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Abstract: Generation Z (born ~mid-1990s–early 2010s) is the first generation of digital natives in Pakistan, with millennial parents. The study investigates Pakistani Gen Z students' views about Millennial parenting and its social implications. The study nascent understanding of intergenerational dynamics in Pakistan by demonstrating the influence of Millennial parenting on Gen Z's social adjustment. The Gen Z students' meaning-making of Millennial parents' styles and the ways that such styles become encapsulated within measurable outcomes. The study administered a mixed-methods survey (N≈520, ages 15–24). The survey includes Likert-scale measures of parental warmth, autonomy support, communication, academic pressure, social competencies, and identity, with open-ended questions about parental influence. The approach is based on both the constructivist (students' subjective perceptions of reality) and realist (consistent behavior) orientations. Results (descriptive frequencies and means) shows that students (Urban) are comparatively have high emotionally support and better academic encouragements. Qualitative themes shows parental care while reporting overprotection and academic pressure. Theoretically, it shows 'authoritative' / caring (warmth with control) statistically correlate for better/worse with self-reported social confidence. Urban Gen Z frequently cited more equitable, tech-savvy parenting, while rural students mentioned greater traditional authority. Parents' focus on obedience and academic achievement forms identity and societal norms. Theoretically it is established in constructivist–realist dialectics.

Introduction

Generation Z, a cohort raised as digital natives in a digital world (Mládková, 2017). This generation grew up immersed in technology and social media, and in Pakistan they are now college-aged and entering the workforce. Unlike previous generations raised by Generation X or Baby Boomer parents, Pakistani

Gen Z children are largely raised by Millennial parents (born ~1980–2000) who themselves came of age during Pakistan's post-9/11 era of rapid change. "Senior members of Generation Z were born in tandem with the emergence and popularization of the internet and the dot-com boom in the mid-90s, while its youngest members were born between 2009" (Seemiller & Grace, 2016; U.S).

According to UNDP report 2020, "65.4 million Pakistanis are between the ages of 10 and 24. Each year, 1.2 million more join their ranks". Millennials parents in Pakistan are more educated on average in urban than their predecessors. They are generally known for prioritizing education, incorporating modern parenting tools and mixing traditional values with existing parenting attitudes. The interactions of these parents with their Gen Z children influence young people's social skills, emotional health and personal identity.

Young members of Generation Z in Pakistan frequently socialize at college campuses or other public places. In these spaces, young people act both with a taken-for-granted collectivism (friendship groups, regard for family) and through individualistic activity (self-expression like music or art). As Dude argues, "Humans are essentially social creatures who are always in touch and need other people in their lives. Humans are not able to live alone without needing help from those around them" (Dude, 2022). Social adaptation is the ability of an individual to adjust oneself to social conditions, including interacting with peers, becoming a member of a group and adhering to any applicable societal norms. In adolescence, parents influence social adjustment by offering support, modeling social behavior, and establishing norms. The Pakistani culture is highly collectivist, children are expected to be obedient and respectful towards their parents; family harmony is held in high regard. Gen Z's values (transmitted by global media and education) are often a mix of individualistic aspirations (freedom) with collectivist obligations. A new environment that are shaping 'Youth'. It also shaping millennial parents by navigating cultural tension has everything with Gen Z in themselves and their identity.

Study on parenting style (Baumrind's typology) reveals that children of authoritative parents (i.e., high warmth and moderate control) have better social-emotional outcomes. "Authoritarian or permissive styles are associated with greater behavioral problems" (Baumrind, 2013). Similar patterns have been demonstrated in Pakistan, adolescents who perceive their parents to be authoritative (caring, communicative) report lower adjustment problems. Permissive or autrotative are associated with higher levels of anxiety and delinquency. A study by Kausar & Shafique shows, "Girls perceived their parents as authoritative and showed significantly better socioemotional adjustment as compared to boys" (Kausar & Shafique, 2008) (those with greater perceptions of authoritative parenting). Likewise, Masud et al. (2019) found that higher parental care (warmth) and paternal involvement were associated with higher academic achievement, whereas a highly cold "affectionless control" style of parenting was more prevalent among fathers. These results provide further evidence for the warm parental involvement (Father) in Pakistani Youths' academic and emotional performance.

