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An integrative review on filial responsibility expectations in older parents

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Abstract

Background Older adults require varying degrees of care. The primary providers of care to older adults are often their adult children. Familiarity of adult children with the expectations of filial responsibility towards their older parents makes better relationship, improves the quality of care, and prevents the institutionalization of the elderly. Therefore, the present study was designed to identify the elements of filial responsibility expectations in older parents.

Methods This study employed a comprehensive review approach based on Russell's suggested method (October 2023 to April 2024). Studies conducted on the expectations of filial responsibility was searched in databases including PubMed, Scopus, Web of Science, ProQuest, SID, Magiran, Irandoc, and Google Scholar search engine using, keywords such as "filial", "value*", "duty*", "responsibility", "obligate*", "expectation*", "child*", "age*", "elderly", "older*", "senior*", and their Persian equivalents without time restrictions. Based on the results of 52 studies, filial responsibility expectations were categorized using content analysis according to Russell's proposed approach.

Results Fifteen subcategories were extracted, including preserving dignity, endless love, boosting vitality, creating a lasting generation, instrumental assistance, financial assistance, caregiving foresight, social inclusion motivator, visiting, companionship, promoting awareness, posthumous perpetuity, spiritual elevation, self-care, and caregiving to others, from which five main categories of psycho-emotional expectations, physical expectations, social expectations, spiritual expectations, and indirect expectations were obtained.

Conclusion The expectations of older parents from their adult children are diverse and encompass a wide spectrum. The importance of each expectation and its type and frequency varies across different countries. Discrepancies in the findings of studies highlight the dynamic nature of this issue and the effects of culture, society, economy, time, technology, and religion on it. Therefore, qualitative studies in different countries are recommended to broaden and deepen the knowledge in this area.

Keywords Filial responsibility, Older parents, Expectations, Integrative review

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Background

The relationship between older parents and their adult children due to the need for care and cultural diversity is a valuable type of relationship that brings considerable benefits, especially increased self-esteem, quality of life, and well-being, particularly for older parents [1]. Due to the increasing life expectancy and aging population, the number of years an adult child has at least one living parent has notably increased [2, 3], indicating the importance of a suitable relationship between older parents and their children.

On the other hand, the inability to perform daily activities of life is one of the major problems identified for the elderly. According to research in this area, 80% of the elderly suffer from at least one chronic disease and require care [4]. Based on the social exchange theory, parents, having supported their children during their early childhood and times of dependency, expect reciprocation in the form of care from their children during their own old age and periods of incapacity [5], however, this theory does not adequately capture the emotional-moral motivations and unconditional love for caregiving, especially in Asian societies. In light of this, caregiving for older parents has been the responsibility of children, and currently, adult children are the primary caregivers [6, 7]. The types of services they provide can range from offering financial assistance, helping with household tasks or personal activities, to providing social and emotional support. Additionally, variations are observed based on different cultures and ethnicities. Especially in societies with a religious background like Iran or Lebanon... [7]. In the United States, 13% of adults over 40 provide filial care, and an additional 73% expect to do so in the future [8]. Generally, evidence suggests that more than half of individuals aged 50 and above are involved in responsibilities related to the care of their older parents. Additionally, middle-aged individuals feel a commitment to assisting their older parents [9].

The value of unpaid caregiving services provided by family caregivers is estimated to be between 275 to 300 billion dollars annually [10]. This shows the impact of high filial responsibility on reducing government spending in different societies. Conversely, while the elderly population is increasing, the number of available caregiving children is decreasing [3, 11]. Thus, it can be concluded that maintaining the relationship between these two groups is significant due to the elderly's need for care from their children, as well as the increased family tensions or burden of care resulting from elderly parents' failure to fulfill their expectations [12]. One of the factors that can aid in maintaining the relationships between caregiving children and dependent elderly, thereby preventing sending them to care centers, is the children's familiarity with the

expectations of their older parents, or in other words, filial responsibility [13].

Filial responsibility is defined as a social norm and cultural expectation regarding the process of adult children caring for their older parents [14, 15]. When viewed from the perspective of parents, filial responsibility is defined as filial responsibility expectations [16]. Filial responsibility has been studied in various countries with different approaches and objectives [17–19]. Wall Hagen et al. (2006) revealed that ethical commitments related to filial responsibility were a significant part of identity in many traditional Asian cultures and may foster feelings of pride and self-worth in children [19]. Results of another study indicated that higher filial responsibility can enhance psychological well-being in specific cultural groups, such as Asian societies, although this effect had not been observed in Western societies [17]. In studies conducted in Singapore, aiming to explore the complexities of paid and unpaid family care, filial piety has been identified as primary motivational factors in adult children's decisions to accept and continue caring for older parents [18].

Filial responsibility is an important issue in all countries, and numerous scattered studies have been conducted on this subject in different countries over the years [16, 20–32]. The issue of respecting older adults has received less attention in individualistic societies (e.g., Western societies) and more attention in collectivist societies (e.g., East Asian) [33]. On the other hand, the dynamics of families and their differing socio-economic statuses cause variations in the dimensions of this category to be observed between different societies in relation to the characteristics of filial responsibility. [34]. However, due to the potential cultural, economic, and social differences, filial responsibility may vary across different countries. According to our knowledge, until now, there has been no comprehensive study that consolidates all elements of the concept of filial responsibility across all countries, considering their unique economic, social, religious, and cultural characteristics; or providing a general overview of filial responsibility expectations towards older parents and delving deep into its dimensions and it has not been addressed in previous studies. Therefore, due to the importance of this issue and considering the aforementioned points, a comprehensive review study can provide a comprehensive understanding in this regard to researchers, planners and policymakers in this field. In addition, such study can raise awareness among children about their responsibilities towards older parents, reduce the generation gap, increase motivation for home-based elder care, and promote cultural awareness. Given the importance of synthesizing results from texts and considering that a comprehensive review method helps researchers focus on the findings of various studies to categorize and classify their results and provide a more

comprehensive understanding of a phenomenon or caregiving problem [35], the authors conducted this review study using a comprehensive approach with the aim of identifying the elements of filial responsibility expectations in older parents.

Methods

The present study was carried out as a comprehensive review of articles related to filial responsibility expectations in older parents from October 2023 to April 2024. The study was aimed at gathering and synthesizing the findings of research published in this area in different countries, as reported according to the PRISMA statement. An integrative review is a specific method for summarizing empirical and theoretical studies related to a subject, providing a comprehensive and extensive understanding of the phenomenon under study. Additionally, it plays a direct role in theory development and has practical applications in decision-making and policy development [36]. Given the research question of the current study; the meticulous nature of the Russell method (2005) in addressing questions requiring the integration of findings from various studies; and since the stages in Russell's approach are distinct and clear, easier to understand, write, and apply, the present research was structured based on this approach in five stages, including (1) formulating the problem, objective, and research question; (2) data collection or literature search; (3) data evaluation; (4) data analysis; and (5) results presentation and interpretation [37].

