

Parental /Environmental Influences on the Traditional Childrearing Practices and Identity Development of Adolescents in Manyu

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Abstract: The objective of this study was to find out Parental/environmental influences on traditional child rearing practices and the identity development of adolescents in Manyu. To achieve this purpose, three specific research questions and three hypotheses were formulated and tested. To answer the research questions, a questionnaire was administered to a sample of 300 participants. The data derived were subjected to descriptive and inferential analysis using SPSS Version 26.0. The findings revealed a significant relationship between traditional childrearing practices and identity development among adolescents in Manyu. Four main theories; the ecological systems theory of Urie Bronfenbrenner, the psychosocial theory of Erik Erikson, the socio-cultural theory of Lev Vygotsky and James Marcia's theory of identity development, were adopted and reviewed. The network of theoretical, conceptual and empirical data reviewed indicated that wherever around the world, there exist traditional childrearing practices among adolescents in different peer groups and the peer group stands as one of the important social network support systems that enable adolescents to develop their identity. The research designs adopted for this study was the descriptive survey design (with the aid of a structured questionnaire as the main research instrument and an Interview Guide). The research was carried out in all the four sub divisions of the Manyu Division of the South west region of Cameroon. The population of the study was made up of adolescents, aged 11-24 in the schools that were operational. The sample size was made up of 300 adolescents, who were purposively and incidentally selected to suit the characteristics of the study. Data were analyzed both descriptively and inferentially. The results equally revealed that most adolescents perceive childrearing practices to have a positive influence on attitudes within the home environment (MRS=53.6%, n=2400). Greater parts of the adolescent population are positive to most statement that suggests good attitudes gotten within the home environments. In positively influencing identity development, childrearing practices within the home environment influence on most adolescent pushes them to be; sympathetic towards other sibling and peers (66.3%), neat and tidy (65.3%), and be good examples of their parent (64%). Therefore parents should foster good childrearing practices that existed in the past to suppress the negative ones coming from modernity. This includes constant speaking of the dialect with their children in order to build their identity, teaching them traditional values of the Manyu man such as respect, love, charity, honesty, solidarity and hard work. Above all adolescents should be guarded with care, understood and counseled often by a combination of the parents, the educational community and the society as a whole. This way, they will gain independence, imbibe these positive values and develop a positive identity and personality.

Key Words: Traditional childrearing practices, identity development, Adolescents

I. INTRODUCTION

This study focuses on aspects of Traditional child rearing in the Manyu culture as a determinant of the identity developed by the adolescents as they grow up and interact within their context. In order to get a total picture of the strategies used in raising children in present-day West African societies, a close look must be taken not only on how people have traditionally brought up children in this culture, but also how practices have changed in response to diverse factors, such as Parental modeling, traditional practices, influence of Peer groupings, reconstruction of gender roles, dearth and drop in the use of the cultural values and the local language, the pressures of modern life (influence of Modernity), rural to urban migration, formal education, and greater participation of the parents in a cash economy and so on. The examination of both the childrearing practices of a society and the change in these practices must focus on two other aspects of the total picture: a) the physical and social setting in which the child is brought up; and b) the attitudes and beliefs of his caretakers and the other adults of the society towards children and their care. Taking into consideration these other aspects helps us understand, on the one hand the adaptive function of certain childrearing practices in a given setting and, on the other hand, the reasons these practices may be abandoned or changed when the setting changes or when attitudes and beliefs change Judith.T, (1988).

This study therefore focuses more on the positive aspects of traditional child rearing practices in relationship to the development of identity amongst adolescents. In this regard, specific components of traditional child rearing such as, parental modeling, discipline strategy of parents, attachment, sex education, leadership at school, differences in gender roles, teacher's attitudes, morality and influence of the peers and society would be examined in relationship to the influence it has on the identity development (self concept, environmental influences, self-esteem, sense of autonomy) of adolescents.

Adolescence is a period of intense and rapid development and is characterized by numerous developmental tasks including; gaining new and more mature relationships with others, achieving a masculine or feminine social role and

achieving emotional independence from parents and other adults. Adolescence period is also characterized by a transition from childhood to adulthood, a stage of major growth and development in which significant physiological, cognitive, psychological and behavioral changes take place and important developmental tasks, such as developing an identity and becoming independent, need to be accomplished. When adolescent development is successful, the result is a biologically mature individual equipped with the capacity to form close relationships and the cognitive and psychological resources to face the challenges of adult life (Hazen, Schlozman & Beresin, 2008). For some young people this period is particularly difficult because of the presence of family and community risk factors such as parental mental illness, low socio economic status, loss of parents, substance abuse, domestic violence, and child abuse or neglect that predisposes them to poor developmental outcomes. The adolescents of Manyu upon reaching the adolescent age some as early as 11 years, enter into puberty and develop growth spurts, Physical maturation, cognitive growth and expanding social relationships thereby providing them with new opportunities and challenges which call for increasing autonomous decision making and self-regulated action in the context of social demands and relationships, thus triggering the development of individuality. Therefore, parents at this stage must pay a lot of attention on their children, check their every move and provide constructive advice on how to solve their challenges and problems.

The stage of adolescence can be overwhelming to many adolescents as they engage in identity formation. According to Bee and Boyd (2007), adolescents in this human development stage could run the risk of confusion, arising from the profusion of roles opening up for them. Sandhu and Tung (2004) noted that adolescence is the most vulnerable and sensitive period for an individual to adopt a negative identity and dysfunction. As such, among the tasks that adolescents engage in is identity formation through utilizing different identity styles. At times, the environment is not conducive to fostering adolescents' identity styles, due to ineffective parenting styles and the family structure. Single parents often face the dual demands of fulfilling both caregiving and breadwinning roles, which may limit the amount, and quality, of time they spend with their children (Magnuson & Berger, 2009). Single mothers, in particular, who constitute the majority of one-parent households, can be more vulnerable. According to Kendig and Bianchi (2008), single mothers may not have the choice of being a stay-at-home parent if they are the sole providers in the family. As a result, children in single-parented families may receive less parental time, attention, supervision and monitoring than those in dual-parent families (Hofferth & Anderson, 2003).