The study seeks to explore questions among Pakistani Gen Z students. A mixed epistemological framework adopted by drawing its inspiration from constructivist. It focuses on students' own constructions around parenting. Through realist perspective it explores structures across respondents and behavioral outcomes. Methodologically, it involves the integration of qualitative themes (how students think about parenting) with quantitative indicators (frequencies, scale means) among university students. The study aims to uncover Gen Z's subjective interpretations of parental behaviors as well as the cross-situational effect of parenting practices on social adjustment.

The study explores different dimensions; the parents' emotional support (Do they convey empathy and warmth?), autonomy (Do they promote independence?), communication, pressure and encouragement,

social skills (self-reported social confidence, peer relations), and identity (self-concept). These domains are well-known in parenting literature, and culturally pertinent in Pakistan. In Pakistani literature study on identity is a paradox between collectivist values (obedience, maintaining group harmony) and personal aspirations of adolescent's identities.

Literature Review

Generational Context (Gen Z/Millennial Parents). Generation Z is different from prior generations as they were reared totally digital and interconnected with the whole world. Wandhe suggests that they grew up with rapid advances in technology, such as the widespread adoption of the internet and the proliferation of social media platforms. "Gen Z are the epitome of the digital age" (Wandhe, 2024). In Pakistan, Gen Z is predominantly urban and multilingual. Research on Pakistani Gen Z is still in its growing phase, but preliminary findings indicate that they have both collectivist commitments and individualistic characteristics. Jamal (2020) refers to Pakistani Gen Z as confident and ambitious but crippled by financial constraints. Media accounts cite their focus on personal freedoms (gender equality, self-expression) as compatible with reverence for family roles.

Millennial parents (born 1980s–90s) growing up in 2000s Pakistan grew up at a time of political chaos and technological evolution. They tend to value education, a global worldview and moderate liberalism (women's careers). "Obligations to parents are perceived as moral injunctions that cut across all ethnicities and cultures, and social and economic classes". They also retain traditional norms: In Pakistani society, expectations of behavior are also rigidly defined by gender and respect for elders. That means, down-to-earth but responsible Millennial parenting may also mix some modern methods (open lines of communication, allowing exposure to media) with old-fashioned expectations (obedience, honoring the family name). Pakistani parents overall tend to prioritize obedience and parental authority in the cultural context of collectivism, but mothers are frequently identified as more affectionate while fathers are more distant (Zaman, 2014).

Parenting Styles Framework. "Baumrind's well-known typology (authoritative, authoritarian, permissive, neglectful) forms the basis of this structure". Authoritarian (strict, low warmth) and permissive (lenient, high warmth) lead to lower social competence. In Pakistan, Saleem et al. (2017) suggest that "Parents tend to play a vital role in managing, controlling, and shaping behaviors using usually positive reinforcement and punishment". Research from Pakistan indicate that children having authoritarian parents report poor socio-emotional adjustment. While those having parents who are caring and involved in their lives have better social and emotional adjustment. Jabeen et al. (2013) found authoritative parenting to be significantly associated with adolescents' emotion regulation, while permissive modalities impaired it.

The emotional support (warm acceptance, empathy) is a key feature of authoritative parenting. Parental emotional support and self-esteem among adolescents around the world. Shahid & Akhter (2023) found in Pakistan "parenting styles emerged as a powerful predictor of adolescents' social-emotional competence, yielding impactful insights into the crucial role parents play in shaping their children's emotional well-being and social abilities". On the other hand, teens from authoritarian households with little open discussion tend to feel controlled or misunderstood. Pakistani youths' communication gives the impression that emotional and social (feelings, social life) parent–child communication is still relatively infrequent as upper levels of families in general adhere to hierarchical semi-authoritarian norms. Being "heard" by parents among Gen Z Pakistani students can be particularly prized as a result of their individualistic leanings. The Gallup survey (U.S.) found that 62% of Gen Z teens prefer parents who listen when they're upset instead of providing advice, and 56% want their parents to give them space.