1- Formulating the problem, objective, and research question: Based on the issues discussed in the introduction, this study aimed to identify the elements of filial responsibility expectations in older parents. Therefore, the guiding question for this review was "What are the elements of filial responsibility expectations in older parents?".

2- Data collection or literature search: To increase the comprehensiveness of the review, it is recommended to search multiple sources. In the present study, international databases including PubMed, Scopus, Web of Science, ProQuest, and the Google Scholar search engine were utilized. Additionally, considering the research gap in the field of filial responsibility in Iran and the importance of addressing this issue for Iranian researchers, including the authors of this manuscript, reputable Persian databases such as the Scientific Information Database (SID), Magiran, and Iran Doc were searched without time, language, or methodological restrictions using keywords such as filial, value*, duty*, responsibility, obligate*, expectation*, combined with child*, elderly, age*, older*, senior, and their Persian equivalents (Table 1). To select keywords, previous studies, expert advice, and the MeSH and MeSH subheadings in PubMed were used.

3- Data evaluation: In this stage, criteria for inclusion and exclusion of studies were determined, and a systematic review of the documents was conducted through an interactive process by researchers based on the research question and review objectives. Relevant articles were evaluated based on their titles, abstracts, full texts, and inclusion/exclusion criteria. The inclusion criteria comprised articles published on the role of filial responsibility towards older parents. No specific dimension of filial responsibility was considered, and every study that addressed the dimensions of filial responsibility (even one dimension) was included in this study. Exclusion criteria included articles unrelated to the purpose of the study (Failure to recognize the dimensions of filial responsibility), full-text not available, editorial articles, and letters to the editor articles.

Table 1 Searched databases and search strategies

Database	Search Strategy
PubMed	(filial[Title/Abstract]) OR (((((((value*[Title]) OR (duty*[Title])) OR (responsibility[Title])) OR (obligate*[Title])) OR (expectation*[Title])) AND (child*[Title])) AND (((elderly[Title]) OR (age*[Title]) OR (older*[Title]) OR (senior[Title])))) Sort by: Publication Date
WOS	(TI = filial) OR (((TI = (value*)) OR TI = (duty*) OR TI = (responsibility) OR TI = (obligate*) OR TI = (expectation*)) AND (TI = (child*)) AND (TI = (elderly) OR TI = (age*) OR TI = (older*) OR TI = (senior)))
Scopus	(TITLE filial) OR (TITLE (value* OR duty* OR responsibility OR obligate* OR expectation*) AND TITLE (child*) AND TITLE (elderly OR age* OR older* OR senior))

In the initial search conducted by two researchers, With the same search strategy as shown in Table 1, a total of 15,196 articles were identified. The EndNote X9 software was used for organizing the studies. After removing duplicate titles and screening the abstracts and full texts, the remaining studies were reviewed based on the inclusion and exclusion criteria. In cases of disagreement, the research team reached consensus through discussion. To ensure no study was overlooked, the references of related articles were also reviewed, and no new studies were found. The Mixed Methods Appraisal Tool (MMAT) was employed for assessing the articles. This tool is designed for evaluating reviews involving qualitative, quantitative, and mixed methods studies in two sections: general (with two criteria) and specific (with five criteria). The general

section is dedicated to all types of studies, while the specific section is tailored to each research method [38]. In this study, based on the quality assessment conducted, all studies under review met both general section criteria, but only 77% of the studies met all of the specific section criteria. Given that the study was an integrative review, the researchers aimed to include as many studies as possible in the review. Therefore, a score above 20% on the MMAT was established as the inclusion criterion. In other words, studies that met at least two general criteria of the MMAT (having a clearly defined research question and data collection aligned with the research question) were included in the review. Ultimately, 52 eligible studies remained for examination in the present research (Fig. 1).

4- Data analysis: The 52 relevant articles were individually reviewed and analyzed. Each article was thoroughly read, and the study results were extracted. Data extraction was performed by two researchers based on a predefined checklist, including authors' names, publication year, study location, sample size, study type, objectives, and study results (see supplementary table). Any discrepancies were resolved through discussion and evaluation by other researchers. The data analysis was conducted using the content analysis method as outlined by Graneheim and Lundman (2004). In this approach, codes and categories are extracted iteratively from the raw data [39]. The steps of the process were documenting the text, selecting the unit of analysis, gaining an overall understanding

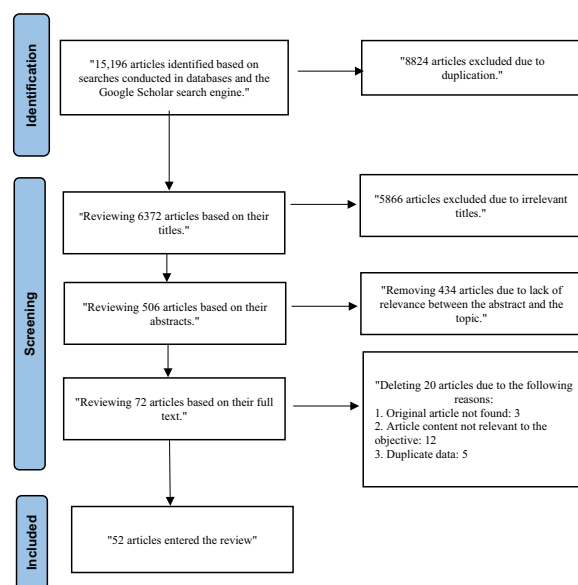


Fig. 1 Process of study selection and screening in the field of filial responsibility expectations in older parents

of the entire text by reading the analysis units, identifying initial codes, grouping similar codes into subcategories by comparing and naming them, and collecting similar subcategories into categories and naming them [39]. Following the steps outlined by Graneheim and Lundman (2004), each selected study was considered as a semantic unit. In the next step, codes were manually extracted from the studies under review, and, with the collaboration of all research team members, similar codes were grouped into 15 subcategories and named. In the final step, the research team abstracted and named five main categories based on the differences and similarities between the subcategories. To enhance rigor, the following recommended steps for increasing rigor in integrative reviews were utilized [35]: defining the topic, examining the origin and history of the topic, reviewing initial ideas and their relationships with the subject under study, identifying keywords to encompass as many relevant studies as possible, formulating search strategies, determining suitable software for reference management, establishing inclusion and exclusion criteria for studies, selecting a team of researchers to review and synthesize findings, conducting a manual review of sources, identifying selected studies and the reasons for their selection, identifying and categorizing initial themes, including tables containing clear information, conducting critical discussion and conclusions, reporting study limitations, and offering suggestions for future research.

