔	1
					مجھے دوسروں سے نظریں ملانے میں مشکل پیش آتی ہے ۔	2
					میں اپنے آپ اور اپنے جذبات کے بارے میں بات کرتے ہوئے پریشان ہو جاتا ہوں ۔	3
					مجھے اپنے کام سے وابستہ لوگوں سے گھلنے ملنے میں دقت ہوتی ہے ۔	4
					میں اپنے ہمعمر دوست آسانی سے بنا لیتا ہوں ۔	5
					جی میں کسی جان پہچان کے بندے سے ملک کر میں پریشان ہو جاتا ہوں ۔	6
					سماجی طور پر گھلنے ملنے میں مجھے بےسکونی ہوتی ہے ۔	7
					جب میں کسی دوسرے شخص کے ساتھ ہوتا ہوں تب پریشان ہو جاتا ہوں ۔	8
					مجھے مختلف لوگوں میں سے ملنا آسان لگتا ہے ۔	9
					اجنبیوں سے بات کرنا مجھے خوفزدہ کر دیتا ہے ۔	10
					مجھے باتوں کے بارے میں سوچنے میں کوئی وقت نہیں ہوتی ۔	11
					مجھے اپنے جذبات کے اظہار میں مشکل پیش آتی ہے ۔	12
					مجھے دوسروں سے اختلاف کرنے میں مشکل پیش آتی ہے ۔	13
					مجھے خوبصورت لوگوں سے بات کرتے وقت پریشانی ہوتی ہے ۔	14
					مجھے سماجی طور پر صورتحال میں بات کرتے وقت پریشانی ہوتی ہے ۔	15
					مجھے اجنبیوں کے ساتھ گھلنے ملنے میں پریشانی ہوتی ہے ۔	16
					مجھے ایسی کجی لگتا ہے کہ میں بولتے ہوئے بھی کوئی غلط بول جاؤں گا ۔	17
					میں کسی بھی گروہ میں بات کرتے ہوئے اپنے آپ کو تنہا محسوس کرتا ہوں ۔	18
					مجھے لوگوں میں اعتماد کا نہ ہونا پریشان کرتا رہتا ہے ۔	19
					مجھے کسی سے بات شروع کرنے سے پہلے جھجک لگتا ہے ۔	20

Appendix 1c: Self-Esteem Scale (SES) (Urdu Version)

شخصیت کے متعلق ایک تحقیق کے سلسلے میں یہ سوالنامہ آپ کو دیا جا رہا ہے۔ یہ سوالنامہ ایسے بیانات پر مشتمل ہے جو فرد کے اپنے بارے میں مختلف احساسات و خیالات کا اظہار کر رہے ہیں ہر بیان کے سامنے پانچ جوابات تحریر کیے ہیں۔ آپ سے درخواست ہے کہ ہر بیان کو غور سے پڑھیں اور ہر بیان آپ کے اپنے بارے میں جس حد تک درست ہے اسکے مطابق سامنے دیے ہوئے جوابات میں سے کسی ایک پر درست کا نشان لگائیں۔ مہربانی فرما کر کوئی بیان خالی نہ چھوڑیں اور تمام بیانات سے متعلق اپنے جواب کا اظہار ضرور دیں۔ آپ کا تعاون میری تحقیق میں مددگار ہو گا۔ شکریہ

نمبر شمار	بیانات	بالکل صحیح	کسی حد تک صحیح	معلوم نہیں	کسی حد تک غلط	بالکل غلط
1	مجھے یہ احساس ہوتا ہے کہ میری ذات کی کوئی حیثیت نہیں					
2	میں ہر طرح کے حالات کا مقابلہ کرنے کے لیے تیار رہتی ہوں					
3	یہ خیال ہے کہ دوسرے لوگ میری شکل، صورت کو پسند کرتے ہیں					
4	میں محسوس کرتا/کرتی ہوں کہ مجھ میں زیادہ صلاحیتیں نہیں ہیں					
5	میں ناکامی پر کبھی ہمت نہیں ہارتا/ہارتی					
6	میرا خیال ہے کہ میں خوش شکل ہوں					
7	میرا خیال ہے کہ میں دوسروں کے مقابلے میں کم خوبیاں رکھتا/رکھتی ہوں					
8	میں اپنے بارے میں پر اعتماد ہوں					
9	میں محسوس کرتا/کرتی ہوں کہ مجھ میں کوئی قدر فخر خوبی نہیں					
10	مجھے یہ احساس ہوتا ہے کہ میں شاید کچھ بھی صحیح طریقے سے نہیں کر سکتا/سکتی					
11	میں محسوس کرتا/کرتی ہوں کہ دوسرے لوگ میری کمی سے لطف اندوز ہوتے ہیں					
12	میں اکثر دوسرے لوگوں کے مزاق کا نشانہ بن جاتا/جاتی ہوں					
13	مجھے کوئی کام کر کے کبھی بھی پچھتاوا محسوس نہیں ہوتا					
14	میں اپنے آپ کو ناپسند کرتا/کرتی ہوں					
15	میری دلی خواہش ہے کہ میں اکثر دوسرے سے ملنے سے بچتا/بچتی ہوں					
16	مجھے اعتماد ہے کہ لوگ مجھے قدر کی نگاہ سے دیکھتے اور عزت کرتے ہیں					
17	مجھے احساس ہوتا ہے کہ میں مارے نہیں ہوں					
18	میں اپنے آپ سے مایوس ہوں					
19	میرا خیال ہے کہ میں زیادہ دشواری کے بغیر فیصلہ کر سکتا/سکتی ہوں					
20	میرا خیال ہے کہ لوگ میرے بارے میں اچھا تاثر قائم کرتے ہیں					
21	مجھ میں احساس کمتری ہے					
22	میرا خیال ہے کہ میں بہت سے لوگوں کی توجہ اور محبت کم کرتا/کرتی ہوں					
23	میں اپنے آپ سے مطمئن ہوں					
24	میں خامیوں کے باوجود ایک اچھا/اچھی انسان ہوں					