Autonomy-supportive parenting involves giving age-appropriate autonomy while having clear boundaries. Autonomy is complicated in collectivist cultures, where children are taught to obey family but modern education encourages independent thinking. This tension is underscored in existing literature, where while parents demand compliance, the educated youth seek autonomy. Batool and Gillani (2008) suggest that majority of the Pakistani adolescents had foreclosed identity status (commitment without exploration) in religious and work domains. “Pakistanis scored high on the scale of collectivism”, which means that they depends on parental/family scripts. But exposure to bits of liberal ideas may make full “identity foreclosure” less common for Gen Z now. If parents are overly intrusive, youth internalize the need to cooperate (foreclosed identity) or rebel quietly. They also proposed that lack of autonomy can cause conflict and distress. We also include measures of autonomy “People are more likely to delegate choices for others than choices for themselves” (Steffel, 2016).

Parents commonly encourage children to excel in school - though perhaps too much, or with close supervision. A study by Saeed shows that, “high parental involvement will predict higher CGPA of university students”. Notably, it was common for fathers to provide “affectionless control” — low warmth but high scrutiny. High scores on a measure were associated with better academic performance. Pakistani fathers’ authoritarian approach may be a factor in children’s academic success, although perhaps at some emotional cost. The literature suggests that there is an optimal middle-ground for academic support: while supportive academic encouragement can be motivating, too much pressure can lead to anxiety (Saeed, 2019).

It is well-documented that parenting affects young adolescents’ social competence. Authoritative parents foster the ability to adapt and cooperate with others. In authoritarian homes, there could be a stop on social initiative and permissive homes may not teach social limits. In Pakistan, traditional social life (family get-togethers, marriage set-ups) exists alongside modern socialization. Some studies indicate that Pakistan youth with warm parental background have higher social adjustment and low delinquency, “This lack of involvement by parents increases the risk factor of delinquency”. With Gen Z being so plugged in, the way that their parents feel about social media and peer interaction (permissive vs restrictive) may have a big impact on real-world social adjustment, (Sidra, 2023).

Adolescence is significant as a time for developing personal identity. Erikson’s and Marcia’s perspectives suggests, “psychosocial development takes place throughout our lifespan. Erikson suggested that how we interact with others is what affects our sense of self, or what he called the ego identity”. Family values (religious or gender) are strong influencing factor in Pakistani adolescents of a collectivist society. The Literature shows that supportive, (non-forcing) parenting leads to a healthier process of identity exploration. (Marcia. 2002). Gen Z students take an active role in constructing their views of parenting through experiences — a perspective highlighted by the constructivist lens. This hybrid perspective is encouraged in the educational literature to address statistical regularities as well as context-bound meanings. Most scales have been Western definitions and do not incorporate local experiences “western view may not be apparent in the rest” (Broadbent, 2017).

Methodology

Target Population and Sampling. The study focused on Pakistani youth, Generation Z, (age 15–24). To ensure cultural diversity, the study sought a combination of urban and rural participants. The survey was conducted in two universities (one rural: University of Engineering and Technology, Taxila and urban: Quaid-e-Azam University, Islamabad). Willing student in purposive convenience sample on two the sites, Fall 2025. The sample consisted of N=520 students with 264 girls and 256 boys. Age group was 15–24 (Mean≈19.2, SD≈2.4). They comprised approximately 60 percent and 40 percent urban and rural

respectively. Most of them were undergraduate with all of them having Pakistani nationality and Millennial parents; (age between 30 and 45).

The study was in line with such routine processes as informed consent of anonymity and confidentiality. Participating as was voluntary and a complete non-participation would not be academically penalized. The researcher provided the introduction of what was contained in the research and promised presentation of data as a unit. The personal sensitive data was not registered. The study upheld ethical conduct guidelines of research involving children and the opportunity of dropping out any time was ensured.

Questionnaire Damages (Instrument Design)

The questionnaire was structured in English (as higher education is being translated to a number of Pakistanian locations) in which some Urdu samples were retained in order to understand it.

