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Social Responsibility of the Young in Iran: Shiraz as a Case Study

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Abstract

The hypotheses that religiosity and parenting style predict social responsibility were tested by using data from 386 participants in the age range of 18 to 29 years in the city of Shiraz, Iran. Survey instruments included a measure of social responsibility that was used previously by Gough, McClosky, and Meehl (1952) and a new index of religiosity that assesses the degree to which religious beliefs are manifested in daily life. Hierarchical regression indicates that religiosity and parenting style were associated positively with social responsibility in young people. Structural modeling indicated both direct and indirect effects mediated by parenting style on social responsibility. The maximum and minimum direct effects were associated with religiosity and gender, respectively. The maximum and minimum indirect effects were associated with the father's education and the mother's education, respectively.

Social responsibility has emerged over the last decade as an expansion of the field of study previously labeled *citizenship* or *civic education.* The concept of social responsibility is broader in that it encompasses the developing adolescent's social skills while enabling the adolescent to be an active and responsible member of the larger social and political community (Berman 1993, 1997). Social responsibility is associated with various aspects of school performance (Lambert and Nicoll 1977; Mischel 1961; J. G. Parker and Asher 1987; Wentzel et al. 1990). For instance, the development of social responsibility in the form of citizenship skills and moral character is often considered to be a primary function of schooling (Dreeben 1968; Jackson 1968). The construct of social responsibility has been conceptualized in a variety of ways, including volunteerism (S. F. Hamilton and Fenzel 1988; Hanks 1981; Youniss and Yates 1997), community service (Middleton and Kelly 1996; Youniss, McLellan, and Yates 1997; Youniss and Yates 1997), and human rights and civic activity (Avery 1988; Fendrich 1993; Greenberger 1984). Social responsibility is also defined as adherence to social rules and role expectations (Ford 1985; Ford et al. 1989) that reflect broad social and cultural norms or result from personal commitments to the individuals in the group. Indeed, obeying social rules and conforming to social role expectations are critical for positive forms of social adaptation (Maccoby and Martin 1983).

The development of social responsibility is a matter of great concern for parents, teachers, and students themselves (Mutimer and Rosemier 1967). It can be accomplished in several ways. For example, interventions that teach specific self-monitoring and self-control strategies can be targeted at individuals who display impulsive or inappropriate behavior (O'Leary and Dubey 1979; Pressley 1979; Rosenbaum and Drabman 1979). Various management practices can also be used to establish group order and control (Doyle 1986).

The notion of social responsibility was addressed empirically in a few articles during the 1950s and 1960s. However, recent research on this topic has been scant except in discussion of the related notion of generativity. (For exceptions, see Chebat 1968; Witt 1990.) Early research by Gough, McClosky, and Meehl (1952) and by Berkowitz and Lutterman (1968) painted a distinctive portrait of the socially responsible personality. Such people are concerned with social and moral issues, are committed to working for the good of groups rather than just for personal gain, and have a sense of trust in society in general. In this way, they may be considered *generative*, a concept that is in part defined by a "belief in the species, concern for the next generation, cultural demand" that individuals contribute their resources to the long-term societal good (McAdams and de St. Aubin 1992: 1004). Socially responsible people demonstrate a form of personal efficacy in the public realm that Gough and colleagues (1952: 74) characterized as "greater poise, assurance and personal security." Perhaps most important, socially responsible people can be described as having a strong sense of community; they

are active participants in their communities, representing the antithesis of the alienated citizen. These researchers speculated that socially responsible individuals are likely to be highly conventional by virtue of their respect for and attention to communally held social values and norms. However, the researchers recognized that other forms of social responsibility might exist.

Child-rearing practices reflect parents' attempts to raise children to be competent adults. Definitions of competence are shaped not only by broad cultural standards, but also by immediate family circumstances (e.g., poverty, family structure) and by membership in various subcultures (e.g., ethnic, religious) (Bee 1997; Ogbu 1981; Steinberg 1996).