ہم ۲

شخصیت کے متعلق ایک تحقیق کے سلسلے میں یہ سوالنامہ آپ کو دیا جا رہا ہے۔ یہ سوالنامہ ایسے بیانات پر مشتمل ہے جو لوگ اپنے بارے میں مختلف احساسات و خیالات کا اظہار کرتے ہیں۔ ہر بیان کے ساتھ پانچ جوابات تحریر ہیں۔ آپ سے درخواست ہے کہ ہر بیان کو غور سے پڑھیں اور اپنے بارے میں جس حد تک درست ہے اس کا اظہار کرتے میں۔ ہر بیان کے ساتھ پانچ جوابی جوابات تحریر ہیں۔ آپ سے درخواست ہے کہ ہر بیان کو غور سے پڑھیں اور اپنے بارے میں جس حد تک درست ہے کہ اس کے مطابق سامنے دیئے گئے جوابات میں کسی ایک پر (   ) کا نشان لگا دیں اور تمام بیانات سے متعلق اپنے جواب کا اظہار ضرور کریں۔ آپ کا تعاون تحقیق میں مددگار ہوگا۔ (شکریہ)

نمبر شمار	بیانات	بالکل صحیح	کسی حد تک صحیح	معلوم نہیں	کسی حد تک غلط	بالکل غلط
1	میں بہت زیادہ باتونی ہوں۔					
2	میں دوسروں میں غلطیاں تلاش کرتا ہوں۔					
3	میں ایک عمدہ کام آسانی سے کر لیتا ہوں۔					
4	میں اکثر اداس رہتا ہوں۔					
5	میں ہمیشہ نئی چیزیں سوچتا رہتا ہوں۔					
6	میں اپنے کام سے کام رکھتا ہوں۔					
7	میں دوسروں کے لئے مددگار اور بے لوث ہوں۔					
8	میں کبھی کبھار لاپرواہ ہو جاتا ہوں۔					
9	میں پرسکون رہتا ہوں اور دباؤ کو برداشت کر لیتا ہوں۔					
10	میں نئی چیزوں کے لئے متجسس رہتا ہوں۔					
11	میں پر جوش رہتا ہوں۔					
12	میں دوسروں سے بیزاری کے جھگڑے میں پہل کرتا ہوں۔					
13	میں اعتماد سے کام کرتا ہوں۔					
14	میں اکثر پریشان رہتا ہوں۔					
15	میں غور و فکر کرتا ہوں اور کہانی سے سوچتا ہوں۔					
16	میں ہر کام میں دلچسپی کے ساتھ حصہ لیتا ہوں۔					
17	میں لوگوں کو آسانی سے معاف کر دیتا ہوں۔					
18	میں جلد ہی بے ترتیب ہو جاتا ہوں۔					
19	میں پریشانی میں مبتلا رہتا ہوں۔					
20	میں تصوراتی ہو جاتا ہوں۔					
21	میں کم خاموش رہتا ہوں۔					
22	میں اشتعال میں اعتماد شخص ہوں۔					

					میں اکثر سستی سے کام لیتا ہوں۔	23
					میں جذباتی طور پہ مضبوط ہوں جبد پریشان نہیں ہوتا۔	24
					میں چیزیں ایجاد کرتا ہوں۔	25
					میں اپنی بات بڑی آسانی سے کہہ سکتا ہوں۔	26
					میں اکثر خاموش اور بات سے بچتا ہوں۔	27
					میں اپنے کام مکمل طور پر ختم کرتا ہوں۔	28
					میں اپنے موڈ کے مطابق چلتا ہوں۔	29
					میں فن اور جمالیات کو پسند کرتا ہوں۔	30
					میں اکثر شرمیلا اور آگے بوجاتا ہوں۔	31
					میں دوسروں کے ساتھ خوش اخلاق ہوں۔	32
					میں اپنے کام خوش اسلوبی سے کرتا ہوں۔	33
					میں پریشان صورتحال میں بھی پرسکون رہتا ہوں۔	34
					میں معمول کے کام کرنا زیادہ پسند کرتا ہوں۔	35
					میں لوگوں سے ملنسار رہتا ہوں۔	36
					میں اکثر بداخلاق ہوجاتا ہوں۔	37
					میں اپنے منصوبہ بندی کے کچھ مرتا ہوں۔	38
					میں پریشان ہوجاتا ہوں۔	39
					میں سوچ سمجھ کر کام کرتا ہوں۔	40
					مجھے فنکارانہ کاموں میں دلچسپی نہیں۔	41
					میں لوگوں سے تعاون کرتا ہوں۔	42
					میں جلد توجہ سے ڈسٹرب ہوجاتا ہوں۔	43
					میں آرٹ میوزک اور ادب کے ذریعے سے ذہنی اتفاق رکھتا ہوں۔	44

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Appendix 1e: Parenting Authority Questionnaire-Authoritarian Scale (Urdu Version)

نام: ــــــــــــــــــــ

والدین کے متعلق ایک تحقیق کے سلسلے میں یہ سوالنامہ آپ کو دیا جا رہا ہے۔ یہ سوالنامہ آپ سے پوچھتا ہے جو والدین کے اپنے بارے میں مختلف احساسات و رویہ لات کا اظہار کر رہے ہیں ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ آپ سے درخواست ہے کہ بیان کردہ رویے کے پڑھیں اور اپنے رائے کا اظہار کریں ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ ۔ آپ سے درخواست ہے کہ دیئے نظر سے پڑھیں اور نامہ بیانات سے متعلق اپنے جواب کا اظہار کریں ۔ آپ کا تعاون قابلِ یقین ہوگا۔ (شکریہ)

