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MINDFUL PARENTING AS A PREDICTOR OF PARENT-CHILD CONFLICT AMONG PAKISTANI PARENTS

Maria Bukhari[1] & Farah Iqbal[2]

[1]PhD Scholar at Department of Psychology, University of Karachi. Email: bukharimariasyeda@gmail.com
[2]Professor, Department of Psychology, University of Karachi. Email: fiqbal@uok.edu.pk

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ABSTRACT

Parent–child conflict has been linked to many negative developmental outcomes such as emotional distress, behavioral problems, and diminished family relationships. Mindful parenting has grown into an exciting method to help foster healthier parent–child dynamics, while also increasing the awareness, present-centered attention, self-regulation, and compassionate responses of parents towards their children. There are, however, few empirical studies that have examined the concept of "mindful parenting" in Pakistan. The present study explored the correlation of mindful parenting with parent–child conflict and explored the influence of mindful parenting on parent–child conflict significantly among parents in Pakistan. A quantitative cross-sectional research design was used. Purposive sampling was used and 200 biological parents (96 male, 104 female) having at least one child aged 5-18 years were selected from educational institutions and communities in various cities in Pakistan. The participants filled out the demographic information form, Interpersonal Mindfulness in Parenting (IEM-P) Scale (Duncan, 2007), and the Conflict subscale of the Child-Parent Relationship Scale (CPRS; Pianta, 1992). Descriptive statistical analysis, Cronbach's alpha, Pearson product-moment correlation and simple linear regression were used to analyze the data. Results showed that there was a significant negative correlation between mindful parenting and parent–child conflict ($r = -.26$, $p < .001$), suggesting that parents who reported higher mindful parenting scores had less parent–child conflict. Additionally, regression analysis showed that mindful parenting significantly predicted parent–child conflict ($\beta = -.26$, $B = -0.46$, $t(198) = -3.82$, $p < .001$), explaining about 6.9% of the variance in parent–child conflict ($R^2 = .069$). The findings are consistent with Mindful Parenting Model and indicate that there is a positive relationship between parental mindfulness and healthy parent–child relationship, within the Pakistani context. The study shows the promise of the use of mindfulness-based parenting interventions for decreasing family conflict and improving parent–child relationships.

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Correspondence: Maria Bukhari
Email: bukharimariasyeda@gmail.com

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Introduction

The family is the main socialization context for children's emotional, behavioral and psychological development. Parents' influence on children's adjustment is likely to be more than a matter of discipline and care; it is also a matter of emotional quality that develops in the relationship. Warm, responsive, empathetic and effective parenting practices have consistently been associated with positive developmental outcomes, while harsh, emotionally reactive and inconsistent parenting are associated with behavioral problems, emotional dyscontrol and ongoing conflict between parents and children (Bornstein, 2019; Baumrind, 1991).

The parenting approach known as mindful parenting has been more of a focus in recent years, as researchers have begun to investigate the use of principles of mindfulness in routine parent–child interactions. Mindful parenting isn't about controlling your child's behavior; it's about being aware of your own emotional, thought and behavioral patterns and always being present for your child without judgment (Kabat-Zinn & Kabat-Zinn, 1997). This viewpoint is that parenting quality is shaped by the way parents show up and respond to their children's emotional needs as well as the actions they take.

Mindfulness was first introduced into clinical psychology by Kabat-Zinn (1990) who described it as intentionally attending to the here and now experiences, with openness and acceptance. Kabat-Zinn and Kabat-Zinn (1997) expanded the idea of mindful parenting by suggesting that when parents develop present-moment awareness they are more likely to be able to manage their responses to their children's emotions and communicate more effectively with them. Later, Duncan et al. (2009) presented a full model of mindful parenting with five interrelated dimensions: listening with full attention, emotional awareness of self, emotional awareness of child, parent self-regulation, and non-judgmental acceptance of self and child, and compassion for self and child. These dimensions allow parents to think more deeply instead of reactively when experiencing stressful parenting situations, leading to healthier parent/child relationships.

