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UNIVERSITY OF CAPE COAST

PARENTING AND THE MORAL DEVELOPMENT OF ADOLESCENTS

IN GHANA

BY

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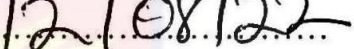
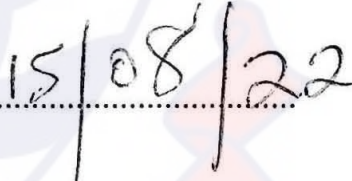JUNE 2021

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere

Candidate's Signature................................ Date.....12/08/22

Name: Rev. Philip Quacoe-Takrama

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Principal Supervisor's .... Date....15/08/22

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ii

ABSTRACT

With so much interest in adolescence studies, many theoretical viewpoints have been advanced. this work analyses and integrates these different theoretical positions for a better understanding of adolescents. the problem under investigation is to ascertain how some social and cultural interventions like puberty rites and communality in Ghana can help the adolescents to navigate adolescence. on methodology, semi-structured interviews was used, the case study technique was used with the focus group approach to the study. the purposive sampling technique was employed. adolescents seems to be cushioned against pressure in Ghana and Africa due to their cultural and social interventions. the findings shows, today's adolescents needs one thing that grownups seem to have the least surplus of, time, nevertheless, parents' understanding, time and effective communication among others will go a long way in influencing the adolescents sail through adolescence with ease. furthermore, parents should gage the emotional state of the adolescents at any time in their relationship and communication with them. it recommended, parents should listen to teenagers nonjudgementally, as well as modeling decision-making strategies for adolescents to emulate. besides teenagers often go off tangents, seems to argue side issues for no apparent reason; this can be highly frustrating to many adults, they do not mean any harm contrary to popular opinion and parents must not be worry as they are only exercising their novel reasoning capabilities. the conclusion reached is that, Africa and for that matter Ghana would be better of revisiting some of her cultural and social interventions like puberty rites and communality and bring to bear the moral lessons enshrined in them on her adolescents in order to cushion them against the stormy nature of the adolescent transition and globalization.

KEY WORDS

Parenting

Moral

Development

Adolescents

Ghana

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DEDICATION

I dedicate this thesis to my wife Evelyn Quacoe-Takrama and my children.

vi

TABLE OF CONTENTS

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

CHAPTER FIVE: SUMMARY, RECOMMENDATIONS AND

CONCLUSION

LIST OF ACRONYMS

COVID-19	Corona Virus
LGBTQI	Lesbians, Gays,Bisexual,Transgender,Queer and Intersex
S.H.S	Senior High School
U.N	United Nations
W.H.O	World Health Organization
WASS	West African Senior High
WHOMH	World Health Organization Manual of Health
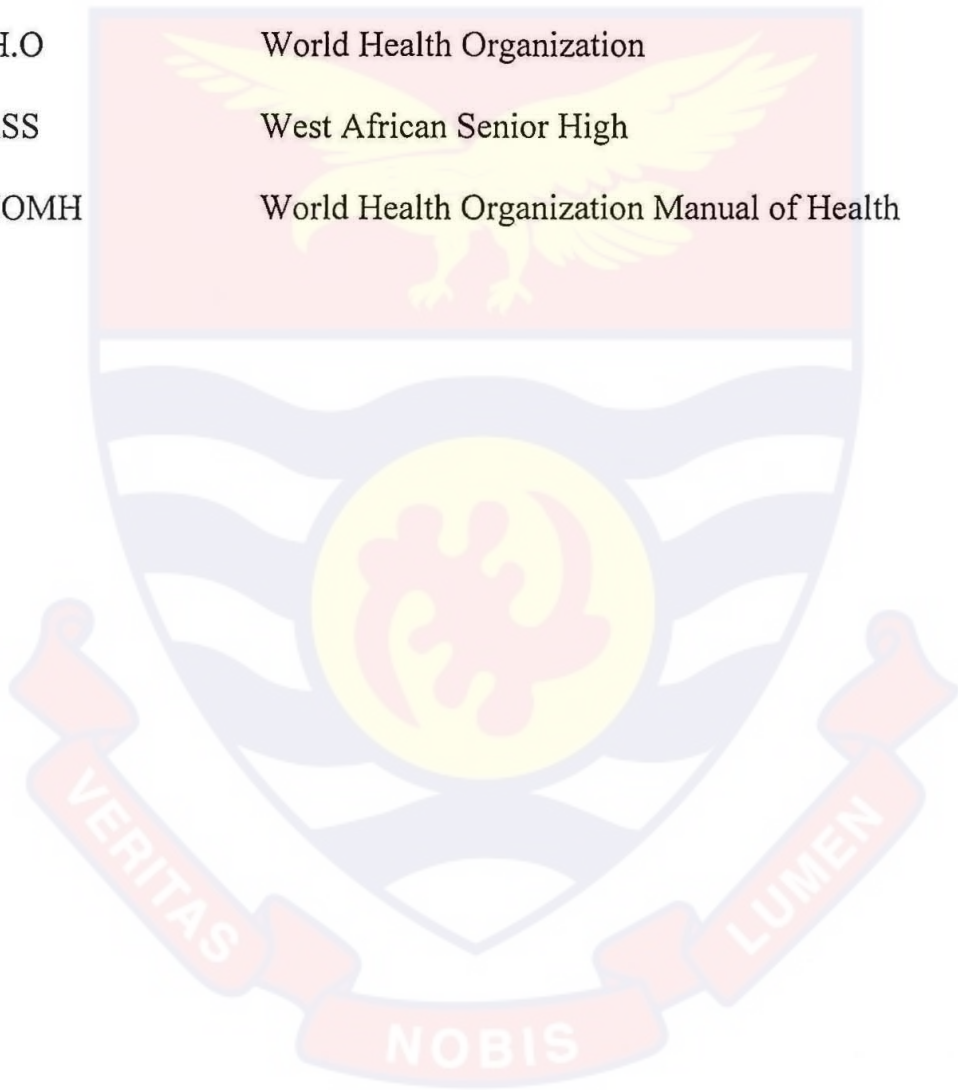
CHAPTER ONE

INTRODUTION

African communality, the extended family system, puberty rites and the rites of passage are some customary practices in Ghana and their moral values could help in the moral development of adolescents. These are social and cultural interventions within the Ghanaian setting to help cushion the adolescents during their moral upbringing. Gyekye maintains that, from the onset, morality is intrinsically a social phenomenon. Morality arises only out of the relations between individuals and thus in the context of human society (Gyekye, 1998). It is in the family that every human being begins to form his or her character; and the type of conduct that he or she exhibits in the course of his or her life that was inculcated in him or her at home during childhood by the parents. The home is supposed to be the foundation of morality in traditional Ghana; parents, therefore, have a huge and fulfilling responsibility of ensuring children, including adolescents, are brought up to be morally responsible.

Background of the Study

Parenting is at the heart of the moral development of the adolescents of which the home is a major player. Parenting is the process of caring for as well as raising children. It is a term used to describe the activity of bringing up and looking after children to grow up to be useful members of society (Asare-Danso et al, 2014). The metaphor is that of a scaffold, where parents nurture adolescents to become responsible adults in society in the parent-teenage relationship. This responsibility that society places on parents to train especially their adolescents in Ghana is invariably the value the society places

1

on the younger ones as well as the dignity that is accorded parents in so doing. Appiah-Sekyere captures the African thought of human dignity so beautifully by saying "…the whole integral being of this exceptional creature, namely, man, is to be respected and accorded the due dignity, care and respect" (Appiah-Sekyere, 2018: 7). To him, therefore, children, adolescents and adults alike must be accorded this dignity and respect without discrimination.

The traditional Ghanaian home just like most African homes and communities encourage the growing child; especially the adolescent to behave well. Good conduct is generally and regularly encouraged to keep the community alive. Fugate notes that child training should begin at early stage by parents else it will become problematic training them later in life. Parents must play their part to ensure the adolescent turns out right as Fugate points out (Fugate, 1980). The sense of togetherness, communalism, and "we feeling" is the bedrock of African communal living as the principle of Ubuntu states. The understanding is that, whatever the individual does affects the entire community hence the community safety is depended on the individuals actions, and the individuals are equally depended on the community in Africa according to Mbiti (Mbiti, 1968). There is interdependence one on another, the community is integrated and bonded together by such cohesion that makes each individual responsible and thereby communalistic. Appiah captures morality in very simple language by saying, it is a socially worked out pattern of behaviour (Appiah, 2000). This definition cannot be over-emphasised. Morality is therefore an embedded and integral part of the Ghanaian adolescent moral development from the extended family structure right from the onset.

Parents use various means such as storytelling that have varied moral lessons as well as the naming ceremonies of children to teach moral lessons. Kudadjie outlines rites of passage, naming ceremony, puberty, chieftaincy and priesthood etc. as formal and informal ways of educating the African (Kudadjie, 1995). These functions above were done by elders, chiefs, and people in leadership position to mould the character of the young ones in society. The father, mother and other relatives served as a major moral check on the adolescent. Cultural practices such as the rites of passage are where informal tuition is given to transit the adolescent to adulthood; and moral lessons taught the adolescents as they mature into adulthood (Mbiti, 1969).

Santrock defined adolescence as "the developmental period of transition between childhood and adulthood" (Santrock, 2001:66). Development during adolescence is however not uniform, this research, therefore, seeks to interrogate the lack of uniformity as it relates to parenting and adolescents in moral setting due to the cultural dynamics in particular. Oppong and Anderson have observed that, it is sometimes not easy getting answers to life's challenges (Oppong & Anderson, 2015). It may seem to be the adolescent's challenge but with the right parenting style, it could be surmounted.

Parenting according to Linton, is the womb in which adolescents are made within a specific culture. Cultural changes are set in motion in three ways, the first he says is the stage of creation, which is the procedure of generating new cultural components. The second he calls innovation, a stage that includes recognising and understanding something previously present, while the third cause of cultural transformation is dissemination, which is the

3

stage of the spread of objects and concepts from one civilization to another (Linton, 1937a). These cultural changes, which are driven mostly by parents, go a long way to form the moral high ground of the adolescents in the society, especially in Ghana. Assumed that a particular culture is a foundation for everybody's reality, it is no marvel that societies in all places display ethnocentrism, the practice of judging another beliefs by the standard of one's culture (Helin, 1992). Certain ethnocentrism is required if individuals are to be passionately devoted to a cultural system. On the other hand, as the case is in adolescence, ethnocentrism also generates misunderstanding and conflict. Experts can perform a significant role in changing views of young people to the affirmative. This role, parents and other parent figures should play to help the adolescent. Teenagers in spite of frequent or several complaints, want grownups and need them to be part of their development, recognising that they can cultivate, impact, direct and safeguard them on their way to maturity. Guiding the courage and imagination of normal youngsters into vigorous pursuits is part of what effective counselling, education, mentoring and indeed parenting a teenager ought to be about.

Statement of the Problem

To begin with, adolescent years are characterised by certain homogenous developmental content of both biological and social nature. The degree of transformation throughout teenage years is bigger than every developmental period. Furthermore, it is vital to learn about teenage years so that parents and educators might better comprehend and know how to handle some perplexing adolescents' phenomena. Adolescence is also a period whereby, many choices with lifelong effects are made, and with so much

4

interest in adolescent studies, so many theoretical viewpoints have been presented, there is the need to continue to analyse and integrate these different theoretical positions for a better understanding of adolescence (Harvighurst, 1952). It is the firm believe by the researcher that Africa and Ghana would be better of revisiting some of her traditional and cultural interventions and bringing to bear the moral lessons enshrined in them on her adolescents in order to cushion them against the stormy nature of the adolescent transition and globalization. Moreover, the Ghanaian adolescent can navigate the adolescence with ease based on the social and cultural interventions, such as naming ceremony, puberty rites and other informal ways by which moral lessons are taught and their values such as respect for the elderly, honesty, modesty, truthfulness and humility transmitted to the adolescents. But these values seem to have been relegated to the background more or less, thereby creating a lacuna in parenting as they relate to teenagers and the seeming conflict that parents and adolescents have.

