

PARENTAL ATTITUDES, FILIAL PIETY, AND RELIGIOSITY: WHAT ROLE
THEY PLAY IN ATTITUDES TOWARDS HOMOSEXUALITY

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Parental Attitudes, Filial Piety, and Religiosity: What Role They Play in Attitudes Towards

Homosexuality

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Parental Attitudes, Filial Piety, and Religiosity: What Role They Play in Attitudes Towards Homosexuality

Societal views towards homosexuality in America have become increasingly more positive over the past decade, with the majority of Americans supporting both same-sex marriage and same-sex relationships (Gallup, 2024). However, within just the past two years, there has also been a significant decline in how same-sex relationships are viewed. In 2023 and 2024, 64% of Americans said they view gay/lesbian relationships to be morally acceptable, which is significantly lower than the results in 2022, which were 71% (Gallup, 2024). This sudden, drastic drop in support raises questions as to what exactly determines whether people will view same-sex relationships and homosexuality as a whole as something that is morally acceptable or not.

Past research has shown that an individual's religious beliefs (Fulton et al., 1999; Hunsberger & Jackson, 2005; Roggemans et al., 2015; Rowatt et al., 2006; Whitley, 2009), lack of exposure to diversity (Mucherah, Owino, & McCoy, 2016; Pérez-Testor et al., 2010), and societal norms and culture (Mora, 2013; Mucherah, Owino, & McCoy, 2016; Mustanski et al, 2014; O'Higgins-Norman, 2009) all influence negative attitudes towards homosexuality. However, many factors still require further exploration in this area. The goal of this study is to examine the role parental attitudes play in attitudes toward homosexuality when filial piety and current religiosity are accounted for. There is an especial interest in seeing how the results may differ among LGBTQ+ (Lesbian, Gay, Bisexual, Transgender, and Queer) participants.

The Role of Parental Attitudes

As children grow and begin to understand the world around them, they depend heavily on their parents to teach them about it. Parents assume the role of a teacher for their child in the early years of development, helping them not only learn how to walk and talk but also how to

think about and treat themselves and others (Valavi et al., 2022). While this is a crucial role for parents to play in a child's development, it also means that a child is susceptible to learning and modeling possible prejudicial views and behaviors that their parents may possess (Sinclair et al., 2005). A study by Sinclair et al. (2005) showed that when children identified closely with their parents, the child's prejudices would correspond with those of their parents. While the study focused on racial prejudice, the results can still be used to understand how parental attitudes, specifically towards homosexuality, can be absorbed by their children as well.

A 2016 study done by Newson and Richerson provides an exceptionally insightful look into how family views can influence a child's own views and attitudes, especially when it comes to homosexuality. The study shows that as economic development continues to improve, the general population becomes more exposed to diverse cultures and views and draws away from the biased views held by their families. Before economic development, most of society was comprised of small towns and communities, leading to those within those communities being more tight-knit and emphasizing tradition (Durkheim, 1984/1893; Newson & Richerson, 2016). Family values were strongly emphasized within these communities (Anderson, 1991; Newson & Richerson, 2016; Wilson, 1976), and the family itself formed the norms for their society, including their education, employment, and expectations for child-rearing (Davis, 1937; Hrdy, 1999; Newson & Richerson, 2016; Ogburn, 1922). As the economy developed, children moved away from their communities and became exposed to new ideals and values (Newson & Richerson, 2016; Zelinsky, 1971). New societal norms began to replace those taught by the family (Davis, 1937).

It should also be noted that as the norms of society shift away from promoting family, the acceptance of homosexuality increases, which could be due to the importance placed on

individuals in family-driven cultures to raise a family (Newson & Richerson, 2016). This, of course, is not the sole explanation for why an individual could approve or disapprove of homosexuality. Factors such as an increase in positive information being shared about homosexuality can increase the likelihood of individuals becoming more accepting of homosexuality (Newson & Richerson, 2016), as can religious beliefs.

Filial Piety

Filial piety is a value that is especially important in Eastern cultures, which emphasizes the responsibility of children to respect and honor their parents, elders, and ancestors, as well as care for their elderly parents (Lee & Mjelde-Mossey, 2004). This family value is not exclusive to Eastern cultures, as similar practices are also common in the West among various cultural groups, including Native Americans, African Americans, and Hispanic Americans (Lee & Mjelde-Mossey, 2004; Schwartz et al., 2010). However, filial piety is often reduced to simply the responsibility of caring for one's elder parents and relatives in Western societies (Lee & Mjelde-Mossey, 2004). Despite these differences in filial piety between Eastern and Western cultures, the theme of respecting and caring for one's parents and elders is undoubtedly prevalent in both versions.

While filial piety alone is not a significant predictor of negative attitudes towards homosexuality (Lin et al., 2016; Ng et al., 2023), it does play a role not only in how homosexuality is viewed by society but also in how accepting an LGBTQ+ individual may be of their own same-sex attraction. This is especially true in Eastern cultures, such as China, where it is estimated that 90% of gay men will enter opposite-sex marriages and hide their sexuality due to the expectation of marrying someone of the opposite sex and having children (Bie & Tang, 2016; Li, 1998). This extremely high number, although shocking from a Western perspective, is

sadly understandable given that East Asian gay and bisexual men can face an internal identity struggle due to concern over their parents' expectations, feelings, and relationship with their parents (Huang et al., 2020). While studies surrounding filial piety and homosexuality unsurprisingly focus on Eastern participants, the pressure put on LGBTQ+ individuals to 'settle down and have a family' is undoubtedly felt in the West as well.