The empirical evidence is growing indicating the positive influence of mindful parenting for family functioning. According to Duncan et al. (2009), parents who had high scores on mindful parenting had higher levels of emotional responsiveness, positive communication and fewer negative reactions during their interactions with their child. Likewise, Bögels et al. (2010) concluded that MBI was effective in positively impacting parental relationship quality and decreasing parental stress levels with the child. Coatsworth et al. (2009) also showed that mindfulness is a key component in parenting programs that can increase parental awareness, better emotional regulation, and positive parenting practices. Together, these results indicate that mindful parenting can be a protective factor in the development of healthier family relationships.

Parent-Child conflict is one of the most significant indicators of the quality of family relationships. While conflicts between parents and children are a normal developmental process, a high level of conflict has been consistently related to a wide range of negative outcomes among children and adolescents such as anxiety, depression, aggression, behavior problems, emotional dysregulation, and

poor psychological function (Laursen & Collins, 2009; Pianta, 1992). Conflict can also hinder communication, cause a breakdown in family trust, and have a negative impact on children's social and academic adjustment.

Parent-Child conflict is proposed as an important pathway through which mindful parenting will have an impact, as it helps parents to regulate their emotions when they interact with children during difficult times. Mindfulness practices are associated with parents' ability to pause before reacting, to acknowledge their children's emotions, and to respond with empathy and acceptance, rather than criticism or hostility (Duncan et al., 2009). These parenting styles promote positive communication which lowers misunderstandings and supports respect and lowers conflict in the parent-child relationship.

There are several empirical studies that support this theoretical proposition. Duncan et al. (2009) reported that mindful parenting was related to better parent-child communication and less emotional reactivity. Similarly, Geurtzen et al., (2015) found a positive association between higher mindful parenting and fewer child behavioral problems and quality of family relationships. Bögels and Restifo (2014) further concluded that mindfulness-based parenting interventions improve parents' emotional awareness and decrease dysfunctional interactions within families. These studies collectively suggest that mindful parenting can be a key factor in supporting healthier parent-child dynamics, and in minimizing interpersonal conflict.

Although, there is increasing body of literature on mindful parenting globally, there is little research on mindful parenting in Pakistan. Collectivistic cultural norms are a great influence on parenting which means Pakistan has a culture that has high values of family bonds, authority of parents and interdependence among family members. The cultural characteristics can also be a source of intergenerational conflicts as well as communication problems if there is lack of understanding and expression of the emotional needs. While there has been a comparative lack of empirical research on mindful parenting in Pakistan, a majority of studies has concentrated on parenting styles, parental warmth or psychological adjustment.

The evidence available is sparse and suggests that there is a gap in comprehending the effects of mindful parenting on the health of the parent-child relationship in the Pakistani culture. This relationship is especially important to consider given that culturally appropriate parenting interventions need evidence which comes from local populations, not just from the West.

Thus, the present study endeavored to explore the relationship between mindful parenting and parent-child conflict among Pakistani parents. Specifically, it investigates the relationship between mindful parenting and parental-child conflict as well as the effect of mindful parenting on parental-child conflict. The study will offer empirical evidence from Pakistan, and is likely to join the existing literature on mindful parenting and will help guide psychologists, family therapists, school counselors, and mental health professionals who are interested in how to encourage healthier family relationships in the future by incorporating mindfulness-based parenting practices.

Theoretical Background

The Mindful Parenting Model, suggested by Duncan et al., (2009) is the main foundation for the present study, which focuses on the concept of mindfulness in the context of parent–child interactions. The model proposes that there are a number of skills involved in effective parenting, as well as behavioral strategies, and that parents' emotional awareness, attention, and acceptance during their interactions with children is an important part of these skills. This view sees mindful parenting as being comprised of five interconnected elements: (a) listening fully with attention, (b) being emotionally aware of self and child, (c) self-regulation in parenting interactions, (d) self- and child-accepting non-judgement, and (e) self- and child-compassionate.

The model suggests that parents who are more mindful can be more effective at identifying their emotional responses before reacting to their child's difficult behaviors. Mindful parents respond to kids' developmental and emotional needs thoughtfully and avoid reacting impulsively with criticism or hostility. These responses also help to develop emotional security, effective communication, empathy and mutual respect in the parent-child relationship (Duncan et al., 2009).

