

# FOCUSING ON FILIAL PIETY: A SCOPING REVIEW STUDY FROM CULTURAL DIFFERENCES TO EDUCATIONAL PRACTICES

WANG, Y. F.<sup>1</sup> – DOAH, M.<sup>1</sup> – KASIM, N. M.<sup>1\*</sup> – PEK, L. S.<sup>2</sup>

<sup>1</sup> *Department of Education and Social Sciences, Universiti Selangor, Selangor, Malaysia.*

<sup>2</sup> *Faculty of Education and Liberal Arts, INTI International University, Negeri Sembilan, Malaysia.*

*\*Corresponding author  
e-mail: muhammad66[at]unisel.edu.my*

(Received 14<sup>th</sup> April 2025; revised 13<sup>th</sup> June 2025; accepted 26<sup>th</sup> June 2025)

**Abstract.** Filial piety, a foundational virtue deeply rooted in human history, remains a culturally significant yet often underappreciated concept in contemporary discourse. This study examines the practices and support mechanisms of filial piety within Chinese and overseas Chinese families, emphasizing its multifaceted nature. Grounded in the dual filial piety model, the research distinguishes between reciprocal filial piety, characterized by mutual care and emotional bonds; and authoritarian filial piety, which emphasizes obedience and hierarchical family roles. Findings reveal that filial piety norms are dynamic, evolving alongside societal, cultural, and generational shifts. While filial piety fosters family cohesion, intergenerational support, and emotional fulfillment, it may also impose psychological burdens or conflict with modern values of individualism and autonomy. Striking a balance between upholding filial duties and respecting personal freedom emerges as a critical challenge. Methodologically, this scoping review adheres to the Preferred Reporting Items for Systematic Reviews for Scoping Reviews (PRISMA-ScR) guidelines. Three databases: Web of Science (WOS), Education Resources Information Center (ERIC), and China National Knowledge Infrastructure (CNKI); were systematically searched to identify relevant literature. After screening, 13 studies met the inclusion criteria, offering insights into filial piety's diverse manifestations and impacts. The review underscores the need for culturally sensitive approaches to filial piety, advocating for policies and educational initiatives that harmonize traditional values with contemporary lifestyles. Further research should explore cross-cultural comparisons and longitudinal effects on family well-being.

**Keywords:** *filial piety, authoritarian filial piety, Reciprocal filial piety, filial piety education*

## Introduction

Filial piety is one of the most fundamental yet relatively unknown virtues that is universally found in diverse cultures throughout human history (Bedford et al., 2022). Filial piety is typically regarded as the duty of adult children to care for their elderly parents (Sung, 1995) beyond the act of providing care; it constitutes respecting, honoring, and obeying one's parents. It is a high virtue and dominant social norm in the majority of Asian societies, including China, Japan, Korea, Thailand, Vietnam, Singapore, Malaysia, Indonesia, India, and Bangladesh (Wangmo, 2010). Of course, there is evidence that filial piety also exists in Western culture. For example, in Christian culture, respect and care for parents are also advocated. There are relevant teachings in the Bible: "Honor your father and your mother, so that you may live long in the land the Lord your God is giving you". Inferences from the literature show how filial piety might intersect with other cultures that have similar concepts of caring in the context of family, for example, Asian, African, Latin American, European, Native American, and Muslim cultures (Khalaila, 2022). Intergenerational responsibility,

obligation, reciprocity, and other related concepts are considered filial values. For Chinese and Chinese-Overseas families, filial piety is an important factor in balancing traditional Chinese culture with the new host culture. Therefore, it is important for this research to investigate the measures taken to support filial piety and its practice in Chinese and Chinese Overseas families for elderly care. Hence, the main aim of this scoping review is to uncover previous research on steps and strategies applied from various aspects in promoting filial piety and its practice in Chinese and Chinese Overseas families.

## Materials and Methods

This scoping review was reported according to Preferred Reporting Items for Systematic Reviews (PRISMA) guidelines (Pek et al., 2024). The present scoping review was carried out on methodological framework: (1) identifying research questions; (2) identifying relevant studies; (3) selecting relevant studies; (4) charting the data; (5) collating, summarising and reporting the results.