5- Presentation of results and interpretation of findings: By reviewing the relevant articles and considering the research question, initial codes were extracted. These codes were categorized into 15 subcategories and five main categories (Table 1). Ultimately, the various dimensions and concepts of filial responsibility expectations in older parents were elucidated.

Results

Out of the 52 selected studies, 31 were quantitative, nine were qualitative, and 12 were mixed-methods studies. The majority of studies in this field were conducted in East Asian countries, with 15 studies in China and the rest scattered across other countries. Based on the results obtained from the review of articles and the extracted codes from the studies under review, five dimensions of filial responsibility expectations in older parents were identified, including:

1. Psycho-Emotional Expectations, with four subcategories: preserving dignity, endless love, boosting vitality, and creating a lasting generation,

primarily addressing the emotional needs of parents. It is defined as showing respect to parents, expressing gratitude and appreciation, offering love and attention, bringing joy to parents [23, 30, 40], and enhancing their sense of vitality and happiness.

2. Physical Expectations, with three subcategories: instrumental assistance, financial assistance, and caregiving foresight, fulfilling the parents' physical and financial needs. It is defined as providing economic assistance and support, helping with activities of daily living (ADL) and instrumental activities of daily living (IADL), and adjusting work and family schedules to support parents [14, 16, 24, 41].
3. Social Expectations, with four subcategories: social inclusion motivator, companionship, visiting and promoting awareness. It is defined as encouraging parents to engage in social events, providing informational support, and offering companionship and conversation [16, 23, 30]. Meeting these expectations helps alleviate loneliness and enhances the elderly's presence in society.
4. Spiritual Expectations, with two subcategories: posthumous perpetuity and spiritual elevation. It is defined as conducting funeral ceremonies in accordance with traditions, mourning for parents after their passing, and encouraging parents to participate in religious activities [20, 42, 43]. It refers to assistance in pursuing goals of older parents or expresses the duties of children after the death of their parents.
5. Indirect Expectations, with two subcategories: self-care (by the child) and caregiving to others (by the child). It is defined as striving in work and education to bring satisfaction to parents and maintaining unity and cohesion among family members [41, 44, 45]. The consequences of a child's care for themselves and others, in the first stage, maintain and improve the quality of life for the child and others, and in the second stage, indirectly and secondarily, its positive impact also extends to the well-being of their elderly parents, as detailed in Table 2.

Discussion

Filial responsibility is a social norm concerning the process of adult children caring for their older parents. The elements of expectations of filial responsibility in older parents were examined. To the best of our knowledge, this is the first review study with this objective. Based on available evidence, the expectations of filial responsibility in older parents can be broadly categorized into five dimensions, including: 1- psycho- Emotional expectations; 2- Physical expectations; 3- Social expectations;

4- Spiritual expectations; and finally, 5- Indirect expectations. The first four dimensions can be considered as direct expectations of older parents, which directly impact the well-being and quality of life of the elderly themselves. Meanwhile, the last dimension or the indirect aspects of expectations will demonstrate their results indirectly in such a way that initially, the positive effects of these expectations will affect the well-being of the child and others. Consequently, with the positive influence on the child and others, the positive effects of these expectations also include the well-being of older parents.

The primary dimension of filial responsibility expectations in older parents was psycho- emotional expectations, comprising four subcategories: preserving dignity, endless love, boosting vitality, and creating a lasting generation. Among these, one aspect that appeared frequently across various studies and holds significant importance was the expectation of respecting and preserving the dignity of older parents. This goes beyond mere superficial gestures of respect, such as using polite language or expressing gratitude [22, 23, 29, 40, 43], to encompass active participation in decision-making, aiding in maintaining the independence and personal boundaries of parents, and fostering a sense of worthiness in them [20, 30, 40, 45, 55]. Moreover, the high prevalence of various forms of elder abuse in families [77] underscores the importance of attending to the preservation of dignity in older parents.

The filial responsibility expectation transcends mere friendship expectation, characterized as endless love. If parents have dedicated their entire lives to their children, accepting them with all their ups and downs, good and bad behaviors, patiently enduring and sacrificing their own desires to fulfill the needs of their children, then, according to the "social exchange theory," which posits that relationships are based on exchanges [5]; during old age, as the abilities of parents diminish and the capabilities of children enhance, this duty is entrusted to the children. This expectation from older parents necessitates those children, out of gratitude for their parents' selfless love, treat them affectionately [22, 23, 28, 41, 45]. Fulfilling this expectation undoubtedly leads to the enhancement of the psychological well-being and increased quality of life for older parents [78].

Furthermore, based on the presence of certain social and psychological changes in the older population, such as increased prevalence of depression [79], retirement, etc., it seems reasonable for older adults to expect their children to assist in uplifting their spirits in various ways, despite facing certain discomforts from their older parents. This assistance could involve consistently dedicating time to creating joyful moments for them, even if it means allocating time solely for companionship with

Table 2 Cods, subcategories and categories of filial responsibility expectations in older parents