To evaluate the content validity and cultural relevance of the draft questionnaire, a group of experts (psychologists, 1 sociologist) was involved then. The instrument was pre-tested by the study on 30 (15 urban, 15 rural) students not incorporated in the final sample. Some feedback also prompted the study to disambiguate ambiguous prompts (i.e. what does it mean to be stressed vs under pressure) and also better phrasing in Urdu. The pilot data demonstrated that the sub-scales had satisfactory internal consistency (Cronbachs 0.75) to indicate satisfactory measures.

Survey Administration

The final survey was done in the field and a password-protected online connection with students who were not present on campus. Adopted using paper (to be deployed in rural site) the survey was read by the research assistant but it was ensured that anonymity was guaranteed to the students and the confirmed surveys were to get locked in sealed envelopes. The single use, unique respondent email, versions of the online version were avoided due to potential cases of duplication. Three weeks of framework were used in data collection.

Data Analysis

The quantitative data (Likert) were to be analyzed by SPSS. Then obtained descriptive statistics: frequencies, means and standard deviations of all items and subscales. Emotional support scale, autonomy etc. were created as a composite scale generated through a mean of the corresponding items (negative statements being reverse-coded). Group differences (urban versus rural, males versus females) in question were tested (the use of T-tests, where necessary) respectively. The calculation of relationships between subscales of parenting and social adjustment-items was also done to establish any statistically significant relationship.

Thematic analysis was done on qualitative responses. The data coded a sub-sample of the responses on their own to create major themes (academic pressure, open communication, parental anxiety). The coding to a coding schema was done on the codes. Each and every response was then categorized on this scheme of classification. Quotations that were representative of each theme were chosen. The grounded theory approach with slightly different paths (this is a thematic analysis) is similar to a constructivist approach with its focus on the readings and codings of the participants.

Integrating the quantitative trends with trend-thematic insights. Two lenses attended in the study include the quantitative results which reminisced realist pattern of parenting style and adjustment. The qualitative narratives associated with these values portray constructivist meanings behind them. No individual can be listed in quotes and no personal information is mentioned, it is seen that ethical rules are followed in the reporting.

Results

Analysis of Survey Results

The study utilized the data of a sample of 520 Pakistani Generation Z students (mean age 19.2, SD = 2.4). There was roughly equal representation of genders (51% female, 49% male) and in terms of background the participants represented two different settings. The urban sample (n = 365, Islamabad) was mainly middle and upper-class where 45 percent of parents were college-educated and 90 percent of the students indicated they had internet access daily. Comparatively (the less sample results because of limited accessibility), the rural sample (n = 155, Taxila) also had corresponding 20% proportions of parents with college education and 65% having access to the internet on the daily level. Parents of the participants were millennials (mean age of condensation father 42, mean mother 39). The backgrounds differences indicate that urban youth are likely exposed to better schooling and media then rural.

The demographic distribution is a key context for interpreting the results for the study. Most of the youth in rural areas indicate the traditional social and cultural. In such contexts, the importance of the family honor, obedience is stressed and strong religious values are endorsed. In contrast, urban youth are fewer in number but have greater access to modern education, technology, and global media. Such contextual differences account for variations in the study. Rural adolescents indicating higher levels of parental control and social adjustment but urban students portraying greater independence and adjustment.