Religious Influence

Being part of a religious group instills a sense of belonging and influences an individual's social norms. If the social norm for the religious group is to reject homosexuality, then members of that religious group are likely to adopt that same attitude (Janssen & Scheepers, 2019). It is common for religions to have traditions that legitimize and perpetuate sexual stigma, and many of these traditions hold official stances against homosexuality, stating that homosexual behaviors and same-sex relationships are sinful (Paulez et al., 2022). Given that most studies examining the influence of parental attitudes and filial piety are conducted in China, it is not surprising that religion is often overlooked, as 91% of Chinese adults identify as having no religion (Pew Research Center, 2023). However, it is hard to deny just how much of an influence religion plays in attitudes towards homosexuality in the West, specifically in the United States.

In the U.S., 62% of adults identify as Christians, with 40% identifying as Protestant (Pew Research Center, 2025a). Protestantism can be further divided into Evangelical and Mainline Protestant. Evangelical Protestantism is the largest Christian denomination at 23% (Pew Research Center, 2025b), which is an important distinction to make, as the views on homosexuality can differ depending on the denomination of Christianity. Evangelical denominations are much more likely to disapprove of homosexuality (Pew Research Center, 2025a), which becomes especially apparent when looking at the views held by the Southern

Baptist Convention, the largest Evangelical denomination, which has stated that LGBTQ+ individuals' identities are "inconsistent with God's holy purposes in creation and redemption." (Human Rights Campaign, n.d.). Not all Christian denominations hold such strongly negative views towards homosexuality, however. Many take on a stance of "love the sinner, hate the sin," which means that the individual opposes homosexuality but is still welcoming of those who experience same-sex attraction (Bosetti et al., 2011; Derbyshire & Bawden, 2024).

Further insight into how religion can affect the attitudes people possess towards homosexuality can be seen when examining those who consider themselves to be atheist, agnostic, or overall non-religious. When asked if they believe homosexuality should be accepted or discouraged by society, 87% of those unaffiliated with a religion believed homosexuality should be accepted, which is a stark contrast to 57% of Christians and 36% of Evangelicals (Pew Research Center, 2025a). This finding is especially unsurprising when considering how individuals who find that the religious group and religious beliefs they grew up with are unfriendly towards LGBTQ+ people, especially if they are LGBTQ+ themselves, are more likely to leave their religion (Barringer, 2020; Pérez & Vallières, 2019). While other religions outside of Christianity are generally more accepting of homosexuality in the U.S. (Pew Research Center, 2025a), individuals who identify with a denomination tend to reject homosexuality more than those who do not identify with a denomination (Janssen & Scheepers, 2018). Because religions tend to be more disapproving of homosexuality, it is not surprising that LGBTQ+ individuals report less religious affiliation and lower levels of religiosity compared to the general population (Fernandes et al., 2021).

Current Study

While previous research by Lin et al. (2016) and Ng et al. (2023) has looked at the relationship between filial piety, negative parental attitudes towards homosexuality, and individuals' attitudes towards homosexuality, their studies were done on an Eastern population and without accounting for religion. The current study aims to look at how parental attitudes towards homosexuality influence participants' attitudes towards homosexuality when filial piety and current religiosity are also considered. The main hypothesis for this study is that parental attitudes towards homosexuality will influence individuals' religiosity, filial piety, and personal attitudes towards homosexuality, with different patterns emerging based on sexual orientation. There are three predictions for this study:

1. Individuals whose parents hold more negative attitudes towards homosexuality will hold more negative attitudes themselves and report higher filial piety.
2. The relationship between parental attitudes and personal attitudes towards homosexuality will be mediated by both filial piety and current religiosity.
3. Among LGBTQ+ individuals, parental negativity will be associated with lower filial piety and lower religiosity (a divergence from the pattern seen in heterosexual individuals).

Method

Participants

The participants were AUM students enrolled in a PSYC 1000 course and were at least 18 years old. The average age of participants was 21 years old, with 38 participants identifying as male (31%), 77 identifying as female (64%), and 6 identifying as other (5%). For sexuality, 90 of the participants identified themselves as straight (74%), 20 identified as bisexual (17%), 6 identified as gay/lesbian (5%), and 5 identified as other (4%). Participants primarily identified as

White (39%) or Black (37%), with the remaining participants identifying as Asian (14%), American Indian/Alaskan Native (2%), or Biracial (8%), with 90% of respondents not identifying as Hispanic or Latino. For religion, the most prominent religious affiliation was ‘Other Christian Denomination’, which consisted of 37% of the participants. The remaining participants were Non-Denominational (24%), Atheist/Agnostic (16%), Protestant (8%), Catholic (6%), Muslim (6%), Other Faith Tradition (2%), or Hindu (1%). Participants were recruited through an announcement in their PSYC 1000 course and through the AUM Psychology Research Experience Program website.

Design

The design for this study is a cross-sectional online survey design utilizing Qualtrics. Negative Parental Attitudes Towards Homosexuality (NPATH) is the independent variable, Filial Piety (FP) and Current Religiosity (CR) are the mediator variables, and Attitudes Towards Homosexuality (ATH) is the dependent variable. The recommended sample size for this design was calculated using G*Power with the following: F-Test; Linear multiple regression: Fixed model, R^2 deviation from zero. The following parameters were instituted: small-to-medium effect size = 0.10, alpha error probability = 0.05, power = 0.80, and number of predictors = 3. G*Power analysis recommended a sample size of 114.