Previous empirical studies support the assumptions of the mindful parenting model. There is some consistent support from parents that those with higher levels of mindfulness report lower emotional reactivity, less parenting stress, better parent-child communication, and better parent-child relationships (Bögels et al., 2010; Coatsworth et al., 2009). Likewise, mindfulness-based parenting programs have been found to enhance parents' ability to regulate their emotions and decrease dysfunctional parent-child interactions (Bögels & Restifo, 2014).

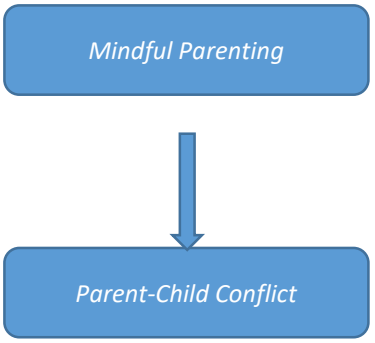
Accordingly, mindful parenting is hypothesized to be a protective parenting characteristic that is likely to reduce the risk of continual parent-child conflict. By keeping their emotions in check during interactions with children, parents are more likely to be able to settle disagreements in a constructive way and have good interpersonal skills within the family. Therefore, the present study looked at whether mindful parenting significantly predicts low parent–child conflict among the parents from Pakistan.

Conceptual Framework

The current research aims to explore the direct connection between mindful parenting and parent–child conflict. Mindful parenting is defined as the independent variable, which means parents' ability to be mindful and emotionally attuned, accepting, and compassionate when interacting with their children. Parent-Child Conflict is a dependent variable that is defined as the number of disagreements, tension and negative interactions between parents and children.

The Mindful Parenting Model (Duncan et al., 2009) suggests that the higher a parent is in mindful parenting, the less parent-child conflict a parent will have.

Conceptual Model



Problem Statement

Parent–child conflict has been linked to a variety of negative developmental consequences such as emotional distress, behavioral issues, and reduced communication skills, as well as poor psychological functioning for children and adolescents. Previous studies have shown that being mindful in parenting can help decrease these negative effects, but few have specifically looked at mindful parenting as a predictor of parent–child conflict, especially in a collectivistic society like Pakistan. The majority of the current evidence comes from Western populations, and findings are not generalizable to families in Pakistan because of the unique cultural values, family structure, and interpersonal expectations. Therefore, there is limited empirical evidence on the link between mindful parenting and parent–child conflict in the context of parents in Pakistan. This need is partly being met by providing culturally relevant data for the development of mindfulness-based parenting interventions designed for the promotion of healthier parent–child relationships and decreased family conflict.

Objectives of the Study

The present study aims to:

- Investigate the mindful parenting and parent–child conflict among Pakistani parents
- Determine whether mindful parenting significantly predicts parent–child conflict

Hypotheses

H1: Mindful parenting will be significantly negatively correlated with parent–child conflict among Pakistani Parents.

H2: Mindful parenting will negatively predict parent–child conflict among Pakistani Parents.

Method

Research Design

The present study used quantitative, cross sectional and correlational research design that investigated the relationship between mindful parenting and parent-child conflict among Pakistani parents. A cross-sectional design was used for this study as it allows the relationships among the naturally occurring variables to be examined at one time point without attempting to manipulate the study environment (Creswell & Creswell, 2018). Simple linear regression analyses were also performed to explore the relationship between mindful parenting and parent-child conflict, and to evaluate whether mindful parenting contributes significantly to predicting parent-child conflict.

Participants

The study took a purposive sample of 200 parents from different cities of Pakistan from public and private educational institutions, community organizations and residential communities.

Participants were eligible if they;

- were biological mother or fathers
- had at least one child aged 5-18 years
- were able to understand either Urdu or English
- was willing to take part in the study

Parents who had severe psychiatric disease and/or cognitive impairments that would hinder completion of questionnaires were not included.