Research Objectives

1. to assess the moral challenges involved in the raising of the Ghanaian adolescent child.

2. to study parenting and its influences on adolescents' morality in Ghana.

3. to assess the moral development of adolescents in Ghana for a better insight into adolescence being the foundation for adulthood.

4. to understand adolescents moral nature and their motivation in order to guide them in making essential choices in adult life.

Research Questions

1. Are there challenges involved in the ethical development of the Ghanaian adolescent?

2. Does parenting influence raising of Ghanaian adolescents morally?

3. How can the moral development of Ghanaian adolescent be best studied?

4. Can the understanding of the moral nature of adolescents guide them in making essential choices?

Purpose of the Study

- With so much interest in adolescence studies, so many theoretical viewpoints have been presented. This work analyses and integrates these different theoretical positions for a better understanding of adolescence.

- Parents and teachers as well as other stakeholders dealing directly with adolescents have had difficulty raising them at this age. This is due to individual differences, adolescent as a group presents certain common problems thus requiring all who have dealings with them to understand their psychology

- Adolescence represents a period whereby many choices with lifelong consequences are made, for example, occupational and marriage decisions. It is important to know the perception of adolescents, what motivates them in the direction of guiding them in making essential life choices. The purpose of the study is to contribute theoretical positions for a better understanding of adolescents.

Significance of the Study

- This study will benefit parents, teachers, churches and other parent-figures and institutions on how to better handle their adolescent children.

- It brings out clearly what cultural as well as social values Africans can harness to bring up adolescents in the face of globalisation and Information Communication Technology to help preserve their heritage and identity.

- This research will help those in academia and the entire reading public, by broadening and adding new dimensions to the theories of moral development of adolescents.

Delimitation

The researcher delimited this work to some selected parents with adolescent children and a selected Senior High School in Accra. Studying all adolescents' and their parents in Ghana will be almost close to impossible within the research period hence the selection from the Christian, Moslem and Traditional homes of Gas. Gas, because of their proximity, accessibility and convenience to the researcher and the three main religions because they are most popular and recognised in Ghana by her constitution. These were sampled for the study. The three strands of the selection present a better reflection of how adolescents have been raised in Ghana over the years by parents across the religious divide. The delimitation was for the purpose of generalizing the results to the entire population. The choice of Accra is for convenience and accessibility to the respondents. This research was carried

7

out between November 2019 to December of 2020 for the field work, spanning a little over one year.

Limitation

This is a brief description of the procedures and factors which were beyond the control of the researcher and could affect the outcome of the study. The research was limited by the foreseen possibility of less formally educated parents not able to read and write, thereby having to look for interpreters due to the language barrier. Sometimes, interview guides were not returned on time, some misplaced or missing and this might affect the accuracy in addition to generalisability of the results together with other unforeseen circumstances like the outbreak of the widespread pandemic.

The novel Corona Virus pandemic popularly called COVID-19, due to the locked down throughout the data collection period, did not permit giving out of interview guides easily due to the restrictions on human movement and public gatherings. As a result I therefore had to use a focus group approach instead. Even with that, the observation of the social distance protocols was challenging, the mask wearing for instance made the voice recorded very unclear and difficult to transcribe. The language barrier was a bit of a problem as some traditional authorities insisted to give me their own interpreters. As some were not too stable but were a bit drunk at the time I was allowed to do the interview creating one problem or the other in the process with regards to interpretation.

8

Literature Review

Introduction

While there are general expectations of a thesis; there are also specialised-specific anticipations for research organisation. Several of these academic formalities and anticipations, nonetheless, are indirect. Parry (1998, 273) argues: "It is important in a literature review to provide enough background information to previous research so that the context of the proposed research is clear." Implying the literature assessment ought to define earlier appropriate study, and the outcomes of that investigation, in such a manner as to specify where this current plan is positioned.

The thematic approach was employed in the literature review. Some of the themes to be considered are:

1.The relationship between morality and adolescence

- peer influence and adolescents

- the moral development of adolescents

2.Adolescents' Moral Development from the African perspective

3. Agents and Culture of Adolescents' Socialisation

The Relationship between Morality and Adolescence

Ethics is generally defined as an idea of three elements. The mental part of standards echoes the growth of ethical judgement and it is mostly grounded on developmental psychology. It captures the internalisation of societal standards and its study is based on the researches of Kohlberg and Piaget. The emotional part of morality is founded on psychoanalysis using its greatest well-known scholar Sigmund Freud, it emphasises the growth of moral feelings resembling disgrace and blame. Behavioural study on morals is

9

anchored in learning concepts and clarifies the progress of decent behaviour as suppression of desires. Overall, an interrelation of all three parts of ethics must be anticipated. The work of Lawrence Kohlberg as quoted by Turiel (1998: 866) indicates the beginning of a "novel pattern for the understanding of ethical growth. Previously his pioneering publication on the advancement, subsequent psychoanalytical and behaviouristic conventions shows morality was assumed to be a function of societal control over the individual's interests, needs, or impulses."

Kohlberg criticises this behavioristic and psychoanalytical formation of morals in his early work (Kohlberg, 1963; 1964), situating the disagreement for experimental enquiry on ethical growth (Kohlberg, 1970; 1971), and offering an innovative style of relating the growth of ethics by adjusting and expounding Piaget's (1932) initial models of the expansion of morality (Kohlberg, 1963; 1969). In line with individual's positioning to societal relationships, youngsters create a moral judgement grounded on feelings. Emotions like compassion and fellow feeling, affection and attachment form a commitment and link to others. Kohlberg recommends, by way of a reformulation of Piaget's development from heteronomy to independence, a growing tradition in six phases with three levels. In the "pre-conventional" level (stages 1 and 2), judgement is principally built on a heteronomous positioning in the direction of compliance and the evasion of chastisement by the powers that be. The "conventional" level, comprising stages 3 and 4, is characterised by the accommodating of communal relationships and judgements centered on role responsibilities, conventional observation of good and the legitimation of experts and societal demand. The consideration of the

10

fundamental human rights to freedom and life, the principle of human privileges and the acknowledgement of the common code of guidelines and regulation shape the "post-conventional" level (stages 5 and 6). Nevertheless, this argument standpoints in comparism to the supposition that due to struggle with normal or biological outlooks morality functions as a borderline to society.

Several of the concerns put out in the first part of the 20th century had a key effect on future research on ethical growth. Kohlberg's model dominated experiential research at least for two decades and received favourable as well as unfavourable responses. But first concepts for community and environmental effects on the growth of morality are by this time drawn by Piaget. The morality of youngsters is influenced by childrearing and household socialization with their guidelines having total power. All through adolescence, an autonomous standard is constructed which is grounded on reciprocity and fairness and is exchanged and gained in peer interactions. Not only these conventions but also practical research leads to the importance of societal bonds for the growth of morality. The connection to the parents as a result of their authority in primary socialisation is formative for the nurturing of teenage morals through contacts in which desires and feelings are either addressed or not (Hoffman, 2000).

Peer Influence and Adolescents

One more significant part in ethical construction is the chance of exchanging and debating guidelines and conventions, as well as the way misunderstandings are resolved. Deprived childhood background and unproductive child-rearing methods are responsible for the growth of a low-

11

moral-commitment personality (Hannon et al, 2001). Analyses of longitudinal information starting from Kohlberg's study of ethical growth in males established that "paternal identification and involvement measured during adolescence are related to moral judgment during childhood, adolescence, and adulthood" (Hart, 1998: 258). In addition to Piaget's assumptions, the significance of peer interactions for the growth of morality is well documented (Krappmann, 1994). In comparism to parental relationships, peer relations provide a diverse atmosphere for the mediation of norms and go for innovative capabilities of societal exchange. Bad peer influence is defined as building a "moral universe" and hypothesises that peers excused individuals from the good standard that controls behaviour (Warr, 2002).

The notion of growing morals throughout teenage years may be clarified by growth, by that, ethics is assumed as an indicator for maturity. Research confirms that destructive and despicable behaviour is regarded as immature according to Galambos et al., 2003 while emotional development is set as a pointer for maturity (Mayseless & Scharf, 2003). Arnett (2003) also emphasised that the shift to adulthood shows less self-orientation (Arnett, 2003).

Studies in moral growth is time and again linked with the ethical feelings of disgrace and remorse. Guilt and shame are typically used together and denote to regret over bad behavior and include a feeling of accountability for one's behaviour (Erikson, 1987). Even though there is a number of debate about when disgrace and blame begin, researchers reach a decision that it occurs early on in life. "Research shows that around the age of three, children engage in reparative behaviour and show empathy towards victims"

12

(Eisenberg, 2000: 678). An additional often investigated part is gender variances in the growth of ethical judgement. Gilligan (1982) propounded a model for the outcomes of dissimilar moral development of men and women by affirming female morals a morality of maintenance and male morality an ethics of fairness. Research appears to approve, for instance, Eisenberg, Fabes and Shea (1989) note that teenager girls age 11 and 12 "are more other-oriented in their prosocial, moral reasoning than are boys" (Eisenberg et al, 1989: 139). In the same way, Gibbs and associates report, that the ethical judgement of women depend on "empathic role-taking" (Gibbs et al, 1984: 1042). A meta-analysis by Cohn (1991: 262) finds that "sex differences in personality development can be attributed to one of three factors: sex differences in cognitive abilities (in particular, verbal skills), sex differences in biological maturation, or sex differences in socialization experiences."

Studies point to the fact that there could be two ethical positioning with each one favored by both gender. For instance (Cohn, 1991), opines the moral judgement of men is directed by intangible ethical values while feminine morality is circumstantial and concerned with others happiness. Moreover, others explain sex differences by their relationship with wrong peers, "concluding that males are substantially more likely to have delinquent peers and are more strongly affected by them. In contrast, female moral judgement seems to reduce, partly even eliminate, the impact of delinquent peers" (Mears et al, 1998: 263).

13

Moral Development of Adolescents

Ethics is the moral principles that govern a person or behaviour or the conduct of an activity ot the branch of knowledge that deals with moral principles.

Many have asked the reason moral growth in teenage years has turn out to be such a common theme amongst scholars in moral ethics. Here are political and speculative causes for this development. The political reason is that research is influenced by public belief, and the society accept as true that teenagers are ethically wanting. When requested in a latest nationwide survey in America to define young people according to Duffett et al, (1999), nearly three-quarters of American grownups used words signifying ethical inadequacies such as "insolent," "reckless," and so on. Merely 15% of adults in the same study defined young people positively. In that same research, adults were requested to recognize the most severe difficulty threatening the youth, American grownups replied that it is the unpreparedness of teenagers to acquire ethical values. Assuming the views that American adolescence, as well as others in other place, are ethically deficient and that this inadequacies threatens the society, it is not shocking that politicians and scholars have concentrated attention on moral growth particularly as it relates to young people. The works on ethical development in teenage years has been driven in part by the erroneous belief that today's group of young people is principally corrupt; it is also a creation of the acknowledgement of the honest theoretical opportunities presented by concentrating on teenagers' ethical abilities. This research work capitalises on these insights in many ways. The question as to whether adolescence is a biological or psychological phenomenon has been a

14

controversial one. Early theories on adolescents assumed that the pattern of development found in western cultures could be identified as a universal component of human natures (Hall, 1904).

However, scholars in cultural and human studies such as Margaret Mead (1928) together with Ruth Benedict (1959) have consistently emphasized that human behavior, social institutions, religious beliefs, rituals and habits differ in various societies. To them, the social environment into which the child is born plays a tremendous role in his or her personality and ethical development. This position of the scholars in cultural and human studies assertion seems to be line with the Ghanaina cultural practices, which also explains why the position of the biogenetic theorists is Eurocentric. For instance, Western world children are critical and ask questions, however, African children are seen not heard. Stanley Hall and Charles Darwin in their biogenetic theory emphatically stated that all adolescents behave the same way the world over (Hall, 1904). But the socio-cultural theorists as stated above have debunked the generally accepted idea that all adolescents are the same. They believe that the ethnic background also influences the behaviour and moral development of adolescence. Mead (1928) revealed in her research that the conflict situation described as a time of 'storm and stress' by Hall (1904) in all teenagers does not exist in the primitive Samoan society in Latin America as Hall suggested is the case with all adolescence. She concludes that adolescence conflicts come as a result of frustrations. This is because there are mechanisms just like in Africa especially Ghana which makes the transition of adolescents to adulthood smooth. She equally observed that in Samoan, adolescents lives were practically free of mayhem.