### Identifying the research questions

Filial piety has always been an important research topic in academic circles. Even though there are certain developments in filial piety, its understanding and practice still vary. Hence, the research question of this scoping review, which served as the manual for this study, was, “What is empirically known from the existing literature about filial piety from cultural differences to educational practices?” *Table 1* shows the fundamental research questions created based on the research objectives of the Population-Concept-Context (PCC) framework.

**Table 1.** Research questions were formed based on PCC.

Research questions	Specific objectives
How are past studies on filial piety?	To explore the temporal and geographical relationship and the setting of past studies.
What research design was used by past studies on filial piety?	To determine the research method used in past studies.
What is the research aims of past studies on filial piety?	To analyze the research purpose of past studies on filial piety.
What are the findings of past studies on filial piety?	To report the results of past studies on filial piety.

### Identifying relevant studies

The search strategy was designed to cover all relevant studies as widely as possible. This entailed using relevant keywords related to Filial Piety (*Table 2*).

**Table 2.** Search string.

Search directory	Search string
CNKI	(filial piety OR filial duty) AND (parents OR children OR older OR family)
Web of Science (WOS)	TS=(( 'filial piety' OR 'filial duty')AND All=(parents* OR family* OR older*OR children))
ERIC	(filial piety OR filial duty) AND (parents OR children OR older OR family)

### Study selection

Study inclusion criteria are provided in *Table 3*. Protocols for scoping reviews are not eligible for publication in PROSPERO, but findings were presented according to PRISMA guidelines (Tricco et al., 2018). Two research team members independently

screened all articles' titles and abstracts based on predefined inclusion and exclusion criteria.

**Table 3. Inclusion and exclusion criterion.**

Inclusion criterion	Exclusion criterion
Article published from 2020-2024	Articles published before 2020
Related to parents/family/older/children	Not related to parents/family/older/children
Text in the English language	Other languages
Full text	Without full text
All continent	Review article

### Charting the data

The research team collectively determined which attributes of the articles to extract for summary and analysis after piloting the Microsoft Excel-based data charting form with a representative sample of the studies to be reviewed. The completed data charting structure was designed to retrieve the following study elements: author, year of publication, country of origin, source of the study, the purpose of the study, research design, elements of the study, and findings.

### Collating, summarising and reporting the results

The research team summarised and reported findings from the charting process. Then, the team organised the findings by applying codes and keywords to minimise and narrow down all the data into related content. Next, the codes and keywords are revised to ensure the data collected are relevant to the study and collated into predefined categories.

## Results and Discussion

The search identified 100 articles through three selected databases: Web of Science (WOS), Education Resources Information Center (ERIC), and China National Knowledge Infrastructure (CNKI). *Figure 1* shows that 72 titles were extracted from the WOS database, while 20 titles were identified from the CNKI database. A total of 8 titles were downloaded from the Education Resources Information Center database during the identification stage. Of the 100 articles, 8 duplicated titles were excluded leaving 92 titles to be screened for eligibility. Further, 62 titles were excluded from the screening by title and abstract. Thus, 36 titles were assessed for eligibility by data extraction. A total of 22 titles were left out as they did not meet the inclusion criteria. 10 articles were without full articles. Four titles were not about older or parents or family, and three titles were not associated with children or adolescents. One title was on Literature, and the remaining 6 titles were a blend of various topics. Therefore, only 14 titles were identified to be included in this review (*Table 4*).

**Table 4. Characteristics of included studies.**

Distribution	Research design	Aims	Findings
Cheung et al (2020) Netherlands	Semi-structured interviews	This article explores the perception of filial piety and the motivation and considerations in providing care tasks.	(1) Participants consider caring for elderly relatives a moral responsibility and a way to repay their parents for raising them. Cultural background and family relationships significantly influence the practice of filial piety, but