Childrearing practices of a given society or ethnic group in simple terms could mean the customs, norms and traditions used by members of that society in raising and taking care of their children. These customs are integrated into the everyday life of the society and not necessarily given conscious

thought nor easily articulated. Rather they are often taken for granted. Although there is obviously room for individual variation in the practice of social customs, there are also practices which are generally shared by the society as a whole such as teaching children respect, child care and home management and general assistance in trading and Agriculture. They can also be seen as a society's answers to the problems of dealing with a child of a certain age in a given setting. In fact, they are strategies for responding to children's needs and for encouraging their development.

The western culture has so much infiltrated the manyu culture so much so that the originality and identity of the people is threatened. The purpose of this essay is to provide some basis for understanding how individual identity is related to its sociocultural context. History, culture, and the proximate structure of social relations create a context in which the individual identity must exist. People have individual wants and needs that must be satisfied within that context. Individuals actively choose, alter, and modify their identities based on what will enable them to get along best in that context.

In as much as a lot has been altered in the culture of the Manyu people due to the advent of modernity such as high crime waves and increased disrespect for the elderly, there are still some communities found in the interiors of the subdivisions of Mamfe central, Akwaya, upper Bayang and Eyumojock that still maintain and uphold most of their original cultural values and child rearing practices handed unto them by their ancestors. This does not also cancel the fact that certain values that have come up as a result of Modernity are not good. For example the advent of the internet and other social media platforms such as whatsapp and facebook have facilitated the fastness of communication and high technological advancement in research and education. These and many more will be discovered in the course of this study.

Child rearing in the Manyu community was done in different ways according to the family and according to the peculiarities of the community or the socio-cultural context in which the child finds his or her self. In Manyu, there is a fairly rigid gender based division of labor in which the hoe is the woman's tool, the machete the man's. In most of the villages, the economic activities are in the hands of the woman. Her income is dependent on food production and marketing. She is engaged in the subsistence farming of crops such as egusi, cassave, yams, cocoyams, plantains, beans, groundnuts, maize among others. She also gathers "bush mango", "njansa", "eru", and shear butter seeds from the forest, the majority of which have very high market values. The Manyu woman is today better organized in co-operatives for ease in marketing her agricultural produce at a higher price. The money got from the sale of the food crops is invested in the education of the children and for the purchase of basic household necessities. Recently the Manyu man has come to recognize the crucial role of the woman in production and income generating activities.

As the Children grew up they listened to their parents and especially the fathers who were considered as role models.

Child rearing in the Manyu community was done in different ways according to the gender roles of the children, the family and according to the peculiarities of the community or the socio-cultural context in which the child finds his or her self. There are different roles given to girls and different for boys. The boys mostly were given roles of protection of their siblings, carrying of water, cleaning, accompanying their parents in their different businesses, activities and farm work. The girls were trained in roles of cooking, washing, cleaning, child care and home management especially by their mothers. When the women got pregnant, they were well taken care of with natural herbs by traditional midwives who were specialized in delivery. All the children born within a period of about six months were considered as age mates and belonged to their own particular age groups subjected to certain challenges and competition with other age groups.

Parents naturally wish to see their children grow into adolescents. They instill in their children different cultural values using different discipline strategies such as the authoritarian, permissive, laissez faire. All of these disciplinary measures have an effect on the identity development of their adolescents who are so complicated to manage. However, they also have some anxieties that go with this development. Parents get happy when they realize that their child is getting into adulthood and can help them run errands, drive their car, look after business, and do the cooking. On the other side of the coin, they are not quite sure how their youngster will manage their lives successfully. They wonder how they will grow up to become knowledgeable and hardworking. Because of the concern that parents show regarding their adolescent, they have a duty to make sure the process of maturing into adolescence does not come with much pain and uncertainty on adolescent personal social problems. Thus until a child grows to maturity and shows signs of responsibility and independence then can he or she be freed and release from the parents to establish and settle down in life independently.

The head of the family had a lot of respect and fear for their fathers and did all they could to earn their trust and love. The children were happier knowing that their father was out of the house even for a day because parents were hard on their children in order to push them to be who they wanted them to be. A weak child was synonymous to a weak leader so they didn't want that for their children and so they worked extremely hard to instill discipline into their children. This discipline and other cultural values of respect, greetings, child care and home management, Eranding, love, sharing, honesty, communal life and so on helped in building the identity of Manyu men and women at the time who have shown reputable character and are successful leaders in all spheres of life in which they find themselves. Also in Manyu, sex Education was a very vital aspect many years past, most of the girls were trained to know that their virginity was to be reserved for her husband's only and any man caught sleeping with another's wife had to face serious punishment from the community and swear by their gods. These medicines and rules most times acted as a cultural guide and acted as behavior modifcator.

On the contrary, comparatively, majority of the adolescents of today don't listen to their parents and do what they like in the name of fashion and indulge into earlier sexual activities which is accounting for the many teenage pregnancies we see in our villages and towns. A lot has changed over the years; there are positive as well as negative changes which has greatly affected the child rearing practices of the Manyu people as well as their identity. You have a lot of children who do not show respect to their parents nowadays they feel that they know too much and can practice the things and way of life they have learnt from the social media and coming from modernity. This will be developed in subsequent sub-headings below.

II. CONCEPTUAL BACKGROUND

Conceptually, in the course of this work, the following concepts and variables in the Manyu culture as well as the views of other authors were examined; the concepts of traditional childrearing practices in the home, school environment and the society, peer groupings and the influence of modernity and identity development.

Theoretically this study is delimited to; the ecological systems theory of UrieBronfenbrenner, Erik Erickson's theory of psychosocial development, the developmental niche theory by Super and Harkness, James Marcia's theory of Identity development, Social Learning theory of Albert Bandura, the Situated Learning Theory by J. Lave and Lev Vygotsky's socio-cultural Theory.