Parental effectiveness has been evaluated in many different ways. One of the most widely used approaches focuses on the extent to which parents make demands on their children and the manner in which parents elicit compliance with those demands. The two styles of parenting that are characterized by a high level of demandingness have been labeled *authoritative parenting* and *authoritarian parenting* (Baumrind 1978; Holmbeck, Paikoff, and Brooks-Gunn 1995; Maccoby and Martin 1983).

Authoritative parents demand age-appropriate mature behavior from their children, simultaneously fostering children's autonomy in a warm and supportive environment. Parental support is evident particularly in the negotiation of family rules and routines. Although authoritative parents have the final say, their children are encouraged to participate actively in discussions of decisions that affect them. This involvement in the decision-making process appears to provide children with the experience they need to engage in thoughtful and responsible behavior as adolescents and adults. In addition to deterring children's internalizing and externalizing of behavior, authoritative parenting has been linked to a wide variety of prosocial adolescent outcomes, including general psychological maturity, reasoning abilities, empathy, altruism, school achievement, and a healthy attitude toward work (Baumrind 1978; Hetherington and Clingempeel 1992; Steinberg, Elmen, and Mounts 1989; Steinberg et al. 1994).

In general, children and adolescents who are raised by authoritative parents tend to have better psychosocial skills and display better emotional well-being than do the children of parents who are not authoritative (Darling and Steinberg 1993; G. Parker and Gladstone 1996; Steinberg et al. 1994). For example, Strage and Brandt (1999) found that college students who lived in authoritative homes reported more confidence, persistence, and academic success than did their counterparts from other types of homes.

In contrast to authoritative parents, who encourage independent thinking, authoritarian parents expect their children to obey them without questioning or reflecting on the specifics of a given situation. Authoritarian parents who succeed in enforcing their demands—usually through stern, coercive discipline—often

raise anxious or depressed children who have deficient social skills (Bee 1997; Steinberg et al. 1991, 1994). Parents who are inclined toward authoritarian practices but lack the means with which to enforce their rules often raise aggressive children whose lack of self-control results in subsequent peer rejection and delinquency (Patterson, DeBarsyshe, and Ramsey 1989).

In light of these findings, we theorized that parenting styles might be considered one of the most important determinants in the development of social responsibility. Authoritarian parenting is more common among families who are experiencing financial difficulty and among ethnic minorities (Steinberg et al. 1991). However, although authoritative parenting has emerged as the most effective parenting style for several ethnic subcultures in the United States, the degree of problems associated with authoritarian parenting varies across those subcultures. For example, Asian-American children who are raised to appreciate both the individualism of American culture and the communalism of the Asian-American subculture appear to be less harmed by authoritarian parenting than are other children (Dornbusch et al. 1987; Steinberg et al. 1992). This indicates that the impact of parenting practices on children's adjustment might be mediated by cultural values.

Researchers have proposed that social responsibility is acquired throughout life, starting in early childhood and developing during all kinds of learning (conditioning, modeling, and training) in the context of one's environment, including the home and family (Rosenbaum 1980; Rosenbaum and Palmon 1984; Zauszniewski et al. 2002). These proposals suggest that parents can accomplish a great deal in terms of instilling good self-control in their children by providing a supportive learning environment in which the children can develop and expand their repertoire of social responsibility. But there has been evidence of gender differences in socialization of children. Females pursued responsibility goals and intimacy/relationship goals more often than males did (Anderman and Anderman 1999; Ford 1996; Patrick, Anderman, and Ryan 1997). Additionally, Hijzen, Boekaerts, and Vedder (2006) found that females pursued social support goals, in contrast to males, who preferred superiority goals. Males more frequently pursued social status goals (Anderman and Anderman 1999; Ryan, Hicks and Midgley 1997). This pattern reflects traditional views of gender roles whereby women are seen as more nurturing and males as more competitive. There is ample evidence that traditional gender role characteristics are a result of widely practiced socialization patterns (Eagly, Wood, and Diekman 2000).