بالکل غلط	کسی حد تک	معلوم نہیں	کسی حد تک صحیح	بالکل صحیح	بیانات	نمبر شمار
					جب میں بڑا ہو رہا تھا تو میرے والدین کو لگتا تھا کہ اچھے گھر انوں میں بچوں کو اپنے فیصلے خود کرنے چاہیئں ۔ جیسا کہ ان کے ماں باپ کرتے ہیں ۔	1
					میرے والدین کو لگتا ہے کہ بچوں کو ماں باپ کی ماننی چاہیئے ہر صورت میں ماننی چاہیئے کیونکہ وہ بیشتر ان کے فائدے کے لئے سوچتے ہیں ۔	2
					جب میں بڑا ہو رہا تھا میرے والدین ہمیشہ یہ چاہتے تھے کہ میں ان کی مرضی کے مطابق ہر کام بغیر کسی سوال کے کروں۔	3
...					جب میں بڑا ہو رہا تھا تو میرے والدین کم کے اسلوب کے بارے میں میری رہنمائی کرتے تھے ۔	4
					میرے والدین کے پیشہ ورانہ کی بھڑ ہو جاتی ہے ، جب بھی مجھے لگتا ہے کہ گھر کے اصول اور پابند کی درست نہیں ہیں ۔	5
					میرے والدین کو لگتا ہے کہ بچوں کو اپنی زندگی کے فیصلے خود کرنے چاہیئں اور ماں باپ کو ان سے منسلک ہونا ضروری نہیں ۔	6
					جب میں بڑا ہو رہا تھا میرے والدین میں ، ان کے کسی فیصلے سے اختلاف کرنا پسند نہیں کرتے تھے ۔	7
					جب میں بڑا ہو رہا تھا میرے والدین گھر میں بچوں کے سب کام اور فیصلے ان کو گھر نظم و ضبط اور دلائل دے کر سمجھاتے تھے ۔	8
					میرے والدین کو لگتا ہے کہ بچوں سے اپنا منوانے کے لئے ماں باپ کو طاقت کا استعمال کر لینا چاہیئے ۔	9
					جب میں بڑا ہو رہا تھا میرے والدین کو لگتا تھا کہ مجھے کوئی اصول بنانے کی ضرورت نہیں کیونکہ پیدائشی کے بنائے ہوئے ہیں ۔	10
					جب میں بڑا ہو رہا تھا مجھے گھر کے سارے قائدے اور قانون معلوم تھے ۔ میں پھر بھی اپنی ناپسند ورت کے تحت ان پر سوال جواب کر سکتا تھا۔	11
					جب میں بڑا ہو رہا تھا میرے والدین کو لگتا تھا کہ عقل مند ماں باپ کو پینے سے کی بچوں کو سمجھانا چاہیئے کہ گھر کا خدا کون ہے ۔	12
					جب میں بڑا ہو رہا تھا میرے والدین ہر وقت حکم دیتے رہتے تھے ۔	13
					جب میں بڑا ہو رہا تھا میرے والدین بچوں کی مرضی اور ضرورت کے مطابق فیصلے کرتے تھے ۔	14

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					جب میں بڑا ہو رہا تھا میرے والدین میرے ہر موقع پر اچھی اور اصولی رہنمائی کرتے تھے۔	15
					جب میں بڑا ہو رہا تھا میرے والدین ان کی کوئی بھی بات نہ ماننے پر مجھ سے ناراض ہو جاتے تھے۔	16
					میرے والدین کو لگتا ہے کہ معاشرے کی اکثر مسائل حل ہو سکتے ہیں۔ اگر ماں باپ بچوں کے فیصلوں حرکات اور خواہشات پر پابندی نہ لگائیں۔	17
					جب میں بڑا ہو رہا تھا میرے ماں باپ مجھے اپنی تو تھا سے؟ کا ور دیتے تھے۔ اگر میں ان کی پیروی نہ کرتا تو مجھے سزا بھی دی جاتی تھی۔	18
					جب میں بڑا ہو رہا تھا میرے والدین نہ زیادہ ورتے سے زیادہ رہنمائی کیے بغیر مجھے اپنی ذات سے متعلق فیصلے کرنے دیتے تھے۔	19
					جب میں بڑا ہو رہا تھا میرے والدین ہر فیصلے میں بچوں کی رائے کو مدنظر رکھتے تھے مگر فیصلہ صرف ان کی مرضی پر چھوڑتے تھے۔	20
					جب میں بڑا ہو رہا تھا میرے والدین نہ نہ می رہنمائی کرنے کے لئے خود کو ذمہ دار نہیں سمجھتے تھے۔	21
					جب میں بڑا ہو رہا تھا میرے والدین نے گھر میں اصول بنائے تھے مجھے پ اصول بچوں کی ضرورت کے مطابق اوپر نیچے بھی ہو جاتے تھے۔	22
					جب میں بڑا ہو رہا تھا میرے والدین میری رہنمائی کرتے اور میرے ہر سوال کا جواب دینے کے لئے تیار رہتے تھے۔	23
					جب میں بڑا ہو رہا تھا میرے والدین مجھے اپنا نقطہ نظر بیان کرنے کی اجازت دیتے تھے اور روزمرہ مجھے اپنے فیصلے خود لینے دیتے۔	24
					جب میں بڑا ہو رہا تھا میرے والدین کو لگتا تھا کہ اگر بچوں سے سختی سے پیش نہ آیا جائے تو معاشرے کے لئے نہ حل ہونے مسائل حل ہو سکتے ہیں	25
					جب میں بڑا ہو رہا تھا میرے والدین مجھے اپنی خواہشات کے بارے میں عملی طور پر آگاہ کردیتے تھے۔	26
					جب میں بڑا ہو رہا تھا میرے والدین میری رہنمائی کرتے اور میری مرضی کبھی ذہن میں رکھ کر فیصلہ کرتے	27
					جب میں بڑا ہو رہا تھا میرے والدین میری کسی بھی حرکت اور خواہش میں دخل نہ دیتے تھے۔	28
					جب میں بڑا ہو رہا تھا میرے والدین اپنی مرضی بتا دیتے تھے اور ان کی عزت رکھنے کے لئے وعدہ نہ مانتا تھا۔	29
					جب میں بڑا ہو رہا تھا میرے والدین کے کسی بھی فیصلے سے اگر مجھے تکلیف پہنچتی تو وہ اپنی غلطی تسلیم کر لیتے تھے۔	30

Appendix 1f: Religiosity and Spirituality Scale for Youth (RaSSY) (Urdu Version)