			changes in the social environment also pose some challenges.
Ha et al. (2020) Vietnam	Questionnaire	This paper aims to verify the psychometric properties of the Dual Filial Piety Scale (DFPS) in a sample of Vietnamese students	<p>(2) Most participants indicated that they would do their best to balance their own lives and responsibilities when caring for elderly relatives, but they also felt a certain amount of pressure.</p> <p>(1) Exploratory factor analysis identified the two-dimensional structure of DFPS, which was similar to the original scale and had strong internal consistency reliability.</p> <p>(2) Confirmatory factor analysis supported the two-dimensional structure. RFP was moderately positively correlated with positive reciprocity norms and had no significant correlation with negative reciprocity norms; AFP was positively correlated with both positive and negative reciprocity norms.</p>
Zhang et al. (2021) China	(1) Interviews (2) Observation	Identify and describe the roles and responsibilities of different participants in elderly care. Explore the role and influence of filial piety in elderly care	<p>(1) The family and social support system is crucial for the care of the elderly, but there are deficiencies.</p> <p>(2) Culture and values have a significant impact on elderly care, and filial piety still plays an important role.</p> <p>(3) Caregivers face work pressure and insufficient resources, and the elderly hope to be respected and cared for while maintaining a certain degree of independence.</p>
Wu and Yeh (2021) China	Questionnaire	Explore whether there are other ways for Chinese adolescents to practice filial piety besides self-sacrifice when in conflict with their parents, Explore the relationship between filial piety beliefs and conflict resolution strategies	<p>(1) Adolescents' identification with AFP is positively correlated with self-sacrifice strategies, and their identification with RFP is positively correlated with compatibility and compromise strategies.</p> <p>(2) RFP and AFP are negatively correlated with the use of utility and avoidance strategies.</p> <p>(3) FAC acts as an intermediary between RFP and compatibility and compromise strategies.</p>
Li et al. (2021) China	Questionnaire	Build and test the moderated mediation model of the relationship between work stress and turnover intention, and explore the role of filial piety (RFP and AFP) therein	<p>(1) As contextualized personality constructs, RFP and AFP positively regulate the direct relationship between work stress.</p> <p>(2) Turnover intention and the indirect relationship through job satisfaction. Job satisfaction plays a partial mediating role in the</p>

Rózycka-Tran et al. (2021) Poland & Vietnam	Questionnaire	This article explores the moderating effect of filial piety (RFP and AFP) on the relationship between work stress, job satisfaction, and turnover intention	relationship between work stress and turnover intention. (1) In more individualistic and egalitarian cultures, RFP is a stronger predictor of job satisfaction and turnover intention; in more collectivist and hierarchical cultures, AFP has a greater impact on job satisfaction and turnover intention. (2) Filial piety (RFP and AFP) can moderate the relationship between work stress, job satisfaction, and turnover intention.
Bedford et al. (2022) Global	Concept analysis	Advocate a new research paradigm of filial piety, regarding it as a contextualized personality construct to reveal the deep psychological motives and cross-cultural universality of filial piety.	(1) The early research on filial piety mainly focused on Asian societies, emphasizing the traditional norms and behavioral manifestations of filial piety, but there were problems of conceptual ambiguity and cultural limitations. (2) Similar concepts and behaviors of filial piety exist in non-Confucian societies, but their manifestations and cultural connotations differ. (3) The DFPM divides filial piety into two dimensions, reciprocal filial piety (RFP) and authoritative filial piety (AFP), which enables a more comprehensive understanding of the psychological motivations and behavioral manifestations of filial piety.
Ren et al. (2022) China & Denmark	Interviews	Explore the influence of filial piety and generativity on the well-being and loneliness of the elderly in Denmark and China, as well as the role of intergenerational relationships therein	(1) Intergenerational relationships are crucial for the well-being of the elderly, and physical interaction and emotional support are important for alleviating loneliness. (2) Filial piety and generativity are meaningful in different cultures, but their specific manifestations and influencing factors vary. (3) There is a contradiction between expectations and reality for the elderly in both Denmark and China, and it is necessary to form realistic expectations to cope with social changes.
Lim et al. (2022) American	Questionnaire	Using the Dual Filial Piety Model (DFPM) to compare the differences in filial piety concepts and behaviors between Asian and Caucasian Americans.	(1) AFP is higher among Asian Americans than Caucasian Americans, while there is no difference in RFP between the two. (2) Both RFP and AFP are related to positive attitudes towards caring for elderly parents, while only RFP relates to caring behaviors.