The development of a child is multifaceted and characterized by several dimensions including the physical, cognitive, social and emotional aspects. This development is strongly shaped by one's socio-cultural context. It is impossible to separate one's culture and sociocultural context in fully explaining their development. A child in the Manyu context is a very complex concept. Intergenerational assumptions from old men in the community reveal that anyone who is not yet responsible at a matured age is considered to be a child. If he or she drinks irresponsible, involve in fights frequently and refuses to join any cultural groups or sacred societies that one is considered to be Immature and cannot sit in the midst of elders and partake in their discussions.

The most popular view among cross-cultural psychologists is that a culture can best be understood by examining the values that are widely endorsed by members of that culture. This is because a person's values provide a basis for interpreting the significance of behaviors. The values that adolescents uphold are shaped by what they imbibe from their cultural heritages which is often blended with what they acquire from formal education. Therefore for an adolescent to successfully develop a positive and consistent identity, it entails the interplay and combined efforts of all the agents of socialization such as the family, friends, the school, organizations and the mass media.

Over the years there has been an influx of many different cultures and practices infiltrating the Manyu culture which has resulted to cultural dearth as pointed out by many renowned researchers like Manfred Egbe ,Tabe James Takor , James

Tabenyang, Tabi Chama just to name a few . These changes could be feasible with the increase loss of values such as respect of elders, native norms, local ways of greetings, solidarity just to mention these. Also, Modernity has brought about a wind of negative as well as positive changes which is slowly but surely changing the identity of the Manyu person. The socio-political conflicts affecting this region of our country is also another major push factor for the massive exodus of the people of this area to safer nearby towns thereby exporting the rich cultural heritage to these areas or even forget certain salient ones which make the culture unique.

There has been several reports of increasing incidence of adolescents' crime and violence, indiscipline and immorality in our society which suggests difficulties with socialization of children and Pressures from modern life. The Situation of the African adolescents of the 21st century is quite scary because of the behavioral patterns they put up. It leaves one to wonder if they have acquired good values from their culture of origin. This of course is applicable in Cameroon and the Manyu Division which is the study area. The adolescents here recently have picked up fire arms and are involved in the recent sociopolitical crisis that has been plaguing the North West and south west regions of Cameroon for the past 3-4 years now. This has caused a lot of Rural to Urban Migration of People to other cities which are less affected. They also indulge in early sexual activities as it is normal to see many young girls between the ages of 14- 19 already having one, and some two children. This gives them a low self-esteem and most times causes school dropout from Formal Education.

Also, the attitudes and beliefs of the adolescents' caregivers and parents have a lot to play on their identity development. There is greater participation of parents in a cash economy which leaves them with little or no time to imbibe major cultural values such as respect into their children. There is a great loss of Respect for the elderly and authority. This is evident in their manner of approach in communication and exchange of words in the event of a crisis. The today adolescents in Manyu have the tendency to expect greetings from the elderly instead of the other way round or even offering help to the elderly. They have become highly indiscipline and involve in moral decadence and juvenile delinquency, This is seen with the increasing number of adolescents found in the prisons for crimes such as Rape, theft, use of harmful drugs such as tramadol and marijuana and possession of fire arms just to name a few. There is also a high rate of school drop outs probably for poverty reasons, teenage pregnancies, and poor family planning. Most of the boys have resorted to bike riding which is one of the main sources of livelihood in the area. Conformity is more to their peers rather than to their families, their primary agents for socialization. This has greatly affected the value of collectivity and team work which accounted for the development of a proper identity and a source of livelihood for the past generations through farming, and trading. They behave most times in unacceptable ways that do not conform to the norms of the society.

Several generations past experienced a lot of love, unity and communalism that could be seen either through pictures or stories told by our parents and grandparents, emitting from among the people of the Manyu division in the South West Region of Cameroon. You find brothers just like sisters still caring for one another eating together, and belonging to social groups and ' *njangi s*' together for the growth and support of the family. You could also find the dressing habits of the typical Manyu woman even in pictures being the two wrappers and a blouse. Women respected their husbands as they saw them as Lords and their words were final and Law. Perseverance in marriage was a virtue as it led to the preservation of many marriages. Also children were seen as an addition to the labour force and there was a lot of pride and prestige in having many children.

Culture plays an important role in determining the backwardness or progress of a people. The culture has been stained with practices and values devoid of many constructive elements needed to put her on the right path to progress. Behaviours (e.g. homosexuality) that were completely unacceptable are now being advocated as a right of people. Religion has influenced superstitious beliefs of families which have changed people's attitudes and perceptions of certain social issues which were formally accustomed to the wrath of lesser gods or fetish gods. Respect for elders by the youths has greatly declined over the years.

Due to modernization, influence of the mass media and the coming of the internet, the adolescents have internalized more of the Western or Euro-centric ways of behaving rather than their traditional Afri-centric ways, hence causing problems in their identity development. There is therefore, a shift from communalism to individualism. This therefore, has led to Disequilibrium in the cultural value system which needs to be revamped and revisited by the young people of this generation. This degrading child rearing practices and cultural value system has resulted to confusion in the search for identity by the African Adolescents. The problem on this study has to do with assessing the validity of these assumptions. It is against this background that the study has as objective to :

Find out the environmental influences on the traditional childrearing practices and identity development of adolescents in Manyu.

Child Rearing Practices Within The Family And Adolescents' Psychosocial Adjustment And Identity Development

A lot of studies have been carried out within and outside Africa on child rearing practices and its effects on social behaviour of adolescents of single parents. Some of these studies are reviewed. Golombok (1997) carried out a study on the social behaviour and attitudes of children raised in fatherless families from infancy. The study was a survey carried out in Austria. The subjects were children within the ages of 12 to 15 who were in post-primary schools. The researcher used a questionnaire to gather data. The result of data analysis indicated that the behaviour of such children is not in conformity with societal expectations. Some of those children

manifested delinquent behaviours while others were not generally happy with themselves. The study suggested that parents should start very early to teach the children the tradition, norms and values. This measure will help the child behave well, the nature of his family notwithstanding.