Parenting style is also likely associated with religiosity, although the direction of such an association is not self-evident. Historically, religious writers tended to instruct parents to demand unquestioning obedience from their children. Probably the most likely mediator is adolescents' acceptance of the family ideology or identification with the religious community. Adolescents' religiosity tends to be

similar to their parents' religiosity (Francis and Gibson 1993; Gecas and Seff 1990), and membership in a religious community appears to encourage ties to the conventional order and the subsequent adoption of norms and behaviors that are congruent with social responsibility (D'Antonio, Newman, and Wright 1982; Hirschi 1969; Payne et al. 1991). Such norms, encouraged within most mainstream religion, include self-control, avoidance of substance abuse, empathy, and service to others (Durkheim 1951).

Religion might also play an unusually important role for the parents of youths. For most families, children's transition into adolescence is marked by a temporary disequilibrium and an eventual shift to more egalitarian family relationships (Feldman and Gehring 1988). Families tend to have less difficulty making this transition when the youths have strong interests and social support resources at church or in some other setting beyond the immediate family (Steinberg and Silverberg 1987). For these reasons, association between religiosity and social responsibility is likely to be most apparent for families.

Although the primary focus of this study was on the way in which religiosity affects youths' prosocial adjustment and the impact of parenting style on social responsibility, greater understanding of the role of the family in young people's development will be facilitated by the simultaneous consideration of other effects for which we have not accounted in this limited model.

THEORETICAL FRAMEWORK

Do religiosity and parenting style facilitate or undermine youths' psychological development and sense of social responsibility? Scales and colleagues (2000) believe that tenets of social learning theory (Bandura 1986) are relevant. Social learning theory holds that young people acquire their attitudinal and behavioral repertoires in part through their relationships with others, particularly through the modeling and expectations that are communicated by significant others. Being enabled by adults to provide help to others, watching adults do the same, and communicating about the meaning of those experiences could facilitate young people's acquisition of socially responsible attitudes and behaviors. Scheckley and Keeton (1997) have observed that learners participate in an experiential education activity with preformed expectations for the experience. Those researchers argued that disconfirmation actually produces the potential for more significant learning, wherein learners might "tend to rethink, reconceptualize, and even transform the ways in which they view the world" (Scheckley and Keeton 1997: 39).

Students' engagement in helping and caring behaviors, as an integral part of their school experience, might affect young people's self-perceptions and perceptions about school. It might engender in young people a sense that their

teachers and/or schools are caring. Perceptions that teachers and/or schools are caring have been associated with students' positive beliefs about their own academic competence (Patrick, Hicks, and Ryan 1997). The more confident students have been shown to try harder, attend more carefully, and be more committed to and engaged in school (Eccles and Midgley 1990; Wentzel 1993). Students might try hard because they enjoy learning something (mastery beliefs) or because they want to be evaluated well (evaluation or performance beliefs). Mastery beliefs are associated with better scholastic performance (Wentzel 1986). Academic success, in turn, is likely to reinforce engagement, encouraging young adolescents to become even more intellectually responsible for themselves (Crandall, Katkovsky, and Crandall 1965). Moreover, perceptions of school as a caring place might encourage in students a sense of group membership in school. The sense of belonging has been associated with better adjustment to school and greater motivation to succeed, especially among girls (Goodenow 1992).

Academic success also might be influenced by increased social responsibility. For example, Wentzel reported that students who are seen by peers and teachers as being socially responsible get better grades than other students do. Sharing, cooperating, and helping others are social competencies that Wentzel concluded are "powerful predictors of academic performance" (Wentzel 1991: 1007).

REVIEW OF LITERATURE

The role of parenting styles in adolescents' self-control-related behaviors has been of interest in many studies (e.g., Finkenauer, Engels, and Baumeister 2005). These studies clearly demonstrate that parental warmth, support, and monitoring facilitate development of adolescents' self-control skills, which help the adolescents to regulate their thoughts, emotions, and behaviors.

