

## **Buddhism, Mindfulness Based Intervention and the Eclectic Parenting Style Construct in Sri Lankan Female Undergraduates**

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**Abstract:** Literature states that Authoritative parenting style has a significant role in predicting high quality academic achievement. The hypothesis of this study, while recognizing the positive correlation between authoritative parenting style and academic achievement, investigates the contribution of the demandingness and control of authoritarian parenting and the indulgent responsiveness of permissive parenting towards academic achievement. The religious dimension: Buddhism, is kept a constant and is examined as a contributing factor. Thus the population of the research, middle class, female undergraduates high in academic achievement are Buddhists. Utilizing a quantitative approach the instrument consisted of a Parental Styles Dimensions Questionnaire. A sample of 50 undergraduates of the University of Kelaniya, Sri Lanka was obtained under selective followed by random sampling procedures were the respondents of the study. The mean age for the sample was 23.31 years and all are female. Academic performance was measured through the GPA obtained at the end of the academic year 2014/2015 and all participants scored an above 3.5 score. As data analysis procedures the study employs descriptive level mean and standard deviation methods. The results indicated that the Authoritative Parenting Style was primarily used by the parents of the undergraduates. But characteristics of authoritarian and permissive parenting styles too had a lesser but significant presence in their upbringing. Thus, based on the evaluation on the tertiary level undergraduate population, it is hypothesized that an eclectic method in parenting contributes towards academic achievement enhanced through maximized Buddhist values founded on mindfulness based intervention.

**Keywords:** Buddhism, Mindfulness based intervention, Eclectic parenting style, Academic achievement, Undergraduates.

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### **PARENTING IN BUDDHISM**

#### **Influence of Buddhism on parenting**

Many, including Vajirañāna [1] Rahula [2], are in common agreement that Buddhism is a life philosophy than a religion which teaches moral behavior to the laity. This study, as its investigative population is restricted to undergraduates who are Buddhists, wishes to examine the influence of Buddhism on parenting. 69.3% of the population in Sri Lanka are Buddhists<sup>1</sup> and are followers of Theravada Buddhism.

According to Peterson & Hann [3]

Children who are members of ethnic groups are exposed to the particular group's shared identity, common ancestry, and common life style that shape different conceptions of

competent parenting and social competence in children.

Thus it could be stated that the population of this study has a shared religious identity and adhere to a common Buddhist life style within the institution of family. As a corollary conceptions of competent parenting in Buddhism sets down the parenting style experienced by this population. But surveying Gross [4] it is to be noted that analyzing religious dimensions within the institution of family in classical Buddhism she makes the following statement on Buddhist ethics on childhood and the family.

In thinking specifically of Buddhist views of childhood and children, a major conclusion seemed self-evident. In its classic forms, whether doctrinally or institutionally, Buddhism does not especially focus on children or on the family. It is not a child centered or a family centred religion.

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<sup>1</sup> Countries with the largest Buddhist populations as of 2010 Pew Research Center, Global Religious Landscape: Buddhists <http://www.pewforum.org/2012/12/18/global-religious-landscape-buddhist/>

### Is Buddhism in its classic forms not child or family centred?

In reply to statement given above by Gross [4] on the lack of focus on children or on the family in Buddhism firstly I survey classic Buddhist doctrines. *The Buddhist Way* by Dhammananda [5] compiles an argument contrary to the belief expressed by Gross (ibid).

In Buddhism, the Buddha has given very useful advice on the duties of parents towards their children and vice versa. The *Sigalovada Sutra* is perhaps the best known of these valuable injunctions [5].

Based on the Sigalovada Sutta, which deals with the code of conduct for the laity, Dhammananda further states,

Parents must care for their children, by allowing them their independence when the time is right ..... children on their part are duty-bound to care for their parents by extending to them filial devotion..... It is indicated here that there is a close link between religion and parent-children relationship. (ibid)

Xing [6] conducting a contrastive analysis between Confucianism and Buddhism states that,

Unlike Confucianism, Buddhism emphasizes reciprocity in relations between parents and children. Children have the responsibility to support and respect their parents, and at the same time they are entitled to good education, inheritance of the family wealth, etc. So both parents and children have to respect each other and benefit from one another.

This reciprocity in relations between parents and children is evidenced by clearly stated duties of parents and children towards each other in Buddhism.