15

The Ghanaian society has checks and balances, the cultural and social practices such as rites of passage, the extended family bond, communality and their moral values over the years that have helped cushion the adolescent from stress and storm and conflict-laden situations. Appiah-Sekyere et al, stressed the importance of community in the moral development of adolescents in Ghana, saying, "there are no qualms or doubt as regards the significant place that community plays in morality" (Appiah-Sekyere et al, 2018: 13). That indeed cannot be overemphasised. It is noted that what society demands from young people constitute a developmental task of adolescence. They are the abilities, understanding, roles, and approaches that persons have to obtain at definite stage in their lives through bodily development, societal expectations and individual efforts (Harvighurst, 1972). He also proposed a developmental task theory of adolescent development which sought to develop this psychological aspect of adolescent's development by joining deliberation of individual desires by means of communal demands. Though the ideas Mead put across in "Coming of age in Samoan" does not comprise clearly recognized theory of teenage growth, however, Ruth Benedict (1959) generalised such ethnographic materials into a theory of continuity and discontinuity in cultural conditioning. This provided a clear model of growth from an ethnic anthropological point of understanding. Benedict explained further that, continuities exist when within the tribe several vital customs and practices are similar meant for children, adolescent besides grownups and this is similar to what pertains in the Ghanaian or African societies. Underneath these conditions, growth is intentional and the teenage child slowly learns ways of grownup behaviour and is ready to satisfy the loads of maturity. In

16

sharp contrast is what pertains in the western world, especially in America. Benedict describes this as 'discontinuities' or 'high cultures.' She says this exists when the transition takes place in a society where there exist variances in the elementary standards and expectations made on youngsters and grownups Benedict (1959).

In the face of the substantial evidence presented by cultural anthropologists and socio-cultural theorists such as Benedict (1959) as well as Mead (1928), it is clear that certain behavior characteristics in western civilisation which were thought to be biologically induced and identified with all adolescents worldwide as Hall (1904) insinuated were not necessarily predictable. Offer (1969) also sees the generalisation of adolescence as a stage of storm and conflict as wholly inaccurate. He, however, attributed the existence or otherwise of conflict and difficulties to the mode of transition from childhood to adulthood. Vygostsky (1933) observed conflicts in adolescence as being a result of improper upbringing in societies that do not have a well-defined approach for child training but the Ghanaian society does. This work, therefore, seeks to posit the stance of parenting, extended family and communality, rites of passage in Africa for that matter Ghana and how these unique practices can help in the moral development of the adolescent in Ghana.

One important objective of this work is that teenage years is the groundwork for maturity. Matsuba & Walker (1985) propose that ethical paradigm, for instance, can be understood by learning the emerging moral obligations of teenagers and young grownups. Imbedded in this study is the assumption that mature people's moral conduct is given some form in teenage

years. Likewise, Smetana & Metzger (1993) propose that community engagement, which mirrors grownups' ethical responsibilities to their societies, is absolutely linked to practices within the household and church. Teenage years has qualities that make it progressively different from childhood. As a consequence of these separate potentials, the ethical personality can be changed between infancy and maturity. Undoubtedly, in several Western nations, one value that usually splits teenagers from youngsters is that the previous spend more time than the former with peers. Nevertheless, in the Ghanaian understanding, because of domestic bonds in addition to a resilient sense of communality, the teenager remains closely tied together with the household and community from birth to death. Though the trend is changing due to urbanization and globalization. Furthermore, teenagers devote a smaller amount of time with their parents than infant. As a result, young people are perhaps more influenced by their kind than are children. Additionally, to the importance of peers, there are a diversity of other age-graded variations that differentiate the circumstances of teenagers' lives from those of younger children. As a consequence the ethical life of young people has new trials, prospects, and influences. This is what appears to apply to the West but not precisely so in the Ghanaian contex due to the communal structure and filial relationship that exists in Africa.

Teenage years brings with it not only unique circumstances and proficiencies but expertise as well. Its beeen pointed out, there is a considerable study base indicating that a diversity of talents and varieties of know-how linked to ethical life are more advanced in teenage years than they are in childhood (Eisenberg, et al, 2005). For instance, Eisenberg and her

colleagues assessed study suggesting that there are enhancements in the aptitudes to assume the viewpoint of others, to comprehend the identity, and to resolve communal difficulties. Improvement in most of these expertise builds upon infancy accomplishments and, subsequently, teenage years does not form an exclusive mental phase separately from that of childhood. Nevertheless, the modifications in early adults who are dedicated to caring for others are more probable than those less devoted to having had good interactions with their parents and public service involvements in teenage years. On the other hand, the modifications in expertise allows teenagers to participate in ethical life more efficiently than is naturally possible for younger children. Together, the range of backgrounds and novel talents make teenage years a predominantly stimulating age in which to explore impacts on ethical growth. Throughout infancy, parents mediate children's interaction with community institutions, regulate their dealings with peers, and regulate their involvement in traditional practices. The influential impact of parents on children makes the study of moral socialisation in childhood less difficult, and possibly less thought-provoking, than the study of the causes affecting moral growth in teenage years.

Psychoanalytic theorists maintain that teenagers ought to be isolated from their parents in order to grow as individuals and that this separation is unavoidably conflictual. Freud (1925b) assumed that intense rise in hormones for the duration of teenage years results in incestuous state of mind during this growth period. He felt that the only way teenagers would be able to defend against these suppressed oedipal urges is to detach themselves from their parents. In sharp contrast is the position of Hall, that adolescents like adults

19

ought to attain a balance between inner natural instincts besides outward communal restraints (Hall, 1954). He says furthermore, one archive-this balance through time and at certain individual cost, and learn to make do with smaller pleasures to prevent the concern motivated by indulging one's first drives. One gain control over instinctual urges that otherwise, these theorists say, could destroy mankind and his civilization. Freud in a rebuttal would argue that the maturation of adolescents has brought them to a stage in which sexual tensions receive genital focus and also involve them in a dangerous rivalry with their fathers.

This distancing according to other scholars such as Bios, generates the emotive separation required for additional mental development (Bios, 1967, 1979; S. Freud, 1954). Anna Freud was so persuaded that emotional turbulence was a normal consequence of teenage years that she saw it unusual for teenagers to uphold their emotional equilibrium. The psychoanalytic view has received considerable support from clinical psychologists who work with troubled adolescents and also from those working with adult patients who, during the course of therapy, refer to problems they experienced as adolescents (Bios, 1967, 1979; A, Freud, 1969). Most developmentalists' simply assumed that they could generalise clinical data to a normal population, that all adolescents experienced emotional turmoil. Theoretical support for such assumptions was strong because the prevailing theory maintained that adolescence was a time of intense conflict. Hence the question arises, why not study troubled adolescents for insights into this time of life? Which indeed is one of this research objectives' focus.

20

Ethical Development of Teenagers from African Standpoint

Adolescence, according to the World Health Organisation, is the time of change concerning infancy and maturity, a time which is believed to start at puberty in most cultures (World Health Organiztion Manual of Health, 1993). However, according to Santrock (2001), teenage years may include all individuals aged 10-19. To him, apart from years, a number of other natural, societal and mental causes play vital roles in the achievement of adolescence. Teenage years ought to be distinguished from youth which includes all persons aged 15-24. Youth, then, can be seen as a shift phase in human development that intersects the border between teenage years and maturity (Fayorsey, 1995). Hall (1904) proposed that adolescents all over the world go through a moment of storm and tension with conflicts related situations. That all teenagers go through storm and tension conflict-related situations all over the world as Stanley Hall propounded is not a clear position that can be easily accepted in the light of the Ghanaian cultural and social interventions as mentioned earlier. Consequently, as noted above, in traditional African society, the ethical theory of communalism shaped the foundation for the cognitive growth of the child.

The problem is that it seems parents and parent figures raised adolescents just as they do younger children, without recourse to the special attention that adolescents' moral development requires. There seems to be a gap between what is known about raising adolescents and how these youngsters approach real-life moral dilemmas and for them to be able to assert their identity as Ghanaians or Africans. According to Busia (1964), each society needs to have a mode of transferring on to the younger generation its

21

store of information to allow them to handle mature roles and to safeguard the continued existence of their children, and the stability of the society. Africa and in particular Ghana is no exception. It has been established that, through folklore, puberty rites and other informal ways of socialisation and informal education in Ghana, moral education especially of the adolescents was transmitted as an integral part of the indigenous Ghanaian moral development (Kudadjie, 1995).

Moral development was a life-long process and started very early at childbirth. During naming ceremonies and outdooring occasions, people with moral authority, who are well behaved in society are made to perform the ceremony and to ensure not only that the child grows to take after them, but to also perform certain rituals that depict what society considers as moral aptitude. For example, items such as pepper, salt, sugar are shown to the child to learn as he or she grows to say "pepper is pepper" or "salt is salt and not sugar" to inculcate into the child the sense of truthtelling. In some situations also, the child is made to taste salt solution and sugar to learn to tell the difference between both, when he or she grows up. As Asare-Danso and his colleagues noted, each home has its moral teachings or dictates. In the home, children might be open to particular ethical values by which they live and comport themselves. The home is believed to serve as an effective mechanism of moral education as well as the development and inculcation of moral values (Asare-Danso et al, 2014). This is to enable them to know as it were the moral distinction of what is "right or wrong," "good or bad" as it relates to the Ghanaian community as God is the basis of morality for families and society.

According to Bray, the indigenous education "classroom" was the home and the community space (Bray, et al, 1998). Fugate (1980) observed that, fostering a child is not nurturing. To nurture something means to cultivate it. To care for a child would only involve providing food, dresses and housing him or her from physical harm till he attains physical maturity.

However, specific teachers were chosen to treat various topics in each institution of the rites of passage. To Oppong, the "curriculum remained lifetime achievement and learning procedure was by community communication and intense reflection. For the most part, the instruction was practical, related to concrete situations arising in everyday life so that gradually the younger generation assumes the task performed by their elders" (Oppong, 1973: 63). To the end, that, there were content specific for each rite of passage and various topics were treated under each rite. The researcher acknowledges that the system of holistic, life-long and utilitarian moral education existed in the indigenous Ghanaian society. It indeed prepared the individual for social responsibilities and a particular profession by integrating him or her into society. Proper teaching requires substantiation of the accuracy of what is taught. In other words, what is taught must be accompanied by the reasons that confirm it to be true. Otherwise, the child has no information with which to answer the questions that will plague his/her thinking. The parents' standards of right or wrong appear to be merely their opinions or traditions. Teenagers that are not taught the motives aimed at their parents' standards are likely to break away from the standards altogether. Kudadjie (1995: 56), Nketia (1955: 26), (Sarpong, 1974) and other African scholars have argued

24

that the ceremonial form of moral education in the indigenous Ghanaian society started early at outdooring and naming ceremony of the baby.

Agents and Culture of Adolescents' Socialisation

Principally, for the reason that influences cognitive growth and ethical socialization concepts, the greater part of research on the impacts of morality has concentrated on good reasoning and socialisation agents such as parents. The learning about teenage years prompts us, on the other hand, that other causes of transformation are essential to study. As a number of researchers have observed, there is increasing proof on the biological source of ethically significant inclinations and behaviours such as selflessness and hostility (Eisenberg & Fabes, 1998). Adolescence conotes the recurrence of naturally confirmed developments that might influence moral growth throughout teenage years. The biological and physical maturing changes of puberty might be anticipated to improve emotional feeling and intimacy, and subsequently care-based sentiments such as compassion, fellow feeling and communal behaviours. To the best of my knowledge, study on pubertal timing and its possible associations to ethical progressions and behaviours have yet to be conducted.