Lam et al. (2022) China	Semi-structured interviews	Exploring the Role of Filial Piety in Suicidal Behaviors of Chinese Women.	<p>(3) Collectivism (rather than ethnicity) predicts RFP and AFP, influencing attitudes toward caring for elderly parents.</p> <p>(1) Family and filial piety factors can increase or decrease the ability and willingness of Chinese women to fulfill their family role obligations, thereby influencing suicidal behavior.</p> <p>(2) The recovery stage (including treating depressive symptoms and obtaining more family support) usually changes the weight of filial piety and family factors, making it more likely for women to fulfill their family role obligations and thereby reducing suicidal behaviors.</p>
Yuan et al. (2024) China	Questionnaire	Explore the influence mechanism of contemporary filial piety on the voluntary service behavior of adolescents.	<p>(1) Contemporary filial piety has a significant positive predictive effect on the voluntary service behavior of adolescents, and this effect is partially mediated by empathy.</p> <p>(2) Psychological collectivism positively moderates the relationship between contemporary filial piety and empathy, that is, the higher the psychological collectivism, the greater the indirect influence of contemporary filial piety on volunteer service behavior through empathy.</p>
Sugianto et al. (2024) Indonesia	Questionnaire	Evaluating the psychometric properties of the Indonesian Dual Filial Piety Scale (DFPS) version.	<p>(1) Confirmatory factor analysis shows that the Indonesian version of DFPS is consistent with the two-dimensional theoretical model and has a good model fit.</p> <p>(2) The reliability analysis shows that the two dimensions have good internal consistency.</p> <p>(3) Demographic data show that the score of reciprocal filial piety is higher than that of authoritative filial piety, which provides preliminary evidence for the external validity of the Indonesian version of DFPS in the Indonesian sample.</p>
Lu (2024) China	Document analysis	Through analyzing historical documents and philosophical works, explore the relationship between friendship and filial piety in Ming Neo-Confucianism.	<p>(1) The Neo-Confucians in the Ming Dynasty did not challenge the Five Cardinal Relationships. Filial piety was the foundation of the social and political order and the core of the true self.</p> <p>(2) The significance of friendship lies in assisting moral cultivation and becoming a better self, but its</p>

importance cannot surpass filial piety.