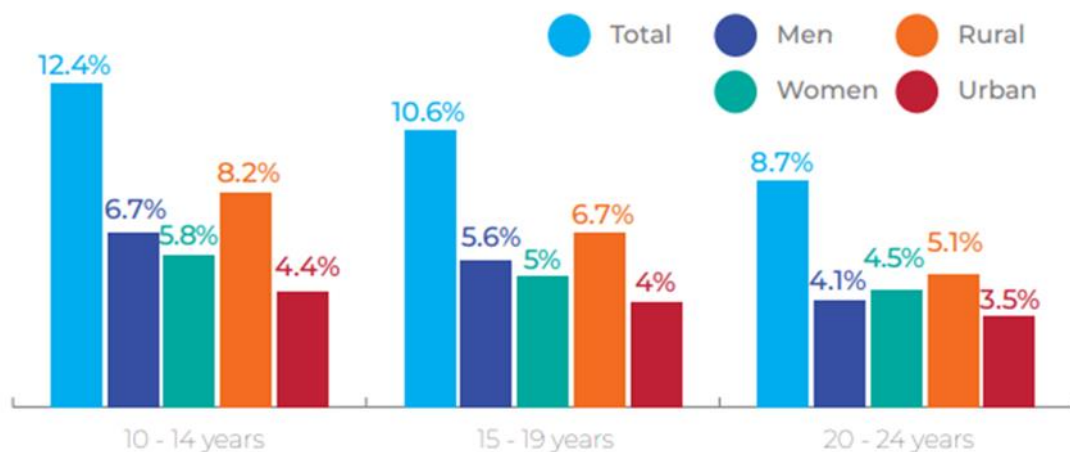


Fig. 1 that describes the urban rural differences in youth as a percentage, indicates that the number of young people in rural areas per population are higher than urban. Source: Government of Pakistan, Pakistan Labour Force Survey 2017-18, Pakistan Bureau of Statistics, Islamabad, 2018.

Parental Strictness vs. Social Adjustment

Fig. 2 The scatter plot indicates that parental strictness and social adjustment have a negative significant relationship among 520 Pakistani Gen Z students. The correlation between 410 and mean gravity ($r = -0.41$, $p < .05$) is a fairly strong negative relation. The best-fitting regression line ($\beta = -0.38$, $p < .001$) confirms the pattern. A one-point increase in restrictiveness on average predicts a 0.38-point decrease in social adjustment. The model accounts for approximately 17% of the variance ($R^2 = 0.17$) indicating that only severity has a significant though weak influence. This indicates that other factors — including peer influence, gender norms and communication — also add into youth's socially adjustment. The high density of high points in the middle of the regression line (strictness 3-4) imply that most of the participants had moderate or high parental control (rual).

The trend corresponds to psychological theory of Attachment (John Bowlby) according to which an authoritarian parenting is associated with social anxiety and low levels of adaptability. In contrast, both

in adjustment axis, urban participants ($M = 3.5$; $SD = 0.8$ and $M = 3.1$; $SD = 0.6$) had lower on average, waspiness and adjustment. Strictness ($M = 3.0$, $SD = 0.5$) and adjustment ($M = 4.1$, $SD = 0.7$) also are more strongly but less variably matched in the rural respondents. This is only situational variance but not contradiction. The general trend continues: the stiffer the parenting styles the more poor the adjustment. These quantitative results are in line with the qualitative reports by the students most referring to strictness through language such as pressure, fear of making a mistake or no voice to render their narrative above all. Both, the statistical results and the experience of the youth, make a contribution to a vivid interpretation of Pakistani youth balances obedience and independence in the different parental cultures.

The perceived strictness of parents (1-5) and social adjustment (composite 1-5).