برائے مہربانی

شخصیت اور مذہب کے متعلق کی تحقیقت کے سلسلے میں یہ سوالنامہ آپ کو دیا جارہا ہے ۔ یہ سوالنامہ ایسے بیانات پر مشتمل ہے جو آپ و کے اپنے بارے میں مختلف احساسات و خیالات کا اظہار کررہے ہیں ۔ آپ سے درخواست ہے کہ ہر بیان کو غور سے پڑھیں اور اپنے بارے میں جس حد تک درست سمجھتے ہیں اس کے مطابق سامنے دیئے گئے جوابات میں سے ایک پر (کا نشان لگائیں اور تمام بیانات سے متعلق اپنے جواب کا اظہار ضرور کریں ۔ آپ کا تعاون اس تحقیق میں مدد گار ہوگا ۔ (شکریہ)

بالکل غلط	کسی حد تک	معلوم نہیں	کسی حد تک صحیح	بالکل صحیح	بیانات	نمبر شمار
					میرے مذہبی عقائد مجھے خوشی دیتے ہیں ۔	1
					میں مسجد جا کر نماز پڑھتا ہوں ۔	2
					میں قرآن پاک میں علم حاصل کرتا ہوں/کرتی ہوں ۔	3
					جب میں پریشان ہوتا ہوں/ہوتی ہوں تو دعا سے مجھے سکون ملتا ہے ۔	4
					جب مجھے مدد چاہیے ہوتی ہے تو میں اپنے مذہب کے لوگوں سے مدد مانگتا ہوں/مانگتی ہوں ۔	5
					میں مذہبی میلادوں میں شرکت کرتا ہوں/کرتی ہوں ۔	6
					نماز میں مجھے سکون ملتا ہے ۔	7
					نماز میری پریشانی کم کرتی ہے ۔	8
					میں مشکل وقت میں اللہ تعالٰی سے مدد مانگتا ہوں/مانگتی ہوں ۔	9
					میرا اپنے رب سے گہرا رشتہ ہے ۔	10
					جب مجھے کسی سے خفگی ہو تو دعا چاہتا ہوں اسے استغفار کرتا ہوں/کرتی ہوں ۔	11
					میں حمد و ثنا شوق سے کرتا ہوں/کرتی ہوں ۔	12
					میں دوسروں سے اپنے مذہبی عقائد پر بحث کرتا/کرتی ہوں ۔	13
					میرا ایمان مجھے مشکل وقت میں امید دلاتا ہے ۔	14
					میں ٹیلی ویژن پر مذہبی پروگرام بہت شوق سے دیکھتا ہوں/دیکھتی ہوں ۔	15
					میں اپنے مذہب کے تہواروں کے ساتھ وقت گزارنا پسند کرتا/کرتی ہوں ۔	16
					اللہ تعالٰی کی قربت مجھے میری تنہائی کا احساس نہیں ہونے دیتی ۔	17
					مذہبی مصروفیات دلچسپ اور دلکار بنا دیتے ہیں ۔	18
					اللہ تعالٰی کے بیان سے میری زندگی کو معنی مل جاتا ہے ۔	19
					مجھے ایمان ہے کہ میری اللہ میری قوت برداشت سے زیادہ مجھے آزمائش میں نہیں ڈالے گا ۔	20
					میں اپنی مذہبی کتابیں پڑھنا پسند کرتا/کرتی ہوں ۔	21

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					میں صحت ... ... رہتا ... کرتی ہوں ۔	22
					جب بھی مجھے پریشان وقت آتا ہے میں صبر وتحمل سے کام لیتا/لیتی ہوں ۔	23
					میں اپنی مذہبی تعلیمات کو مدنظر رکھ کر لوگوں کی مدد کرتا ہوں ۔	24
					میں ... ... سے ... نہیں رہتا ... کرتی ہوں ۔	25
					جب بھی منی ... وقت ہو ... میں "ایمان بتاہم میں اللہ پاک سے ممدت مانگتی ہوں ۔	26
					پریشانی کے عالم میں اکثر سوچتا اسوچتی ہوں کہ میرا اللہ مجھ سے بہت پیار کرتا ہے ۔	27
					میں اپنے رب کے ساتھ بناتا ہوں کا اقرار کرتا اکرتی ہوں ۔	28
					پریشانی کے عالم میں اپنے رب کی نعمتوں کو شکر ادا کرتا اکرتی ہوں ۔	29
					مشکل وقت میں اللہ تعالی ہمیشہ میرے ساتھ ہوتا ہے اور میں سرخرو ہوتا اہوتی ہوں ۔	30
					میں ... رب کی تبلیغ ... چاہتا ہوں اور ... نہیں بھی تبلیغ ... سے نہ ... رہتا ... کرتی ہوں ۔	31
					پریشانی کے عالم میں آیات کا ورد کرتا ہوں ۔	32
					میں برے وقت میں اللہ کی طرف سے آزمائش سمجھتا اسمجھتی ہوں ۔ اور صبر کرتا اکرتی ہوں ۔	33
					اللہ تعالی پر ایمان مجھے سکون دیتا ہے ۔	34
					مذہبی ... اور رہنمائی سے ... سے مدد پاتا ... ہوتے ہیں ۔	35
					میرے لیے میرا اللہ ہی کافی ہے ۔	36

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7. (2) Appendices (for Girls)

Appendix 2a: Consent Form & Demographic Sheet

تحقیق میں شمولیت کا اجازت نامہ

میں ـــــــــــــــــــــــــــــــــــ بار ضا اور رغبت محمد لقمان خاں کی ریسرچ میں بطور

شمولیت کار حصہ لینے پر رضامندی کا اظہار کرتی ہوں

نام: ـــــــــــــــــــــــــ

جماعت: ـــــــــــــــــــ

عمر: ـــــــــــــــــــــ

جنس: ـــــــــــــــــــــ

موجودہ گریڈ اور ڈویژن: ـــــــــــ

موبائل نمبر: ـــــــــــــــــــــــ

بہن بھائیوں کی تعداد: ـــــــــــــ

بہن بھائیوں میں آپ کا نمبر: ـــــــ

والد کا پیشہ: ـــــــــــــــــــــ

والدہ کا پیشہ: ـــــــــــــــــــ

گھر کی ماہانہ آمدن: ـــــــــــــ

دستخط شمولیت کار ـــــــــــــ

Appendix 2b: The Social Interaction Anxiety Scale (SIAS) (Urdu Version)