Additional study suggests that particular neurotransmitters and hormones could be linked with prosocial behaviours and hostility according to (Carlo & Bevins, 2002). Studies of the interaction of natural and community impacts will offer more dominant models of ethics. Even though relations together with parents have been the attention of much of the societal research, additional study area of significance is peers, particularly throughout teenage years. Peers offer extra "role-taking chances" and open teenagers to new

25

ethical behaviours (Hart et al & Youniss, 2004; Hart & Atkins, 2002). Moreover, moral predicaments can turn out to be far more significant and thought-provoking since their ethical implications develop progressively substantial and personally important to the person and others. For instance, the growth of close and loving interactions all through teenage years can expose them to individually important assessment circumstances with far-reaching consequences about who they are as ethical agents. Teenagers also have more prospects to become agent of change in their community roles and responsibilities. For instance, their engagement in work and communal activities, examples such as community service, optional activity at home and school as well as their increased contact to socially regulated conducts often puts young people in moral decision-making circumstances.

The mass media access besides knowledge level among several youngsters offer extra unique and substantial socialising proficiencies that cannot be underestimated. Not only do young people have contact to original ethical material but they are also capable of generating and encouraging their ethical principles and activities to others. Indeed, the impact of these socialising involvements is connected with the influence of the authority figures and the peers who are part of the societal range of these openings to support young people turn out to be better grownups tomorrow through appropriate decision-making procedures. How is this possibly done? The answer to this all most important question, present a varied set of conclusions that offer a preview of the multifaceted and multidimensional nature of the moral culture of teenagers. Nevertheless, the ethical philosophy of the adolescent is probable to be poles apart across diverse cultures as a result of

26

culturally-based observations that convey moral messages. As ecocultural academics note, parents from diverse backgrounds make unique conditions and practices to train their offspring in their ethical structure (Whiting & Edwards, 1988). Although there may perhaps be resemblances in the variation procedures that happen, their repercussions and perceptions are likely to differ as a function of the exclusive societal norms, standards, and belief structures. In effect, these perceptions possibly influence their conducts.

The active interaction among principles, customs, and opinions generates a moral condition that is rooted in one's culture. Thus, there are probable various values of standards in teenage years. At the level of the individual, understanding the manifold settings like home, school, neighbourhood, and work that teenagers traverse in addition to the different agents of impact, family, peers, media and school bring all nearer to understanding their complication. All teenagers must learn to navigate through their specific moral cultures in their individual societies. These numerous moral cultures may perhaps include their household stresses, peers, together with the strains placed on them by the larger community such as the school systems and familial groups. All of these beliefs presents varied social standards, opinions, in addition to rules that influence their ethical operation. The job is to advance theories and concepts of teenagers' ethical advancement that reflect these several stages of impact and their many settings. Grownups, like young people, live in a rich environment of household, friends, organizations, and traditional performances. Unlike teenagers, on the other hand, adults do not adjust fast. As William (1890: 121) noted, "It is well for the world that in most of us, by the age of thirty, the character has set like

27

plaster, and will never soften again." While Williams almost certainly underrated the likelyhood for modification in later life, there is slight indication to show that adulthood is as productive an era in which to observe growth-related transformation as is teenage years. It is for this reason that teenagers are both exposed to a rich diversity of impacts and adjust significantly as a consequence of these effects that makes them predominantly exciting to research about for psychologists interested in the reasons influencing ethical progression. William's (1995) outline of the moral sphere not only signals scholars in the discipline to the complete variety of concerns that is worth deliberation, but then again also helps to differentiate the study of ethical growth from the enquiry in the interrelated areas of character, community, and intellectual development etc. narrowing down to what applies in Africa would bring to the fore exactly how its society assist teenagers navigate adolescence. Appiah-Sekyere and Awuah-Nyamekye (2012) outline one important sets of rites that featured conspicuously amongst the Akan was puberty rites, for they were used to safeguard sexual purity among the Akan society particularly the adolescents. This then served as a check on the excesses of teenagers misbehaviour such as teenage pregnancy, waywardness, deviant behaviour and streetism which are some negative effects of teenage misbehaviour in Ghana.

Methodology

The study adopted the qualitative research design approach. Specifically, the Focus Group Discussion method was used since a detailed consideration of exactly how the moral challenges; parental impact; the moral development in addition to the nature of adolescents influences the raising of

28

the Ghanaian adolescent child is concerned. Also, this method was deemed appropriate for this study because, a small group comprising 40 participants involving adolescent students, Moslems, Christians and Traditional parents all of the Ga communities were needed to carry out an in-depth study.

Methodology refers to the hypothetical pattern or structure in which one is working. The posture, he or she is taking as a scholar (e.g. choosing a quantitative or qualitative paradigm) and the disagreement that is put up in the discussion. The Procedure advances a description as to why the research technique(s) under discussion have been selected. The choice in all probability necessitate an endorsement of study objectives or questions and involves clarifying in what manner the selected research technique(s) facilitated answer to the study questions. In this thesis, flexible and semi-structured interviews had been employed as the main data assemblying process. Yet in situations where the investigator is more concerned with finding thorough detailed understanding into the research problem; comprehensive interviews are perceived as the most appropriate system of data collection in this regard.

According to Smith et al (2006), semi-structured conversations are suitable approaches once it is essential to know the paradigms that the interviewees use as a source for their views and principles about a specific concern or condition. One objective of the interview is to advance an appreciation of the respondents' world so that the investigator might influence it, either separately, or collaboratively as in the situation with action research. It can be assumed that every study has its procedural requirements. In other words, each procedural instrument has its advantages as long as it is in line with the research enquiry and the arrangement of the study. Particularly in the

29

research studies centered on discourse examination, interviews are considered as the most suitable procedural tools. Hepburn & Potter (2004: 182) noted, "interviews allow the researcher access to stuff that is too sensitive to obtain permission to study."

In this study, the researcher tries to obtain a detailed information concerning parenting, its impact on adolescents' moral development in Ghana. Because public schools have a strict secular structure and religion also has personal and entrenched views, examining enquiries around moral principles remains fairly a delicate subject. For that reason, semi-structured interviews were at this point considered as the most appropriate instrument to make individuals advance their stories connected to their moral beliefs. The selected procedure tells the best of approaches and what counts as facts. For instance, interviews, participant observation and speech examination are ways and means usually employed in qualitative research. The validation revolves around the inherent worth of the research technique selected in terms of yielding the facts that had allowed me to response to the study questions. The concluding one is the presence of a significant body of literature that not only gives backing to my choice of unit of analysis but had also permitted me to find myself within a tradition and allow my outcomes to be equated to the wider body of study. Therefore we understand plainly that the explanation of the procedures employed, must on no occasion be simply a description but each time related to the researcher's bigger rhetorical resolve.

Population Sampling

The study area was Accra. The population sample comprised of 40 respondents made up of adolescents' students in West African Senior High

30

School (WASS), Adenta which is a mixed school of both day and boarding students. Some parents from the Christian, Moslem and Traditional African Religious homes, .i.e., Ga rural communities were selected to represent a part of the people to represent the whole population as a result of the three main religions being widely practised and recognised in Ghana by the constitution.

Sample and Sampling Techniques

The study is a qualitative one; this is a non-probability sampling method. The purposive sampling helped to hand pick the respondents across the board. The respondents were selected based on their judgement of their typicality or particular knowledge about the issue under study. These subjects were chosen based on their relevance to the study title. In this instance, the thesis work made use of the probability selection. The sample technique the study adopted was the purposive sampling; a method of choosing a part of the people to signify the whole populace. Case study method with focus group approach may be the best suited for this research. There were 40 participants in all as respondents for the sample size. 10 parents across the board were selected to represent the Christian, Moslem and Traditional Religion study sample participants with a ratio of 10: 10: 10: with 10 adolescents selected from the sample school of the adolescents to form a focus group discussion. This assisted the investigator to research a comparatively reasonable amount of components instead of the target population as a result of time constraints within which one must finish the thesis and also the diverse and scattered nature of the respondents, and generate data that were characteristic of the entire target population.

31

The reason for using the purposive sampling technique was for the quality of the result. The study is a qualitative one that had with the purposive sampling helped me to obtain quality result based on the wide spectrum of respondents and their direct involvement either as parents or parent figures with adolescents. And adolescents' participation as respondents also helped me know directly what impact parenting has had on adolescents. A tailored not structured interview where one tick as parents answer questions was employed. Because most of these parents were literate, questions were asked in a common language, like English in which case, the researcher only ticked as they talk. On other occasions, open-ended semi-structured interview questions were asked to solicit extra information from respondents. Data collection was done by the researcher, but some other research assistants were employed together with the researcher, first because of the size and scattered nature of the respondents. Secondly, due to the language barrier, especially in the traditional homes of indigenous Gas and the Moslem community, there was the need to seek an interpreter to assist in interpretation from the English to the local languages and vice versa.

Theoretical Framework

Ruth Benedict's (1959) theory of "continuity and discontinuity" in social anthropology guided the study. This is an ethnographic material she generalised into a theory of "continuity and discontinuity in cultural conditioning." This provided a categorical model of advancement from a social anthropological point of assessment. The theory explained that continuities exist when within the tribe several essential standards and demands are alike for children, adolescents as well as grownups and this is

32

similar to what pertains in the Ghanaian or African societies. Under these conditions, progress is planned and the adolescent slowly studies approaches of adult behaviour and is ready to satisfy the demands of maturity. However, "discontinuity" exists when such is not the case, but different demands are made of adolescents and another altogether of the adult according to her. Sometimes, children become adolescents at puberty yet society is not sure of what to make of these teenagers. Society considers them as no longer children, yet are not considered as adults either and hence left on their own in a "no man's land."

In Africa, the idea of community is some of the structurural blocks of its social order. Values espoused emphasises loving, kindness, mutual benefit, co-operation, consideration and compassion in acknowledging that for human beings to advance, flourish and reach their complete potential, they must conduct their connection in a way that encourages the safety of others. Capacity is in African values to express sympathy, mutual benefit, self-respect and coherence in the interests of building and upholding commonality through fairness and common caring. To stay social is to fit in to the entire community, and to do that includes sharing in the principles, formalities, rites and commemorations of that society (Mbiti, 1968).

The blame game has been who is accountable for the ethical development of young people. While some believe it is the parents in a family setting, because charity begins at home, society and parents more often than not turn to rather blame teachers and to some extent the church or other religious bodies. No one wants to accept responsibility for the moral training of adolescents. This situation tends to breed conflict between the adults,

adolescents and parents. However, when this theory discussed above is effectively applied, it can, to a large extent, reduce if not end the adolescent-adult moral conflict. Humanity towards others, which says "I am because we are, and because we are, therefore I am," is the way to go in resolving the moral dilemma. In a logical sense, "we feeling" is the conviction in a worldwide bond of sharing that unites humankind; with a sense of togetherness.

The Organization of the Chapters

Chapter One include the introduction having to do with related material to the thesis, declaration of the problem, study objectives, research questions, significance, purpose, delimitation and limitation as well as literature review and methodology, theoretical framework with chapter organisation. Chapter Two is on adolescents' behaviour and morality. Chapter Three is on parenting styles and the moral development of adolescents. The Fourth is data analysis, findings, results and discussions. The Fifth and final chapter is the summary, recommendations and conclusions.

34

CHAPTER TWO

ADOLESCENTS BEHAVIOR AND MORALITY

Introduction

The first chapter dealt through the introductory part of the thesis. The aforementioned included the background, problem declaration, objectives, study questions and purpose as well as implication of the study, delimitation, limitation and organisation as well as conclusion of the study. It also included the literature review, methodology and theoretical framework. This second chapter of the research examines the nature and content of adolescents' behaviour and its significance to morality. The chapter evaluates adolescent behaviour from the general notion of adolescents' identity to the many faces gender, ethnic and cultural diversity presents to the teenagers.