### Duties of parents towards their children

The *Sigala-sutta* (No. 31 of the *Digha-nikaya*) shows with what great respect the layman's life, his family and social relations are regarded by the Buddha [2]. The *Samyuttanikāya* (S i 37<sup>2</sup>) pays special attention to the role of a mother and states, 'A mother is the friend of one's own home'.

Vajirañana [1] discussing Lord Buddha's advice on good parenting states,

Buddha said that parents are Brahma.....  
Brahma is believed to have four noble qualities (*brahmavihara*), namely: loving kindness

(*metta*), compassion (*karuna*), appreciative joy (*mudita*), and equanimity (*upekkha*). Parents maintain these four qualities towards their children throughout all the different events of life, from the moment of conception onwards.

Vajirañana (ibid) yet again states that the Sigalovada Sutta, which deals with the code of conduct for the laity, consists of five duties parents are to perform towards their children.

Of these five the third duty of parents is to give their children a good education. Vajirañana (ibid) considers it as the best legacy that parents can bequeath to their children. Not only should parents provide their children academic education teaching ethical and moral principles too is the responsibility of parents. Thus the outcome of good parenting is a disciplined person who is an asset not only to a family but also to the world.

These exemplify that Buddhism places high importance on paving a path towards educational achievement in a child and considers it as a duty of the parents. The reciprocity in relations between parents and children in Buddhism clearly sets down duties of children towards their parents too.

### Duties of children towards their parents

Extensive advice on the value of parents is set down in the Buddhist Wisdom Verses [7], 26: *Itthivaggo* on Children.

Brahmā' ti Mātāpitaro, 'pubbācariyā' ti vuccare,  
Ahuñeyyā ca puttānañi pajāya anukampakā.

Mother and Father are like gods,  
They are our very first teachers,  
As they are kind to their children  
They are worthy of offerings.

Xing [6] states the following on verse 501 above.

First, parents are respected as Brahmā, the king of all gods. According to Brahmanism, humans are created by Brahmā. Here the Buddha ironically said that if one respects Brahmā as the creator of humankind, it is better to respect one's parents because the latter is the real creators of you. The Buddha conclusively states, I declare that one can never repay two people, namely mother and father. (*Anguttara Nikaya* II 4.2)

Viewed against this backdrop it is clear that Buddhism in its advice to laity is clearly child and family centred. The argument raised by Gross [4] that Buddhism does not especially focus on children or on the family and that it is not a child centered nor a family centred religion is rendered as baseless. It is in its classic forms that Buddhism has strong evidence for not only for its child centredness but also reciprocity in family relations.

<sup>2</sup> *Samyuttanikāya*, (abbr. S) Vol. I (1999) edited by L. Feer. Oxford: the Pali Text Society. Reprint. English translation: *The Connected Discourse of the Buddha: A Translation of the Samyuttanikāya*, translated by Bhikkhu Bodhi. Boston: Wisdom Publication.

The second aspect which contradicts Gross's (ibid) point of view on lack of child centredness in Buddhism is that institutionally it is a religion based on Mindfulness.

### **Buddhism and mindfulness-based intervention**

Mindfulness according to Rahula [2] is a mental development process (meditation) where an individual is trained to be 'aware and mindful of whatever you do, physically or verbally, during the daily routine of work in your life, private, public or professional' [2].

Goldstein [8] based on the Satipatthana Sutta states that. Mindfulness meditation, the disciplined practice of bringing mindful awareness to moment-to-moment experience, has been at the core of all of the major streams of Buddhist practice and scholarship for centuries.

This ancient Buddhist concept has influenced western psychological theory where mindfulness is defined 'a receptive attention to and awareness of present events and experience' that allows for full awareness of what is happening in the moment [9].

Brown *et al.* [10] state,

Mindfulness is a quality of consciousness posited to encompass both a clarity of awareness and the ability to flexibly shift between broad awareness and focused attention during moment by moment experience.

Applying the tenet of mindfulness to the interpersonal domain of parent-child relationships Duncan, Coatsworth and Greenberg [11] state that a parent who advocates mindfulness within self and child interrelations will evidence the following qualities.

(a) listen with full attention; (b) nonjudgmental acceptance of self and child; (c) emotional awareness of self and child; (d) self-regulation in the parenting relationship; and (e) compassion for self and child.