Materials & Procedures

Participants were first presented with a consent form before beginning the survey and were required to provide an electronic signature before continuing. After signing the form, participants were asked to report several demographic details, including age, gender, sexual orientation, ethnicity, race, and religious affiliation. After participants completed the questions, they were given the opportunity to enter a \$25 e-gift card raffle before receiving credit. Gender

had three options: Male, Female, and Other. Sexual orientation had four options: Straight, Bisexual, Gay/Lesbian, and Other. Ethnicity was established by asking if the participant was Hispanic or Latino, while race had five options: White, Black or African American, Asian, American Indian/Alaskan Native, and Biracial/Multiracial. Religious affiliation consisted of eight options: Catholic, Protestant, Other Christian, Islam, Hindu, Atheist/Agnostic, Other Faith Tradition, and Non-denominational.

Measures

Negative Parental Attitudes Towards Homosexuality

Negative parental attitudes towards homosexuality, abbreviated to NPA, were measured using a two-item scale from Lin et al.'s study (2016). The scale consisted of two items: "My parents disapprove of homosexuality." And "I don't think my parents would approve of me if they thought I was gay." These items were individually scored on a 5-point scale that ranged from 1 = strongly disagree to 5 = strongly agree, with a higher score indicating more negative parental attitudes towards homosexuality. The NPA scale has a Cronbach's alpha of .81, and in our study, it had a Cronbach's alpha of .81.

Attitudes Towards Homosexuality

Attitudes towards homosexuality, abbreviated to ATH, were measured using the Attitudes Towards Homosexuality Scale (Anderson, Koc, & Falomir-Pichastor, 2018; Falomir-Pichastor & Mugny, 2009). The scale is originally written in French and consists of 25 items, but this study used the English version which consisted of 16 items. A sample item from this scale is "Homosexuality is a natural expression of affection and sexuality." These items were individually scored on a 7-point scale that ranged from 1 = strongly disagree to 7 = strongly

agree, with a higher score indicating more positive attitudes towards homosexuality. The ATH scale has a Cronbach's alpha of .96, and in our study, it had a Cronbach's alpha of .94.

Endorsement of Filial Piety

Filial piety, abbreviated to FP, was measured using a four-item scale from Lin et al.'s study (2016), which was reduced to three items with the removal of the item "Obedience is part of Xiao" since the concept of Xiao would not be well understood by most participants. The remaining three scale items consisted of: "It is important for me to honor my parents," "It is important for me to respect my parents," and "I am loyal to my parents wishes/decisions." These items were reverse-coded and individually scored on a 4-point scale that ranged from 1 = strongly agree to 4 = strongly disagree, with a higher score indicating more endorsement of these values. While the original study did not include an alpha score for the scale, our study found that the FP scale had a Cronbach's alpha of .88.

Current Religiosity

Current religiosity, abbreviated to CR, was measured using the 10-item version of the Centrality of Religiosity Scale (CRS-10) (Huber & Huber, 2012). A sample item from this scale is "To what extent do you believe that God or something divine exists?" Eight of the items were scored on a 5-point scale that ranged from 1 = Never/Not at all to 5 = Very often/Very much so, one of the items was scored on a 6-point scale that ranged from 1 = Never to 6 = More than once a week, and one of the items was scored on a 7-point scale that ranged from 1 = Never to 7 = Once a day. For this scale, a higher score indicated higher religiosity. The CR scale has a Cronbach's alpha that ranges from .89 to .94, and in our study, it had a Cronbach's alpha of .91.

Results

Descriptive Statistics

Bivariate Correlations

All four variables demonstrated satisfactory internal consistency reliability, ranging from $\alpha = 0.81$ to 0.94 (See Table 1). In order to examine general associations among all variables, Pearson's r correlations were run. See Table 2.

As anticipated, negative parental attitudes towards homosexuality were significantly negatively correlated with participants' current attitudes towards homosexuality, $r = -.277, p = .003$ (See Table 2). Participants whose parents had lower levels of homosexual acceptance had higher negative attitudes. Interestingly, negative parental attitudes towards homosexuality were not significantly correlated with filial piety or with current religiosity.

Filial piety was significantly negatively correlated with attitudes towards homosexuality, $r = -.210, p = .023$, and significantly positively correlated with current religiosity, $r = .372, p < .001$. Attitudes towards homosexuality were significantly negatively correlated with current religiosity, $r = -.422, p < .001$ (See Table 3). These results suggest some overlap between value-based constructs like religiosity and filial piety and the formation of sexual attitudes.

T-Test for Independent Differences

To further explore potential group differences, independent sample t-tests were conducted to compare LGBTQ+ participants and non-LGBTQ+ participants on our variables: Negative parental attitudes, filial piety, participants' attitudes towards homosexuality, and current religiosity.

Results revealed significant group differences in attitudes toward homosexuality, $t(112.31) = -9.05, p < .001$, with LGBTQ+ participants reporting significantly more positive attitudes than non-LGBTQ+ participants (See Table 4). In addition, LGBTQ+ participants scored lower on filial piety, $t(43.12) = 3.19, p = .003$, and on current religiosity, $t(62.25) = 3.78, p$

< .001. These results indicate that LGBTQ+ individuals may adhere less to traditional cultural and religious expectations when compared to non-LGBTQ+ individuals. There were no significant group differences in perceived parental attitudes, $t(50.78) = 0.353, p = .725$ (See Table 5.1 and Table 5.2).

It is important to point out that these group differences were supported by large effect sizes, particularly for attitudes toward homosexuality ($d = -1.38$), religiosity ($d = 0.75$), and filial piety ($d = 0.78$), all of which suggests meaningful differences in how the LGBTQ+ community and non-LGBTQ+ individuals experience and internalize social constructs (See Table 6).

Mediation Analysis

To test whether filial piety and current religiosity mediate the relationship between perceived parental attitudes toward homosexuality and participants' own attitudes toward homosexuality, a series of mediation analyses were run following the framework outlined by Baron and Kenny (1986). Sobel tests were also conducted to assess the significance of indirect effects. The following sections present the results of the mediation analyses arranged by predictions 2 and 3.