Furthermore, the chapter dealt with how socialization affects adolescents as well as the agents of socialisation's effect on them. Concepts about young people ethical character of Jean Piaget, Lawrence Kohlberg, Turiel's domain theory and Carol Gilligan's morality of care and how they underpin adolescent moral development is the focus to help in the understanding of the behaviour and morality of adolescents. Finally, the chapter considers teenagers' ethics from the African especially the Ghanaian perspective as was the case in the pre-colonial era juxtaposing that with the way and manner morality was enforced and reinforced to ensure the teenager remains morally balanced in the society. It highlighted classical ethical growth of teenagers' strengths and weaknesses to juxtapose that with the experience of the African adolescents' experience today to show how relevant these

35

experiences are to contemporary discussions on moral development in the Ghanaian and African societies.

Teenagers Personal Identity

The understanding of how the biological, psychological, social and historical forces help shape the individuals, especially the adolescent development throughout life will be discussed. This according to Nancy Cobbs has grown immensely as a multidisciplinary discourse from the 1980s through the present (Nancy Cobbs, 2001). Yet not much has been done by way of integrating these multidisciplinary findings into a cohesive portrait of adolescence within the lifespan, this chapter seeks to do so. This chapter, therefore, views adolescence as a period of both the consolidation of developmental tasks and the establishment of new foundations for change for the future of the maturing adult. Rather than approaching adolescence as a unique and separate period in life, parents most often than not seem to raise adolescents as though they are still little children to be dictated to, this work attempts to illustrate the many ways in which developmental issues faced in adolescence reappear, in somewhat different forms, in adulthood or, in other instances, are a re-visiting of issues earlier faced in childhood hence the need for a multidisciplinary approach towards adolescents; this I think is the way to go. I will therefore start with the adolescents' personality identity.

A key feature of this chapter is the theme on adolescence in search of a stable personal identity, a search often affected by changes in the manner adolescents' girls and boys define themselves. Altogether young people experience the duty of achieving an understanding of themselves, but the settings in which this process occurs, together with the cultural definitions of

and are acquired through the youngster's total participation in the adults' experience. According to Gray (2007) the change to maturity may possibly overlap with one or another of the bodily variations close to the conclusion of teenage years and be formally noticeable by rites of passage or additional festivities. No better emphasis could be laid on the importance of traditional societies like that of Ghana than the above laid by Gray. The communal nature of Ghana's society coupled with the extended family bond and puberty rites gives the adolescent a cushioning in their moral development. The emphasis on the ways that gender, ethnic and cultural backgrounds affect adolescents' development is another important feature of this chapter. Although the cultural and ethnic composition of adolescents is changing, most developmental theories fail to reflect or address such change.

Eric Erikson as cited by Cobbs (2001) perhaps better than any other current theorist captures the dialectical interplay concerning a transforming identity and a developing community, and still he speaks of identity largely in terms of a White male society even though he has examined the impact of social conditions on several ethnic groups. Teenagers' behaviour echo in friendly manner, their social backgrounds These beliefs impacts their whole experience from which food tastes palatable, to language usage and fashion choices etc.

Cultures serve as a pool from which comes beliefs, rituals and rhythms provide a perspective from which adolescents view the world. Cobbs (2001) observed three types of cultural perspectives of teenagers, a contextual perspective which is the impact of traditions and beliefs on teenagers' growth, the understanding as a vigorous, profitable procedure he termed a productive

38

outlook and the lifetime perception which she says are multidisciplinary, offering a number of viewpoint from which to assess the adolescent. This multidisciplinary dimension includes psychology, sociology, education, history and anthropology according to her. Teenage behaviour is also distinguished by two distinct periods in adolescence. Early teenagers must deal with sexual maturity, varying gender functions, and increasing additional independent dealings with parents and more developed interactions with peers. Those teenagers whose development is slow, grapple with the necessity to join their sexuality into their relations, and get ready for adult work roles, arrive at a set of values to guide their behaviour, and, through each of these, achieve a sense of their own identity. The question which then arises is, is adolescence a biological-based period, or is it a sociohistorical invention? Both views have been proposed. First, is G. Stanley Hall's (1904) biological view, which emphasises the 'storm and stress' of adolescence as discussed in chapter One; second, is the interventionist view of adolescence by John W. Santrock, (2003).

This chapter is organised loosely around these two distinct periods of early adolescence, from approximately 11 to 15, and late adolescence, from approximately 16 to 19. The early teenage period provides a foundation, both contextually and theoretically, for a consideration of the developmental issues of adolescence itself. These would include physical changes and intellectual changes that usher in early adolescence. Both the biological and intellectual changes set the stage for the central psychological task of adolescence. This task involves redefining the self in more adult ways, that is, achieving an identity, and redefining the self as a sexual being, a relationship with the

39

and historical circumstances contributes to the appearance of the notion of teenage years. The interventionist view states that puberty is a sociohistorical conception. Particularly significant during the invention of the concept of teenage years were the social and historical conditions at the commencement of the 1900s, a period when lawmaking according to Cobbs (2001), was passed that ensured the reliance of adolescence and facilitated in making their migration into the financial zone more controllable. Notwithstanding the remarkable variety of knowledge amongst teenagers currently, she added they altogether encounter the duty of attaining an appreciation of who they really are. Adolescence is frequently discussed as a transitional stage, but the lifespan perspective suggests that adulthood is equally transitional, as are other developmental periods. People look to teenagers together with their fathers and mothers, as well as their grandparents for resemblances and differences in developmental issues (Cobbs, 2001). Perhaps one can consider teenage years similar to all other period of human growth as an age-related lens that applies the previous against the future. This resonates with the Ghanaian or African moral development of her adolescents and how this is enforced in the traditional milieu; hence the adolescents' moral development from the African perspective and how these moral values are traditionally enforced will be a part of this chapter's focus going forward, to buttress the above point.

Diverse Look at Teenagers

Gender Diversity

Masculinity and femininity as well as sexual characteristics differences can be confusing; being a boy or girl denotes whether an individual is naturally female or male and this is determined at the instant of formation.

Sexual category are predetermined by nature. Differences comprise the procreative classifications of men and women, or variances in the regular stature and physique sizes of every sexual category. Feeling of maleness or femaleness on the other hand talk about the differences a society accepts in what it regards as being masculine or feminine. Sexual orientations or differences are communally determined. Dumphy observed in his study that, an individual is given birth to either as a girl or boy, but people are socialised to determine whether they would be considered female or male, as can be supported by the myriads of sexual conditions, beliefs and predispositions; such as bi-sexual, transgender, lesbians and gays as the case is today. In addition to providing passionate care, teenage peer companies help break down the sex barriers that were created during pre-adolescence (Dumphy, 1963). This is one of the main conclusions of the classic study conducted by Dunphy. Generally, then, sex labels are the opinions most persons embrace in relation to what is a characteristic masculine or feminine. Constantinople (1973) noted these categorizes incorporate characters, roles, and professions. For the most part, features alleged as characteristically male are the contrasting of the ones taken as female. Men, for instance, are believed to be autonomous, lively as well as balanced. Women, on the other hand, are supposed to be reliant, inactive and passionate.

Lips insist, as a result of this either or approach, stereotypes could become very perplexing for young people when their being different from the label of their gender takes them nearer to the category for the opposite gender (Lips, 1997). On a rather constructive note, it seems sex roles are more bendable nowadays than previously, permitting youngsters to express together

42

female and male abilities, the danger however is the tendency on the part of adolescent to be mislead by peers and others. This is why as one of the objectives of this research, one must know the motivation of the adolescent to better guide them. This is what the social and cultural interventions such as puberty rites seem to be about in the Ghanaian society. Lips, again observed, changes among the genders occur in a communal setting, and this background will impact a person's understanding of them. Sex variances are considerably less significant in comparism to individual differences. That is, the changes that occur among teenagers of both genders are far less significant than those that happen between young people of the identical gender (Lips, 1997). Some of these confusions of the adolescents' sex differences are greatly minimised with cultural interventions such as puberty rites in Ghana to safeguard her young.

The Diversity of Ethnicity

The term ethnicity has been used to include teenagers who change culturally as well as socially, for several reasons. Both genetic and behavioural variation among individuals of European, African, and Asian descent are greater within any racial classification than between classifications (Lewontin, 1982; 1994; Zuckerman, 1990). The implication of race can best be understood from a background standpoint. The society and ethnic settings in which individuals live and the reactions of others to cultural characteristics such as skin colouration and facial appearances are what contributes to a person's sense of uniqueness (Phinney, 1996). If this is so then, culture can have emotional impact on teenagers in several ways. Young people who are part of a marginal group are more conscious of the cultural or traditional

differences in way of life and customs inside every people group that values alone is not sufficient to differentiate memberships of one society from those of another. Just as Betancourt & Lopez (1993) intimated that culture is more than descent; it nearly continually includes beliefs, or the communally collective morals, principles, and standards that define a person's conducts of living and that are handed over from single age group to the subsequent. An individual inside an cultural people group differs furthermore in the level to which they relate with their social group or their cultural distinctiveness. Racial uniqueness itself is complex, together with how one tag or classifies oneself, together with a person's sense of identifying with a society and the level to which one beliefs and shares in one's group. This is in arrangement with Phinney's position that a person's cultural individuality can be perceived to alter progressively, from an early phase in which culture is merely taken for granted, nonetheless it is a time of examination into the implication of being a part of a social group, to a safe sense of oneself as a fellow of that community (Phinney, 1989, 1993).

Cultural Diversity

Ethnic variety likewise comprises complete rejection of conservative thinking or conduct. Adolescents find themselves mostly at the crossroad when it comes to culture. Counterculture denotes cultural arrangements that intensely are in conflict with those broadly recognized inside a culture. In several communities counterculture is connected to puberty and adolescents (Spates & Perkins, 1982). The puberty-related counterculture according to Spartes, for instance, disallowed conventional beliefs as excessively cheap, inward looking and worldly (Spates, 1976, 1983). Variation in a single

45

element of the social arrangement frequently triggers variations in others. Such connection illustrates the value of racial amalgamation, which is the intimate relationship between several fundamentals of a social organization. Certain portions of a racial structure varies more rapidly than some. Adolescents are affected by culture either negatively or positively, thus Ogburn, detected that skill travels rapidly, producing novel features of physical values quicker compared to nonmaterial principles can keep up with them. A situation in which adolescents find themselves Ogburn named discrepancy social interval, and it is the point that some social fundamentals vary more rapidly than some others, which possibly could interrupt a social arrangement (Ogburn, 1964). This is the case of the adolescents which makes them susceptible to negative peer influences, hence, the critical need to study and understand adolescence, to help in guiding them to make informed decisions in life as one of the thesis objectives of this study indicates.

Racial modifications are fixed in motion in three means according to Linton. The principal is the creation, the procedure of generating novel social features. The subsequent, innovation, includes recognising and appreciating something previously in existence. The third source of social modification is dissemination, the spread of items or concepts from single culture to a different one (Linton, 1937a). These cultural changes go a long way to form the lifestyle of the adolescents in any society including Ghana. To Helin, a specific value is a foundation for everybody's reality, as well as adolescents, it is on no account a marvel that societies universally display ethnocentrism, the practice of judging a different belief by the standard of one's culture (Helin, 1992). Certain levels of ethnic prefernce is thus essential from the above

46

conversation if societies are to be passionately devoted to a social system. As the case is in adolescence, ethnocentrism as I see it also generates misunderstanding and conflict and this is as result of the perspectives adolescents have, and this informs what follows, the need for guidance to forestall waywardness in the moral development of adolescents.

Socialization: from Adolescents' Point of View

Experts in social studies uses the word "socialisation" to talk about the permanent communal practice by which persons grow their social potential and acquire the values. Macionis has opined, contrasting different species, whose conduct remains naturally fixed, individuals require communal understanding to pick up their values and live. The societal involvement is similarly the foundation of character, an individual's factually reliable arrangements of behaviour, intelligence, and emotions (Macionis, 2002). This clearly shows one's personality is built by internalising or taking in one's environment. Charles Darwin's revolutionary theory of evolution, labelled human behaviour as instinctive, simply by "nature" according to WitkinLanoil (1984). However, psychologist John. B. Watson advanced a model termed behaviourism, which alleged that behaviour is not 'instantaneous' but 'acquired,' Consequently, societies the world over are similarly social, different simply in their ethnic forms. John Watson, in short, entrenched social behaviour not in 'genetics' but in 'background'. In understanding socialisation, even though, it is a complex, lifelong process, scholars for instance Freud, Piaget, Kohlberg, Gilligan, as well as Erikson who made permanent contributions to the understanding of social advancement will be considered to enhance the adolescents' study.