Results of more recent studies carried out with adolescents also indicated that high resourcefulness was related to fewer depressive symptoms (Huang et al. 2005), better engagement in academic self-control behaviors (Kenneth and Keefer 2006), better ability to deal effectively with academic stress (Akgun and Ciarrochi 2003), success in weight loss self-control programs (Kenneth and Ackerman, 1995), success in quitting smoking (Kenneth, Morris, and Bangs 2006), and a lower level of alcohol consumption (Carey et al. 1990). All these studies suggested that highly resourceful adolescents are better than less resourceful adolescents at dealing with challenging or threatening situations by using a broader range of coping skills.

"While no scholarship has offered a direct answer to such questions that religion facilitate or undermine the psychological development and social adjustment of youths, countervailing evidence surfaces from related bodies of literature" (Bartkowski, Xu, and Levin 2008:1). To date, a great deal of research

has surfaced concerning religious variations in parental values, child-rearing practices, paternal involvement, and parental attachment (e.g., Alwin 1986; Bartkowski 1995; Bartkowski and Ellison 1995; Bartkowski and Wilcox 2000; Bartkowski and Xu 2000; Dollahite 1998, 2003). On the positive side of the ledger, religion has been shown to enhance the parent-child bond for both mothers and fathers (e.g., Bartkowski and Xu 2000). Moreover, scholarship on religion and youth has demonstrated that faith is generally important to American teens and that religion reduces adolescents' involvement in risky activities while fostering prosocial behaviors (e.g., Smith, 2003a, 2003b, 2003c; Smith et al. 2002). Thus religion would seem to function as a positive influence in the lives of young people.

PURPOSE OF THE STUDY

The present study was designed to investigate the effects of religiosity and parenting style on a sample of young people experiencing different parenting styles and the tendency of religiosity to have positive effects on young people's social responsibility. Specifically, in the present study, the following questions were investigated:

> 1. Does the type of parenting style have a positive or a negative impact on the social responsibility of the young, as measured by the ways in which parents interact with their children?
> 2. Does religiosity have a positive impact on social responsibility of the young, as measured by the importance of different aspects of religion and rituals in their daily life?
> 3. Does the type of social responsibility depend on gender?

HYPOTHESES

The first objective of this study was to seek associations between religiosity, parenting style, and social responsibility as described in the developmental literature (Baumrind 1978; Holmbeck et al. 1995; Maccoby and Martin 1983). Whereas other investigators have established associations between religiosity and the individual elements that compose parenting style (e.g., affection, inconsistency), this study employed observers' ratings using scales that explicitly assessed authoritative and authoritarian parenting. This study tested the following hypotheses:

> *Hypothesis 1:* Social responsibility is related to gender.
> *Hypothesis 2:* Religiosity is related to social responsibility.
> *Hypothesis 3:* Parenting style is related to social responsibility.

METHOD

Participants

The method that was used in this study was a survey, and the collection of the data was done through questionnaires. The research population consisted of male and female young people in the age range of 18 to 29 years (according to the National Youth Organization in Iran) in the city of Shiraz, Iran. Individuals were selected by stratified sampling to achieve a balance of gender, age, education, and marital status, because we wanted to compare social responsibility of youths in respect to these variables.

The total number of participants was 386. The primary analysis indicated that the average age of respondents in the sample was 23.5 years; 30.8 percent of respondents were 18 through 21 years of age, 35.8 percent were 22 through 25 years of age, and 33.4 percent were 26 through 29 years of age. Approximately 49 percent in the sample were male, and 51 percent were female. About 72 percent were single, and 28 percent were married. Approximately 41 percent of respondents were from low-income families, 44 percent were from middle-class families, and 15 percent were from high-income families. The mean number of years of the respondents' education was 13.3, and the mean number of years of their mothers' and fathers' education was 8.7 and 10, respectively.

Procedure

The questionnaire was completed in six regions and included respondents from the highest to lowest economic strata. From these regions, precincts and then households were selected randomly. Only one person from each family was included in the investigation (not necessarily the youngest child in the household).