Mediation

Prediction Two

As shown earlier, prediction one found negative parental attitudes towards homosexuality to be significantly correlated with participants' own attitudes towards homosexuality. However, filial piety was found not to be significantly correlated with negative parental attitudes.

The second prediction for this study is that the relationship between parental attitudes and personal attitudes towards homosexuality will be mediated by both filial piety and current religiosity. A multiple mediation analysis was conducted to examine whether filial piety and

current religiosity mediate the relationship between negative parental attitudes and individual attitudes.

In the first step, negative parental attitudes did not significantly predict filial piety, $b = -0.128$, $SE = -.080$, $\beta = -.148$, $p = .111$ (See Table 7.1), nor did it significantly predict current religiosity, $b = 0.169$, $SE = .330$, $\beta = .364$, $p = .610$ (See Table 7.2). These findings suggest no significant relationship between perceived parental attitudes and either of the proposed mediators.

A regression model including all predictors (negative parental attitudes, filial piety, and current religiosity) revealed that filial piety did not significantly predict individual attitudes, $b = -1.003$, $SE = .737$, $\beta = -.122$, $p = .176$, whereas current religiosity significantly predicted individual attitudes, $b = -.740$, $SE = .180$, $\beta = -.364$, $p < .001$. Negative parental attitudes remained a significant predictor of individual attitudes in this model, $b = -1.944$, $SE = .594$, $\beta = -.271$, $p = .001$ (See Table 8).

A Sobel test for indirect effects was then conducted for current religiosity, which revealed the indirect effect was not significant, $z = -1.10$, $p = .27$. These findings suggest that neither filial piety nor current religiosity significantly mediate the relationship between perceived parental attitudes and current attitudes towards homosexuality.

Prediction Three

The third and final prediction for this study is that, among LGBTQ+ individuals, parental negativity will be associated with lower filial piety and lower religiosity (a divergence from the pattern seen in heterosexual individuals). A series of linear regressions were also conducted to test whether current religiosity mediates the relationship between LGBTQ+ identity and participants' attitudes towards homosexuality.

LGBTQ+ identity was coded as 0 = non-LGBTQ+ and 1 = LGBTQ+. All assumptions of linear regression were tested and met. A simple linear regression revealed that LGBTQ+ identity significantly predicted current religiosity. Participants identifying as LGBTQ+ reported significantly lower religiosity scores than non-LGBTQ+ participants, $b = -7.14$, $SE = 1.99$, $t(114) = -3.59$, $p < .001$ (See Table 9.1). The model accounted for a significant amount of variance in religiosity, $R^2 = .102$, $F(1, 114) = 12.89$, $p < .001$ (See Table 9.2).

A multiple regression was then conducted to assess whether both LGBTQ+ identity and religion predicted attitudes towards homosexuality. The overall model was significant, $R^2 = .348$, $F(3, 112) = 19.92$, $p < .001$ (See Table 10.1). LGBTQ+ identity was a strong positive predictor of more favorable attitudes, $b = 20.22$, $SE = 3.79$, $t(112) = 5.33$, $p < .001$. Current religiosity was a significant negative predictor, $b = -0.61$, $SE = 0.17$, $t(112) = -3.54$, $p < .001$. Filial piety, which was included as a control variable, was not a significant predictor in this model, $b = 0.39$, $SE = 0.70$, $t = 0.553$, $p = .581$ (See Table 10.2 and Table 10.3).

A Sobel test was then conducted to evaluate the indirect effect of LGBTQ+ identity on attitudes towards homosexuality through religiosity. The mediation was statistically significant, $z = 2.52$, $p = .012$, indicating partial mediation. LGBTQ+ participants held significantly more positive attitudes towards homosexuality in part because they reported lower levels of current religiosity, which was itself associated with less favorable attitudes. Even after controlling for religiosity and filial piety, a strong and significant direct effect on individual attitudes remained ($p < .001$). Current religiosity had a significant negative prediction of individual attitudes ($p < .001$), indicating that current religiosity is a valid mediator. filial piety, on the other hand, was not statistically significant ($p = .581$) (See Table 10.3).

Discussion

The purpose of this study is to look at what role parental attitudes play in an individual's attitudes toward homosexuality, especially when accounting for filial piety and current religiosity, and examine whether these results may differ among LGBTQ+ people. We found that more negative parental attitudes resulted in participants' own attitudes towards homosexuality also being negative. However, negative parental attitudes were not correlated with filial piety or current religiosity. Additionally, our study found that higher filial piety correlated with more negative attitudes towards homosexuality and higher levels of religiosity. Unsurprisingly, higher levels of current religiosity were correlated with more negative attitudes towards homosexuality.

These findings partially support the first hypothesis, given that individuals' negative attitudes towards homosexuality were heightened if their parents also held negative attitudes. However, even though an individual reporting higher filial piety was shown to be correlated with more negative attitudes towards homosexuality, filial piety did not have any significant correlation with negative parental attitudes. This distinction could be explained by filial piety being more closely correlated with current religiosity, in which case parental attitudes alone may not be sufficient for an individual to emphasize filial piety.

For our second prediction, we found that negative parental attitudes did not predict filial piety or current religiosity, suggesting no significant relationship between parental attitudes and either proposed mediator. We also found that filial piety did not predict an individual's attitude toward homosexuality. While current religiosity did significantly predict individuals' attitudes toward homosexuality, it did not significantly mediate the relationship between parental attitudes and individuals' attitudes. Parental attitudes alone continued to be a significant predictor for individuals' attitudes, however. These findings do not support prediction 2.