In a study titled children of Lesbian and single woman parents. Richard (2001) reported that 18.6 percent of families with children. Recent survey also suggests that the rate at which lesbian couples are having children is increasing (14 percent of respondents in 1993, 19 percent in 1995, and 22 percent in 1999). In 1961, Bowlby published a monograph titled "Maternal care and Mental Health". In it he conducted that prolonged deprivation of the young child of maternal care may have grave and far reaching effects on his character and consequently on the side of his future life. Bowlby's conclusion rang a bell which drew the attention of the society who had anything to do with children. Scores of nurseries institutions and hospitals were compelled to institute widespread improvement in the institutional care of children. There was panic as to the effect of any form of separation of the child from them, which led to mothers of young children abandoning work to care for their young children. Indeed, a look at Western countries showed a decline at the time in the number of working mothers in the labour force. It would seem that Bowlby's conclusions made mothers and even governments to attempt at ensuring that young children received the best of care.

Child Rearing Practices within the Society

A common phrase used when talking about child socialization in Africa is that, it takes a village to raise a child". This phrase emanates from a context where a child is part of a larger network of people that extends beyond the nuclear and extended families to include members of the child's community. Such networks are possible in a relatively cohesive society found in rural communities where residential patterns are stable, local resources shared, and common descent claimed. These communities share a common language and social and ethical norms that govern daily interactions and practices. Needless to say, people in such communities know each other well. Such a social arrangement would also thrive in a community with a worldview that embraces a collectivist, as opposed to an individualist, approach to life where one's individual aspirations are often suppressed for the sake of the goals of the larger community.

With increased socioeconomic and political changes cutting across the continent as well as the increased urbanization of many of its countries, however, the socialization of many children in Africa can no longer be undertaken in the same way that is expected to happen in the context of this proverbial village. African families and communities, just as it is in other societies, are constantly changing and readjusting to new ways of organizing social life in response to changes brought by local, regional, and global processes. Many of these changes have been as a result of national policies geared towards economic and socio-political

development. Some of these development strategies have emphasized urban growth at the expense of agriculture and rural development leading to increased urbanization in Africa (Kandel, 1998) that has, to a great extent, been the catalyst for socio-cultural changes observable in the continent today. Improved health care and access to medication in many countries have also led to steady growth in population while higher levels of education and changing family structures have all shaped contemporary social relations in Africa.

More and more Africans are moving to urban areas and more and more national policies are being defined by leaders whose experiences have been oriented by urban contexts. Now the question we ought to ask is „what happens to the child when the village moves to or becomes the city? For the most part cities, with their characteristic social patterns that promote individualistic, anonymous, and competitive patterns of living, are not conducive to any socialization that allows for the full participation of community members in the private affairs of others. If anything cities can be important sites for challenging received normative principles regarding child socialization. With continued correspondence and exchange between urban and rural areas, these challenges to social norms soon become societal and national practices. People become less and less wedded to the ideals of the small community (village) and prefer to have limited oversight from the community over their own individual lives.

Significance of parenting within the family

Adapting from (Self Growth, 2012) in Patricia Mawusi A. (2013), Parenting is the process of raising and educating a child from birth or before until adulthood. Synonymously, parenting refers to carrying out the responsibilities of raising and relating to children in such a manner that the child is well prepared to realize his or her full potential as a human being. This implies that parenting is the process of taking care or supporting a child from birth to adulthood involving the physical, emotional, social and intellectual capabilities. It can simply mean the process or state of being a parent. In fact one can be a parent both to the biological or non-biological children. Parenting usually takes place when one meets the defined criteria mentioned in the definition. According to Santrock (2006), parenting requires interpersonal skills and again makes emotional demands. Also, other researchers, for example Baumrind (1967) have suggested that there are four major styles of parenting. The researchers argue that majority of the parents display one of four different parenting styles. These styles are authoritarian parenting, authoritative parenting, permissive parenting and uninvolved parenting.

According to Cherry (2012), authoritarian parenting style expect the child to adhere or follow the strict rules established by the parents. Failure to follow the rules will result in punishment. Usually, because the parents have ordered, it must be done without explanations and questions. On the other hand, authoritative parents establish rules and guidelines that their children are expected to follow. Nevertheless, this

parenting style is much more democratic (Cherry, 2012 & Santrock, 2006). Parents with this style are responsive and ready to listen and cooperate. Baumrind (1991) argues that these parents are assertive but not intrusive and restrictive. Santrock (2006) also stated that permissive parents have few demands to make of their children. These parents allow their children a lot of freedom. They hardly punish or discipline them (Baumrind, 1991) while uninvolved parenting is attributed with few demands and little communication. Though the parents fulfil the needs of the child, they rarely get attached to the child (Cherry, 2012). Similarly, uninvolved parents make few to no demands of their children and they are often indifferent, dismissive or even completely neglectful. Numerous works on parenting have brought about a number of conclusions as far as the impact of parenting styles on children are concerned. Cherry (2012) reported that authoritarian parenting styles normally result in children who are obedient and proficient but rank lower in happiness, social competence and self-esteem. On the contrast, Maccoby (1992) informed that authoritative parenting styles lead to children who are happy, capable and successful. Also, permissive parenting styles breed children who are low in happiness and uninvolved parenting styles lead to children who have low self-control, low self-esteem and highly incompetent.