Thus mindfulness-based parenting recognizes bidirectionality in parent-child relations, guides a child who is passing through adolescence and entering adulthood towards gaining personal autonomy in an environment where family dynamics still require interdependence among family members.

### **The modern era**

In Sri Lanka within the Buddhist communities the advent of westernization is omnipresent. Yet in many middle class Buddhist families religion plays an important role. Most children worship their parents daily with two *gathas*: one for the mother the other for the father. This generates respect towards the parents though it is my contention that it is an outward

demonstration and a behavioural aspect of filial piety. Sri Lankan cultural framework is still patriarchal to a large extent. Thus very often parental authority is placed on a father and it reflects that the male parent is not only controlling but should also be caring and responsive to the needs of a child. But a closer bidirectional relationship is very often witnessed with the mother as she is still considered to be the primary caregiver and the parent more responsible for love and affection. Thus it could be broadly stated that respect, courteousness, esteem are generated towards parents through the Buddhist teachings. This is very much present in the population selected for this study. Furthermore Sri Lankan society is academic achievement oriented. Very often successful parenting is measured along the academic achievement of the children.

### **PARENTING STYLES**

#### **Parenting Typology**

According to Gupta & Theus [12] a Parenting style is 'a general pattern of care giving that provides a context for specific episodes of parental childrearing behaviours, but it does not refer to a specific act or specific acts of parenting'. Darling & Steinberg [13] concur that a parenting style is "a constellation of parental behaviours and attitudes toward their children that are conveyed to the children and that, as a whole, create an emotional bond in which the parents' behaviours are expressed'. Baumrind [14], Maccoby & Martin [15], Gray & Steinberg [16] identify four major factors that govern the behavior of parents:

- 1) warmth and nurturing
- 2) maturity demands
- 3) control of child's behavior and
- 4) communication between parent and child.

Furthermore, Baumrind [17] narrows the dimensions to two and states that 'the consistent patterns of parental behaviours and attitudes with which parents interact and deal with their children and adolescents along two parental dimensions, that is, *demandingness* and *responsiveness*'. Of these two dimensions parental responsiveness or the degree to which parents respond to their children's needs measures behavior related to open communication, support and the demonstration of affection and harmony in the relationship between parents and children. The second, parental demandingness and control, estimates discipline and punishment and the manner in which parents demand maturity and responsible behavior from their children. This study while recognizing the importance of *demandingness* and *responsiveness* includes the criterion parent-child interaction and characteristics of children into its evaluating procedure. Classifying parenting styles Baumrind [14] recognizes three distinct types: Authoritative, Authoritarian and

Permissive. While Authoritative parents are high in responsiveness they are high in demandingness too. Authoritarian parents are low in responsiveness they are very high in demandingness and control. According to Santrock [18] permissive parents could be subdivided as indulgent and neglectful parents. Parents who are indulgent exhibit warmth and high emotional involvement but are low in control. Santrock [19] further states that the neglectful parents are low in both

warmth and control. Their behaviour patterns are contrary to the authoritative parent, being low on both dimensions of responsiveness and demandingness.

Based on the above literature this study constructs a typology for parenting styles and the resultant characteristics of the children in Figure 1 below.