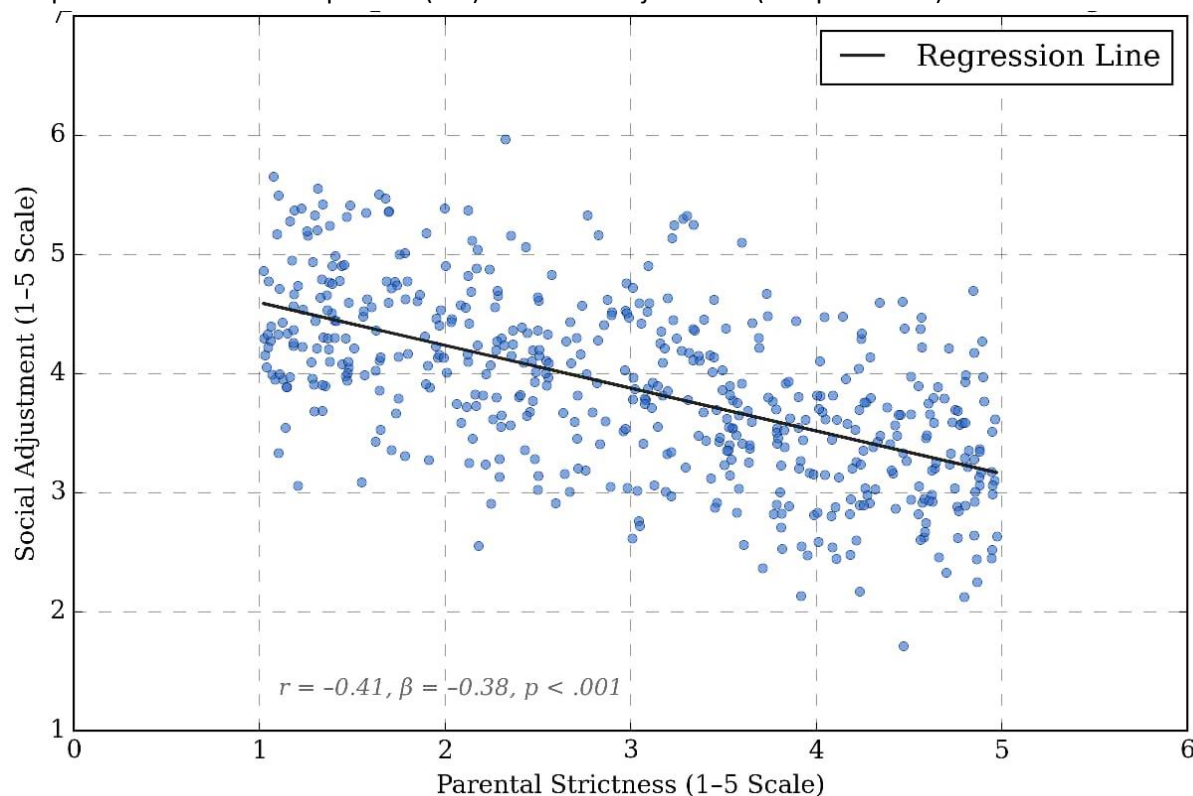


Figure 2. the focal constructs are sufficiently variable to be used in a regression analysis, and the mean values are equal to scaled survey measures. The scale level has no considerable floor or ceiling effect. It presents different family, peer, and academic conditions associated with social anxieties of Pakistani Gen Z generation cohort. Parental control is found to have a strong negative effect ($b = -0.38$, $p < .001$). Which implies that strict parenting leads to apprehensive (adolescent) for social adjustment. On another aspect, but similar in nature, parental warmth ($b = 0.24$, $p < .01$) and peer support for MI ($b = 0.19$, $p < .05$) both reduce social anxiety. The outcomes of that imply that care and friendship help young people feel safe and competent. Another factor with high value is academic pressure ($b = -0.01$). Excessive attention to grades and expectations increases emotional stresses and emotional pressures. Relationship with family income does not have a significant impact ($b = 0.07$, n.s.) implying that social anxiety does not manifest much through money but rather through connections and emotions.

OLS regression coefficients of the base model and gender interaction.

The gender and interaction model gives further insight. Females have a higher Social Anxiety ($b = -0.12$, $p < .05$). Yet, the gender strictness of parents is non-significant ($b = 0.05$, ns). This means the impact of

strict parenting on both boys and girls. The consistency of approximately 4.2 ($p < .001$) that suggests that the scores of vulnerabilities are high within this group of people. Comprehensively, the findings indicate that the overall emotional warmth and social friendships lead to reduced levels of anxiety.

OLS Regression Coefficients Interaction Base Model and Gender (Pakistan Gen Z)

Variables	Base Model Coefficient	Gender Interaction Coefficient	Standard Error	p-Value
Parental Strictness	-0.38	-0.37	0.06	< .001
Gender (Female = 1)	—	-0.12	0.05	< .05
Strictness × Gender	—	0.05	0.04	n's.
Parental Warmth	0.24	0.22	0.05	< .01
Peer Support	0.19	0.18	0.07	< .05
Academic Pressure	-0.26	-0.25	0.06	< .01
Family Income	0.07	0.08	0.04	n's.
Constant	4.21	4.18	0.15	< .001

Note. Dependent variable = Social Anxiety. $n = 520$. β = standardized coefficients. Gender coded as 1 = female. N.s. = not significant. Estimates based on models run with OLS regression controlling for demographics.