The Family as a primary agent of childrearing and socialization

Elkin and Handel (1978) defined “the family as the first unit with which children have a continuous contact and the first context in which socialization patterns develop” (p.118). The Family Pediatrics Report (2003) explained that the development of children is significantly influenced by interpersonal relationships within the family. Children who are raised by 2 parents, who are both responsible and dedicated, usually perform well in school (family structure section, para 1). Affection and protection are evidently crucial for the health of a child. Thus children need to receive love and protection for their healthy emotional development. Critical to emotional needs of children is the nature of family structure. Losing one person in a group of two destroys the relationship. Structure, therefore, creates a greater need for maintenance of the relationship through the expression of affection. The denial of negative feelings may restrict problem solving efforts (Phelan, 1979). According to The Family Pediatrics Report (2003), the risks for emotional, behavioral, and educational problems are lower among children in 2-parent households on average. The apparent advantage of the 2-parent household structure is that it facilitates effective parenting behaviors, but it does not guarantee success. A stable, well-functioning family is potentially the most secure, supportive, and nurturing environment in which children may be raised (family structure section, para.1)

The Function/role of the Family on children’s learning

The organization of the family has direct effect on the children. The first social relationship of children is familial, where children acquire their first experiences of being treated

as persons in their own right. Children receive care for their dependency and attention for their sociability. The kind of care and attention children receive during their early years of life affect their handling of important issues, such as trust vs. distrust and autonomy vs. disunity. This ability equips children for establishing later ties with people outside the family. Newborns are unaware that they are separate and distinct persons. However, as time goes by they become aware that they are separate from their mothers and that there are other members of the household. Children learn that others have interests, wishes, and ways of their own. Children growing up in a household shared with other siblings learn that they have to share the resources of the household. Children learn the ways in which their cooperation is sought and welcomed and the ways in which they may compete for what they want (Elkin and Handel, 1978). According to The Family Pediatrics Report (2003), when the family environment enables their needs to be met, children generally turn out well, both socially and psychologically, and their parents are satisfied with their lives and marriages. Throughout the children’s dependent years, families provide them with food, clothing, shelter, a safe and clean environment, adequate supervision, and access to necessary health care and education. In a family, children also receive support, come to feel loved, valued, and competent. Children are provided with companionship and learn to believe in a shared set of values.

Environment And Identity

An adolescent's environment plays a huge role in their identity development. While most adolescent studies are conducted on white, middle class children, studies show that the more privileged upbringing people have, the more successfully they develop their identity. The forming of an adolescent's identity is a crucial time in their life. It has been recently found that demographic patterns suggest that the transition to adulthood is now occurring over a longer span of years than was the case during the middle of the 20th century. Accordingly, youth, a period that spans late adolescence and early adulthood, has become a more prominent stage of the life course. This therefore has caused various factors to become important during this development. So many factors contribute to the developing social identity of an adolescent from commitment, to coping devices, to social media. All of these factors are affected by the environment an adolescent grows up in. A child from a more privileged upbringing is exposed to more opportunities and better situations in general. An adolescent from an inner city or a crime-driven neighborhood is more likely to be exposed to an environment that can be detrimental to their development. Adolescence is a sensitive period in the development process, and exposure to the wrong things at that time can have a major effect on future decisions. While children that grow up in nice suburban communities are not exposed to bad environments they are more likely to participate in activities that can benefit their identity and contribute to a more successful identity development.

Self-esteem

The final major aspect of identity formation is self-esteem. Self-esteem is defined as one's thoughts and feelings about one's self-concept and identity. Most theories on self-esteem state that there is a grand desire, across all genders and ages, to maintain, protect and enhance their self-esteem. Contrary to popular belief, there is no empirical evidence for a significant drop in self-esteem over the course of adolescence. "Barometric self-esteem" fluctuates rapidly and can cause severe distress and anxiety, but baseline self-esteem remains highly stable across adolescence. The validity of global self-esteem scales has been questioned, and many suggest that more specific scales might reveal more about the adolescent experience. Girls are most likely to enjoy high self-esteem when engaged in supportive relationships with friends, the most important function of friendship to them is having someone who can provide social and moral support. When they fail to win friends' approval or couldn't find someone with whom to share common activities and common interests, in these cases, girls suffer from low self-esteem. In contrast, boys are more concerned with establishing and asserting their independence and defining their relation to authority. As such, they are more likely to derive high self-esteem from their ability to successfully influence their friends; on the other hand, the lack of romantic competence, for example, failure to win or maintain the affection of the opposite or same-sex (depending on sexual orientation), is the major contributor to low self-esteem in adolescent boys. Due to the fact that both men and women happen to have a low self-esteem after ending a romantic relationship, they are prone to other symptoms that are caused by this state. Depression and hopelessness are only two of the various symptoms and it is said that women are twice as likely to experience depression and men are three to four times more likely to commit suicide (Mearns, 1991; Ustun & Sartorius, 1995)

Adolescents Sense of Autonomy and the role it plays in their identity development.

A growing body of research has examined the process of achieving autonomy from parents. Characteristics such as separation or emotional autonomy from parents, psychosocial maturity, self-regulation, self-control, self-efficacy, self-determination, decision-making abilities, and independence have been referenced as defining attributes of different aspects of autonomy (Goossens, 2006; Noom, Dekovic', & Meeus, 1999, 2001; Silverberg & Gondoli, 1996; Steinberg, 1990).

In most societies, the achievement of a sense of autonomy is assumed to be a key developmental task during adolescence. Several theorists (Blos, 1979; Steinberg, 2002) have considered the adolescent years as a period characterized by a normative increase in autonomous functioning. Moreover, the development of autonomy is considered to be essential for adolescents' adaptive psychosocial functioning (Steinberg, 2002).