Categories	Subcategories	cods	References
Psycho-Emotional Expectations	Preserving dignity	Respecting parents, obeying parents, being polite when talking to parents, thanking and appreciating parents, respecting the dignity of older parents, avoiding eye contact to show respect, consulting parents about important life events, bowing To parents, using respectful language forms (such as not calling parents by their first names), honoring parents, being polite to parents, accepting parents' suggestions despite disagreeing with their opinion, managing income by parents before the child's marriage, disregarding friends because of parents, not marrying a child to someone the parents don't like, Helping to maintain the independence and privacy of the parents, accepting the opinion of the parents even if they disagree, thanking the parents for raising them, trying to supply the expectations of the parents, avoiding friendship with someone the parents do not like, participating in decision-making and creating a sense of worth in the parents., not associating with people whom parents do not like, consulting with parents, prioritizing parents' interests over their own interests, accepting the elderly as a member of the family, avoiding humiliating and insulting parents, avoiding harsh and stinging words, avoiding interfering in matters Personal older parents, Avoiding making false promises, avoiding deception, avoiding physical harm to older parents, allowing parents to participate in managing family affairs, respecting their opinion and decision regarding how to divide their personal inheritance, not being greedy for their parents' inheritance, Obtaining permission from the older parents to handle his banking and financial affairs, and giving the elderly the authority to receive his personal income	Ma, X. H., et al. (2023) [24], Che, S. L., et al. (2022) [20], Li, H. and G. X. Wu (2022) [46], Zong, X., et al. (2022) [41], Xu, H. H. (2021) [47], Yang, Y. (2021) [31], Ha, T. T. K., et al. (2020) [28], Fu, Y. Y., et al. (2020) [48], Uy, H. (2020) [30], Huang, V. and A. J. Fiocco (2020) [43], Danesh Nahad, M. and M. H. Vakili (2020) [44], Shi, J. and F. Wang (2019) [49], Dehghanpoor, A. and A. nematollahi (2019) [50], Nouri, A. and S. Farsi (2018) [40], Park, H. J. and C. G. Kim (2016) [29], Lum, T. Y., et al. (2016) [51], Youde, F. and W. Qiangwei (2015) [52], Dong, X. Q., et al. (2014) [53], Arzani, H. (2013) [42], Jones, P. S., et al. (2011) [22], Khalaila, R. (2010) [23], Kao, H. F., et al. (2007) [45], Chen, S. X. H., et al. (2007) [54], Kao, H. F. and S. S. Travis (2005) [55], Van der Pas, S., et al. (2005) [56], Ng, S. H., et al. (2000) [33], Yue, X. and S. H. Ng (1999) [57], Sung, K. T. (1995) [58], Selig, S., et al. (1991) [59], Hamon, R. R. and R. Blieszner (1990) [16], Curran, C. E. (1985) [60]
	Endless love	Loving and paying attention to parents, compensating for parents' efforts, loving parents, worrying about parents, emotional care, emotional support, expressing friendship and affection, kissing parents' heads and hands when greeting, making sacrifices for parents, Satisfying love needs, feeling responsible toward parents, understanding parents, Understanding the feelings of love or anger of parents even if it does not appear, having patience despite the changes in their mood and behavior, giving gifts to parents, expressing feelings of longing for parents to them, not being angry with parents, having friendly behavior with parents, Giving up wishes to fulfill parents' expectations, having an obligation toward parents, fulfilling parents' requests immediately, living with parents even after marriage, caring and touching older parents, and being patient when older parents are sick and infirm	Ma, X. H., et al. (2023) [24], Zong, X., et al. (2022) [41], Zhang, W. G. (2022) [32], Xu, H. H. (2021) [47], Yang, Y. (2021) [31], Ha, T. T. K., et al. (2020) [28], Fu, Y. Y., et al. (2020) [48], Uy, H. (2020) [30], Huang, V. and A. J. Fiocco (2020) [43], Shi, J. and F. Wang (2019) [49], Aires, M., et al. (2019) [61], Dehghanpoor, A. and A. nematollahi (2019) [50], Nouri, A. and S. Farsi (2018) [40], Aires, M., et al. (2017) [14], Park, H. J. and C. G. Kim (2016) [29], Lum, T. Y., et al. (2016) [51], Arzani, H. (2013) [42], Jones, P. S., et al. (2011) [22], Khalaila, R. (2010) [23], Kao, H. F., et al. (2007) [45], Kao, H. F. and S. S. Travis (2005) [55], Van der Pas, S., et al. (2005) [56], Sung, K. T. (1995) [58], Wolfson, C., et al. (1993) [62], Hamon, R. R. and R. Blieszner (1990) [16], Blust, E. P. and R. J. Scheidt (1988) [63], Hoffman, L. W., et al. (1987) [64]

Table 2 (continued)

Categories	Subcategories	cods	References
	Boosting vitality	Making parents happy, communicating properly with parents, providing entertainment for parents, talking with parents to identify thoughts and feelings, spending time with parents to create happy moments, spending time with parents, walking with parents, listening to conversations and discussing the issues and needs of older parents, creating travel or entertainment opportunities for parents, spending free time with parents, celebrating special events with parents, setting aside time to talk with parents, finding a way to increase the mood of parents, Avoiding arguments with spouses in the presence of their parents, avoiding arguments with siblings in the presence of their parents, talking about parents' interests and encouraging them to do and continue them, accompanying parents to do favorite things, trusting in the abilities and capabilities of older parents. Strengthening their sense of efficiency, giving them hope for the future, strengthening their sense of happiness and joy, believing in older parents, maintaining and strengthening their self-esteem, and creating a sense of importance in parents	Ma, X. H., et al. (2023) [24], Zong, X., et al. (2022) [41], Ha, T. T. K., et al. (2020) [28], Fu, Y. Y., et al. (2020) [48], Uy, H. (2020) [30], Danesh Nahad, M. and M. H. Vakili (2020) [44], Nouri, A. and S. Farsi (2018) [40], Dong, X. Q., et al. (2014) [53], Jones, P. S., et al. (2011) [22], Khalaila, R. (2010) [23], Kao, H. F., et al. (2007) [45], Ohta, M. and I. Kai (2007) [65], Kao, H. F. and S. S. Travis (2005) [55], Van der Pas, S., et al. (2005) [56], Hamon, R. R. and R. Blieszner (1990) [16], Hoffman, L. W., et al. (1987) [64], Curran, C. E. (1985) [60]
	Creating a lasting generation	Continuity of the generation, having at least one male child to keep the family name alive, and having at least one child to continue the generation	Ha, T. T. K., et al. (2020) [28], Fu, Y. Y., et al. (2020) [48], Shi, J. and F. Wang (2019) [49], Lum, T. Y., et al. (2016) [51], Kao, H. F., et al. (2007) [45], Chen, S. X. H., et al. (2007) [54], Kao, H. F. and S. S. Travis (2005) [55]
Physical expectations	Financial assistance	Economic support, financial support, help with living expenses, provision of basic living expenses, giving financial help to parents even if they are forced to take a bank loan, accepting the payment of water and electricity bills if needed, accepting the payment of medical expenses if needed, paying the costs of outpatient treatment if needed, and accepting to pay the costs of specialized treatment such as hospitalization, physiotherapy, etc., if needed, and accepting the payment of the parents' free time and entertainment expenses if needed	Ma, X. H., et al. (2023) [24], Li, H. and G. X. Wu (2022) [46], Zong, X., et al. (2022) [41], Xu, H. H. (2021) [47], Zhang, L., et al. (2021) [66], Yang, Y. (2021) [31], Ha, T. T. K., et al. (2020) [28], Uy, H. (2020) [30], Huang, V. and A. J. Fiocco (2020) [43], Aires, M., et al. (2019) [61], Dehghanpoor, A. and A. nematollahi (2019) [50], Nouri, A. and S. Farsi (2018) [40], Aires, M., et al. (2017) [14], Lum, T. Y., et al. (2016) [51], Dong, X. Q., et al. (2014) [53], Khalaila, R. (2010) [23], Ohta, M. and I. Kai (2007) [65], Van der Pas, S., et al. (2005) [56], Ng, S. H., et al. (2000) [33], Yue, X. and S. H. Ng (1999) [57], Wolfson, C., et al. (1993) [62], Togonubickersteth, F. and E. O. Akinnawo (1990) [67], Hamon, R. R. and R. Blieszner (1990) [16], Blust, E. P. and R. J. Scheidt (1988) [63], Hoffman, L. W., et al. (1987) [64], Curran, C. E. (1985) [60], Brody, E. M., et al. (1984) [68], Hanson, S. L., et al. (1983) [69], Seelbach, W. C. and W. J. Sauer (1977) [70]