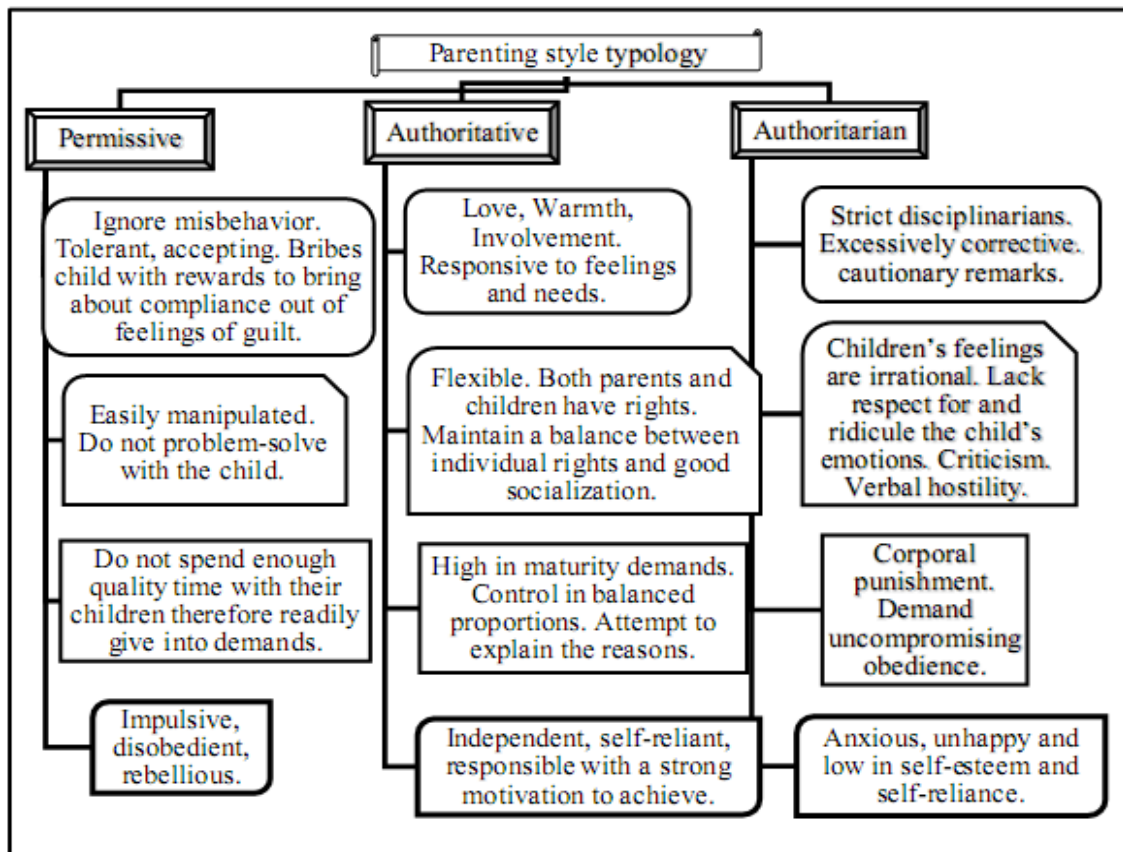


Fig-1: A compilation of parental behavior towards children across parenting styles and the resultant characteristics of the children [12, 14]

Tier 1	<input type="checkbox"/>	Responsiveness
Tier 2	<input type="checkbox"/>	Parent – child interaction
Tier 3	<input type="checkbox"/>	Demandingness
Tier 4	<input checked="" type="checkbox"/>	Characteristics of the children

**PARENTING STYLES AND ACADEMIC ACHIEVEMENT**

**Self-efficacy and academic achievement**

According to Bandur’s [20] Social Cognitive Theory, Self-efficacy is ‘the belief in one’s capabilities to organize and execute courses of action required to produce given attainments’. Agreement comes from Zimmerman [21] who states that self-efficacy is an essential motive to learn and thus affects academic achievement. Academic achievement according to scholars is indicative of cognitive and emotional health and they believe, is an outcome of good parenting.

Authorities on child development have generally accepted the assumption that parents, as primary caregivers, exert the original and perhaps the most significant influence on the development of the child’s present and future cognitive and emotional health.

Zirpoli [22] states,

Caregivers promote the development of children’s consciences and self-control through positive guidance techniques including: setting



clear limits in a positive manner; involving children in problem solving or meeting with the children's parents.

Bornstein [23] too states: 'Parenting manifestly influences the course and outcome of children's cognitive and communicative achievements as well as their social and emotional adjustment'. According to Brink [24] the parents' task in parenting is to 'enhance their children's self-esteem by giving them greater independence and autonomy and if this opportunity is not given then their psychosocial development will be inhibited'.

Surveying the research in the parenting style and its correlation with academic achievement it is witnessed that the findings across authoritative, authoritarian and permissive are varying.

#### **Authoritative parenting augments academic achievement**

Many recent studies on the genre have found that authoritative parenting has a high influence on academic performance which was not evidenced in non-authoritative parenting. Nyarkohe's [25] findings show that both mother's and father's authoritative positively relate to the academic achievement of the students. Munyi [26] found that the students who performed best experienced authoritative parenting style. Results from the cross tabulation revealed that respondents who agreed to be going through authoritative parenting style revealed that they had performed well at examinations. Gota [27] examined the effects of parenting styles, academic self-efficacy, and achievement motivation on academic achievement in undergraduate first year students in universities in Ethiopia and states that students who 'described their parents as authoritative had higher academic self-efficacy and these students in turn had higher achievement motivation than their counterparts who characterized their parents as non-authoritative'. Thus there is evidence to generate a common agreement that authoritative parenting positively influence academic achievement.