According to Lo-oh (2010) autonomy is the freedom that someone gets to take care of him or herself without any

external influences. Autonomy defines the individual as the primary moral, emotional, and cognitive authority, unrestricted in choices except by his or her own preferences (Lo-oh, 2010). In his work, the indicators identified with autonomy are residential independence, being able to take independent decisions for oneself, capability of resolving one's own problems without reference to others; and being free from direct parental control. According to Reis & Buhl (2008), autonomy is therefore characterized as independence from parental authority, the construction of a self that is separate from parental influence, and a change from unilateral authority to cooperation. According to Raeff (2006) autonomy is an important strand of adolescent peer culture as well as resilient identity. The goal of achieving autonomy is a universal one, in the sense that all children begin life completely dependent on their caregivers to meet their needs, and thus must switch from relative dependence to relative independence in order to function as adults. While the balance of autonomy and dependence across the life span is dictated by the developmental tasks at each life stage, these are in turn influenced by biological, psychological and societal factors that may each carry different weight across diverse sociocultural contexts (Baltes & Silverberg, 1994; Raeff, 2006). Further, the principal goal of parenting is to balance children's internal needs and capabilities against external environmental requirements. While most goals of parenting may be seen as universal, how these goals are accomplished may vary based both on cultural context and environmental risk (Bradley, 2002; Coll & Pachter, 2002). The degree to which adolescents are perceived as autonomous beings varies greatly by culture, as do the behaviours that represent this emerging autonomy. Psychologists have identified three main types of autonomy; emotional autonomy, behavioural autonomy, and cognitive autonomy.

Emotional autonomy is defined in terms of an adolescent's relationships with others, and often includes the development of more mature emotional connections with adults and peers. Behavioural autonomy encompasses an adolescent's developing ability to regulate his or her own behaviour, to act on personal decisions, and to self-govern. Cultural differences are especially visible in this category because it concerns issues of dating, social time with peers, and time management decisions. (Collins & Steinberg, 2006; Zimmer-Gembeck & Collins, 2003; McElhaney, Allen, Stephenson & Hare, 2009)

Cognitive autonomy describes the capacity for an adolescent to partake in processes of independent reasoning and decision-making without excessive reliance on social validation. Converging influences from adolescent cognitive development, expanding social relationships, an increasingly adult like appearance, and the acceptance of more rights and responsibilities enhance feelings of autonomy for adolescents (Collins & Steinberg, 2006). Proper development of autonomy has been tied to good mental health, high self-esteem, self-motivated tendencies, positive self-concepts, and self-initiating and regulating behaviours.

Furthermore, it has been found that adolescents' mental health is best when their feelings about autonomy match closely with those of their parents. (McElhaney, Allen, Stephenson & Hare, 2009) African families permit and guide the social and cognitive transformation of children through child work, which is an indispensable mode of preparing the next generation. The family and the child understand it as useful to the family and necessary for the child's developmental learning and social integration. It is graduated on the culture's perceived developmental trajectory and the child's level of developmental competence. Through it, children become independent and autonomous at an early age, and this independence is fostered and enforced by letting a child do even difficult things on his or her own (Munday, 1979).

III. METHODS

This study made use of descriptive-survey research design. This design is built to gather vast data from a heterogeneous audience. The survey design helps to fulfill the aim of analyzing the frequencies and identifying patterns in the survey responses. A descriptive survey research is an approach that blends quantitative and qualitative data to provide you with relevant and accurate information. A time efficient research method, Descriptive survey Design engages the people who are at the center of the research objective. In this design the research investigates more than one variable. However, when you conduct this type of research you cannot manipulate the variables present, unlike experimental research.

The triangulation research design was used in selecting participants to be included in this study. Triangulation refers to the use of multiple methods or data sources in qualitative research to develop a comprehensive understanding of phenomena (Patton, 1999). That is, it is a method used to increase the credibility and validity of research findings. Triangulation also has been viewed as a qualitative research strategy to test validity through the convergence of information from different sources. Both purposive and incidental samplings were used to select the school and the students respectively.

From observation, schools and prisons have the greatest concentration of adolescents in Manyu Division. However, during the period of survey, not all schools were fully functional, and for this reason, schools were selected using purposive sampling technique. In selecting the adolescents that were included in the study, incidental-sampling technique was used whereby the chances of adolescents to be included in the sample were based principally on availability of the student/adolescent.

In addition, in order to collect rich and qualitative data, this study adopted the mixed method approach with the aid of Interview Guides made up of unstructured and open-ended questions, and observation were also used to conduct this study. In this light information that were obtained from the Interview Guide made up of unstructured and open-ended questions were used to buttress the information that were obtained from the

questionnaire made up of structured close ended as well as open ended items

The Manyu division which the area of study is characterized by a good number of nursery, primary, secondary, vocational and professional schools which have gradually become major socializing agencies for children. The indigenes of the Manyu division depend primarily on agriculture, handicraft, and petty trading for their livelihood. This area was selected for this study because some adolescents in most villages in the division are faced with challenging or adverse conditions such as: poverty, War, low socioeconomic status, loss of parent or parents, family conflict, constant failure, separation and divorce that put them at risk of developing emotional and behavioural problems. Despite the above adversities faced by these children, they still manage to sail through life successfully. On this account, this study sets out to investigate the social contexts (with focus on indigenous child rearing practices) and whether it fosters the development of identity among adolescents in the Manyu division.

A total of 300 participants were used as a sample for this study and a pre-designed Epi Data Version 3.1 database, which had in-built consistency and validation checks was created for data entry. The responses were coded and codes keyed-in into EpiData. Data range and validation checks were performed in SPSS version 26.0 to identify invalid codes. Data were made essentially of categorical variables and were explored using frequency tables and case summaries statistics as to identify outliers and questionable entries.

Both inferential and descriptive statistics were used to analyze the data. Categorical variables were analyzed using frequencies and proportions for Multiple Responses Analysis for the grounding of concepts that merged from open-ended questions was used to test the hypothesis.

Hypotheses were tested with the use of correlation analysis test. The test required that the researchers evaluate the effect of some set of variables on an independent variable.

The SPSS Method and Descriptive statistics analytic techniques will be used to analyse the data obtained as well as qualitative analyse to show a representation of the results in terms of percentages. Each member of the research team reviewed the interview transcripts to identify patterns and themes that were common and themes that differed for each cultural group.

IV. RESULTS

To examine the influence of the environment on the identity development of Adolescents in Manyu.