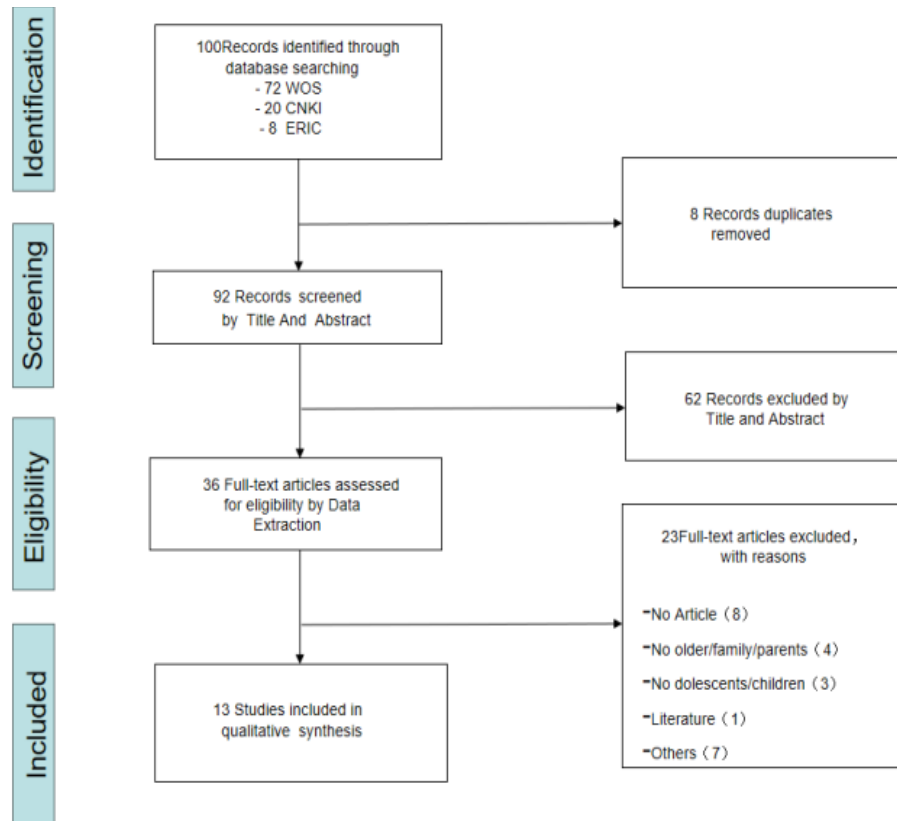


Figure 1. Flow diagram of the scoping review.

### Distribution of past studies

The studies that were included in this review were published between the years 2020 and 2024. In 2020, two articles (Cheung et al., 2020; Ha et al., 2020) found research on filial piety. Furthermore, there were four articles found in 2021 (Li et al., 2021; Rózycka-Tran et al., 2021; Wu and Yeh, 2021; Zhang et al., 2021) respectively from the three databases. In 2022, three articles were identified (Lam et al., 2022; Lim et al., 2022; Ren et al., 2022), while three article (Lu, 2024; Sugianto et al., 2024; Yuan et al., 2024) was found in 2024 respectively in relation to filial piety. As to the distribution by country, the highest number of studies were conducted in China with n=5 (Yuan et al., 2024; Lam et al., 2022; Wu and Yeh, 2021; Zhang et al., 2021). Meanwhile, twelve countries, namely America (Lim et al., 2022), Netherlands Indonesia (Sugianto et al., 2024) and Vietnam (Ha et al., 2020) and Netherlands (Cheung et al., 2020), were recorded with one study each. Meanwhile, two concurrent study (Ren et al., 2024; Rózycka-Tran et al., 2021) were conducted in some countries namely Poland & Vietnam and Denmark as well as China. This showcases a diverse geographical spread of research efforts. Notably, one study (Bedford and Yeh, 2021) took a global perspective, analyzing trends and phenomena across multiple regions simultaneously, providing a comprehensive overview that transcends individual country boundaries and offers valuable insights into broader, international contexts.

### Research design used in past studies

From the accumulated 13 studies, n=7 (Sugianto et al., 2024; Yuan et al., 2024; Lim et al., 2022; Li et al., 2021; Różycka-Tran et al., 2021; Wu and Yeh, 2021; Ha et al., 2020) were quantitative studies, followed by n=6 (Lu, 2024; Lam et al., 2022; Ren et al., 2022; Bedford and Yeh, 2021; Zhang et al., 2021; Cheung et al., 2020) were qualitative studies.

### ***Research aim of past studies***

*Table 4* shows ten categories of aims for conducting a study on filial piety. First, studies focusing on the measurement and validation of filial piety scales include the verification of the psychometric properties of the Dual Filial Piety Scale (DFPS) in a Vietnamese context (Ha et al., 2020). Second, research addressing filial piety in family-related behaviors and relationships includes the examination of perceptions and motivations behind caregiving practices (Cheung et al., 2020), the investigation of the roles of filial piety in elderly care (Zhang et al., 2021), the exploration of adolescent conflict resolution and alternative expressions of filial piety (Wu and Yeh, 2021), and the analysis of the impact of filial piety and generativity on elderly well-being and intergenerational relationships across cultural contexts (Ren et al., 2022). Third, studies situated in work-related contexts explore the mediating and moderating roles of reciprocal and authoritarian filial piety in occupational stress, job satisfaction, and turnover intentions (Li et al., 2021; Różycka-Tran et al., 2021). Fourth, within the domain of cross-cultural studies, filial piety has been conceptualized as a contextualized personality trait to highlight its psychological motives and cross-cultural relevance (Bedford and Yeh, 2021), and has been employed as a framework to compare filial behaviors between Asian and Caucasian Americans (Lim et al., 2022). Lastly, studies on filial piety and specific psychological or social outcomes include the investigation of its role in the suicidal behaviors of Chinese women (Lam et al., 2022) and its influence on adolescents' voluntary service behavior (Yuan et al., 2024). Collectively, these studies provide a comprehensive and multi-contextual understanding of filial piety across cultural, familial, occupational, and psychological domains.