Furthermore findings are divided on the influence of variables such as ethnicity, socioeconomic status, culture and household composition on authoritative parenting. Steinberg [28] has asserted that the benefits of authoritative parenting in childhood and adolescence "transcend the boundaries of ethnicity, socioeconomic status, and household composition" (p. 12). But Spera [29] who reviews literature on the relationship among parenting practices, parenting styles, and adolescent school achievement states that 'authoritative parenting styles are often associated with higher levels of student achievement, although these findings are not consistent across culture, ethnicity, and

socioeconomic status'. Spera (ibid) cites the findings of Leung *et al.* [30] who inspected the correlation between parenting styles and children's academic achievement in United States, Hong Kong, China, and Australia. In Hong Kong it was discovered that authoritarian parenting was related positively to academic achievement. Specifically, for low educated parents in the United States and Australia, authoritarian parenting was positively related to academic achievement.

Thus based on Spera's [29] reviewed literature on research findings on the influence of authoritative, authoritarian and permissive parenting practices this study recognizes that student achievement varies based on culture, ethnicity, and socioeconomic status. Seeking to identify the parenting style construct which has influenced the middle class, Buddhist, female undergraduates high in academic achievement this study investigates the following Research question:

*What is the construct ratio of the three parenting styles in female, middle-class Buddhist undergraduates with high academic achievement?*

## **METHODOLOGY**

### **The participant population**

The participant population of this study consisted of 50 female undergraduates from the Faculties of Humanities and Social Sciences at the University of Kelaniya. Selective followed by random sampling procedures were utilized to shortlist the respondents of the study. The mean age for the sample was 23.31 years. Academic performance was measured through the GPA obtained at the end of the academic year 2014/2015 and all participants scored an above 3.5 score. They were from middle class families and financially dependent on parents and were following special degree courses thus considered as high achievers within the respective faculties.

### **The questionnaire**

The questionnaire compiled responses of undergraduates concerning the parenting style they had experienced. 21 questionnaire items with a 5-point scale anchored by Never (1) and Always (5) was developed based on Robinson *et al* [31]. Overall indication of the parenting styles of the participants retained the three main typologies the authoritarian, authoritative and permissive parenting styles. 12/13, 12/13, 4/4 questions from the original were selected across the compilations on Authoritative, Authoritarian and Permissive Parenting Styles respectively. The first person singular 'I' of the questions which examined the parenting practices of a mother/father was substituted with 'My parents' as the respondents were undergraduates estimating parenting practices of their parents. As a measurement of achievement the grades obtained at the first semester examination of University of Kelaniya in

the respective faculties were collected from each respondent. The three parenting style questions are embedded in the questionnaire in an anonymous numbered order.

**Scoring Domains**

To obtain the scores for the Parenting Styles questionnaire (PSQ) the individual items for each parenting subtype are summed. Utilizing Ribeiro’s [32] Parents Styles Scale (PSS) the scoring procedure was in the following manner. The format of the measure asked

$$\text{Transformed scale} = \left[ \frac{(\text{Actual raw score} - \text{lowest possible raw score}) \times 100}{\text{Possible raw scale range}} \right]$$

Actual raw score= values obtained through summation  
 Lowest possible raw score = the lowest possible which occur through the summation

Possible raw scale range = the difference between the maximum possible raw score and the lowest possible raw score. This calculation transforms the lowest and highest values to 0 and 100. Scores in between indicate the % of the score.

Statistical analyses were performed with the statistical programme SPSS 15.0. Descriptive statistics

the participants to respond a 6 point Likert Scale, ranging from 0 = Never, 6 = Always). Utilizing the transformation of scale scores in the WHOQOL Manual [33] a raw score is calculated for each facet and each domain. Both facets and domains are scored through a simple algebraic summation of each item in the scale. Each question contributes to the facet score and each facet contributes to the domain score. Then the raw scale score is transferred to a 0-100 scale using the formula given below:

were used to analyze and interpret the research results. When data is not normally distributed and the measurements at best contain rank order information, computing the standard descriptive statistics (e.g., mean, standard deviation) to summarize data.