Sigmund Freud on the elements of personality, the architect of psychoanalysis for example theorised that human beings have dual desires or motivations. In his major published book in (1925a), he made mention of the two human drives. Paramount is the necessity for attachment, this he termed the natural life drive, or 'eros.' The subsequent remains an antagonistic motivation he named the death disposition or 'Thanatos.' To Freud, these contrasting influences, functioning at an insensible height, generate profound inward pressure. Personality classic is about how Freud (1925a) incorporated elementary drives besides the impact of culture into a type of character with three portions: namely *desires, personality* and the *conscience*. The *desires* he says symbolizes social being's elementary needs, which are insensible and request instant gratification. This is accomplished by the help of the *Personality,* which exemplifies an individual's awareness determinations to stabilize inborn self-satisfaction ambitions with the strains of culture. The *personality* grows as one gains consciousness of his/her distinct survival and confront the reality that a person is unable to own all that he/she wants. In social nature, the *conscience i*s the procedure of values in the person. The *conscience,* he dared as the morality, expressing to an individual the reason he/she is unable to possesss whatever a person wishes for. The *desire* together with the *conscience* continue in battle, but then again, in a well balanced individual, the *personality* regulates these conflicting drives and at adolescence, care must be taken to handle their emotions and mood swings to make them well-adjusted persons.

Moreover, Freud added that, once battles are not settled in the course of infancy, they possibly will reappear as behavior syndromes later on in

48

teenage years. Values, in the manner of the *conscience,* helps to suppress the egocentric strains of persons. Frequently the challenging demands of personality and culture end result in a negotiation Freud (1925a) termed redirection, which varies self-centered energies into publicly tolerable way of life. Sexy desires, for instance, might end up in conjugal relationships, and violence frequently finds manifestation by way of competitive games. In Freud's time according to Donovan & Littenberg (1982), a small number of societies stood prepared to agree to take sex as an elementary desire. Additionally, in recent times, opponents put forward argument that Freud's model characterizes individuals in masculine words thereby diminishes females. On the other hand, Freud (1925a) imparted all and sundry who afterwards studied human character, especially as it relates to teenagers. Of special meaning to the study of human beings are his concepts indicating one internalises societal standards in addition that infantile involvements leaves a permanent impact on one's behavior including adolescents.

Piaget's Cognitive Development concerns itself with how she learnt social reasoning thus, exactly how individuals reason and comprehend. She further recognize four phases of mental growth in her groundbreaking book, The Moral Development of the Child published in (1932). She identified the four stages as follows: The sensorimotor stage, this she said is the phase of social advancement next to which persons understand life by their minds. The preoperational stage is the stage of social growth in which the persons primarily uses linguistic and additional emblems. Concrete operative phase, according to Piaget, is the level of social progression by which persons at the start recognize contributory influences in their environments. Whereas the

49

prescribed functioning point, remains labelled as the stage of social advancement by which persons reason conceptually and analytically, and this happens to be the stage adolescents generally beolong. The dichotomy between Freud and Piaget is this, despite the fact that Freud (1925a) perceive social beings inactively unable to decide by contrasting influences of natural science and values, Piaget (1932) perceived the mind as dynamic and innovative. She also perceive the capability to involve life unfolding in stages as the consequence of both natural growth in addition to communal involvement (Kohlberg & Gilligan, 1971). But then again do individuals in all cultures go through the entire four of Piaget's phases? Living now a traditional culture which develops gradually, almost certainly reduces the aptitude for intellectual, accurate reasoning.

Kohlberg (1981) added on Piaget's (1932) research to conceptualise ethical thinking, that remains, exactly how people come to evaluate circumstances as accurate or erroneous. At this point again, growth follows in phases. Young kids who understand their lives in relations to suffering and enjoyment remain at the preoperational phase of moral advancement. Principally, at this juncture, "rightness" sums up to "what feels good to me." The conservative phase corresponds with Kohlberg's second period, shows up by the time of adolescence corresponds to Piaget's concluding, prescribed functioning phase. By this time, teenagers drop a number of their self-centeredness by means of learning to describe accuracy and inaccuracy in relations to that which satisfies parents and tow the line of social standards. In the last phase of ethical growth, post-conventional phase, persons progress past their culture's standards to reflect intellectual moral values. They reason

around their right, independence, or fairness possibly disagreeing that what is legitimate just may perhaps not be accurate. The assessment therefore is, compared to the research of Piaget (1932), Kohlberg's (1981) classic clarifies ethical growth in relations to identifiable phases. Nonetheless, all over again, if indeed this concept relates to individuals in all cultures is still not very clear. An additional difficulty, with Kohlberg's study, is that all his participants were males. Therefore, Kohlberg is guilty of an investigation mistake, by means of generalising the outcomes of male respondents to all persons. This difficulty directed Gilligan (1982), to examine in what way sexual category influences ethical perceptive of females.

Gilligan (1982) proceeding on the sexual category reason decided to relate the ethical progress of women and men and resolved that both genders apply diverse principles of appropriateness. Men, she claims, take a fairness viewpoint, depend on recognized guidelines to describe accuracy and inaccuracy. Women, on the other hand, major on a compassionate and accountability standpoint, mediating a condition through a discernment in the direction of individual connections and devotions. For instance, as adolescent male perceive it, stealing is bad for a reason that it disobeys the rule. Teenage females, on the other hand, are perhaps likely to marvel why a person would pickpocket, and to be understanding in the direction of somebody who robs, for example to nourish a starving child. Kohlberg (1981) considers laws based masculine mentality to be ethically superior to the individual-based feminine viewpoint. However Gilligan (1962) records that objective guidelines have before now ruled male's lives in the office, while individual relations are more significant to females' lives as moms and caregivers. Gilligan's study

51

improves the understanding of both social growth and sex topics in research. In her view, cultural conditioning is at work. To that end, nature and nurture are the interplay forces at work, and that she said, it is possible to envisage that as more females organise their time about the office, the ethical perceptive of females and males will determingly turn out to be more alike.

Erikson's (1968) life-span model of teenage years is the period of personality crises, the objective of which is to terminate an individual's infancy characteristics and acquire a novel personality, together with a sense of determination, a professional positioning, and a fixed set of standards suitable for access into maturity. All of the scholars debated thus far, indicate that infancy and adolescence years as the critical period when character takes form. Erikson had a wider outlook of socialization and clarified that human being, universally, encounter trials during the course of the lifespan development. Phase1. Babyhood: the test of conviction against suspicion, Phase 2. Toddlerhood: the task of independence set against disbelief and shame, Phase 3. Pre-school: is the experiment of creativity contrasted with blame, whiles Phase 4. Before-Teenage years: the task of productiveness as opposed to dependency. Phase 5. Puberty: is the test of achieving character in competition with character mix-up. All through the adolescence, young people fight to form their individual personality. In part, youngsters according to Erikson (1968), associate with persons near to them, but they likewise understand themselves to be distinct. Nearly all young people face several misunderstanding as they fight to gain self uniqueness. Phase 6. Early maturity: the trial of affection as opposed to separation, whereas Phase 7. Middle adulthood: is the test of making a change against preoccupation, and

finally Phase 8. Maturity: is where a person faces the task of honesty as against despondency.

Erikson's theory understands character creation to be a lifetime practice. Furthermore, accomplishment at any period, roughly, a newborn achieving dependence get one ready for the facing of the subsequent task. One difficulty with this classic is that not everybody meets these encounters in the particular manner shown by Erikson. Neither is it clear that inability to face a task at one period of lifespan indicates that an individual is destined to be unsuccessful in future one. A bigger question, brought up previously in the conversation of Piaget's (1932) concepts, is if persons in different nations besides other eras in the past would describe a fruitful lifespan in the similar words as Erikson. In short, Erikson's concept aids to make meaning of socialisation and shows how the household, learning environment, peers and different backgrounds as seeing ahead shape the individual especially the adolescents, to help us understand adolescents' behaviour and morality better.

Theories of Teenagers Ethical Character

Piaget's Model of Cognitive Growth

Piaget (1896-1980) is part of the major psychologists whose research remains directly applicable to current concepts of ethical growth. By observing, dissecting and experimenting with children, she developed her moral theory which has become popularly known as the "cognitive-developmental theory." In 1932, she published her groundbreaking popular work titled "The Ethical Development of the Adolescent." She argues teenager's cognitive development remains answerable for the adolescent's ethical reasoning. Her focus was as regards the ethics of youngsters, observing

53

the manner kids entertained through games to study more concerning their conviction on correctness and incorrectness.

Piaget argued that in teens' competitions, the communication of play-acting in law regulated backgrounds discloses an involvement of mental developments to societal growth. She suggested double phases of ethical progression, namely, dependent and independent ethics (Santrock, 2008). From her explanations, she propounded that youngsters start with "heteronomous" phase of ethical thinking, characterised by means of a stringent obedience to laws and responsibilities, and submission to authority. Beginning at 4 years of age, youngsters exhibit interdependent ethics. They reason of fairness and laws as inflexible assets of the society. From 7 years, youngsters have entered into changeover presentation certain characteristics of the earlier phase of ethical cognition and selected signs of the subsequent phase, the interdependent ethics (Santrock, 2008). For the reason that young kids are at the dependency period, they evaluate the appropriateness or unfairness of behaviour in view of its result, and not the purpose of the performer. For instance, slaying 10 birds by mistake is worse than murdering 1 bird deliberately. From about 10 years of age and beyond youngsters display independent ethics. They develop a consciousness that instructions and regulations are fashioned by persons, and in mediating an act, they reflect the performer's intents in addition to the penalties. The mature kids admit alteration in instructions in performance with toys recommended by Piaget; in distinction with younger kids who fight adjustment since they accept as true that instructions are fixed. Independent ethical perceptive is characterised by the aptitude to reflect instructions analytically, and carefully relate these

guidelines grounded on the objective of shared reverence and collaboration. According to Nucci (1998), Piaget settled from these experiences, parents, learning environment have a duty to emphasise supportive decision-making and solution oriented, developing ethical growth by demanding from them to exert mutual instructions depending on equality (Nucci, 1998).

Kohlberg's Concept of Ethical Growth and Adolescents

Kohlberg (1958, 1986) proposed this second perspective of morality. But Piaget's (1932) stages of mental growth served as the way of the framework. Kohlberg (1981) further explained the work of his predecessor Piaget. He added, the procedure of reaching ethical development traveled a long time besides, remained extra slower than Piaget (1932) had projected, and also studies ethical judgement beyond ages that Piaget had presented. He wanted to know if moral reasoning develops predictably. He experimented on children and adolescents with "hypothetical moral dilemmas" that one person's values could be against another's. He used the story of one Heinz who lived in a village in Germany and had a dying wife whose ailment could be healed only by a specific drug. He could not pay for it; neither would the druggist in charge reduce the cost nor give the drug out on credit.

Kohlberg presented this puzzled riddle to the children by asking of their opinions as to whether Heinz could go ahead towards pilfering the medicine intended for the spouse otherwise not and why or why not? The participants responded accordingly to the dilemma for which, Kohlberg built a moral model of ethical growth. This theory had three key stages using two phases through both phases, making a total of six (6) stages. To him, each kid get started at the time Before-Predictable period thinking mainly in relations to

self-preference concerns. The kid primarily concentrates on escaping of chastisement step 1, also then on consummation of selfishness in step 2. The Conservative period remains a transference to collective related deliberations. At this time the emphasis is on satisfying one's household, peers and other close associated persons individual's might identified with step 3, besides upholding public routine in step 4. The 3rd is the After-Predictable period which goes overlaps the personality as well as the the public that he or she belongs, this stage is similar to Piaget's (1932) model of teenager's understanding. Kohlberg (1981) however, did not assume that everybody attains this phase. Individuals who reached, according to him, emphasizes independent process and communal usefulness by step 5 or express worldwide values connecting to fairness and specific privileges at step 6 (Jensen, 2007). Based on these findings, he excluded the emphasis on morals and qualities, not merely owing to the absence of compromise on what qualities are to be communicated, but also for the reason of the challenging ways of living such qualities. The objective of ethical development according to Kohlberg is to motivate persons to mature to the subsequent phase of ethical reasoning (Nucci, 1998).