### ***Findings of past studies***

Based on this scoping review conducted, significant findings were identified from the 13 articles reviewed. The first findings were related to the perception of filial piety and the motivation and considerations in providing care tasks involved in n=1 study (Cheung et al., 2020). Results from n=2 studies (Li et al., 2021; Różycka-Tran et al., 2021) focused on building and testing the moderated mediation model of the relationship between work stress and turnover intention, and exploring the role of filial piety. Meanwhile, the findings found n=1 (Zhang, 2021) on the role and influence of filial piety in elderly care. While another n=1 (Wu and Yeh, 2021) indicated exploring the relationship between filial piety beliefs and conflict resolution strategies for Chinese adolescents. In addition, n=2 study (Sugianto et al., 2024; Ha et al., 2020) indicated that verifying the psychometric properties of the Dual Filial Piety Scale is important. The new research paradigm of filial piety was explored in n=1 article (Bedford and Yeh, 2021). Using the Dual Filial Piety Model to compare the differences in filial piety concepts and behaviors between different ethnic groups was found in n=1 study (Lim et al., 2022). Exploring the Role of Filial Piety in Suicidal Behaviors of Chinese Women was the focus of n=1 article (Lam et al., 2022). The influence mechanism of

contemporary filial piety on the voluntary service behavior of adolescents was explored in n=1 study (Yuan et al., 2024). The relationship between friendship and filial piety in Ming Neo-Confucianism was analyzed in n=1 study (Lu, 2024). The influence mechanism of contemporary filial piety on the voluntary service behavior of adolescents was explored in n=1 study (Ren et al., 2024). Findings underscore the multifaceted nature of filial piety, spanning cultural, psychological, and behavioral domains. Key themes include its role in caregiving, conflict resolution, workplace attitudes, and mental health, with cross-cultural research highlighting both universality and contextual specificity. Methodological advancements, such as the DFPM, enable nuanced explorations of its motivational dimensions, while longitudinal and intergenerational studies reveal its dynamic impact on well-being and social behavior.

### ***Reciprocal Filial Piety (RFP)***

Reciprocal Filial Piety (RFP) is the care and respect children show to their parents based on mutual affection and genuine gratitude. It represents an aspect of parent-child interaction grounded in the interdependent affection and the sincere appreciation of children toward their parents who have made efforts to raise and support them. RFP reflects the intimacy principle (qin-qin) in Confucian philosophy, which requires one to favor those closest to oneself, and the reciprocity principle (bao), which suggests that one should be grateful and repay any kindness received. RFP reflects a basic need for relatedness and emotional safety between two individuals. Previous research has found that RFP contributes to intimate parent-child relationships (Sugianto et al., 2024; Ha et al., 2020), fewer conflicts with parents, a higher level of perspective-taking and self-disclosure (Yeh and Bedford, 2003), and mature development of autonomy in terms of maintaining intergenerational harmony and expressing inner attributes. RFP is also positively related to several personal adaptation indices, such as subjective happiness, life satisfaction, and mental health (Sun et al., 2019).

### ***Authoritarian Filial Piety (AFP)***

Authoritarian Filial Piety (AFP) represents another aspect of parent-child interaction based on the hierarchy in the family. Parents are superordinate figures with the legitimacy to govern, discipline, and even punish children. AFP reflects the respect principle (zun-zun) in Confucian philosophy, which states that one should submit to parental commands, expectations, and criticism. Because the contents of AFP have been deeply ingrained as a social constraint, obedience to parents is applied as a public standard for judging a person's morality as a "good child/person" (Sugianto et al., 2024; Ha et al., 2020). Empirical findings have indicated that AFP is related to perceived higher parental control, a higher level of particularism, authoritarian aggression, and conventionalism (Yeh and Bedford, 2003), and stronger belief in the legitimacy of parental authority. Because AFP focuses on the hierarchical parent-child relationship, it provides a reason for children to worry about offending parental authority, and may result in children's obeying parental requirements despite a loss of personal volition. AFP is associated with some maladaptation indices corresponding to intrapersonal stress, such as lower self-esteem (Li et al., 2021) and higher level of depression, anxiety, aggression, and deviant behavior (Yeh and Bedford, 2003).