The sample size chosen was deemed suitable for correlation and regression analyses, and sufficient to demonstrate moderate relationships among the variables in the study (Cohen, 1992).

Sampling Technique

The purposive sampling technique was used since the study needed participants who met the inclusion criteria. This non-probability sampling technique enabled the researchers to select parents with first-hand knowledge and experience with school-age children, and thus able to offer valuable information about parenting practices and parent-child interaction.

Measures

Demographic Information Form

A demographic information sheet was developed by the researchers to obtain participants' background characteristics. Information collected included; age, gender, marital status, educational

level, employment status, monthly family income, number of children, age of target child, gender of the target child, family system (joint or nuclear) and place of residence.

These variables were obtained to describe the sample and to investigate the characteristics of the participants.

Interpersonal Mindfulness in Parenting (IEP-P) Scale (Duncan, 2007)

Interpersonal Mindfulness in Parenting (IEM-P) Scale, developed by Duncan (2007) was used to measure mindful parenting. This 10 item self-report scale assesses parents' mindful interaction with children and has three scales: Awareness and Present-Centered Attention, Non-judgment, and Non-reactivity. The participants answer to each item on a 5-point Likert scale (1 = Never true, 5 = Always true). Before the overall score is calculated, four negatively worded items (Items 1, 5, 9, and 10) are scored in reverse. Total scores for the measure of mindful parenting are higher the more mindful parents are. The scale has been shown to have acceptable psychometric characteristics, and has been employed in parenting studies (Duncan, 2007; Duncan et al., 2009).

Conflict Subscale of the Child-Parent Relationship Scale (Pianta, 1992)

Conflict between parent and child was rated on the Conflict subscale of the Child-Parent Relationship Scale (CPRS) by Pianta (1992). The Conflict subscale is made up of 12 items that measure the level of tension, disagreement, anger, resistance, and negative interactions between parents and their children. Each statement is rated on a 5-point Likert scale (1 = Definitely does not apply; 5 = Definitely applies). The scores are comprised of the sum or average of the responses to the conflict items with higher scores indicating higher levels of parent-child conflict. The CPRS has also been widely applied to measure parent-child relationship quality and has shown high reliability and validity among a variety of populations (Pianta, 1992; Driscoll & Pianta, 2011).

Ethical Considerations

All participants had to sign informed consent form, and their participation was completely voluntary. Each questionnaire was given an identification number to maintain anonymity. The electronic data were kept in password protected files that were only accessible to the research team. There was limited risk for the participants in the study as they answered questionnaires that were self-report forms of routine parenting experiences.

Statistical Analysis

The data collected were analyzed with IBM SPSS Statistics (Version 27). Data were checked for missing values, outliers, and statistical assumptions prior to the main analyses to ensure accuracy and suitability for analysis. Demographic data and descriptive statistics (frequency, percentage, mean and standard deviation) were used to summarize the demographic characteristics of the participants and the study variables. The internal consistency reliability of the instruments of the study was

determined by applying Cronbach's alpha coefficient. Pearson product–moment correlation analysis was used to analyze the relationships between mindful parenting and parent–child conflict. In addition, simple linear regression analysis was performed to find out the significance of mindful parenting to predict parent–child conflict among parents in Pakistan. All statistical analyses were performed at $P < .05$ significance level.

Results

Table 1: Demographic Characteristics of the Participants (N = 200)

Characteristic	Category	n	%
Gender	Male	96	48.0
	Female	104	52.0
Child Gender	Male	94	47.0
	Female	106	53.0
Marital Status	Married	158	79.0
	Divorced	10	5.0
	Separated	23	11.5
	Widowed	9	4.5
Employment Status	Employed	124	62.0
	Unemployed	60	30.0
	Retired	15	7.5
	Disabled	1	0.5
Household Income (PKR)	50,000–100,000	8	4.0
	100,000–200,000	98	49.0
	Above 200,000	94	47.0
Ethnicity	Pakhtoon	51	25.5
	Muhajir	44	22.0
	Sindhi	41	20.5
	Baloch	34	17.0
	Punjabi	30	15.0
Education Level	Bachelor's	126	63.0
	Master's	68	34.0
	PhD	6	3.0

Note. N = 200

There were 200 parents in the study: 104 females and 96 males. Gender of the child reported were 106 females and 94 males. As for marital status, most of the subjects were married (79.0%), separated (11.5%), divorced (5.0%) or widowed (4.5%). A large proportion of participants (62.0%) was employed, followed by being unemployed (30.0%), retired (7.5%) and unable to do their job due to illness or disability (0.5%).