These statistical results were aligned with relevant context on the qualitative responses. Parental monitoring/strictness were also perceived by urban participants as linked to shame, social anxiety, and fear of judgment in social settings. Parental restrictions were framed in terms of protection, honor and trust to many rural adolescents. A respondent in the rural areas said that there was an internalized concept of categorical obedience. A well-constructed lives achieved through following the norms that upheld family honor and morality.

In Pakistan it is also closely linked to 'izzat' a concept of honor and respect within family. A participant (rural) mentioned, "Parents believe that child discipline will not only help save that child, but save the family name (honor)". However, the data show that excessive control can negatively affect young people's social adjustment ($r = -0.41$, $\beta = -0.38$, $p < .001$). One participant (female, rural) shared, "My parents say they trust me, but they still don't allow me to go out because they worry about what other will say." An urban added, "Everything I do is linked to family name (honor), I am bearing their honor upon my shoulder". These quotes explain 'izzat' as the emotional burden on youth, which makes them nervous and conscious about the social life.

Results establish a negative correlation between perceived strictness by the parents and social adaptation in more general terms. Generally, rural youths are raised in a stricter environment than

urban youths, as it is likely that strictness is a conventional protection and honor norm followed rural regions. The factors show the observed statistical correlations. Both the quantitative and the qualitative data provide insight that processes of parenting practices across youth social adjustment framed differently according to the cultural context (even within the same country). An increased parental strictness is linked to increased social anxiety, a participant added, "When I can talk to my parents openly, I feel lighter— it makes everything easier to handle".

Another important theme in the narratives. Young girls in rural areas reported to be highly anxious about their strict parenting and were more likely to talk about feelings or emotions a girl stated, "I have too much to share but the words just stay inside". Conversely, some of the rural males have claimed that discipline has rendered them more strong, disciplined and faithful to their means. Such gendered frames suggest that the same level of strictness can have very different emotional impacts depending on the student's social environment and gender norms. These narratives imply qualitative and interpretive views of Gen Z Pakistani towards Millennial parenting, both as affection and authority. Importantly, none described parents as wholly neglectful or abusive. Instead, even criticisms were shown as parental concern or old-fashioned thinking.

Discussion

The study examines the perceptions of the Gen Z cohort in Pakistan. Students comprehend parenting style and the way it influences social adaptation. A clear tendency was determined. Students that had experienced authoritative parenting (a combination of the warm and the structured) reported higher levels of social confidence and emotional balance. The subjects who also exposed high control / less warmth contentment and authoritarian parenting reported weak adjustment and anxiety.

Parental strictness correlated negatively with social adjustment ($r = -0.41$) and predicted lower adjustment in regression analysis ($\beta = -0.38$, $p < .001$). The model accounted for 17% of variance ($R^2 = .17$). Students reported about caring parents as having been a source of courage and trust. Conversely, tough or strict as well as control brought silence, fear and evasion. Such results greatly fit Baumrind (2013) typology and enhance his assumptions within the South Asian cultural background.

Warmth and Emotional Security in parenting.

The most highly protective factor was always emotional warmth. Emotional grounds were laid by supportive parents. One of the students said that my mother listens to me. "It helps me stay calm." These reactions are based on the Attachment Theory (1979) of Bowlby; according to which the feelings of security are attributed to responsive caregiving. Femininity helps to develop inner self-confidence and social skill.

Conversely, students who were subjected to anger, harshness and punishment experience tension and reticence to the society. One of the respondents told me that her father responds by being angry, and does not want to speak to him. This trend replications Shahid and Akhter (2023) report on the predictive abilities of empathy and hostility toward parents respectively. To put it simply, affection is good to build bridges; fear is dotted with walls.

Personal Values and Culture.

Parenting practices in Pakistan are entrenched January cultural values and morality. Parental control was mainly described by students in the terms of care that manifests as tarbiyat (moral training), and izzat (family honor). I have strict parents, who do not want the respect of our family to be harmed, one of the respondents said. It demonstrates how in South Asian families discipline and affection usually go hand-in-hand (Saleem et al., 2020).