Table 1: Distribution of Regions and Precincts in Shiraz, Iran

Region	Number of Precincts per Region	Percent	Number of Questionnaires
1	30	7.2	19
2	23	5.5	22
3	50	11.9	48
4	95	22.7	90
5	90	21.5	86
6	131	31.3	125
Total	419	100	400

Source: Moghaddas (1995).

Measures

To ensure that none of the obtained associations in the analyses were attributable to interrater method variance, measures of religiosity, parenting style, and social responsibility were selected from different reporters, as shown in Table 2.

Table 2: Psychometric Properties of the Primary Variables

Variable	Possible Range	$\overline{X}$ (N = 386)	Standard Deviation (N = 386)
Religiosity	1–5	3.31	1.00
Parenting style	1–5	2.36	4.04
Social responsibility	1–5	3.74	4.7

Religiosity. Scores on the religiosity scale represent the average responses to nine religiosity-related items, which assessed the degree to which religious beliefs manifested themselves in the respondents' daily lives. The possible responses ranged from 1 (strongly agree) through 5 (strongly disagree). The items were the following: Religion has an important role in human's life. Religious advice makes for happiness. I sacrifice everything for my religion. Social activities involve my mosque and its members. Religion makes me feel better about myself. I enjoy my religion. Religion is the most important thing in my life Religious beliefs influence my conduct. Religious beliefs influence any difficult decisions I make.

It is notable that 99.44 percent of people in Iran are Muslims (*Iran Statistical Yearbook* 2009: 111). The average religiosity score was 3.31, with a standard deviation of 1.00, and Cronbach's alpha was .75.

Parenting Scale. The Family Interaction Coding System (Hetherington and Cling-empeel, 1992: 209) distinguishes between authoritative parenting and authoritarian parenting. As described in that system, the Authoritative scale

> [m]easures the degree to which the parent behaves toward the child in an involved, affectionate, and responsive manner while setting reasonable controls on the child's behavior. Measured is the degree to which the parent sets well-defined rules and regulations, is responsive and supportive, communicates well, resists coercive behavior on the part of the child, is consistent in discipline, sets reasonably high expectations for mature behavior on the part of the child, and exercises firm control.

In contrast, the Authoritarian scale

> [m]easures the degree to which the parent behaves toward the child in a way that emphasizes firm limits and controls with little verbal give and take, few reasons and explanations of rules given, and a punitive orientation with high value placed on obedience. It also measures the degree to which the parent is low on encouraging the child's independence and individuality.

Here, the Parenting scale measured the degree to which the given description is characteristic of the parent's behavior toward the child; the ratings ranged from 1 (strongly agree) through 5 (strongly disagree). The average parenting score was 2.36 (standard deviation = 4.04), and Cronbach's alpha was .85. On this scale, the scores that were above average indicate authoritarian parenting, and the scores that were below average indicate authoritative parenting.

Social Responsibility. Social responsibility was assessed by using the Personality Scale for Social Responsibility (Gough, McClosky, and Meehl, 1952). Its twenty-three items assess such things as concern for others' welfare, felt responsibility to help others, and perceived ability to help others. The possible responses ranged from 1 "strongly agree" to 5 "strongly disagree," and higher scores indicate a higher level of social responsibility. Cronbach's alpha for this scale was .75. The average social responsibility score was 3.74 (standard deviation = 4.7).

RESULTS

Hypothesis 1: Social Responsibility Is Related to Gender

The results of the analysis of how social responsibility in the young relates to gender are presented in Table 3. A comparison shows that significantly more women than men exhibit responsible behavior. Analysis of variance assessed sex differences in social responsibility. As Table 3 shows, the hypothesized sex difference in social responsibility was confirmed.

Table 3: Mean Levels of Participation in Social Responsibility by Gender

Variable	Women		Men		Significance of Difference
	Mean	*Standard Deviation*	*Mean*	*Standard Deviation*	
Gender	87.89	7.95	84.35	9.32	$F = 4.01$

$p < .05.$

Hypothesis 2: Religiosity Is Related to Social Responsibility

An association between religiosity and social responsibility was sought by using ordinary least squares hierarchical regression. Social responsibility served as the dependent variables. Predictor variables were entered in two steps. First, the eight demographic variables that were linked to social responsibility in previous research were entered. These were family income, father's education, mother's education, age, gender, education, current occupation of the young person, and marital status. Religiosity was entered in Step 2.