Table 2 (continued)

Categories	Subcategories	cods	References
	Instrumental assistance	Responding to reasonable requests, caring for parents, helping parents in times of need, caring for all aspects of the parent's life, helping with ADL and IADL activities, helping with home purchases, supplying parents' basic needs, helping with transportation to receive health services, Help with food preparation, help with laundry, participation in housework, living near parents to facilitate the provision of help, monitoring the quality of care given their parents, facilitating co-residence with parents if needed, help with medication, help with food Eating, helping to dress, reimbursing care received, physical support, providing security for parents, providing general assistance in the early stages of parental incapacity, buying groceries, helping with home appliance repairs, supplying personal hygiene needs, Accommodating parents in a private home if needed, helping and worrying about the widowed parent even if he does not need help and is independent, sharing the house with parents if needed even by postponing marriage, and devoting oneself to taking care of parents even by postponing education., employment or marriage, Asking parents about their health, making an appointment with a doctor for treatment when parents are sick, trying to provide for parents' well-being, paying attention to parents' health, ensuring physical safety at home, taking necessary measures to protect against intruders, physically being present when parents are in need, Providing physical comfort, making sure to receive physical help, taking necessary measures to reduce the fear of falling in parents, asking for help from others to help parents if they are not present, adopting appropriate medical services for parents when they are sick, and finding information for parents in different fields (treatment, etc.)	Ma, X. H., et al. (2023) [24], Li, H. and G. X. Wu (2022) [46], Zong, X., et al. (2022) [41], Zhang, L., et al. (2021) [66], Yang, Y. (2021) [31], Ha, T. T. K., et al. (2020) [28], Fu, Y. Y., et al. (2020) [48], Uy, H. (2020) [30], Huang, V. and A. J. Fiocco (2020) [43], Mocellin, D., et al. (2019) [25], Aires, M., et al. (2019) [61], Aires, M., et al. (2017) [14], Park, H. J. and C. G. Kim (2016) [29], Lum, T. Y., et al. (2016) [51], Dong, X. Q., et al. (2014) [53], Collins, C. R. (2014) [27], Arzani, H. (2013) [42], Jones, P. S., et al. (2011) [22], Rudolph, B., et al. (2011) [71], Khalaila, R. (2010) [23], Kao, H. F., et al. (2007) [45], Walz, H. S. and T. E. Mitchell (2007) [72], Ohta, M. and I. Kai (2007) [65], Kao, H. F. and S. S. Travis (2005) [55], Van der Pas, S., et al. (2005) [56], Yue, X. and S. H. Ng (1999) [57], Wolfson, C., et al. (1993) [62], Selig, S., et al. (1991) [59], Togonu-Bickersteth, F. and E. O. Akinnawo (1990) [67], Hamon, R. R. and R. Blieszner (1990) [16], Lingsom, S. (1989) [73], Blust, E. P. and R. J. Scheidt (1988) [63], Marshall, V. W., et al. (1987) [74], Curran, C. E. (1985) [60], Brody, E. M., et al. (1984) [68], Hanson, S. L., et al. (1983) [69], Seelbach, W. C. and W. J. Sauer (1977) [70],
	Caregiving foresight	Setting job conditions to help parents, setting daily schedules to help parents, obliging grandchildren to help grandparents, choosing a job where they can help parents as well, having a house with enough space for parents to be present if necessary, and considering the effects of each decision on parents at the time of decision making	Ma, X. H., et al. (2023) [24], Zong, X., et al. (2022) [41], Khalaila, R. (2010) [23], Kao, H. F., et al. (2007) [45], Kao, H. F. and S. S. Travis (2005) [55], Van der Pas, S., et al. (2005) [56], Hamon, R. R. and R. Blieszner (1990) [16]
Social expectations	Social inclusion motivator	Encouraging parents to participate in social activities and accompanying them, ensuring that parents communicate with friends and close relatives, encouraging parents to continue and fulfill their responsibilities, and parents participating in family events	Uy, H. (2020) [30], Khalaila, R. (2010) [23]
	Promoting awareness	Language mediation (immigrants), informational support, wise advice to parents, training to use new technologies, guidance and counseling in financial affairs, familiarizing parents with health care centers, counseling parents, and familiarizing parents with health care services	Ma, X. H., et al. (2023) [24], Cheung, S. L., et al. (2020) [26], Park, H. J. and C. G. Kim (2016) [29], Youde, F. and W. Qiangwei (2015) [52], Collins, C. R. (2014) [53], Rudolph, B., et al. (2011) [22], Van der Pas, S., et al. (2005) [56], Hamon, R. R. and R. Blieszner (1990) [16], Brody, E. M., et al. (1984) [68],
	Companionship	Social support, companionship and conversation, and ensuring that parents are not alone and providing a constant companion	Zong, X., et al. (2022) [41], Uy, H. (2020) [30], Cheung, S. L., et al. (2020) [26], Aires, M., et al. (2019) [61], Aires, M., et al. (2017) [14], de Valk, H. A. G. and D. Schans (2008) [75]

Table 2 (continued)