**RESULTS AND ANALYSIS**

**Descriptive Statistics: Parenting Style in the questionnaire**

Tables 1 presents the statistics for the means, standard deviations within each global typology.

**Table 1: Descriptive Statistics on Authoritative Parenting Style in the questionnaire**

Authoritative Parenting Style												
Q #	1	2	3	4	5	6	7	8	9	10	11	12
QUESTIONS My parents	Are responsive to my feelings	Take my wishes into consideration before asking me to do something	Explain to me how they feel about my good/bad behavior	Encourage me to talk about my feelings and problems	Encourage me to freely “speak my mind”, even if they disagree with me	Explain the reasons behind the expectations they have for me	Provide comfort and understanding when I am upset	Compliment me	Consider my preferences when they make plans for the family	Respect my opinion and encourage me to express them	Treat me as an equal member of the family	Have warm and intimate times together with me
Mean Ave.	5.1	5.1	4.9	4.6	4.6	4.9	5.1	4.9	5.3	4.9	5.3	5.2
Std. D.	1.2	1.0	0.9	1.4	1.4	1.3	1.2	1.1	0.9	1.1	1.4	1.2

Along a scale of 1 (Never) to 6 (Always) the scores indicate that features of Authoritative Parenting Style were highly evidenced in the population examined. The highest mean (Mean Ave. 5.3) was

obtained for ‘My parents treat me as an equal member of the family’ and ‘My parents consider my preferences when they make plans for the family’ which reflect reciprocity in family relations. Further advocating

mindfulness within self and child interrelations is evidenced through the consideration given to the child’s preferences. The middling mean score (Mean Ave. 4.6) obtained for ‘My parents encourage me to freely  *speak my mind*, even if they disagree with me is indicative of the fact that the parents do not allow a participant, though they have a mean age of 23.31 years and are female adults, to ‘ *speak my mind* ‘ when they disagree with the participant. Thus parental authority is exercised depending on the intensity of the grounds for disagreement. A similar middling mean score obtained for ‘My parents encourage me to talk about my feelings and problems’ is indicative of the fact that parents are somewhat reluctant to enter into discussions on

selective problems. Given the mean age of the participants who are undergraduates it is a natural process where parents consider them mature enough to have autonomy in handling problems. Further at this age the participants belong to a peer group of the educated young adults and parents are mindful that a peer group consisting of close friends which is evident in the undergraduate populations in Sri Lanka would be better equipped to grapple with the problem. Thus the statistics indicate that though the parenting style is mostly Authoritative there are nuances of autonomy given to educated young female adults in Sri Lanka through mindfulness based intervention.

**Table 2: Descriptive Statistics on Authoritarian Parenting Style in the questionnaire**

Authoritarian Parenting Style												
Q #	1	2	3	4	5	6	7	8	9	10	11	12
QUESTIONS My parents	say I have to do something because they say so/it is what they want	Punish me by taking privileges away	Yell when they disapprove of my behavior	Spank me when they don't like what I do or say	Use criticism to make me improve my behavior	Use threats as a form of punishment with little or no justification	Punish me by withholding emotional expressions	Openly criticize me when my behaviour does not meet their expectations	Try to change how I think or feel about things	Point out my past behavioural problems to prevent me doing them again	Remind me that they are my parents	Remind me of all the things they are doing and have done for me
Mean Ave.	2.4	2.1	3.4	2.3	3.4	1.9	3.1	3.1	2.4	3.7	2.3	2.3
Std. D.	1.5	1.4	1.4	1.2	1.5	1.3	1.8	1.8	1.3	1.6	1.4	1.4

In Table 2 above the descriptive statistics on Authoritarian Parenting Style prove that though the population of the study are educated young adults they claim that their parents still ‘Point out my past behavioural problems to prevent me doing them again’ (Mean Ave. 3.7) which literature identifies as an Authoritarian feature. The participants claim that their parents rarely ‘Punish me by taking privileges away’ (Mean Ave. 2.1) and very rarely ‘Use threats as a form