The influence of childrearing practices within specific environments on the identity development of adolescents in Manyu.

Table 4.1; Adolescent’s Awareness on childrearing practices within the Home Environment

Practices	Positive influence	Negative influence	N
Adolescents feel confident with a high self-esteem when the father and mother are living together(Love)	169 (56.3%)	131 (43.7%)	300
I prefer not to be idle in the house I rather do extra work (Hard working)	175 (58.3%)	125 (41.7%)	300
I do look neat and I tidy up my environment regularly(Clean)	196 (65.3%)	104 (34.7%)	300
I don’t often fight with my siblings and peers (Sympathetic)	199 (66.3%)	101 (33.7%)	300
I don’t behave badly because I have home training and my parents are good examples or model to me (Parental modeling)	192 (64%)	108 (36%)	300
Has the ability to generate new ideas when carrying out house chores (Creativity)	94 (31.3%)	206 (68.7%)	300
Not often do friends and parents accuse me of taking their things.(Commend others)	179 (58.7%)	124 (41.3%)	300
Keeps long hours at work without distraction (Concentration)	85 (28.3%)	215 (71.7%)	300
Multiple Response Set (MRS)	1286 (53.6%)	1114 (46.4%)	2400

Generally, most adolescents perceive childrearing practices to have a positive influence on attitude within the home environment (MRS=53.6%, n=2400). A greater part of the adolescent population is positive to most statement that suggests good attitudes within the home environments. In positively influencing identity development, childrearing practices within the home environment influence on most adolescent pushes them to be; sympathetic towards other sibling and peers (66.3%), neat and tidy (65.3%), and be good examples of their parent (64%).

Childrearing practices that most adolescents are not so good at are practices that require concentration and creativity. Over 70% of adolescent declared it is impossible for them to keep long hours at work without distraction, while 68.7% do not have the ability to generate new ideas when carrying out house chores.

Table 4.2. Childrearing practices within the Home Environment in relationship to their Age, Sex and Level of Schooling

	Category	Positive influence	Negative influence		Chi-squared test
Age	11–14 years	371 (52.7%)	333 (47.3%)	704	$\chi^2=0.9447$ P=0.624
	15 -17 years	471 (50.8%)	457 (49.2%)	928	
	18–24 years	406 (52.9%)	362 (47.1%)	768	
Sex	Male	495 (51.6%)	465 (48.4%)	960	$\chi^2=0.1227$ P=0.726
	Female	753 (52.3%)	687 (47.7%)	1440	
Level of education	Secondary School	538 (50.6%)	526 (49.4%)	1064	$\chi^2=2.1518$ P=0.341
	High School	703 (53.3%)	617 (46.7%)	1320	
	No formal Education	7 (43.8%)	9 (56.3%)	16	

Demographic factors such as age, Sex and level of schooling have no effect on the influence childrearing practices have on adolescents within the home environment. For all age groups as presented on table, barely over half of the population of adolescents are influenced positively by childrearing practices. The chi-squared test (χ^2 -test; P>0.05) indicates that the influence on childrearing practices on adolescents in Manyu division is not influence by neither age, sex, nor level of education. In the case of Level of education however, where a relatively smaller proportion of adolescents are influenced positively compared to adolescents with secondary and high school education, the difference in influence met on the adolescents is not significant statistically.

Table 4.3; Likelihood ratio tests predicting the influence of adolescents’ childrearing practices on identity development within the home environment

	Score	df	Sig.
Adolescents feel confident with a high self-esteem when the father and mother are living together(Love)	1.647	1	0.199
I prefer not to be idle in the house I rather do extra work (Hard working)	6.329	1	0.012
I do look neat and I tidy up my environment regularly(Clean)	.119	1	0.730
I don’t often fight with my siblings and peers (Sympathetic)	.132	1	0.717
I don’t behave badly because I have home training and my parents are good examples or model to me (Parental modeling)	.040	1	0.841
Has the ability to generate new ideas when carrying out house chores (Creativity)	.992	1	0.319
Not often do friends and parents accuse me of taking their things.(Commend others)	8.220	1	0.004
Keeps long hours at work without distraction (Concentration)	.339	1	0.561
Overall Statistics	20.179	8	.010

Binary Logistic Regression Model was used to examine the influence of adolescent’s environment on their identity development. The variability explained by the model was significant (Omnibus Tests of Model Coefficient: Likelihood Ratio Tests: Chi-Square=20.247; df=8; P=0.09; N=300). The explanatory power of the model was just 10.2% (Nagelkerke R Square =0.102). The effect of individual model indicator was equally computed as presented above. From the table, we can realize that 2 indicators demarcated themselves as significant predictors of identity development within the home environment (P<0.05). the indicators are; commending others and Hard working.

Table 4.4. Childrearing practices within the Social Environment of adolescents

Practices	Positive attitude	Negative attitude	N
I don’t copy bad behaviors such as bullying, smoking, reckless driving, rioting from adults in the society (Peaceful)	212 (70.7%)	88 (29.3%)	300
I often have conflicts with adults on their attitudes, values and life styles in the society (Virtuous)	156 (52.0%)	144 (48.0%)	300

I really like mixing with the opposite sex (Socialize)	195 (65.0%)	105 (35.0%)	300
I source for solutions to the problems I face making use of the human and material resources at my disposal (Independence)	90 (30.0%)	210 (70.0%)	300
I am able to lead others or be at the forefront (Leadership)	183 (61.0%)	117 (39.0%)	300
Large crowds do not discourages me to talk (Extrovert)	140 (46.7%)	160 (53.3%)	300
I don't often gossips about other people (Serene/ self-composed)	202 (67.3%)	98 (32.7%)	300
I do often speak the truth (Honesty)	108 (36.0%)	192 (64.0%)	300
Multiple Response Set (MRS)	1286 (53.6%)	1114 (46.4%)	2400

Childrearing practices carried out by adolescents within a social environment are generally practices that demonstrate the good characters they possess. The Multiple response set further indicated that majority of the reactions of adolescents to statements portraying good behavior in social environments were in the most part positive, indicating that most adolescents in Manyu show positive attitudes in social environments (MRS=53.6%, n=2400).