شخصیت کے متعلق ایک تحقیق کے سلسلے میں یہ سوالنامہ آپ کو دیا جا رہا ہے ۔ یہ سوالنامہ ایسے بیانات پر مشتمل ہے جو آپ کو اپنے بارے کے اپنے مختلف احساسات و خیالات کا اظہار کرتے ہیں ۔ ہر بیان کے سامنے پانچ جوابات آخری ہیں آپ سے درخواست ہے کہ ہر بیان کو غور سے پڑھیں اور اپنے بارے میں جان لیں کہ یہ صد تک درست ہے کہ اس کے مطابق بنے دیے گئے جوابات میں سے کسی ایک پر ( ) کا نشان لگا دیں ان تمام بیانات سے متعلق اپنے جواب کا اظہار ضرور کریں ۔ آپ کا تعاون اس تحقیق میں مددگار ہوگا ۔ (شکریہ)

نمبر شمار	بیانات	بالکل صحیح	کسی صد تک صحیح	معلوم نہیں	کسی صد تک غلط	بالکل غلط
1	میں با اختیار لوگوں سے بات کرتے ہوئے گھبرا جاتا ہوں ۔					
2	مجھے دوسروں سے نظریں ملانے میں مشکل پیش آتی ہے ۔					
3	میں اپنے آپ اور اپنے جذبات کے بارے میں بات کرتے ہوئے پریشان ہو جاتا ہوں ۔					
4	مجھے اپنے کام سے وابستہ لوگوں سے گھلنے ملنے میں دقت ہوتی ہے ۔					
5	میں اپنے ہمجھ دوستوں سے آسانی سے بناتیں ہوں ۔					
6	گلی میں کسی جان پہچان کے بندے سے ملتے میں پریشان ہو جاتا ہوں ۔					
7	سماجی طور پر ملنے ملنے میں مجھے بے کلوئی ہوتی ہے ۔					
8	جب میں کسی دوسری شخص کے ساتھ ہوتا ہوں تو پریشان ہو جاتا ہوں ۔					
9	مجھے محسوس میں لوگوں سے ملنا آسان آتا ہے ۔					
10	اجنبیوں سے بات کرنا مجھے گھبرا دیتا رہتا ہے ۔					
11	مجھے باتوں کے بارے میں سوچنے میں دقت نہیں ہوتی ۔					
12	مجھے اپنے جذبات کے اظہار میں مشکل پیش آتی ہے ۔					
13	مجھے دوسروں سے اختلاف کرنے میں مشکل پیش آتی ہے ۔					
14	مجھے خوبصورت لوگوں سے بات کرتے وقت پریشانی ہوتی ہے ۔					
15	مجھے بااختیار صورتحال میں بات کرتے وقت پریشانی ہوتی ہے ۔					
16	مجھے اجنبیوں کے ساتھ ملنے ملنے میں پریشانی ہوتی ہے ۔					
17	مجھے یہ بھی کہی گیا ہے کہ میں بولتے ہوئے بھی خط بول جاتی ہوں ۔					
18	میں کسی بھی اردو میں بات کرتے ہوئے آپ کو متضاد محسوس کرتی ہوں ۔					
19	مجھے لوگوں میں صحبت میں پریشان رہتی ہے ۔					
20	مجھے کسی سے بات شروع کرنے سے پہلے عجیب لگتا ہے ۔					

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Appendix 2c: Self-Esteem Scale (SES) (Urdu Version)

شخصیت کے متعلق ایک تحقیق کے سلسلے میں یہ سوالنامہ آپ کو دیا جا رہا ہے۔ یہ سوالنامہ ایسے بیانات پر مشتمل ہے جو فرد کے اپنے بارے میں مختلف احساسات، خیالات کا اظہار کر رہے ہیں۔ ہر بیان کے سامنے پانچ جوابات تحریر ہیں۔ آپ سے درخواست ہے کہ ہر بیان کو غور سے پڑھیں اور ہر بیان آپ کے اپنے بارے میں جس حد تک درست ہے اسے مطابق سامنے دیے ہوئے جوابات میں سے کسی ایک پر درست کا نشان لگا دیں۔ مہربانی فرما کر کوئی بیان خالی نہ چھوڑیں اور تمام بیانات سے متعلق اپنے جواب کا اظہار ضرور کریں۔ آپ کا تعاون تحقیق میں مدد گار ہو گا۔ شکریہ

بالکل غلط	کسی حد تک غلط	معلوم نہیں	کسی حد تک صحیح	بالکل صحیح	بیانات	نمبر شمار
					مجھے یہ احساس ہوتا ہے کہ میری ذات کی کوئی حیثیت نہیں	1
					میں ہر طرح کے حالات کا مقابلہ کرنے کے لئے تیار رہتی ہوں	2
					میرا خیال ہے کہ دوسرے لوگ میری شکل، صورت کو پسند کرتے ہیں	3
					میں محسوس کرتا/کرتی ہوں کہ مجھ میں زیادہ صلاحیتیں نہیں ہیں	4
					میں ناکامی پر بھی ہمت نہیں ہارتا/ہارتی	5
					میرا خیال ہے کہ میں خوش شکل ہوں	6
					میرا خیال ہے کہ میں دوسروں کے مقابلہ میں کم خوبیاں رکھتا/رکھتی ہوں	7
					میں اپنے پر سے مطمئن ہوں	8
					میں محسوس کرتا/کرتی ہوں کہ مجھ میں کوئی قابل فخر خوبی نہیں	9
					مجھے یہ احساس رہتا ہے کہ میں شاید کوئی بھی صحیح طور پر نہیں کر سکتا/سکتی	10
					میں محسوس کرتا/کرتی ہوں کہ دوسرے لوگ میری بہت سی صحبت سے لطف اندوز ہوتے ہیں	11
					میں اکثر دوسرے لوگوں کے مزاق کا نشانہ بن جاتا/جاتی ہوں	12
					مجھے کوئی کام کر کے کبھی بھی پچھتاوا محسوس نہیں ہوتا	13
					میں اپنے آپ کو ناپسند کرتا/کرتی ہوں	14
					میری یہ مضبوط قطعی ایکی ہے کہ میں اللہ دوسرے سے لئے سے نیکیاں اچھائیاں ہوں	15
					مجھے اعتماد ہے کہ لوگ مجھے قدر کی نگاہ سے دیکھتے اور عزت کرتے ہیں	16
					مجھے احساس ہوتا ہے کہ میں کارآمد نہیں ہوں	17
					میں اپنے آپ سے مایوس ہوں	18
					میرا خیال ہے کہ میں زندگی میں شیوری سے بغیر فیصلہ کر سکتا/سکتی ہوں	19
					میرا خیال ہے کہ لوگ میرے بارے میں اچھے تاثر قائم کرتے ہیں	20
					مجھ میں احساس کمتری ہے	21
					میرا خیال ہے کہ میں بہت سے لوگوں کی نسبت زیادہ محبت کا مرکز ہوں	22
					میں اپنے آپ سے مطمئن ہوں	23
					میں خامیوں کے باوجود ایک اچھا را انسان ہوں	24