As was hypothesized, religiosity was positively associated with social responsibility (see Table 4). Social responsibility was predicted by two of the Step 1 demographic controls, and entry of religiosity into the equation in Step 2 resulted in an R^2 change of .08 ($F = 5.17$, $p \le .05$).

Table 4: Summary of Hierarchical Regression Analyses for Variables Predicting Social Responsibility

| Predictors	*B*	Standard Error of *B*	Beta	*F*
Step 1: R^2 = .09, F = 16.24				
Age	.45	.16	−.18	2.73
Gender	.11	.09	.06	10.37
Marital status	−.13	.10	−.11	−.11
Education	.37	.20	.11	1.81
Current occupation	.30	.11	.14	7.15
Father's education	−.06	.15	−.36	.39
Mother's education	−.14	.17	−.53	−.59
Family income	.07	.04	.11	4.86
Step 2: R^2 = .10, F = 6.55 Religiosity	.42	.06	.31	42.98

$p \le .05$.

Hypothesis 3: Parenting Style Is Related to Social Responsibility

Associations between parenting style and social responsibility were examined with path analysis because in our proposed model, parenting style was an intermediate variable, and we wanted to examine the effects of independent variables on social responsibility and parenting style. Because such an analysis examines both the size and the direction of associations among variables, the model was an overidentified recursive model with manifest variables.

The hypothesized model is presented in Figure 1, with the primary constructs (religiosity, parenting style, and social responsibility) and the hypothesized associations between these constructs identified. The other paths were included in the model as control variables to reduce potential error in the primary associations and to improve the goodness of fit of the model to the data.

Figure 1: Hypothesized model
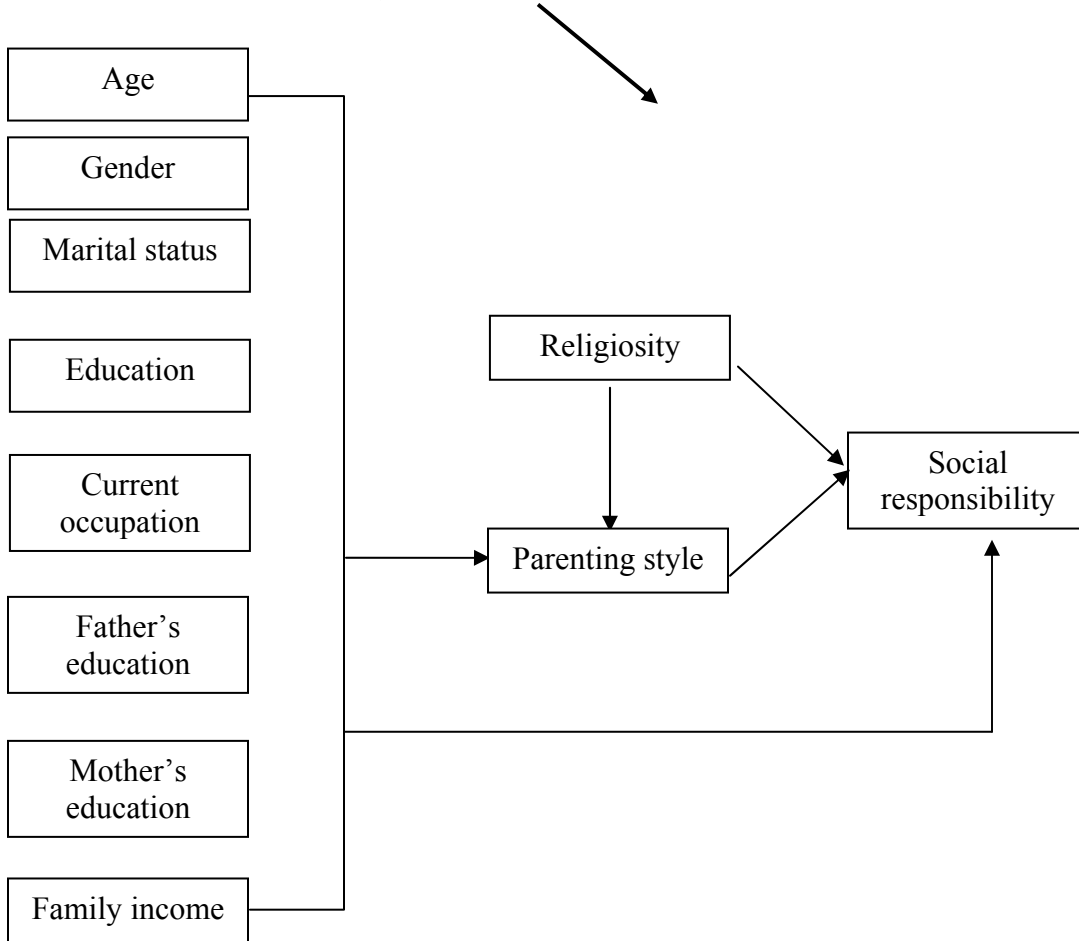
Path Analysis of the Proposed Model