Parents, particularly the men find guidance as a moral responsibility, rather than oppression. Mothers

were termed as cuddly and touching. The fathers were regarded as guardians and punishers. Norms of gender were strong. Girls were being monitored and limited and the excuse is that of protection. Boys had more freedom, however, had more to prove. One of the female students pointed out that I have to be allowed to meet friends. My brother doesn't."

Such findings resonate with Rothbaum and Trommsdorff (2007), Kausar and Shafique (2008) who discover that a combination of gender and collectivism influences the nature of youth experiences. Obedience and respect of family are relevant. However, the sense of personal attachment and conversation is gaining popularity among Generation Z.

The findings are aligned with the existing literature but allow observing culture-specific patterns. In the collectivist environment within Pakistan, parenting is determined by socio-moral influences that are not driven by the perceived personal will. Usually 'being' considered undesirable in the context of Western societies (Heaven and Ciarrochi, 2008). Authoritarian parenting can have mixed effects in this particular setting, Lamborn et al., 1991).

Urban-Rural and Generational Variations

There was a difference between parenting among the urban and rural youth. Strictness was usually challenged by urban students, which is associated with being emotional. Rural students were more indulgent as it was normal and expected. According to one city pupil, colleagues in the city defy regulations; in the village, everybody obeys them.

In spite of these differences, there were shared values. Both groups increased respect to older generations, family servitude, and emotional intimacy. It displays that contemporary civilization might affect both the expression and not the core of family identity. In Pakistan the generation z demands equilibrium between elements of tradition and trust, respect, and recognition.

Theoretical Implications

The results confirm the applicability of parenting typology developed by Baumrind and the Attachment Theory in a non-Western setting. Warmth and structure of authoritative parenting lead to the formation of secure maintained attachment and emotion regulation. Authoritarian or strict parenting, which imposes a high degree of control and low responsiveness to emotions, in contrast, tends to cause negative social adjustment. The presence of such patterns will inhibit freedom of choice, diminish trust and obstruct effective communication. The students with a sense of parental understanding exhibited high scores in trust and interpersonal competence. On the other hand, individuals who experienced emotional neglect were more dependent on peer relationships. These results shed the light of emotional validation, as a universal psychological need. The secure attachment in collectivist societies is a powerful indicator of favorable adjustment. The findings match that the theoretical constructs and the cultural values are interconnected but not contrary.

Practical and Policy Implications

It is recommended to encourage parent-child communication. Useful ways of talking can be taught in parenting workshops it is stern direction combined with sympathy.

Secondly, the schools should act as support centers. Peer programs and counseling sessions may assist the youth to cope with stress and dealing with cultural expectations. Culturally conscious counselors can decrease intergenerational tension through mentorship.

Third, parenting education should not be de-cultured.

Limitations

The study was based on self-reports, and such method can be affected by the social desirability. The sample, while large and mixed, was not perfectly representative, relied on convenience samples from

certain regions (Punjab-centered), which may not capture all Pakistani diversity. And the cross-sectional design is also restrictive to causal interpretation. Moreover, it did not reflect the overall ethnic and economic diversity of Pakistan since the sample was only respectively specific to the specific areas. Subsequent research needs to use several methods of data gathering, which need to involve parent interviews and behaviorism. A cross-cultural study between collectivistic and individualistic cultures might shed light on culture issues. The longitudinal designs could have shown impacts of early parenthood perception on the bulwering adjustment.

Conclusion

The paper offers contextual social development of the Generation Z depends on emotional warmth, respect, and organized freedom. Strict domination in addition to being culturally acceptable may engulf self esteem and confidence by peers.

Gen-Z do not reject tradition, they are seeking responsiveness to tradition. Respect and compassion co-exist, directly positively linked to better social adjustment. Youngsters grow emotionally and socially in households where parents needs listen and give their guidance and attention.

Connection and meaning are valued by the Generation Z, as stated by Seemiller and Grace (2016). This is something that Pakistani families can raise producing a mix of cultural pride and emotional sensitivity. Respect develops order; empathy develops power. The two of them create a generation that can overcome the traditional and the modern world.

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