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Appendix 2d: Big Five Inventory (BFI)-Introversion Trait (Urdu Version)

_____ مثر

شخصیت کے متعلق ایک تحقیق کے سلسلے میں یہ سوالنامہ آپ کو دیا جا رہا ہے۔ یہ سوالنامہ ایسے بیانات پر مشتمل ہے جو آپ کے اپنے اور دوسرے لوگوں کے مختلف احساسات و خیالات کا اظہار کرتے ہیں۔ ہر بیان کے سامنے پانچ جوابات تحریر ہیں۔ آپ سے درخواست ہے ہر بیان کو غور سے پڑھیں اور اپنے بارے میں جس حد تک درست ہے اس کا اظہار کریں۔ ہر بیان کے سامنے پانچ جوابات تحریر ہیں۔ آپ سے درخواست ہے کہ ہر بیان کو غور سے پڑھیں اور اپنے بارے میں جس حد تک درست ہے اس کے مطابق سامنے دیئے گئے جوابات میں سے ایک پر (✓) کا نشان لگا دیں اور تمام بیانات سے متعلق اپنے جواب کا اظہار ضرور کریں۔ آپ کا یہ ان تحقیق میں مددگار ہوگا۔ (شکریہ)

نمبر شمار	بیانات	بالکل صحیح	کسی حد تک صحیح	معلوم نہیں	کسی حد تک	بالکل غلط
1	میں بہت زیادہ باتونی ہوں۔					
2	میں دوسروں میں غلطیاں تلاش کرتی ہوں۔					
3	میں ایک جیسے کام آسانی سے کرتی ہوں۔					
4	میں اکثر اداس رہتی ہوں۔					
5	میں اکثر نئی چیزیں سوچتی ہوں۔					
6	میں اپنے دل سے کام کرتی ہوں۔					
7	میں دوسروں کے مددگار بلاوجہ ہوں۔					
8	میں کبھی کبھار لاپرواہ ہو جاتی ہوں۔					
9	میں پرسکون رہتی ہوں اور دباؤ میں داشت کر لیتی ہوں					
10	میں نئی چیزوں کے لئے متجسس رہتی ہوں۔					
11	میں پر جوش رہتی ہوں۔					
12	میں دوسروں سے لڑائی جھگڑے میں پہل کرتی ہوں					
13	میں اعتماد سے کام کرتی ہوں۔					
14	میں اکثر پریشان رہتی ہوں۔					
15	میں غور و فکر کرتی ہوں اور گہرائی سے سوچتی ہوں					
16	میں والہانہ گیت سرگرمیاں شروع کرتی ہوں۔					
17	میں لوگوں کو آسانی سے معاف کر دیتی ہوں					
18	میں اکثر بے ترتیب ہو جاتی ہوں					
19	میں پریشانی میں مبتلا رہتی ہوں۔					
20	میں تصوراتی ہو جاتی ہوں					
21	میں اکثر خاموش رہتی ہوں۔					
22	میں لوگوں پر اعتماد کرنا پسند کرتی ہوں۔					

					میں اکثر سستی سے کام لیتی ہوں۔	23
					میں جذباتی طور پر مضبوط ہوں جلد پریشان نہیں ہوتی۔	24
					میں نئی چیزیں ایجاد کرتی ہوں۔	25
					میں اپنی بات دوسروں سے کہہ سکتی ہوں۔	26
					میں اکثر خاموش اور تنہائی پسند ہو جاتی ہوں۔	27
					میں اپنے ہم جنس طبقہ پر بہتر نظر کرتی ہوں۔	28
					میں اپنے موڈ کے مطابق چلتی ہوں۔	29
					میں فن اور جمالیات کو پسند کرتی ہوں۔	30
					میں آشفتہ ذہنی اور اداس ہو جاتی ہوں۔	31
					میں دوسروں کے ساتھ خوش اخلاق ہوں۔	32
					میں اپنے ہم خوش اسلوبی سے کرتی ہوں۔	33
					میں پریشان صورتحال میں بھی پرسکون رہتی ہوں۔	34
					میں معمول کے کام کرنا زیادہ پسند کرتی ہوں۔	35
					میں لوگوں سے ملنسار ہوں۔	36
					میں اکثر بد اخلاق ہو جاتی ہوں۔	37
					میں ایک منصوبہ بندی کر کے کام کرتی ہوں۔	38
					میں پریشان ہو جاتی ہوں۔	39
					میں سست مجھے نرم کرتی ہوں۔	40
					مجھے فنکارانہ کاموں میں دلچسپی نہیں۔	41
					میں لوگوں سے تعاون کرتی ہوں۔	42
					میں جلد قابو سے باہر ہو جاتی ہوں۔	43
					میں آرٹ، میوزک اور ادب کے حوالے سے اعلیٰ ذوق رکھتی ہوں۔	44

Appendix 2e: Parenting Authority Questionnaire-Authoritarian Scale (Urdu Version)