### ***The regulation of filial piety***

The regulation of filial piety is not static and may change over time due to various factors such as social and cultural changes (Sun et al., 2019). In modern societies, the concept of filial piety is evolving, and there is a growing emphasis on mutual understanding and respect between parents and children (Tsao and Yeh, 2019). Some studies have suggested that the regulation of filial piety can have both positive and negative effects on individuals and families. On the one hand, filial piety can promote family harmony and social stability by strengthening the bond between parents and children. On the other hand, excessive emphasis on filial piety may lead to children's loss of personal autonomy and individuality. Therefore, it is important to strike a balance between the regulation of filial piety and the development of individuals' independence and freedom. Future research should continue to explore how to adapt the regulation of filial piety to the changing social context and meet the needs of both parents and children (Tsao and Yeh, 2019).

### ***Filial piety education***

Although the term “filial piety” has been widely discussed in various cultures, the education of filial piety is a complex issue that requires further exploration. In East and Southeast Asia, as well as among East and Southeast Asians living abroad, the regulation of filial piety is often derived from Confucian tradition (Chen and Wong, 2014). Filial piety is a part of moral education, which is the sum of fully influencing and forming filial piety. It includes not only educational activities in schools but also propaganda and educational activities in families and society. With the change of The Times, the connotation and basic content of filial piety also evolved accordingly, making filial piety education in different historical periods have its own characteristics, different contents, and priorities (Kiel, 2014). In each stage, the corresponding standards and requirements of filial piety are set to adapt to the values and moral needs of the society at that time. In contemporary society, the education of filial piety is advancing with The Times, taking the new filial piety as the core content, and is committed to cultivating the individual filial piety emotion and judgment. Among them, stimulating the inner feelings of filial piety and improving the accurate judgment of filial piety behavior is regarded as the essence of the contemporary new type of filial piety education

### **Conclusion**

The fact is that it is crucial to comply with the comprehensive framework for filial piety researcher and scholar who are concerned about the study of filial piety. At the same time, understanding the complexity and diversity of filial piety concepts is especially important. Exploring how filial piety varies across different cultures and generations is essential. This will help us gain a deeper understanding of its significance and adaptation in modern society. Hence filial piety education plays a significant role in promoting and shaping the understanding of filial piety.

### **Acknowledgement**

This research is self-funded.

## Conflict of interest

The authors confirm that there is no conflict of interest involved with any parties in this research.