Turiel's Domain Theory

Longitudinal research piloted through Kohlberg's (1981) study individuals started to make public irregularities in the phase order. Research in this respect attempted to resolve the anomalies through the stage description. One scholar who distinguished himself in the period is Elliot Turiel and his colleagues and the 'domain theory' advanced in his book, The Development of Social Knowledge: Morality and Convention. Turiel anticipated making a pace

56

behind from Kohlberg's interrogation in what way ethical cognition advances to the enquiry of what is considered ethical to begin with. He desired to investigate if kids distinguish ethical from immoral subjects. Centered on a similar custom, European nationalist thinking which most likely Kohlberg got inspired from, Turiel quoted by Jansen (2007) maintained that in order for a law to be ethical, fundamental measures are that it relates to all and sundry and that it cannot be changed. Should youngsters be questioned as to if these standards of universal nature in addition to inalterability relate to diverse categories of subjects, would they make a distinction concerning ethical and non-ethical issues? Turiel and his contemporaries according to Jansen (2007) settled that, three realms of information can be distinguished. One of these is ethical, but the rest two they called "conventional" and "personal." To Turiel and his colleagues, the three domains vary on standards, thinking and subjects. By way of adherence to principles, conservative and individual guidelines, different from ethical laws, relate merely to individual's association or oneself, in that order. Furthermore, predictable and individual guidelines, not like ethical laws are adjustable. By way of respect to thinking, moral guidelines are acceptable in relations to orientations to equality, impartiality and the wellbeing of others. Conservative perceptive, in comparism, concentrate on public and spiritual standards, interest and established systems. Individual perception places attention on the wellbeing of the personality (Jansen, 2007).

The inferences of the three sphere model of moral development remain numerous. Principally and leading is the recognition of sphere of ethical reasoning which is knotted to the intrinsic structures of human communal communication, means that, ethical growth may perhaps be founded in

57

worldwide apprehensions for justice and social wellbeing, and is not restricted to the specific agreements or standards of a particular society, household or learning environment. By dint of concentrating on those worldwide structures of social ethical understanding, civic communities and homes may possibly involve in nurturing kids' ethics without being blamed for endorsing a specific faith, and accusation of demeaning the elementary ethical fundamental of all main sacred structures. Furthermore, this method involves the parents as well as educator's examination besides recognition of the ethical, predictable or individual state of communal standards concerns to be applied in moral instructions, with regards adolescents in particular.

Morality of Care by Carol Gilligan

She was the second major critic of Lawrence Kohlberg. In her popular (1982) book entitled, *"In a Different Voice: Psychological Theory and Women's Department"* (1982), Gilligan proposed that Kohlberg's (1981) models remained prejudiced in contradiction of females, as only men were the subjects in his research. Through paying of attention to females' involvements, she presented that an ethics of maintenance will be able to help in the stead of the morality of fairness and privileges advocated by Kohlberg. Gilligan (1982) happened to be the lead to reflect the changes in her study by means of the intellectual developments of men and women in their ethical growth. Overall, Gilligan observed variances that exist in females and males in their attitude in the direction of loving, interactions and influences with other persons.

Furthermore, Gilligan as cited by Lefton, (2000) specifically noted that, women are extra concerned with maintenance, interactions, and acquaintances with other persons than men. Consequently, Gilligan

propounded that as smaller youngsters, teenage girls are more disposed in the direction of loving, and teenage boys are rather disposed to fairness. She advocates this variation is as a result of sex and the teenager's association with the mother (Lefton, 2000). The dominant ethical difficulty in respect to her is the battle concerning personality and other. In Gilligan's (1981) hypothetical outline for ethical growth in women, she proposed an arrangement of three stages. At step one, she claimed a female's alignment is in the direction of personal existence; the personality is the only item of concern. The principal change that is experienced is from becoming self-centered to being accountable. At step two, the central care is that doing good deeds is associated with self-denial (Belknap, 2000). This is the stage whereby a female adopts communal standards and shared connection. Gilligan mentions the third shift as the change from goodness to reality. Here, the demands of the character must be intentionally exposed; as they are open, the female starts to reflect the concerns of the personality and other (Belknap, 2000). She arrived at the finality that, there are two types of ethical alignments. First "fairness" positioning, concentrated on exactly how to navigate between opposing privileges in an unbiased way. This alignment, according to Gilligan, is typical of masculine advancement and of Piaget's and Kohlberg's methods. The other procedure, nonetheless, relates to "love" and is more a feature of feminine progression. At this point the focus is with attending to the desires of the personality and persons with whom one has relations.

Critique on Cognitive Developmental Theories

A single most significant subject in contemporary ethical growth study remains exactly question on how to chart the advancement of several ethical

reasons through varied nations. Mental-developing and sphere theories have often been criticised as representing "one-size-fits-all" models. For example, extensive research by Janson (2008) and Boss (2008: 15) as showed ahead has found out that the first of the three cognitive-development stages as given by Piaget mentioned earlier and nicely formulated by Kohlberg remain shared through different nations, while the other phases are not. According to Jansen (2008), in single complete assessment of 44 multicultural research using the mental-advancement method, not a single person of the study subjects he said articulate at stage 4 or 5 in 66% of the studies. Even in the research where these two phases did not happen, the mainstream subjets articulated under stage 4 in 67% of the studies. Perception in relations of stages 4 and 5 is restricted typically to European mid and upper-middle group of teenagers and grownups be located in city areas. Kohlberg (1981) has similarly been accused for unintentionally showing the prejudices of U.S beliefs. For instance, he did not discover considerable variation in the stages of ethical growth after the age of twenty five.

Though, some of his respondents remained learners precisely a small number of them were above year forty or fifty, a period of life time that is esteemed in several non-European nations because of its ethical intelligence. On Gilligan, contrary to her assertions, study assessments have establish that women and men regularly perform the similar on Kohlberg's phase categorization. Additionally, study through nations has established that youngsters and teenagers, whether females or males show love and interactions as well as impartiality and equality. Contemporary "cultural-developmental" research expects to discover a relationship among these

reproductions and the unwieldly replacement of "one-theory-for-every-culture" taught the child depending on his or her age. Youngsters are however, supposed to act in a certain manner that commensurates with the present age. And if they do not, parents and elders find ways to correct them and this is where the African and for that matter Ghanaian cultural practices, especially puberty rites comes handy to salvage the adolescents before he/she goes out of hand.

I can safely conclude on the theories by saying, the cognitive developmental theories that were reviewed are those proposed by Piaget (1932), Kohlberg (1981), Turiel and Gilligan (1982). These are the foremost growing models presently driving study on ethical development. Even though all these theories have been criticised for being biased and non-applicable to all cultures, that of Lawrence Kohlberg seems to have been widely tested and proven. According to Boss, "studies from more than forty (40) Western and non-Western countries support Kohlberg's theory that stages of moral development are universal. Cross cultural findings also lend support to the claim that some cultures are more prone to promote virtue in their citizens" (Boss, 2008:215).

It was not merely that Kohlber's (1981) six phases define what ethical growth is similar to. But also far more made a bold assertion that his phases define what ethical advancement have to look comparable. If greater number of persons can become trained to attain to phase 6, people will become further ethical then can connect collectively to make societies that remain extra fair (Jansen, 2008). Kohlberg's Cognitive theory has gained acceptance in many cultures and is significantly influencing major discussions on moral

61

development. Consequently, as noted above, in traditional African society, the ethical theory of communalism formed the basis aimed at the cognitive growth by the child. The goal of this study is to find out whether the adolescent' moral development has been duly taken into serious consideration by these theories or not and what will be the suggested way forward if parenting is to have influence on adolescents upbringing. The researcher holds the view that current trends in adolescent' moral development should give due attention to cognitive changing interconnection and ethnic variety. The problem is that, it seems parents and parent figures raised adolescents just as they do younger children, without recourse to the special attention that adolescents' moral development requires. There seem to be a gap between what is known about raising teenagers besides how these youngsters approach to real life moral dilemmas makes them so much in need of help, and this help must come quickly for them to be able to assert their identity as Ghanaians or Africans. As Woodbury (2012) notes, as a result of teenagers' insights of independence and responsibility, parents must give up their authority over certain choices. Adolescents must be treated somewhat differently from younger children to reflect their stage of development on one hand and their due respect on the other going forward.

Adolescents Morality from the African Perspective

The moral development of the adolescent was one of the contributory factors of the church; missionary activities dating back to colonial days have in no mean way made their mark in this regard. The principal period in the growth of elementary teaching strategy and practice in Gold Coast (Ghana) can be labelled as having remained controlled by missionary works in

connection to morality besides the teaching of the Scriptures. Official schooling in the Gold Coast begun way back in the merchant period prior to colonisation. European traders besides preachers who established the leading schools and Christian preachers are alleged to have started morality in Ghanaian schools very early as far back in 1765 according to Antwi, 1991a and Graham, 1971. Several of these educational organizations were established by the Presbyterian Church, Roman Catholic, Methodist Church and the Baptist preachers aimed among many other reasons to bring discipline and moral rightness through the conversions of Gold Coasters to Christianity. Therefore the syllabus took a slim attention on elementary learning and ethics by means of the Christian Scripture as the key manuscripts of education (Foster, 1965). The churches in general have contributed to moral development through the missions' schools,' with their discipline which they have come to be associated with in training the youth morally and in their popular "Sunday school" teachings and classes.

The schools have had courses such as Bible Knowledge (B. K), Religious Education, Religious Studies, Christian Religious Studies and Religious and Moral Education as Asare-Danso (2014) puts it as some of the varied names given to the subject thought in schools to enhance morality since the colonial days. Apart from the traditional ways of teaching and enforcing morality as we shall briefly see, the church could not be left out due to the enormous role it has played in developing morals of Ghanaians including adolescent. One can safely say that, the missionaries coming to the Gold Coast has been helpful as they complemented the traditional approaches of moral development of the adolescent, even though some consider their roles

as being conflictual culturally. This was due to the missionaries attempt at imposing western cultural practices at a point on Ghanaian cultural way of living.

Busia maintained that "every community must have a way of passing on to the young its accumulated knowledge to enable them play adult roles and to ensure the survival of their offspring, and the continuity of the community" (Busia, 1964: 13). It has been established that, through forklore, puberty rites and other informal ways of socialisation and informal education in Ghana, that, moral education especially of the adolescents was transmitted as an integral part of the indigenous Ghanaian moral development.

Moral development was a life-long process and started very early at birth. During naming ceremonies and outdooring occasions, people with moral authority, who are well behaved in society as models are made to perform the ceremony and to ensure not only that the child grows to take after them, but to also perform certain rituals that depict what society considers as moral aptitude. For example, items such as pepper, salt, sugar are shown to the child to learn as he or she grows to say "pepper is pepper" or "salt is salt" and not sugar, to inculcate into the child the sense of truthtelling. In some situations also, the child is made to taste salt solution and sugar to learn to tell the difference between both, when he or she grows up. According to Asare-Danso et al, each home has its moral teachings or dictates. In the home, children possibly will be open to particular ethical values through which they grow and behave themselves. The home is believed to serve as an effective mechanism of moral education as well as the development and inculcation of moral values (Asare-Danso et al, 2014). This is to enable them know as it were moral

distinction of what is "right or wrong," "good or bad" as the Ghanaian culture is concerned.