نام: _____

والدین کے متعلق ایک تحقیق کے سلسلے میں یہ سوالنامہ آپ کو دیا جا رہا ہے۔ یہ سوالنامہ اپنے بعد کے مختلف سوالات پر مشتمل ہے جو والدین کے اپنا رے میں مختلف احساسات و خیالات کا اظہار کرتے ہیں۔ یہ بیان کے ا ملے پانچ نمونہ تحریر ہیں۔ آپ سے درخواست ہے کہ دیا نیا گفتگو سے پڑھیں اور اپنا رے میں ان حد تک درست ہے ان کا اظہار کرتے ہیں۔ مربان کے املے پانچ جوابات تحریر ہیں۔ آپ سے درخواست ہے کہ دیا نیا گفتگو سے پڑھ میں دیا میں اور تمام بیانات سے متعلق اپنے جواب کا اظہار کرتے ہیں۔ آپ کا تعلق محقیق میں مدد کار ہوگا۔ (شکریہ)

بالکل غلط	کسی حد تک	معلوم نہیں	کسی حد تک صحیح	بالکل صحیح	بیانات	نمبر شمار
					جب میں بڑی ہو رہی تھی تو میرے والدین کو لگتا تھا کہ اچھے گھر انوں میں بچوں کو اپنے فیصلے خود کرنے لے جانیں۔ جیسے ان کے ماں باپ کرتے ہیں۔	1
					میرے والدین کو لگتا ہے کہ بچوں کو ماں باپ کی ہر صورت میں مانتی چاہیے کیونکہ وہ بہتر ان کے فائدے کے لئے سوچتے ہیں۔	2
					جب میں بڑی ہو رہی تھی میرے والدین یہ ہمیشہ یہ چاہتے تھے کہ میں ان کی مرضی کے مطابق ہر کام بغیر کسی سوال کے کروں۔	3
					جب میں بڑی ہو رہی تھی تو میرے والدین گھر کے اصولوں کے بارے میں میری راہنمائی کرتے تھے۔	4
					میرے والدین سے ہمیشہ نہ نوک جھوک ہو جاتی ہے۔ جب بھی مجھے لگتا ہے کہ گھر کے اصول اور پابندی درست نہیں ہیں۔	5
					میرے والدین کو لگتا ہے کہ بچوں کو اپنی زندگی کے فیصلے خود کرنے چاہیئں اور ماں باپ کو ان سے متعلق ہو حاضر ہوری نہیں۔	6
					جب میں بڑی ہو رہی تھی میرے والدین ان کے کسی فیصلے سے اختلاف کرنا پسند نہیں کرتے تھے۔	7
					جب میں بڑی ہو رہی تھی میرے والدین گھر میں بچوں کے سب کام اور فیصلے ان کو نظم و ضبط اور ڈائن دے کر سمجھاتے تھے۔	8
					میرے والدین کو لگتا ہے کہ بچوں سے بات منوانے کے لئے ماں باپ کو طاقت کا استعمال کرنا چاہیے۔	9
					جب میں بڑی ہو رہی تھی میرے والدین کو لگتا تھا کہ مجھے کوئی اصول نہ بنائے کی ضرورت نہیں کیونکہ بچے کسی کے بنائے ہوئے ہیں۔	10
					جب میں بڑی ہو رہی تھی مجھے گھر کے سارے قائدے اور قانون معلوم تھے مگر میں پھر بھی اپنی ضرورت کے وقت ان پر سوال کر سکتا تھا۔	11
					جب میں بڑی ہو رہی تھی میرے والدین کو لگتا تھا کہ عقل مند ماں باپ کو چاہیے کہ بچوں کو سمجھا دینا چاہیے کہ گھر میں باس کون ہے۔	12
					جب میں بڑی ہو رہی تھی میرے والدین میری بہت کم راہنمائی کرتے تھے۔	13
					جب میں بڑی ہو رہی تھی میرے والدین بچوں کی مرضی کی مرضی اور رے کے مطابق فیصلے کرتے تھے۔	14

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					جب میں بڑی ہو رہی تھی میرے والدین میرے سے موثق طریقے سے اچھی اور اصولی باتیں سمجھایا کرتے تھے۔	15
					جب میں بڑی ہو رہی تھی میرے والدین ان کی کوئی بھی بات نہ مانے پر مجھ سے ناراض ہو جاتے تھے۔	16
					میں سے والدین کو لگتا ہے کہ معاشرے کی آئے شہ مسائل حل ہو سکتے ہیں ،اگر ماں باپ بچوں کے فیصلوں، حرکات اور خواہشات پر پابندی نہ لگائیں۔	17
					جب میں بڑی ہو رہی تھی میرے ماں باپ مجھے اپنی توقعات سے آگاہ کر دیتے تھے اور اگر میں ان کو پورا نہ کرتا تو مجھے سزا بھی دی جاتی تھی۔	18
					جب میں بڑی ہو رہی تھی میرے والدین ضرورت سے زیادہ رہنمائی کیے بغیر مجھے اپنی ذات سے متعلق فیصلے کرنے دیتے تھے۔	19
					جب میں بڑی ہو رہی تھی میرے والدین ہر فیصلے میں بچوں کی رائے کو مدنظر رکھتے تھے اکثر فیصلہ صرف ان کی مرضی پر نہیں چھوڑتے تھے۔	20
					جب میں بڑی ہو رہی تھی میرے والدین میری رہنمائی کرنے کے لئے خود کو ذمہ دار سمجھتے تھے۔	21
					جب میں بڑی ہو رہی تھی میرے والدین نے گھر میں اصول بنا کے تھے اگر یہ اصول بچوں کی ضرورت کے مطابق نہ ہوتے تو پیچھے بھی ہو جاتے تھے۔	22
					جب میں بڑی ہو رہی تھی میرے والدین میری رہنمائی کرتے اور میرے سے ہر سوال کا جواب دینے کے لئے تیار رہتے۔	23
					جب میں بڑی ہو رہی تھی میرے والدین مجھے اپنا نقطہ نظر بیان کرنے کی کھل اجازت دیتے اور زیادہ تر مجھے اپنے فیصلے خود کرنے دیتے۔	24
					جب میں بڑی ہو رہی تھی میرے والدین کو لگتا ہے کہ اگر بچوں کی کھلی سے پیش آیا جائے تو معاشرے کے لئے آئے شہ مسائل حل ہو سکتے ہیں۔	25
					جب میں بڑی ہو رہی تھی تو میرے والدین مجھے اپنی خواہشات کے بارے میں مکمل طور پر آگاہ کر دیتے تھے۔	26
					جب میں بڑی ہو رہی تھی میرے والدین میری رہنمائی کرتے اور میری مرضی کبھی ذہن میں رکھ کر فیصلہ کرتے۔	27
					جب میں بڑی ہو رہی تھی میرے والدین میری کسی بھی حرکت اور خواہش میں دلچسپی نہ لیتے تھے۔	28
					جب میں بڑی ہو رہی تھی میرے والدین اپنی مرضی اپنی مرضی کر دیتے تھے اور ان کی عزت کرنے کے لئے میں وجہ ات مانتا تھا۔	29
					جب میں بڑی ہو رہی تھی میرے والدین کے کسی بھی فیصلے سے میں اگر اختلاف کرتی تو وہ اپنی غلط حسی کر لیتے تھے۔	30