For our third and final prediction, LGBTQ+ participants held significantly more positive attitudes towards homosexuality than non-LGBTQ+ participants, as expected. They scored lower on filial piety and current religiosity as well compared to non-LGBTQ+ participants; however, there was no significant difference in the groups' perceived parental attitudes. When looking at whether both LGBTQ+ identity and religion predicted attitudes toward homosexuality, both LGBTQ+ identity and current religiosity were found to be strong predictors; however, filial piety was not found to be a significant predictor. Due to filial piety not being a strong predictor, it was omitted from the Sobel test, where we looked at the indirect effect of LGBTQ+ identity on attitudes towards homosexuality through religion. Our results partially supported prediction three due to there being partial mediation in which current religiosity negatively predicted individuals' attitudes towards homosexuality, but filial piety did not.

Our results highlight the differences in how filial piety is perceived in the West compared to the East. In our study, higher levels of filial piety were found to be correlated with more negative attitudes towards homosexuality, but were not found to be a predictor of it. This distinction between correlation and prediction is important, as Lin et al.'s study found that filial piety predicts individuals' attitudes towards homosexuality (2016). What this shows is that, while filial piety as a concept does hold some weight in Western society, the weight it holds and even the interpretation of filial piety itself are very different from what they are in Eastern society. Additionally, interestingly, filial piety was significantly correlated with religiosity.

This correlation could be due to the interpretation of filial piety through our study's scale, which participants likely would have interpreted as gauging how much they respect their parents and their parents' wishes. Given the high level of religiosity in the United States, especially in Alabama, it is possible that some could have interpreted these questions as having a religious

connotation. Additionally, especially within Christianity, respect and obedience toward one's parents are encouraged from a young age. In the New King James Version Bible (2004), it reads:

"Children, obey your parents in the Lord, for this is right. "Honor your father and mother," which is the first commandment with promise: "that it may be well with you and you may live long on the earth." (Ephesians 6:1-3)

This Bible verse encourages children to obey and honor their parents. Due to the wording used for the filial piety scale in our study, it is possible that participants interpreted the questions like how they might interpret this Bible quote. The concept of obeying and honoring one's parents is familiar to many Christians in the United States. Since the concept of filial piety is likely to be understood under the same logic by Western participants, I believe it is reasonable to assume that filial piety and religiosity have a high correlation in the West and could be an area that warrants further examination.

Our study also provides further insight into the impact religion has on attitudes towards homosexuality. Higher current religiosity was correlated with more negative attitudes towards homosexuality and was found to be a predictor of attitudes towards homosexuality. While it was not found to be correlated with parental attitudes and was also not a significant mediator between parental attitudes and individual attitudes, the impact it plays in how people view homosexuality is still visible from the data. Additionally, our results provided more research into the differences in religious identity between those who identify as LGBTQ+ and those who do not. Previous research has shown that many LGBTQ+ individuals are less religious due to the anti-LGBTQ+ stances held by their religious organizations/denominations (Barringer, 2020; Fernandes et al, 2021; Pérez & Vallières, 2019). Our research provides a somewhat similar outlook, showing that LGBTQ+ participants tended to be less religious than non-LGBTQ+ participants. Despite

religiosity not being found to be a mediator between negative parental attitudes and individual attitudes, the impact that religiosity plays in attitudes towards homosexuality is visible.

While our study did show a correlation between parental attitudes and individual attitudes, as well as negative parental attitudes predicting more negative individual attitudes, none of our predicted mediators significantly predicted the relationship between them. What this could mean is that there is a relationship between negative parental attitudes and individual attitudes towards homosexuality, but it is either not mediated by anything or is mediated by a variable we did not account for in our study. It should also be noted, however, that our study's findings differed from those of Lin et al. (2016) in that parental attitudes and individual attitudes were significantly correlated. Lin et al.'s study found individual attitudes towards homosexuality to be more highly correlated with filial piety as opposed to parental attitudes, whereas our study found there to be a significant correlation between individual attitudes and parental attitudes. They explained that negative parental attitudes typically predict attitudes towards homosexuality in Western societies compared to Eastern ones, which our study also seems to support (2016).

There were several limitations in our study. The most significant limitation was not creating more gender options for participants to select from. Because the gender selection only consisted of "Male", "Female", and "Other", this meant that binary transgender participants who did not select "Other" were assumed to be non-LGBTQ+ if they also selected "Straight" for the sexuality question. This oversight meant that we were unable to categorize all possible LGBTQ+ participants fully. Additional limitations of the study included our small sample size, the sample group used, which consisted entirely of college students, and an uneven distribution of LGBTQ+ and non-LGBTQ+ participants. Despite these limitations, we believe our findings provide useful insight into the complex topic of what affects people's attitudes towards homosexuality.

Future research should aim to use a larger study sample with an equal number of LGBTQ+ and non-LGBTQ+ participants to better look at the differences in attitudes between the groups. Additionally, further insight into how filial piety and religion affect each other and affect attitudes towards homosexuality would be especially interesting for Western research. While Western participants may struggle to fully comprehend the concept of filial piety due to its strong cultural ties to the East, the principles underlying it are likely to be understood by Western participants, especially those who have been raised or are currently religious. Research has already shown how much religion plays a role in attitudes towards homosexuality, and so looking further into the relationship between these two variables and filial piety would be especially interesting.