About half of the participants (49.0%) said that they were earning between PKR 100,000 and PKR 200,000 per month and 47.0% said they were earning more than PKR 200,000 per month in the household. Only 4.0% reported an income between PKR 50,000 and PKR 100,000.

Pakhtoon participants were 25.5%, followed by Muhajir (22.0%), Sindhi (20.5%), Baloch (17.0%), and Punjabi (15.0%). Most of the participants were in possession of a Bachelor's degree (63.0%). Only 3.0% had received a PhD and 34.0% a Master's degree.

Table 2: Internal Consistency Reliability of the Study Measures (N = 200)

Instrument	No. of Items	Cronbach's α
Interpersonal Mindfulness in Parenting Scale (IEM-P)	10	.614
Child-Parent Relationship Scale (Conflict Subscale)	12	.875

The Interpersonal Mindfulness in Parenting Scale (IEM-P) had a Cronbach's alpha of .61 which is a low but acceptable for the current sample. The other subscale, "Conflict," on the Child-Parent Relationship Scale (CPRS) had good internal consistency with a Cronbach's alpha of .88.

Table 3: Descriptive Statistics and Pearson Correlation between Mindful Parenting and Parent-Child Conflict (N = 200)

Variable	M	SD	1	2
1. Mindful Parenting	33.60	5.56		-.26***
2. Parent–Child Conflict	34.96	9.79	-.26***	

Note. M = Mean; SD = Standard Deviation. **p < .001.

The descriptive statistics showed that participants' mean mindful parenting score was 33.60 (SD = 5.56) and mean parent-child conflict score was 34.96 (SD = 9.79). A correlation of -.262 indicates that the more mindful parents were, the less conflictual interactions they had with their children.

Table 4: Simple Linear Regression predicting Parent–Child Conflict from Mindful Parenting (N = 200)

Predictor	B	SE B	β	t	p	R	R^2	Adjusted R^2	F(1, 198)
Model						.26	.07	.06	14.57
Constant	50.44	4.11		12.27	< .001				
Mindful Parenting	-0.46	0.12	-.26	-3.82	< .001				

Note. Dependent Variable = Parent–Child Conflict. The overall Regression Model was significant, $F(5, 198) = 14.57$, $p < .001$.

A simple linear regression analysis was performed to assess the significance of the mindful parenting predicting parent–child conflict. The regression model was statistically significant, $F(1, 198) = 14.57$, $p < .001$, which suggests that the mindful parenting model was a significant predictor of parent–child conflict. The model explained about 6.9% of the variance of parent–child conflict ($R^2 = .07$; Adjusted $R^2 = .06$). Mindful parenting emerged as a significant negative predictor of parent–child conflict, $\beta = -.26$, $B = -0.46$, $SE = 0.12$, $t(198) = -3.82$, $p < .001$.

Discussion

The study investigated the association and prediction of mindful parenting with parent–child conflict, among the parents in Pakistan. The first hypothesis was confirmed by the results (lower scores on mindful parenting were correlated with higher scores on conflict), as well as the results of the second hypothesis (mindful parenting explained 6.9% of the variance). The results are consistent with the Mindful Parenting Model (Duncan et al., 2009); however, a small effect and cross-sectional design requires the results should be interpreted with caution.

The negative relationship is theoretically plausible. Present-centered attention and emotional awareness may help parents recognize frustration before they respond, and non-reactivity may create more time to respond in a proportionate manner. Not judging and showing compassion can help minimize judging and parental control. These processes may help to avert chronic conflict and hostility over typical disciplinary issues, academic achievement, sibling relationships, or feelings of independence. These mechanisms were measured indirectly in the present study, and thus are only explanations to be tested and not proven mechanisms.