Appendix 2f: Religiosity and Spirituality Scale for Youth (RaSSY) (Urdu Version)

نام _____

شخصیت اور مذہب سے متعلق ایک تحقیق کے سلسلے میں یہ سوالنامہ آپ کو دیا جا رہا ہے۔ یہ سوالنامہ ایسے بیانات پر مشتمل ہے جو آپ کے اپنے بارے میں مختلف احساسات، خیالات کا اظہار کرتے ہیں۔ آپ سے درخواست ہے کہ ہر بیان کو غور سے پڑھیں اور اپنے ذہن میں جو سب سے درست ہے اس کے مطابق سامنے دیے گئے جوابات میں سے ایک پر (✓) کا نشان لگا دیں۔ تمام بیانات سے متعلق اپنے جواب کا اظہار ضرور کریں۔ آپ کا تعاون تحقیق میں مدد دے گا۔ (شکریہ)

نمبر شمار	بیانات	بالکل صحیح	کسی حد تک صحیح	معلوم نہیں	کسی حد تک	بالکل غلط
1	یہ سمجھنی مقامہ مجھے خوشی دیتے ہیں۔					
2	میں مسجد جا کر نماز پڑھتا ہوں۔					
3	میں قرآن پاک کی تلاوت کرتا ہوں/کرتی ہوں۔					
4	جب میں پریشان ہوتا ہوں/ہوتی ہوں تو دعا سے مجھے سکون ملتا ہے۔					
5	جب مجھے مدد چاہیے ہوتی ہے تو میں اپنے مذہب کے لوگوں سے مدد مانگتا ہوں/مانگتی ہوں۔					
6	میں محفل میلاد میں شرکت کرتا ہوں/کرتی ہوں۔					
7	نماز میں مجھے سکون ملتا ہے۔					
8	نماز میری پریشانی کم کرتی ہے۔					
9	میں مشکل وقت میں اللہ تعالیٰ سے مدد مانگتا ہوں/مانگتی ہوں۔					
10	میرا اپنے رب سے گہرا رشتہ ہے۔					
11	جب مجھ سے غلطی سرزد ہو جائے تو میں استغفار کرتا ہوں/کرتی ہوں۔					
12	میں حمد و نعت کا شوق سے سنتا ہوں/سنتی ہوں۔					
13	میں دوسروں سے اپنے مذہبی عقائد پر بحث کرتا/کرتی ہوں۔					
14	میرا ایمان مجھے مشکل وقت میں امید دلاتا ہے۔					
15	میں ٹیلی ویژن پے مذہبی پروگرام بہت شوق سے دیکھتا ہوں/دیکھتی ہوں۔					
16	میں اپنے مذہب کے بچوں کے ساتھ وقت گزارنا پسند کرتا/کرتی ہوں۔					
17	اللہ تعالیٰ کی قربت سے مجھے کبھی تنہائی کا احساس نہیں ہوتے ہیں۔					
18	مذہبی عبادات سے جسم اور دماغ تازہ ہوتی ہیں۔					
19	اللہ تعالیٰ پر ایمان زندگی کو معنی دیتا ہے۔					
20	میرا ایمان ہے کہ میرا اللہ میری قوت سے زیادہ بوجھ مجھ پر آزمائش میں نہیں ڈالے گا۔					
21	میں اسلامی کتابیں پڑھنا پسند کرتا/کرتی ہوں۔					

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					میں صدقہ وخیرات کیا کرتا/ کرتی ہوں ۔	22
					جب بھی مجھ پر برا وقت آتا ہے میں صبر و تحمل سے کام لیتا/ لیتی ہوں ۔	23
					میں اپنی مذہبی تعلیمات کو مدِ نظر رکھ کر لوگوں کی مدد کرتا ہوں ۔	24
					میں دوسروں سے دعا کی اپیل کیا کرتا/ کرتی ہوں ۔	25
					جب بھی کوئی برا وقت ہوا میرا ایمان ہے کہ اس میں اللہ پاک کی حکمت ہوگی ۔	26
					پریشانی کے عالم میں اکثر سوچتا/ سوچتی ہوں کہ میں اللہ مجھ سے بہت پیار کرتا ہے ۔	27
					میں اپنے رب کے سامنے گناہوں کا اقرار کیا کرتا/ کرتی ہوں ۔	28
					پریشانی کے عالم میں اپنے رب کی نعمتوں کو شکر ادا کرتا/ کرتی ہوں ۔	29
					مشکل وقت میں اللہ تعالیٰ ہمیشہ میرے ساتھ ہوتا ہے اور میں سرخرو ہوتا/ ہوتی ہوں ۔	30
					میں دوسروں کو تبلیغ دیتا ہوں اور انہیں بھی تبلیغ کرنے کی نصیحت کیا کرتا/ کرتی ہوں ۔	31
					پریشانی کے عالم میں آیات کا وِرد کرتا ہوں ۔	32
					میں برے وقت میں اللہ کی طرف سے آزمائش سمجھتا/ سمجھتی ہوں ۔ اور صبر کیا کرتا/ کرتی ہوں ۔	33
					اللہ تعالیٰ پر ایمان مجھے سکون دیتا ہے ۔	34
					مذہبی علماء اور رہنما میرے لیے مددگار ثابت ہوتے ہیں ۔	35
					میرے لیے میرا اللہ ہی کافی ہے ۔	36