Categories	Subcategories	cods	References
	Visiting	Visiting regularly, making phone calls, Letter Writing or emailing, maintaining frequent contact, visiting at home, greeting parents, living near parents, visiting weekly, social contact, visiting at least once a week, contacting parents, and visiting parents Regularly write letters to parents if they are away	Ma, X. H., et al. (2023) [24], Zong, X., et al. (2022) [41], de Vries, B. (2021) [76], Yang, Y. (2021) [31], Fu, Y. Y., et al. (2020) [48], Cheung, S. L., et al. (2020) [26], Aires, M., et al. (2019) [61], Aires, M., et al. (2017) [14], Lum, T. Y., et al. (2016) [51], Dong, X. Q., et al. (2014) [53], Rudolph, B., et al. (2011) [71], Jones, P. S., et al. (2011) [22], Khalaila, R. (2010) [23], de Valk, H. A. G. and D. Schans (2008) [75], Van der Pas, S., et al. (2005) [56], Ng, S. H., et al. (2000) [33], Yue, X. and S. H. Ng (1999) [57], Togonu-Bickersteth, F. and E. O. Akinnawo (1990) [67], Hamon, R. R. and R. Blieszner (1990) [16], Hanson, S. L., et al. (1983) [69], Seelbach, W. C. and W. J. Sauer (1977) [70]
Spiritual expectations	Posthumous perpetuity	Praying for parents, inheriting their legacy, proper burial and mourning for them, visiting the graves of parents, hurrying to the ceremony in case of the death of parents, attending funerals or commemorating parents, and observing family principles even after the death of parents	Che, S. L., et al. (2022) [20], Zong, X., et al. (2022) [41], Ha, T. T. K., et al. (2020) [28], Lum, T. Y., et al. (2016) [51], Youde, F. and W. Qian-gwei (2015) [52], Arzani, H. (2013) [42], Chen, S. X. H., et al. (2007) [54]
	Spiritual elevation	Spiritual care of parents, spiritual support, trying to complete goals that parents have not yet achieved, accompanying parents to regularly participate in religious activities, encouraging parents to participate in the activities of their local religious group, encouraging parents to adhere to religious beliefs, and providing a peaceful environment and suitable time for performing spiritual acts and worship	Li, H. and G. X. Wu (2022) [46], Zhang, L., et al. (2021) [66], Fu, Y. Y., et al. (2020) [48], Uy, H. (2020) [30], Huang, V. and A. J. Fiocco (2020) [43], Lum, T. Y., et al. (2016) [51]
Indirect expectations	Self-care (by the child)	Taking care of oneself, taking care of one's body to avoid worrying about one's parents, striving to achieve success in order to make one's parents hope, striving in work and education to satisfy one's parents, being socially "successful" and making one's parents proud, and avoiding doing immoral things and avoiding embarrassing parents in front of others, being a good citizen	Zong, X., et al. (2022) [41], Yang, Y. (2021) [31], Kao, H. F., et al. (2007) [45], Kao, H. F. and S. S. Travis (2005) [55]
	Caregiving to others (by the Child)	Taking care of the family, supporting other family members, taking care of one's own family, strengthening the family reputation, taking care of relatives, maintaining family harmony and integrity, maintaining family unity, and protecting family honor and dignity	Che, S. L., et al. (2022) [20], Zong, X., et al. (2022) [41], Yang, Y. (2021) [31], Danesh Nahad, M. and M. H. Vakili (2020) [44], Jones, P. S., et al. (2011) [22], Khalaila, R. (2010) [23]

them [22, 40, 41, 44], to facilitate the enhancement of mental well-being in older parents.

In some traditional societies, parents believe that having children, particularly sons, is one of the factors contributing to the increased power and security of the family in society. Furthermore, it is believed that the presence of grandchildren in the family ensures the longevity of the family name [80] and, to some extent, brings comfort to the elderly. In such communities, parents consider it their rightful expectation that children strive for the continuity of the lineage and the creation of a lasting generation [28, 45, 51, 55]. Fulfilling this duty alleviates worries, provides comfort, and consequently improves the mental well-being of older parents.

From the collective content above, it can be inferred that fulfilling the psycho-emotional expectations of the elderly leads to improved spirits, enhanced psychological well-being, increased quality of life, and successful aging in older parents. As Tanak wang's study(2015)

demonstrated, emotional and psychological support from the family contributed to an increase in psychological well-being in the elderly [81]. Additionally, research findings indicated that emotional support and instilling a sense of worthiness in the elderly have an inverse relationship with anxiety and depression [82]. It seems that, aside from the positive impact of fulfilling the emotional and psychological expectations of the older adults, the effort to create joyful moments for an older parent can also enhance the child's own morale, although it may result in a financial burden for the child. It is clear that failure to meet these expectations leads to an increased prevalence of depression in older parents and even the children.

Based on the results of the current study, physical expectations also constitute fundamental expectations of older parents from their children, including three categories: instrumental assistance, financial assistance, and caregiving foresight. Aside from the expectation of

financial assistance for covering essential living expenses such as assisting with basic living expenses and health-care costs [13, 16, 24, 28, 30, 40, 43, 47, 50, 53, 57, 60, 63, 68, 69, 83], older parents expect assistance with non-essential expenses such as leisure activities, entertainment, etc. [30]. Since 80% of the older adults suffer from at least one chronic illness and are unable to perform their daily activities independently [4], older parents expect help with various tasks, including activities of daily living (ADL), instrumental activities of daily living (IADL), or even assistance with home safety measures, etc. [23–25, 29, 30, 41, 42, 46, 55, 56, 59, 65, 70, 71, 73]. Moreover, parents desire that children plan their careers, home purchases, etc., in a way that ensures they are adequately prepared to care for their parents. Furthermore, they should raise their children in a manner that instills in them a sense of obligation to assist their grandparents and, in other words, to always be forward-thinking in caring for their older parents (caregiving foresight) [16, 23, 24, 32, 45, 55, 56]. Financial assistance and physical help from children lead to improved nutrition, better physical conditions, access to appropriate health-care services, and consequently, enhancement of physical health in the elderly. On the other hand, financial support for entertainment and leisure activities can contribute to the social and psychological well-being of the elderly. As demonstrated by the findings of Bai y et al. (2020), social support and physical assistance to elderly residents of rural areas have a direct and positive impact on their physical and psychological health [84]. It is evident that helping others also boosts the morale of the helper; thus, assisting parents has positive effects on the mental health of the children. However, considering the economic challenges in developing societies and insufficient financial support from governments, parents' expectations in this regard may be high. On the other hand, children, due to financial difficulties, may be unable to meet these expectations. In addition to the financial burden, the inability to fulfill parents' needs can lead to additional psychological stress for the children [85]. Obviously, not meeting the expectations of older parents in this regard can lead to an increase in physical injuries such as falls.