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Table 1*Internal Consistency Reliability of Scales*

| Scale | Cronbach's α | Items |
|---|---------------------|-------|
| Attitudes Towards Homosexuality | .983 | 16 |
| Negative Parental Attitudes Towards Homosexuality | .808 | 2 |
| Endorsement of Filial Piety | .880 | 3 |
| Centrality of Religiosity | .919 | 10 |

Table 2*Pearson's r Correlation Between All Variables*

| | Filial Piety | Attitudes Towards Homosexuality | Current Religiosity |
|--|-----------------|------------------------------------|------------------------|
| | -.148 | -.277** | .048 |
| Negative Parental Attitudes Towards Homosexuality | .111 | .003 | .610 |
| | 117 | 117 | 116 |

** . Correlation is significant at the 0.01 level (2-tailed).

Table 3*Pearson's r Correlations Between All Variables and LGBTQ+ Participants*

| | LGBTQ+ Participants | Filial Piety | Attitudes Towards Homosexuality | Current Religiosity |
|------------------------------------|------------------------|-----------------|------------------------------------|------------------------|
| LGBTQ+ Participants | 1 | -.335** | .532** | -.319** |
| Filial Piety | -.355** | 1 | -.210* | .372** |
| Attitudes Towards Homosexuality | .532** | -.210* | 1 | -.422** |
| Current Religiosity | -.319** | .372** | -.422** | 1 |

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 4*T-Test for Independent Differences Between LGBTQ+ and Non-LGBTQ+ Participants*

| | LGBTQ+ Participants | N | Mean | Std. Deviation | Std. Error Mean |
|-----------------------------|------------------------|----|----------|-------------------|--------------------|
| Negative Parental Attitudes | .00 | 85 | 6.0706 | 2.70268 | .29315 |
| Towards Homosexuality | 1.00 | 33 | 5.8485 | 3.19297 | .55583 |
| Filial Piety | .00 | 84 | 10.3452 | 1.99091 | .21723 |
| | 1.00 | 33 | 8.5152 | 3.05288 | .53144 |
| Attitudes Towards | .00 | 84 | 76.7857 | 19.76371 | 2.15640 |
| Homosexuality | 1.00 | 33 | 100.9394 | 9.04136 | 1.57390 |
| Current Religiosity | .00 | 84 | 36.9524 | 9.84201 | 1.07385 |
| | 1.00 | 32 | 29.8125 | 8.80776 | 1.55701 |

Note. Non-LGBTQ+ participants were coded as .00. LGBTQ+ participants were coded as 1.00.

Table 5.1*T-Tests for Group Differences Between LGBTQ+ and Non-LGBTQ+ Participants*

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | |
|--|-------------------------------|--|-------|---------------------------------|---------|
| | | F | Sig. | t | df |
| Negative Parental Attitudes Towards Homosexuality | Equal variance assumed | 3.321 | .071 | .380 | 116 |
| | Equal variance not assumed | | | .353 | 50.781 |
| Filial Piety | Equal variance assumed | 13.311 | <.001 | 3.814 | 115 |
| | Equal variance not assumed | | | 3.188 | 43.122 |
| Attitudes Towards Homosexuality | Equal variance assumed | 22.854 | <.001 | -6.736 | 115 |
| | Equal variance not assumed | | | -9.047 | 112.314 |
| Current Religiosity | Equal variance assumed | .258 | .612 | 3.591 | 114 |
| | Equal variance not assumed | | | 3.775 | 62.246 |

Table 5.2*T-Tests for Group Differences Between LGBTQ+ and Non-LGBTQ+ Participants*

| | | t-test for Equality of Means | | |
|--|-------------------------------|-------------------------------------|-------------|------------|
| | | Significance | | Mean |
| | | One-Sided p | Two-Sided p | Difference |
| Negative Parental Attitudes Towards Homosexuality | Equal variance assumed | .352 | .704 | .22210 |
| | Equal variance not assumed | .363 | .725 | .22210 |
| Filial Piety | Equal variance assumed | <.001 | <.001 | 1.83009 |
| | Equal variance not assumed | .001 | .003 | 1.83009 |
| Attitudes Towards Homosexuality | Equal variance assumed | <.001 | <.001 | -24.15368 |
| | Equal variance not assumed | <.001 | <.001 | -24.15368 |
| Current Religiosity | Equal variance assumed | <.001 | <.001 | 7.13988 |
| | Equal variance not assumed | <.001 | <.001 | 7.13988 |

Table 6*Effect Sizes for Group Differences Between LGBTQ+ and Non-LGBTQ+ Individuals*

| | | | 95% Confidence | | |
|---|--------------------|---------------|----------------|--------|--------|
| | | | Interval | | |
| | | Standardizer* | Point Estimate | Lower | Upper |
| Negative Parental Attitudes Towards Homosexuality | Cohen's d | 2.84638 | .078 | -.324 | .480 |
| | Hedges' correction | 2.86495 | .078 | -.322 | .477 |
| | Glass's delta | 3.19297 | .070 | -.333 | .471 |
| | Cohen's d | 2.33542 | .784 | .364 | 1.189 |
| Filial Piety | Hedges' correction | 2.35079 | .778 | .364 | 1.189 |
| | Glass's delta | 3.05288 | .599 | .167 | 1.024 |
| | Cohen's d | 17.45454 | -1.384 | -1.822 | -.941 |
| Attitudes Towards Homosexuality | Hedges' correction | 17.56942 | -1.375 | -1.810 | -.935 |
| | Glass's delta | 9.04136 | -2.671 | -3.431 | -1.899 |
| | Cohen's d | 9.57184 | .746 | .325 | 1.163 |
| Current Religiosity | Hedges' correction | 9.63539 | .741 | .324 | 1.155 |
| | Glass's delta | 8.80776 | .811 | .351 | 1.259 |

* The denominator used in estimating the effect sizes.

Cohen's d uses the pooled standard deviation.

Hedge's correction uses the pooled standard deviation, plus a correction factor.