This is in line with previous studies that found that mindful parenting is correlated with increased emotional response, improved communication and decreased reactivity (Duncan et al., 2009). Mindfulness-informed parenting interventions have also been linked to decreased parenting stress and increased family functioning (Bögels et al., 2010; Bögels & Restifo, 2014; Coatsworth et al., 2009), and Geurtzen et al. (2015) reported being able to find an association with fewer adolescent internalizing problems. There are no direct comparisons because of differences in samples, designs,

and results; however, the studies agree that parental attention and emotional regulation are potentially important for greater healthier interactions.

The small R^2 is equally important. Child temperament and developmental stage, parent mental health, parental stress, marital relationship, socioeconomic status, family structure, and cultural expectations are all factors that can affect parent–child conflict. Mindful parenting must then be considered as one of the possible factors that needs to be taken into account to protect oneself rather than a predominant interpretation. Furthermore, regression prediction doesn't provide causality. Relationships with less conflict can facilitate mindful responding, and variables that are not measured can impact both mindful responding and relationship conflict.

The Pakistani setting is an extension to the literature in Western contexts. The expression of conflict and of mindful responding may be affected by values of family interdependence, respect for elders and parental authority. This observed correlation indicates that communication that is attentive and regulated by the rules set by the audience could be compatible with these values, not in opposition to them. However, this study did not directly test cultural processes, or make comparisons between cultural groups, so it cannot establish cross–cultural universality.

The results offer preliminary evidence for the need to continue to investigate culturally adapted mindfulness–informed parent education. These types of programs can include a pause before responding, identifying emotional activation, reflective listening and compassionate but consistent limit–setting. These skills might be taught as a means of more systematically imparting instructions, instead of as a threat to the parental duties valued in a given culture. Parents, children, clinicians, educators and community representatives should also be involved in adaptation in order to have examples, language and delivery methods that reflect the local family life. Such programs should not be treated as a substitute for comprehensive care, complicated by severe mental health challenges, domestic violence or significant behavioral issues in children.

To establish if mindful parenting leads to decreased conflict in the future and/or if calmer relationships enable mindful parenting, longitudinal studies are needed. Controlled trials could determine if training results in improvement over attention or general parent education or over usual services. Research should also explore the potential role of emotion regulation or communication as a mediator of the correlation and the potential impact of age of the child, family system, parental stress and socioeconomic status on the strength of the correlation. In general, the relationship between mindful parenting and conflict was in the expected direction and was rather small and correlational. The best defensive argument is that it is a viable potential relational resource that needs to be investigated locally with greater intensity.

Limitations of the Study

The results are subject to a number of limitations. Firstly, the cross–sectional design does not create a temporal order or causality. There may be a reduction in conflict during mindful parenting or the mindful parenting may be one of the factors that contributes to lower–conflict relationships, or both

may be influenced by factors not measured. Simple regression is a great way to measure an association, but predictor is a statistical term that does not imply that mindful parenting causes later change. Longitudinal data that included repeated measurements would allow for a more robust evaluation of time course.

Second, both measures were taken by the parent, and therefore, there were potential social-desirability, recall, and common-method bias. There is a risk for socially valued mindful behaviors being reported higher than they are, or of not reporting conflict at all. The association may be due to shared response tendencies as the same person filled out both of these scales concurrently. Multi-informant reports, such as child reports, another caregiver report, teacher ratings and structured parent-child interaction observations would yield more robust evidence and show consistency among family members in their perceptions of conflict.

Third, generalizability is limited with purposive sampling. The sample was drawn from educational and community-based sources and was rather highly educated. The context of parents and their parenting style is different across different socio-economic, educational, geographic, linguistic, ethnic and family backgrounds and may not be viewed as representative of all parents in Pakistan. To enhance external validity, recruitment by province, rural and urban, income, and by parental education level would be preferable using a probability-based recruitment or careful stratification to cover all these groups.