It is common to find adolescents who are peaceful (not copying bad behaviors such as bullying, smoking, reckless driving, rioting from adults in the society), do socialize with peers of the opposite sex and possess leadership skills. However, most adolescents are dishonest, lack courage to express themselves in large crowds and could not source for solutions to the problems they face.

Table 4.5: Childrearing practices within the Social Environment in relationship to their Age, Sex and Level of Schooling

	Category	Positive practice	Negative practice		
Age	11-14 years	383 (54.4%)	321 (45.6%)	704	$\chi^2=0.6247$ P=0.731
	15 -17 years	488 (52.6%)	440 (47.4%)	928	
	18-24 years	415 (54%)	353 (46.0%)	768	
Sex	Male	518 (54.0%)	442 (46.0%)	960	$\chi^2=0.0905$ P=0.763
	Female	768 (53.3%)	672 (46.7%)	1440	
Level of education	Secondary School	590 (55.5%)	474 (44.5%)	1064	$\chi^2=3.3858$ P=0.184
	High School	686 (52.0%)	634 (48.0%)	1320	
	No formal Education	10 (62.5%)	6 (37.5%)	16	

Demographic factors such as age, Sex and level of schooling have no effect on the influence childrearing practices have on adolescents within the social environment. The chi-squared test generated gives P-values indicating insignificant differences (χ^2 -test; P>0.05) in the populations for all groups.

Table 4.6: Likelihood ratio tests predicting the influence of adolescents' childrearing practices on identity development within the social environment

	Score	df	Sig.
I don't copy bad behaviors such as bullying, smoking, reckless driving, rioting from adults in the society (Peaceful)	5.481	1	0.019
I often have conflicts with adults on their attitudes, values and life styles in the society (Virtuous)	1.824	1	0.177
I really like mixing with the opposite sex (Socialize)	.000	1	0.988
I source for solutions to the problems I face making use of the human and material resources at my disposal (Independence)	7.923	1	0.005
I am able to lead others or be at the forefront (Leadership)	13.345	1	0.000
Large crowds do not discourages me to talk (Extrovert)	10.491	1	0.001
I don't often gossips about other people (Serene/ self-composed)	.608	1	0.436
I do often speak the truth (Honesty)	5.144	1	0.023
Overall Statistics	56.724	8	0.000

The Likelihood ratio generated by the logistic regression test clearly states that, the social environment is influencing the adolescents' identity development significantly. The overall statistics shows that social environment is likely to influencing adolescents' identity development positively and the result was significant at the 95% confidence level.

Hypothesis Testing;

- Ho There is no significant relationship between traditional childrearing practices and identity development of adolescents in Manyu Division

Table 4.7

Childrearing Practices	Score	df	Sig.
Love	1.647	1	.199
Hard working	6.329	1	.012
Clean	.119	1	.730
Sympathetic	.132	1	.717
Parental modeling	.040	1	.841
Creativity	.992	1	.319
Commend others	8.220	1	.004
Concentration)	.339	1	.561
Modest)	17.685	1	.000
Conspicuous	19.206	1	.000
Cautious	3.619	1	.057
Punctuality	5.144	1	.023
Quiet study environments	2.506	1	.113
Care	1.873	1	.171
Povial	1.076	1	.300
Discipline	12.547	1	.000
Peaceful	5.481	1	.019
Virtuous	1.824	1	.177

Socialize	.000	1	.988
Independence	7.923	1	.005
Leadership	13.345	1	.000
Extrovert	10.491	1	.001
Serene/ self-composed	.608	1	.436
Honesty	5.144	1	.023
Overall Statistics	98.704	24	.000

The likelihood of childrearing practices influencing identity development explained by the binary logistic model was significant; (Omnibus Tests of Model Coefficient: Likelihood Ratio Tests: Chi-Square=113.642; df=24; P<0.001; N=300). Though explanatory power was moderate 49.1% (Nagelkerke R Square =0.491), and some of the indicators significantly predicted identity development and the null hypothesis is then rejected and the alternative is accepted. The fact that the entire component does not significantly predict identity development and the predictive power remains moderate implies that this component alone cannot fully explained identity development to some extent.

V. CONCLUSION

In conclusion, one can say that Parents, family members, members of the community and stakeholders, could identify, make use, support and strengthen such values that adolescents uphold within their different peer groups. They could do so by teaching and inculcating more values that are necessary for capacity and resilient building to adolescents. For example speaking of the mother tongue, even though it is true that most of the children learnt how to speak their dialect from their parents but it's not sufficient enough and there are not consistent in teaching the children. These children often are not serious themselves in learning and mock their parents when they speak in the dialect to them claiming it is old fashioned. More so, they could also use rewards so as to encourage adolescents to keep and uphold such values.

VI. RECOMMENDATIONS

Parents need to constantly pass on the cultural values and especially language to their children as this is one to the items that defines their identity as a Manyu Person.

Parents, family members, members of the community and stakeholders should be very observant in monitoring the different activities that their children engage in within peer groups, so as to be able to identify, encourage and support those activities that are lucrative and enriching for the psycho social wellbeing of their children. To achieve this, parents and other stake holders of the community could support and encourage these activities by providing the necessary materials, equipment and capital (in case of business) that are necessary for mid adolescents to conduct such activities with relative ease. At same time if they discover that their children are engaging in some activities that are not beneficial, then they should discourage them politely from participating in such activities.

Parents and stakeholders could also scaffold and provide assistance to mid adolescents in situations when they are facing difficulties in accomplishing a particular task or activity that is lucrative and is of interest to the mid adolescents. This will go a long way to improve upon the level of competence, sense of purpose and problem solving skills of mid adolescents in accomplishing different tasks and activities.

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