A path model illustrates the interrelationships among the three variables religiosity, parenting style, and social responsibility. The model was constructed on the basis of the relationships described above and was fitted to the data mentioned above. The model proposed that conceptions of parenting style and

religiosity predict social responsibility, which in turn determines the strategies that are adopted for learning.

Figure 2 shows the results of the path analysis. The diagram shows the estimated standardized coefficients for the paths linking the factors for the conceptions of parenting style, religiosity, and social responsibility. The path coefficients shown in Figure 2 were significant at the .05 level; the insignificant paths were deleted from the diagram. Figure 2 shows that religiosity had a positive and significant influence on social responsibility (the path coefficient was .28). Education, age, and gender as control variables had positive and significant effects on social responsibility (the path coefficients were .23, .16, and .11, respectively). Mother's education and father's education had a positive influence on parenting style (the path coefficients were .35 and .15, respectively). Parenting style had a positive influence on social responsibility (the path coefficient was .15). Among the variables that had the most indirect effect on social responsibility is the father's education (the path coefficient was .35).

Figure 2: Path Model
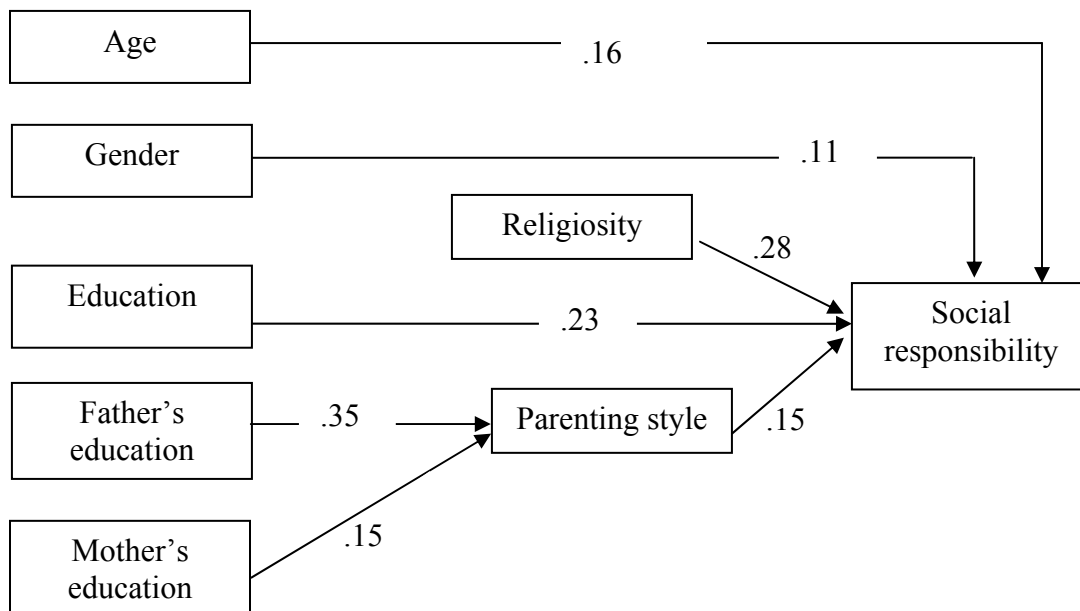
DISCUSSION

This research was conducted to clarify the relationships between religiosity, parenting style, and social responsibility. We had three hypotheses. The first was that gender is related to social responsibility. The finding shows that girls reported more social responsible behaviors and had a greater sense of duty and a more

pronounced concern for others' welfare than boys did. The helping behavior is consistent with traditional gender socialization: Girls are expected to, and do, behave more prosocially than boys do (Benson et al. 1999, Beutel and Marini 1995; Roberts and Strayer 1996).

The second hypothesis was that religiosity is related to social responsibility. Results from regression analysis yielded support for that hypothesis. We also account for the effects of several demographic factors that have been linked to social responsibility (age, gender, marital status, education, current occupation, father's education, mother's education, and family income). These results indicate that religiosity per se, rather than demographic factors that convey with religiosity, is predictive of social responsibility.

The third and last hypothesis was that parenting style is related to social responsibility. Links between these variables were sought by path analysis. Parenting style had a positive impact on social responsibility; in other words, authoritative parenting is a good predictor for social responsibility. As was discussed above, girls exhibit more responsible behaviors. This could be because girls and their parents generally report closer relationships with each other than boys and their parents do; this is consistent with other research (Clark-Lempers, Lempers, and Ho 1991; Eccles et al. 1997).