Glass's δ uses the sample standard deviation of the control (i.e., the second) group.

Table 7.1*Mediation Analysis Between Filial Piety and Negative Parental Attitudes*

| Variable | B | SE(b) | β | t | Sig. |
|---|--------|-------|---------|--------|-------|
| (Constant) | 10.601 | .531 | | 19.955 | <.001 |
| Negative Parental Attitudes Towards Homosexuality | -.128 | .080 | -.148 | -1.607 | .111 |

Table 7.2*Mediation Analysis Between Current Religiosity and Negative Parental Attitudes*

| Variable | B | SE(b) | β | t | Sig. |
|---|--------|-------|---------|--------|-------|
| (Constant) | 33.966 | 2.196 | | 15.470 | <.001 |
| Negative Parental Attitudes Towards Homosexuality | .169 | .330 | .048 | .512 | .610 |

Table 8*Mediation Analysis Between Attitudes Towards Homosexuality and All Variables*

| Variable | B | SE(b) | β | t | Sig. |
|---|---------|-------|---------|--------|-------|
| (Constant) | 130.816 | 8.764 | | 14.927 | <.001 |
| Negative Parental Attitudes Towards Homosexuality | -1.944 | .594 | -.271 | -3.269 | .001 |
| Filial Piety | -1.003 | .737 | -.122 | -1.361 | .176 |
| Current Religiosity | -.740 | .180 | -.364 | -4.116 | <.001 |

Table 9.1*Mediation Analysis Between Current Religiosity LGBTQ+ Status*

| Variable | B | SE(b) | β | t | Sig. |
|---------------------|--------|-------|---------|--------|-------|
| (Constant) | 36.952 | 1.044 | | 35.382 | <.001 |
| LGBTQ+ Participants | -7.140 | 1.988 | -.319 | -3.591 | <.001 |

Variance Between Current Religiosity and LGBTQ+ Status

| Predictors | R | R ² | Adj. R ² | SE | Change Statistics | | | | |
|------------------------|-------|----------------|------------------------|---------|-------------------|--------|-----|-----|------------------|
| | | | | | ΔR^2 | F | df1 | df2 | Sig. F Change |
| | | | | | | Change | | | |
| (Constant) x | | | | | | | | | |
| LGBTQ+ Participants | 3.19* | .102 | .094 | 9.57184 | .102 | 12.893 | 1 | 114 | <.001 |

Table 10.1*Variance Between Current Religiosity + LGBTQ+ Status and Attitudes Towards Homosexuality*

| Predictors | R | R ² | Adj. R ² | SE | Change Statistics | | | | |
|--------------------------------|-------|----------------|------------------------|----------|-------------------|------------|---|----------------|------------------------|
| | | | | | ΔR ² | Predictors | R | R ² | Adj. R ² |
| | | | | | | | | | |
| (Constant) x Current | | | | | | | | | |
| Religiosity x LGBTQ+ | .590* | .348 | .330 | 16.72457 | .348 | 19.922 | 3 | 112 | <.001 |
| Participants x Filial Piety | | | | | | | | | |

Note. Filial Piety was included as a control variable.