Social expectations constituted another category of expectations that older parents have from their children, classified into four subcategories: social inclusion motivator, companionship, and promoting awareness, visiting. Although social participation of the elderly in society is considered a key element of successful aging [86, 87], the types of social participation among the elderly vary based on their personality traits and levels of ability across different cultures and societies. It ranges from simple companionship or caring for grandchildren to involvement in large economic activities [88]. Older parents expect their children to encourage them to engage in social events

and to motivate them to fulfill their responsibilities [23, 30]. Furthermore, with the rapid advancement of technology in today's world, many older individuals often feel left behind. Therefore, one of their fundamental expectations is to receive assistance in increasing their knowledge in various areas such as financial management, healthcare, and technology literacy, which in turn aids in enhancing their social participation [16, 24, 26, 27, 29, 52, 56, 68, 71]. Loneliness is one of the primary complaints of many older individuals [89]. Hence, one expectation that leads to alleviating this feeling in older parents is the expectation of companionship from their children or the expectation that their children will arrange for regular companionship for them [13, 14, 26, 30, 41, 75]. Additionally, frequent and regular visiting or contacts with parents through various means, including telephone, virtual, or in-person interactions [13, 16, 22–24, 26, 33, 41, 56, 69–71, 75, 76], also contribute to reducing this feeling in parents [90]. Ultimately, fulfilling the social expectations of the elderly leads to increased social participation and social health in older parents, while simultaneously reducing feelings of loneliness, thereby enhancing their psychological well-being and consequently improving their quality of life. Some studies support this hypothesis, indicating that social support for the older adults and their social participation leads to a reduction in loneliness, increased well-being, and improved quality of life [91]. It is clear that, through companionship and contact with their parents, children also benefit psychologically, in addition to the parents. However, since children may have other social roles beyond that of being a child, such as spouse, parent, or colleague, they may experience role confusion, leading to psychological stress [92]. It is also clear that failure to meet social expectations will lead to isolation and an increase in the prevalence of depression in parents.

Furthermore, among the other aspects of expectations from older parents, there are spiritual expectations, which are categorized into two groups: posthumous perpetuity and spiritual elevation. Older individuals expect their children to encourage them in group religious activities and accompany them in this regard. Additionally, they expect their children to help them achieve goals and aspirations that they have not yet fulfilled [30, 43, 46, 48, 51, 66]. In other words, older parents expect their children to facilitate the elevation of their spiritual and moral levels. These expectations are not limited to the lifetime of the parents, as even after their death, they expect their children to fulfill certain duties, such as attending their funeral and commemorating them, visiting their graves, and asking God's mercy and forgiveness for them [20, 28, 32, 42, 51, 52, 54]. According to Bengtson and Oyama's (2010) theory of Intergenerational Solidarity and Conflict, despite the weakening of the relationship between

older parents and children, the influence and strength of this relationship remain until the end of life. Even after the death of the parents, children and parents always maintain their solidarity with each other. [93]. Fulfilling the spiritual expectations of parents, on the one hand, leads to the goal-setting of older parents, increased social participation, and the promotion of spiritual and social health. On the other hand, it provides older parents with assurance regarding the performance of their children's duties after their death, leading to increased psychological well-being during their lifetime. Supporting the relationship between fulfilling the spiritual expectations of older parents and their health status, Okuno et al. (2021) stated that religious and spiritual experiences among the older adults have a positive effect on their quality of life [94]. It is evident that if children share similar religious beliefs with their parents, accompanying them in religious activities can enhance their spiritual well-being and improve their quality of life. However, holding appropriate mourning ceremonies after the parents' passing may result in a financial burden for the children, and failure to meet these expectations of parents leads to a life without purpose and meaning in parents, which threatens their mental health.

The four categories of psycho-emotional, physical, social, and spiritual expectations discussed thus far could perhaps be labeled as direct expectations of older parents, as they directly impact the parents themselves and their well-being. However, another set of filial responsibility expectations, termed indirect expectations, can be divided into two categories: "self-care (by the child)" and "caregiving to others (by the child)." These expectations do not directly affect the parents themselves; rather, they entail positive effects on the child or others, which subsequently contribute to the well-being of the older parents. Parents expect their children to take care of themselves and other family members [31, 32, 45, 55], as well as to contribute to enhancing the family's reputation and safeguarding its honor [20, 22, 23, 31, 32, 44]. Overall, the child's care for themselves and other family members removes concern in the elderly regarding their children and others, providing the parents with reassurance that their children, by taking care of themselves and others, are not only healthy but also capable of supporting their parents. Additionally, enhancing the family's reputation by the child can bring pride and honor to the parents, ultimately facilitating the improvement of the mental well-being of older parents. In support of the importance of self-care in fulfilling the expectations of older parents, Sarkar et al. (2023) indicated that the success, presence, and health of the child contribute to the enhancement of the mental health of older parents [90]. It is clear that self-care and striving for success have positive effects on a child's physical and mental health, improving their

quality of life. However, caring for other family members and having multiple roles can lead to role confusion and additional psychological burden for the child [92]. When these expectations are not met, it is clear that it will lead to frustration, feelings of inferiority, isolation, and decreased psychosocial well-being for the parents.

It can be concluded that fulfilling older parents' expectations by children positively impacts all dimensions of health (physical, psychological, social, and spiritual) for both the parents and the children. Pan et al.'s (2022) showed, stronger filial piety results in a lower caregiving burden for children [95]. However, some studies report opposite findings [17, 96, 97], stating that filial responsibility can decrease the psychological well-being of children [17]. In another study, although high filial responsibility was associated with a lower caregiving burden among Korean caregivers, the opposite was observed among American caregivers [96]. In a study conducted across different cultural groups, researchers concluded that the relationship between filial responsibility and the well-being and perceived health of children could be either positive or negative. They suggested that professionals working with family caregivers should be cautious about universally promoting filial responsibility as an ethical obligation, as, in a Western cultural context, a sense of responsibility towards family members can be associated with feelings of guilt or inadequacy for some caregivers, as well as limitations to their independence [97].

Regardless of the importance of filial responsibility expectations concerning older parents and their effects, the nature of filial responsibility expectations varies across countries, influenced by social, economic, cultural, religious, temporal, technological, and gender factors.

The results of the present review showed that the nature of filial responsibility expectations is influenced by cultural factors. Filial responsibility expectations in Eastern countries (collectivist cultures) differ from those in Western countries (individualist cultures) [33]. Comparing studies indicates that emotional-psychological expectations, particularly the preservation of dignity, are less prevalent in Western countries compared to others [16, 27, 31, 40, 44, 46, 71]. In developed countries, individualistic values somewhat reduce children's familial obligations towards their older parents, transferring the responsibility of care to the state, whereas in Latin and Asian cultures, the responsibility of caring for parents often falls on the children [97]. A study by De Valk and Schans in 2008 showed that elderly immigrants to the Netherlands had different expectations compared to the native Dutch population [75].

The results indicated that filial responsibility is influenced by economic factors. In developed countries such as Sweden, Maryland, and Michigan, social expectations

and frequent contact (including direct visits, phone calls, text messages, and emails) play a more prominent role, ranking at the top of the list of expectations [27, 59, 72, 76]. In contrast, in other countries such as Nigeria, Iran, and China, financial and physical expectations are emphasized alongside other expectations [40, 52, 53, 67]. Even within a country, the nature of expectations can differ between citizens who have emigrated abroad and those who remain local and native to that country [32]. This discrepancy arises because the type of support—especially financial support—that governments provide to the elderly affects parental expectations, regardless of nationality, ethnicity, or culture. A study conducted in Philadelphia revealed that elderly individuals expected less financial support from their children, preferring instead to receive financial assistance from official and governmental sources [68].