## REFERENCES

- [1] Bedford, O., Yeh, K.H. (2021): Evolution of the conceptualization of filial piety in the global context: From skin to skeleton. – *Frontiers in Psychology* 12: 14p.
- [2] Bedford, O., Yeh, K.H., Tan, C.S. (2022): Filial piety as a universal construct: From cultural norms to psychological motivations. – *Frontiers in Psychology* 13: 2p.
- [3] Chen, W.W., Wong, Y.L. (2014): What my parents make me believe in learning: The role of filial piety in Hong Kong students' motivation and academic achievement. – *International Journal of Psychology* 49(4): 249-256.
- [4] Cheung, S.L., Barf, H., Cummings, S., Hobbelen, H., Chui, E. W.T. (2020): Changing shapes of care: Expressions of filial piety among second-generation Chinese in the Netherlands. – *Journal of Family Issues* 41(12): 2400-2422.
- [5] Ha, T.T.K., Różycka-Tran, J., Jurek, P., Thu, T.H., Van Hao, L. (2020): Eastern perspectives on roles, responsibilities and filial piety: A case study. – *Health: Psychology Report* 8(3): 263-272.
- [6] Khalaila, R. (2022): Does emotional empathy moderate the association between caregiver burden and burnout among Arab family caregivers of older relatives? – *Health & Social Care in the Community* 30(5): e2478-e2488.
- [7] Kiel, Y. (2014): Filial Piety and Educational Commitments: Talmudic Conflict in Its Cultural Context. – *Jewish Studies Quarterly* 21(4): 297-327.
- [8] Lam, J.S.H., Links, P.S., Eynan, R., Shera, W., Tsang, A.K.T., Law, S., Fung, W.L.A., Zhang, X., Liu, P., Zaheer, J. (2022): “I thought that I had to be alive to repay my parents”: Filial piety as a risk and protective factor for suicidal behavior in a qualitative study of Chinese women. – *Transcultural Psychiatry* 59(1): 13-27.
- [9] Li, J., Liu, H., Van Der Heijden, B., Guo, Z. (2021): The Role of Filial Piety in the Relationships between Work Stress, Job Satisfaction, and Turnover Intention: A Moderated Mediation Model. – *International Journal of Environmental Research and Public Health* 18: 714-715.
- [10] Lim, A.J., Lau, C.Y.H., Chen, C.Y. (2022): Applying the Dual Filial Piety Model in the United States: A Comparison of Filial Piety Between Asian Americans and Caucasian Americans. – *Frontiers in Psychology* 12: 786609-786610.
- [11] Lu, M.F. (2024): Friendship and filial piety in Ming Neo-Confucianism. – *Diogenes* 65(1): 69-86.
- [12] Pek, L.S., Khusni, H.K., Yob, F.S.C., Zaid, N.N.M., Ne'matullah, K.F., Mee, R.W.M., Azli, N.S.S. (2024): Children's literacy skills development through non-formal education: a scoping review. – *Journal of Education and Learning (EduLearn)* 18(4): 1505-1513.
- [13] Ren, P., Emiliussen, J., Christiansen, R., Engelsens, S., Klausen, S.H. (2022): Filial piety, generativity and older adults' wellbeing and loneliness in Denmark and China. – *Applied Research in Quality of Life* 17(5): 3069-3090.
- [14] Różycka-Tran, J., Jurek, P., Truong, T.K.H., Olech, M. (2021): The implications of filial piety in study engagement and study satisfaction: a polish-Vietnamese comparison. – *Frontiers in Psychology* 11: 9p.
- [15] Sugianto, D., Liem, A., Sinaga, N. (2024): Reliability and validity of the Indonesian version of the Dual Filial Piety Scale. – *Jurnal Psikologi Ulayat* 11(1): 109-121.
- [16] Sun, P., Fan, X., Sun, Y., Jiang, H., Wang, L. (2019): Relations between dual filial piety and life satisfaction: the mediating roles of individuating autonomy and relating autonomy. – *Frontiers in Psychology* 10: 9p.

- [17] Sung, K.T. (1995): Measures and dimensions of filial piety in Korea. – *The Gerontologist* 35(2): 240-247.
- [18] Tsao, W.C., Yeh, K.H. (2019): Indigenous implications and global applications of the dual filial piety model: a psychological re-conceptualization of ‘xiao’. – In *Asian Indigenous Psychologies in the Global Context* 24p.
- [19] Wangmo, T. (2010): Changing expectations of care among older Tibetans living in India and Switzerland. – *Ageing and Society* 30(5): 879-896.
- [20] Wu, C.W., Yeh, K.H. (2021): Self-Sacrifice Is Not the Only Way to Practice Filial Piety for Chinese Adolescents in Conflict With Their Parents. *Parent*. – *Frontiers in Psychology* 12: 661335-661336.
- [21] Yeh, K.H., Bedford, O. (2003): A test of the dual filial piety model. – *Asian Journal of Social Psychology* 6(3): 215-228.
- [22] Yuan, S., Jiang, R., Liu, J. (2024): Impact of contemporary filial piety on the voluntary service behaviour of adolescents: a moderated mediation framework. – *Current Psychology* 43(9): 8075-8084.
- [23] Zhang, L., Han, Y., Ma, Y., Xu, Z., Fang, Y. (2021): Eastern perspectives on roles, responsibilities and filial piety: a case study. – *Nursing Ethics* 28(3): 327-345.