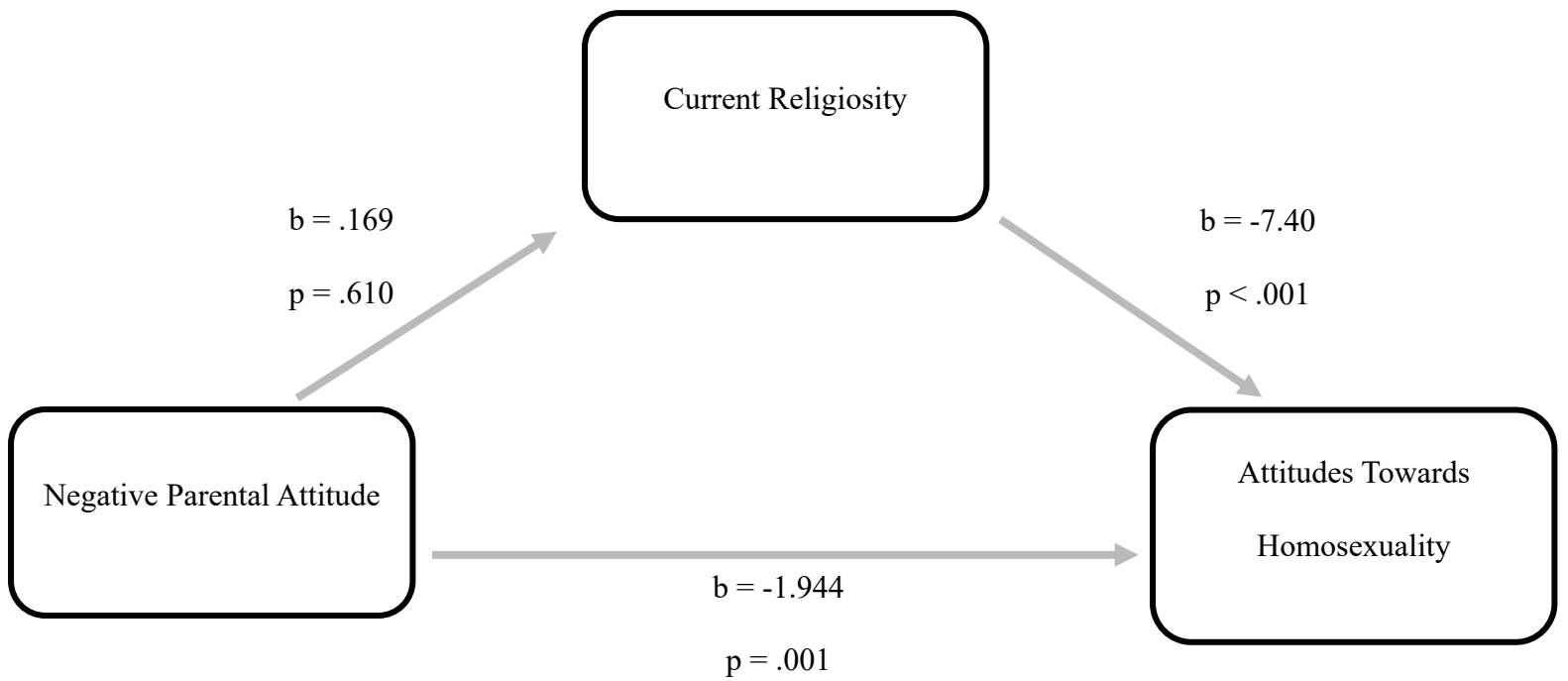
Table 10.2

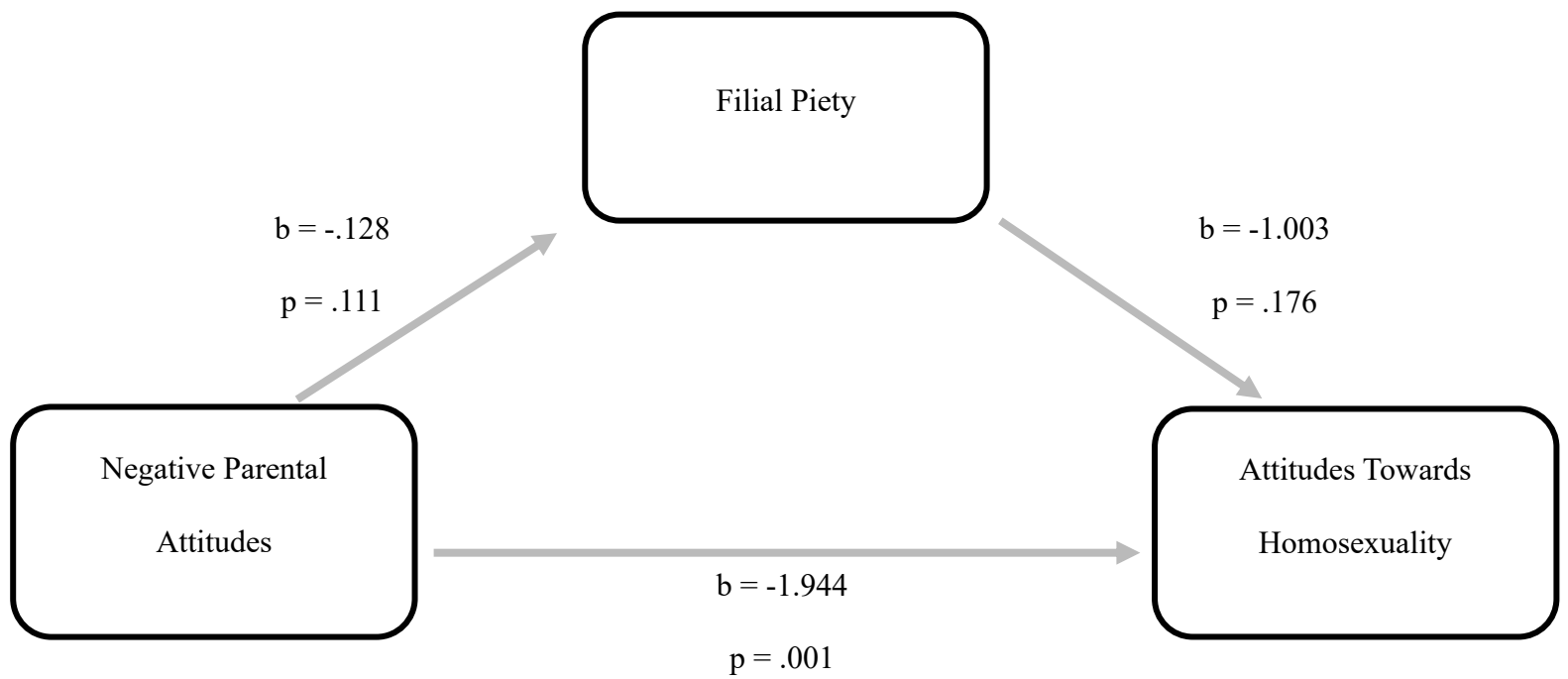
Multiple Regression Between Attitudes Towards Homosexuality and Current Religiosity, LGBTQ+ Status, and Filial Piety

| Predictor | | SS | df | MS | F | Sig. |
|------------------------------------|------------|-----------|-----|----------|--------|-------|
| (Constant) x Current Religiosity x | Regression | 16716.851 | 3 | 5572.284 | 19.922 | <.001 |
| LGBTQ+ Participants x Filial | Residual | 31327.658 | 112 | 279.711 | | |
| Piety | Total | 48044.509 | 115 | | | |

Table 10.3*Multiple Regression Between Attitudes Towards Homosexuality and LGBTQ+ Status, Filial**Piety, and Current Religiosity*

| Predictors | B | SE(b) | β | t | Sig. |
|---------------------|--------|-------|---------|--------|-------|
| (Constant) | 95.178 | 8.313 | | 11.449 | <.001 |
| LGBTQ+ Participants | 20.219 | 3.794 | .444 | 5.329 | <.001 |
| Filial Piety | .388 | .702 | .047 | .553 | .581 |
| Current Religiosity | -.606 | .171 | -.289 | -3.542 | <.001 |

Model 1

Model 2

Model 3