The review also demonstrated that filial responsibility is shaped by social factors. A study on Chinese immigrants in the Netherlands showed that parents expected language brokering, information inquiry, home visits, and facilitative and social support from their children [26]. In contrast, Chinese parents residing in China likely have lower expectations for language mediation or social support, as they communicate in their native language and receive social support from numerous relatives and friends residing in their home country. This highlights the impact of migration on the expectations of filial responsibility. Furthermore, in Asian countries, while caring for older parents is generally regarded as a duty [19], it seems that in recent years, changes in family structures—from extended families to nuclear families—along with increased individualism and a rise in the number of working women, have altered perceptions of filial responsibility. In the past, adult children in extended families in collectivist societies who lived and worked together in the same household with their parents had more interaction and connection with each other and felt a greater sense of responsibility for one another. However, it appears that in today's nuclear families in individualistic societies, where children may have migrated for work and are miles away from their parents, these interactions are less frequent, and even working women do not have the opportunity to care for their elderly parents. [98]. This suggests not only the influence of social factors but also the evolving nature of filial responsibility over time.

The results indicated that filial responsibility is influenced by religious factors. In countries with diverse religious backgrounds, such as Buddhism, Judaism, and Islam, the variety and multiplicity of expectations regarding filial responsibility toward older parents are greater compared to other nations [23, 31, 40, 44, 52]. However, it seems that based on personal experiences, changes in this dynamic phenomenon have also occurred in

religious countries with the diminishing influence of religious factors.

The review demonstrated that the passage of time and technological advancements impact attitudes toward filial responsibility. According to research findings, until 1990 and before that, elderly individuals expected their children to write letters to them [16, 70]; over time, this expectation has shifted to phone calls, emails, and text messages [24, 56, 76]. Additionally, with technological progress, new expectations have emerged; for example, "older parents expect their children to teach them how to use phones and computers" [27]. Nevertheless, it appears that with advancements in technology and the increasing capability of machines and robots to perform certain tasks, parents' expectations of their children have somewhat decreased. Aside from changes in the types of filial responsibility, there have also been shifts in the general attitude toward filial responsibility over time. Kääriäinen (2024) showed a declining trend in this phenomenon across 11 European countries, indicating that attitudes and commitments toward filial responsibility were on the decline [99].

The results also revealed that the gender of adult children influences filial responsibility. Some studies have indicated that women score higher in filial responsibility compared to men [71, 100]. However, Collins's (2014) study found that the level of filial responsibility in women was not higher than in men; rather, the nature of filial responsibility differed between daughters and sons. Sons tend to outperform daughters in providing assistance to their mothers in areas such as shopping, transportation for health services, teaching the use of phones or computers, and financial guidance. In food preparation, sons are nearly on par with daughters, but they participate significantly less than daughters in laundry and household chores [27]. Another study identified financial assistance to older parents and caregiving as the primary concerns for sons regarding filial responsibility, while emotional support and maintaining contact with parents were deemed the most important aspects of filial responsibility for daughters [57]. The results of the studies mentioned above showed that the type and intensity of filial responsibility in girls and boys differ across countries with varying cultural backgrounds. Additionally, it can be said that recent cultural changes towards gender equality in all countries have impacted filial responsibility in both girls and boys, leading to changes in the type and intensity of filial responsibility within these two gender groups.

In short, the evidence indicated the dynamism of the concept in question and its susceptibility to economic, social, cultural, technological, time, gender, and religious factors [98]. Furthermore, the results of this review supported the importance of the role of children in fulfilling the expectations of older parents; moreover, they

demonstrated that the positive effects of fulfilling the expectations of older parents by children extended to all dimensions of health (physical, psychological, social, and spiritual). Adult children can provide older parents with the reassurance that they are involved in meeting their psycho-emotional, physical, social, and spiritual expectations, thereby contributing to the enhancement of all aspects of the well-being of older parents.

The findings of this integrated study can provide foundational information for managers, planners, and policymakers to plan for the cultural cultivation and familiarity of children with their responsibilities towards older parents from a young age, especially in developing countries where government resources for servicing and meeting the needs and expectations of the elderly are limited. These interventions can include increasing support services for the older adults and providing supportive services, including financial assistance or facilities for children, to ensure the continued care of older parents. Although studies on filial responsibility expectations towards older parents are abundant, they are often scattered and employ different research methodologies. Therefore, the possibility of distinguishing parental expectations in developed countries (where they receive more government services) from developing countries (where they often rely on family for their needs) as well as the possibility of prioritizing expectations in different cultures and societies was not feasible due to the limitations of the current study. This limitation necessitates caution in generalizing the findings of this integrated study and underscores the need for further research in this area across different societies. Because of the type of review study and the results relied on available data, there is also a possibility of bias. Moreover, studies have not thoroughly and precisely examined the role of digital technology and technological advancements in elderly care, highlighting the need for more extensive future research in this area. Conducting ethnographic research in low-income settings can reveal how economic constraints shape expectations of filial responsibility. Additionally, due to conflicting information regarding the role of children's gender in filial responsibility, it is recommended that future studies explore in depth the influence of both the children's and older parents' gender on filial expectations and responsibilities.

Conclusions

Filial responsibility expectations encompass five dimensions, including 1) psycho-emotional expectations, 2) physical expectations, 3) social expectations, 4) spiritual expectations, and finally 5) indirect expectations. The importance of each of these dimensions, as well as their diversity and multiplicity, is influenced by cultural, gender, religious, economic, and social factors, and is also

subject to the passage of time. Conducting qualitative studies in various cultural and social contexts as well as prioritizing these expectations, would facilitate obtaining deeper insights into this phenomenon, enabling the development of appropriate and culturally sensitive service packages for the older adults and their children based on such insights.

Abbreviations

ADL	Activities of Daily Living
IADL	Instrumental Activities of Daily Living
MMAT	Mixed Methods Appraisal Tool
SID	Scientific Information Database
WHO	World Health Organization

Supplementary Information

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Supplementary Material 1.

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Clinical trial number

Not applicable.

Authors' contributions

All authors took part in the entire study and approved the final manuscript. L.T. and N.Z. contributed to the study design and were responsible for database search; L.T. and N.Z. conducted study selection and data extraction; L.T. drafted the manuscript; N.Z., Z.T., A.D., A.KH. and Y.A.M. critically revised manuscripts for important intellectual content.

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Data availability

All data generated or analyzed during this study are included in this published article.

Declarations

Ethics approval and consent to participate

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Consent for publication

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Competing interests

The authors declare no competing interests.

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