Fourth, the IEM-P was not highly internally consistent ($\alpha = .61$), thus measurement error must be taken into account. This is due to its shortness, its multi-dimensionality, the language influences or culturally specific meaning that it incorporates. Future studies of translation procedures and factor structure, item functioning, reliability coefficients (especially omega) and measurement invariance across relevant groups should be considered in the context of Pakistani validation research. Last, the model with a single predictor accounted for a very small amount of variance in conflicts. These other factors including parental stress, depression, emotion regulation, self-efficacy, marital satisfaction, family cohesion, child temperament, and socioeconomic adversity could be further predictors, mediators, moderators, and/or confounders.

Recommendations for Future Research

Longitudinal designs are suggested as a way to create a temporal ordering, and to examine whether changes in mindful parenting predict changes in conflict throughout childhood and adolescence. If the assessments were repeated, it would be easier to detect whether the differences between families were likely to remain over time or to change due to the changes that are taking place within a family. The daily-diary or ecological momentary assessment methods may provide a more accurate picture of the awareness and reactivity of parents in response to specific disagreements, and limit the use of retrospective judgments.

Studies focused on the mechanism should take into consideration the following potential mediators: parental emotion regulation, parenting stress, reflective functioning, self-compassion, family

communication, and psychological flexibility. Association could be examined by age of the child, gender of the child, education and mental health of parents; socioeconomic status, ethnicity and joint versus nuclear family structure; and could be further tested using moderation analyses. These analyses should be based on theory and have sufficient statistical power, not be a test of many variables for which there are no hypotheses.

Further, culturally tailored mindfulness-based parenting interventions in the educational, clinical and community contexts in Pakistan should be explored through randomized controlled trials. Reporting participation and dropouts, treatment fidelity checks, and appropriate follow-up assessment and comparisons would enhance conclusions. Expanding outcomes such as children's emotional regulation, well-being, school adjustment, behavioral outcomes, resilience and social competence would clarify if there are benefits beyond that of reported conflict. Qualitative parent and child feedback may help determine acceptable, challenging and incongruous aspects.

Implications of the Study

Results are relevant for the field of clinical, counseling, educational and public mental health practice. Psychologists, family therapists and school counselors might tentatively begin to use the concepts of present moment awareness, emotional regulation, reflective listening, non-judgmental acceptance, and compassionate responding in parent education. Sessions might assist parents to become aware of triggers, pause during a heightened exchange, listen for what the child is thinking about or feeling, talk with the child about the boundaries they have set themselves, and help to repair the relationship after they have disagreed with the child. These skills might be especially important in situations of family violence or when there are frequent conflicts or problems with behavior in children and their emotions.

These programs might provide some convenient avenues for evaluating these options, especially if there are limited specialist family services available in the community and school. Materials need to be provided in relevant languages and be based on examples that are relevant to the family structure and daily challenges faced by Pakistanis. Implementation must be culturally responsive, but not assumed to be effective and must be offered as a tool for responsive parental guidance and not a replacement for valuable family traditions or appropriate boundaries. When conflict emerges in the context of violence, high levels of psychological distress or high levels of child psychopathology, screening and referral are important.

Conclusion

Modestly associated and significantly predicted lower parent-child conflict for the Pakistani parents studied was mindful parenting. The findings are aligned with the Mindful Parenting Model (Duncan et al., 2009) which focuses on attention, emotional awareness, acceptance, compassion and nonreactivity. They also help to bring to light local evidence that otherwise would be lost in the midst of predominantly Western scenario. The finding is important because it provides a clue to a possible

modifiable aspect of typical interaction that doesn't assume that conflict is the result of parenting awareness only.

The results did not indicate that mindful parenting is associated with decreases in conflict, and the model explained just a small amount of variance. However, they come up with a feasible, potentially modifiable relationship factor that needs further research in various environments of Pakistan. For future research, more diverse families, socioeconomically and geographically, should be included and the response of both parents and children should be sought. It is important to note that this evidence should be used as a starting point for a cumulative local inquiry and not as a definitive measure of effectiveness. However, the use of mindfulness-informed parenting programs at-scale is supported by future research, including longitudinal studies, culturally validation of the measure, and controlled trials of the intervention.

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