Social responsibility is directly related to learning. Social responsibility in the form of compliance is often viewed as a rather undesirable characteristic in that it can undermine feelings of self-determination, creativity, and independent thinking. However, in the eyes of the beholder, adherence to rules and norms typically connotes trustworthiness, loyalty, and respect, characteristics that are not only valued but also necessary for maintaining stable and harmonious social groups. Thus developing a respect for, and complying with, social rules and expectations for behavior seems important.

As with child rearing, inductive reasoning and positive sanctions for socially responsible behavior can be one way to promote compliance without jeopardizing feeling of autonomy and personal control (see Maccoby 1980). This notion is supported by the findings of V. L. Hamilton and colleagues (1989) in their comparative work on Japanese and American schoolchildren. In particular, these authors report that Japanese children's reasons for learning are more internalized and empathic than are those of American children and reflect an identification with adult authority. These findings suggest that behavior management strategies can be developed that do not have the potentially negative consequences that are typically associated with an extrinsic reward structure. In short, social responsibility played an important role in midlife, but cultural and other factors might have operated differently. Moreover, it is important to clarify whether gender is indeed an important moderator of this relationship. Even if social responsibility is an equally important factor for the sexes, perhaps the specific

gender-based socialization that they experience shapes their understanding of social responsibility.

The present study has several limitations that should be acknowledged. First, the study is cross-sectional in the sense that the result is simply an estimation of the degree to which existing data fit the hypothesized model and does not suppose causality.

The religiosity measure that we used accounted for manifestations of religious beliefs but not for the beliefs themselves. This is a subtle but important distinction. Because the objective was to construct religiosity items that were applicable to people of all faiths, items assessing specific beliefs were not included. It was not possible to examine whether the positive associations of religiosity with social responsibility might be moderated by specific beliefs.

Other groups to whom this model might not generalize include ethnic and religious minority groups. The sample that was used in this study was taken from the Farsi people and Muslims in Iran; it did not include other ethnicities and religions.

To overcome some of these limitations, in the future we will enlarge the sample to include different ethnicities and religions. We also intend to study different aspects of religion and its impact on young people's social responsibility separately.

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