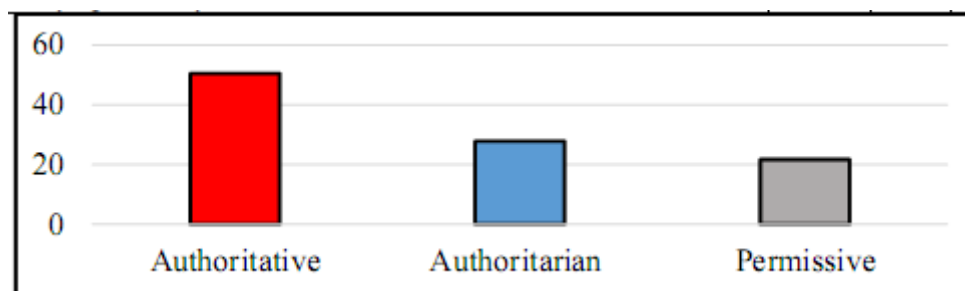
of punishment with little or no justification’ (Mean Ave. 1.9). Thus as educated young adults the parents have moved away from threats devoid of justification and withdrawal of privileges though evidenced is a rare occurrence. Further there is evidence to indicate the parents of this population of educated young adult females were resorting to some features of permissive parenting style.

**Table 3: Descriptive Statistics on Permissive Parenting Style in the questionnaire**

Q #	QUESTION	Mean Ave.	Std. D.	Variance
1	My parents do not try to discipline me	2.4	1.5	2.1
2	Give into me when I cause a commotion about something	2.9	1.1	1.3
3	My parents spoil me	1.7	1	0.9
4	They ignore my bad behaviour	1.7	0.9	0.8

It was interesting to note that tantrums are still effective in the parent-educated young adult female relationships. In almost 50% of the instances the participants claim that the parents ‘Give into me’. Yet they rarely not ignore bad behavior and neither do the spoil their children.

Summarizing the findings Construct ratio of the three parenting styles in female, Buddhist undergraduates with high academic achievement Figure 2 below indicates that the construct is a healthy ratio of the three parenting styles: Authoritative, Authoritarian and Permissive.



**Fig-2: Construct ratio of the three parenting styles in female, Buddhist undergraduates with high academic achievement**

**Analysis of the open ended question**

The responses to the following open ended question reflect not only the strength of the bond between the participant population and their parents but ‘frustrating moments’ and Authoritative qualities as strict parenting are also evidenced.

Comment on how or the way your parents brought you up contributed to your academic achievement.

- The way my parents brought me up made me who I am today.
- There are times when they make frustrating moments but still they helped me to be independent.
- They motivate me a lot and give supportive comments about my achievements.
- My parents are like friends to me. I tell everything to my mother. My father is strict but I feel comfortable with him.
- My parents have always encouraged me in all of my exams and competitions.
- It is because of my parents that I gained all the achievements in my life
- They did everything to me: expenses, courage, love and affection.
- They definitely attributed and drove me into what I am today. They are the architects I am the skyscraper.
- They are with me in all my victories and defeats.

**DISCUSSION**

The three parenting styles focused on in this study were the Authoritative, Authoritarian and Permissive Parenting Styles. Each parenting style has its own dimension/s describing it with certain characteristics. Literature has a history of identifying

the Authoritative Parenting Style as the most effective style for producing optimal results in academic achievement of the children. Yet this study identifies that within the undergraduate population investigated academic achievement was linked to an eclectic parenting style.

It is wise to note the limitations of the sample, which, even though it was sufficient to perform the desired analyses, cannot be considered to be representative of parenting styles used in Sri Lanka. The population was all female, middle class, Buddhist undergraduates and in a patriarchal society with an acculturation based on Buddhist teachings on parental respect and obedience the acceptance and tolerance of Authoritarian features in parenting is evidenced. Gender, socio-economic status and religion were kept constant across the population. Thus it would be interesting to reduplicate the study with a population of all male, middle class, Buddhist undergraduates. Furthermore this selective population is restricted to a middle class socio-economic stratum. Examining the construct ratio of the three parenting styles utilizing social strata as a variable might produce diverse results. It is my observation that within the lower stratifications of the socio-economic order of Sri Lanka the construct ratio is more inclined to evidence an Authoritarian parenting style. All of the above opens niches for further research.

Conclusively an eclectic parenting style has a significant and direct effect on academic achievement of female, middle class, Buddhist undergraduates in Sri Lanka. Though variables such as gender, socio-economic status of the family are judged to be factors which could produce diverse results to the construct ratio of the parenting style.



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