This inculcation of morality is made stronger throughout the youngster's developmental ages. This continuous in a number of ways, at adolescence "rites of passage" of different forms depending on the tribe are performed for both male and female teenagers as the case is among some minority *Ewe* tribes in Ghana and some minority tribes in Africa that performs the rites for both males and females. However, the *Krobo* and *Ashanti* tribes in Ghana mainly perform it for the females in particular as a way of initiation into adulthood. These rites are done in the direction of educating the younger cohort about moral standards by the Ghanaian people and to encourage them to continue this as they grow and to perpetuate these moral standards to be passed on to the generation after them. These moral lessons are thought by the fire side, on the way to the farm, at meals, on the way to the riverside, simple put, they are lessons for life, taught from the cradle to the grave. In his unpublished Master's thesis Obeng P. (2014), quoted one Agbemabiase (2003) and Marah (2006) for instance as having said, for the reason that there were no lasting school buidings in customary African learning arrangements, European scholars and some African writers when writing about Africa have a tendency to be misled by the European national paradigm thereby considered indigenous African traditional way of learning processes to be largely "informal." This position and that of many such uninformed scholars is untenable. I cannot agree more with contemporary African scholars who strongly hold that this assertion and similar ones are unfortunate, because the absence of school walls did not mean there was not any formal institution of

65

education. African scholars like Mbiti, Scanlon, Kenyata and Boateng (1983: 335-336), described traditional system of Africa education for instance as, "the education of the African before the coming of the European was an education that prepared him for his responsibilities as an adult in his home, his village and his tribe." According to Bray, the indigenous education "classroom" was the home and the community space (Bray, et al, 1998).

That is why in Africa, the training of the adolesecnts is an 'all-hands-on-board' approach that includes all within a given community. The home and community space or square as it has become recognized was "school" and the parents the "teachers" as well as the extended relations, particularly the elders in the community whose responsibility it is to ensure moral standards are adhered to by all and sundry. However, specific teachers were chosen to treat various topics in each institution of the rites of passage. To Oppong, the "curriculum was life experiences, and learning methodology was by social interaction and keen observation. For most part, instruction was practical, related to concrete situations arising in everyday life so that gradually the younger generation assumes the task performed by their elders" (Oppong, 1973: 63).

The researcher acknowledges that the system of holistic, life-long and utilitarian moral education really existed in the traditional Ghanaian society dating back to the pre-colonial times, this continued after independence till about the 1980's. It indeed prepared the individual for social responsibilities and for a particular profession by integrating him or her into the society. Proper teaching requires substantiation of the accuracy of what is taught. In other words, what is taught must be accompanied by the reasons that confirm

66

it to be true. Otherwise, the adolescent child has no information with which to answer the questions that will plague his/her thinking. The parents' standards of right and wrong appear to be merely their opinions or traditions. Teenagers who are not taught the reason of their parents' standards are likely to break away from the standards altogether.

Kudadjie (1995), Sarpong (1977), and other African scholars have argued that the ceremonial form of moral education in the indigenous Ghanaian society started early at outdooring and naming ceremony of the baby. Some of their topics include honesty, truthfulness, humility, modesty and other human values. Among the Gas, Kudadjie observed that the naming rite is not an issue for the parents alone but then likewise the relatives of the parents and neighbours who are bidden to the household of the man's or the father's household. Among the Akans, Sarpong mentioned that an elderly member of the family dips a finger into a cup of water and alcohol, drops each on the tongue of the child three times and says if you say water, it must be water, and if you say drink, it must be drink. In other words, the child is being exhorted to speak the truth and abhor lies. These actions, according to Kudadjie might remain considered more equally representative rather than actual teaching for the child. Ackah mentions that, the child cannot understand anything at the time, as a result, "the ceremony is seen as a sort of prayer, expectation and expression of strong desire of those present that the child should grow up in truth and honesty. It is also believed the baby may grow up to imbibe the exhortation. In order to make sure the child understands the ceremony and to appreciate its moral implications" (Ackah, 1998: 83).

67

Ackah again mentions the Nzema of the Akan tribes who perform the rite again for the child, when he or she grows to about four or five years. The ceremony is also considered for example an significant sign and groundwork that tell again those congregated around of what people desires. Puberty rites are another very important moment for moral education in the traditional milieu of Ghana. This follows the identification observance; these practices are subsequent category of ceremonies of communal prestige change which teenagers underwent in most communities especially in pre-independence era, though it is still being practiced in some traditional homes. The rites signify the access of the adolescents to maturity of both boys and girls. The best well conserved adolescence observances remain the "Dipo" of the Krobo indigenous people and the Ashanti's "Bragoro" all of Ghana. Ewes and some minority groups like the Guans also have these initiation rites. Some focus on girls' initiation into womanhood and boys into manhood as it were. Throughout this time of isolation, the teenage girls are taught instructions in sexual role training, family planning and family life. This is to help them relate better to their future husbands in order that they can uphold a respectable matrimony and to preserve their pride in the general public. Boys are equally taught how to hunt, farm and fend for their homes in future. Sarpong noted, "both boys and girls must remain chaste, sexually pure and virgins to undergo the ritual. So important was the rites that any woman who got pregnant or broke her virginity before the rites were performed was sometimes ostracised together with the man responsible for the pregnancy" (Sarpong, 1977: 47). On top of that, a heavy fine was imposed on the guilty

party after which purification rites were performed to rid the society of the negative repercussions of their actions.

Other ways by which indigenous moral development is taught in Africa includes proverbs and wise sayings, election of chiefs, folk tales, the use of traditional symbols and colours, dance, music, drumming and apprenticeship. However, the most common and basic is the moral training by parents. Asare-Danso et al summarised it so beautifully, he talked of the common saying which declares 'love originates at home.' That shows the foundation in morality is the household. It is from the home that every human being begins to form his or her moral character. And the conduct each person would exhibit in the course of his or her life would be contingent to a great degree on the type of moral training he or she has received from parents in the home (Asare-Danso et al, 2014). The growing child is encouraged to do good and abhor evil. A child is expected to be well behaved in the society.

Children are punished or rebuked when they go astray. This punishment takes the form of canning, suspension of meal, and ridicule by other children in or outside the home, to serve as a deterrent to other potential culprits. Good conduct is however encouraged by rewarding a well-behaved child, these also take the form of double meat or fish compared to others, special surprise gifts are also given to deserving ones, and family secrets are also shared with such children, all these help strengthen the African communal spirit. Gyekye stated that communalism is whereby communal values such as solidarity, cooperation, mutual helpfulness and reciprocal obligations buttress and direct the kind of communal relationships, approaches and behaviour that is present among persons who lived within society (Gyekye, 1998). Because

the community's interest is paramount in the Ghanaian society, parents therefore have the onerous task of ensuring that their children do not misbehave to destroy the confidence society reposes in them as the first and primary moral agents. Nukunya says by mere fact of being given birth to into a specific society, the youngster turn out to be an apprentice of that community intended for lifetime. Each citizen of the society helped as an educator by example and added to the rearing of the youngster whether the teen remained an descendants, household relation, protracted family member, or just additional associate of the fraternity (Nukunya, 2003). A parent is fully aware of this responsibility so that, they are bent on instilling virtues like honesty, truth telling, self-control, generosity, hard work, and respect; for the elderly, to prevent waywardness which has dire consequences for both children and parents (Sarpong, 1977). Simply put, parents instill discipline in their children primarily by giving them good examples to follow.

Moral Reinforcement in Africa

Morality generally deals with right and wrong conduct in society. In so far as there are rules, there is bound to be infringement of these rules, hence sanctions are put in place to correct those who may deviate from the right conduct. According to Kudadjie, enforcement of morality was done through two methods. It was by religious and social sanctions. There were positive religious and social sanctions as well as negative religious and social sanctions. Positive religious sanction meant that those who kept the moral code received blessings and protection from the Supreme Being, the ancestors and other spirit powers. And the negative religious sanctions also meant that those who committed crimes and kept others from doing what was right

70

received punishment and deserted by the spirit powers (Kudadjie, 1995). Idowu noted the practice of test of innocence (trial by ordeal) administered at a shrine or by a medicine man was and is still the most effective deterrent of immoral act or anti-social practices in areas where this was or is practiced (Idowu, 1973).

Enforcement was so vigorous and punishment so severe to deter any deviant behaviour from adolescents and adults alike. Ackah mentions that, "many sudden deaths in a family are attributed to punishments inflicted by departed ancestors. Oaths swearing and covenanting were also used to keep people faithful" (Ackah, 1988:98). These encouraged especially the adolescents to practice virtue and to shun vice in whichever form or fashion in the Ghanaian society. S. G. Williamson once remarked that "in the olden times there were no policemen and no need of them; the gods (and ancestors) were the policemen" (Williamson, 1965: 108). Positive social sanctions were also in place to encourage and give incentive to good life for instance by way of charitable favors of possessions to well-behaved people, or placing honorific labels on singularly decent or courageous persons. Others included giving a chair at the assembly of heads, according them with extraordinary rites of honour when they die. Such honorary rites were expressed through special dirges and the use of drumming reserved for that purpose. Dependable teenager may possibly be offered certain material goods or treasured individual possessions to begin life with or carry into marital union.

Some are entrusted with domestic confidences or the top-secret efficacy of Traditional herbal medicine. Negative social sanctions discouraged immoral life, like denying a person of the rites of passage or subjected to

public disgrace, banishment, or even capital punishment dependent on the gravity of the offence. One could also be summoned before the chief, which could result in fines and or serious upbraiding. Wiredu explains that with the family or clan renunciation, a family may hold a special meeting to talk to a member who is notoriously immoral in order to advise, reprimand, threaten, or give him "his own life," that is, renounce him and have nothing to do with such a one. This means that if a renounced person dies, the family will not take responsibility for the burial of the deceased (Wiredu, 1980). The moral code was therefore adhered to more or less due to these severe deterrents in enforcing moral development in the Ghanaian society.

The general composition of indigenous moral development with its pedagogical approach is not completely obsolete. It has some strength which needs to be studied in view of how they can complement the weaknesses of parenting and contemporary moral education in Ghana. Indigenous moral development is a life-long affair which begins from birth to death. In the native African society, moral schooling was considered as learning for a lifetime, a development that is not limited to a classroom or formal setting with a curriculum with fixed timetable. It is in this light that moral development in Africa should be understood. The final objective of the procedure in a native society was to incorporate the specific adolescent into his culture. The approach yielded fruitful results by making people morally responsible. The life-long learning process according to Ocitti prepared the individual, especially the adolescent for full membership in a particular community. Ocitti makes the point accurately while he termed learning, "a

socialisation or enculturation process whose purpose is ...the humanisation of man in society" (Ocitti, 1994: 14).

African indigenous moral development was also communalistic. This means inculcation of values was done by every member or elder of the community. This communitarian type of moral education did not allow for anonymity in society and as a result adolescents were careful about how to live their lives. The religious and social sanctions which were used to enforce morality were effective and instrumental in this regard. This was manifested especially with the positive religious and social sanctions like those that were meant to encourage and give incentive to good life such as offering favours of material goods to a person or conferring honorific names on exceptionally respectable and heroic individuals or presenting them with a chair at the 'assembly of elders.' This 'good life' is what I wish to encourage and promote in our contemporary Ghanaian society in this work. Partly because of negligence and external influences due to western education and to some extent the influences of Christianity and Islam, most good cultural practices have been relegated to the background. Nukunya (2003) noted for example that the early Christian missionaries opposed puberty rites, dancing, paying of bride wealth and other traditional rites. The quick pursuit for modernisation has resulted in indiscriminate acceptance of every way of supposed contemporary standards and norms. There should be concerted efforts by parents, teachers, political, traditional leaders, religious bodies and indeed the entire Ghanaian society to foster and nurture worthy African values especially the aspect of communalism.

Kudadjie (1995) opined that, oral narratives such as fork lore, riddles, stories, dramas, histories and legends as well as music and proverbs which were the bedrock of African moral development must be seriously revisited. It stands to reason that, Africans and for that matter Ghanaians had their peculiar original means of developing morality way in advance before the advent of the 'European.' Practices, beliefs, and ways used to transmit original morality affected lives of both adolescents and adults. The inner and outer qualities of the individuals in the community were equally impacted positively. Even the influence it had on their character, personality and the general individual personality was evident for all to see. They knew their limits beyond which they did not go. The sense of "wefeeling" or "togetherness," caring, sharing and communality ruled supreme. These enabled the persons to realise their innate potentialities and moral ability to the completest height probable in the Ghanaian society.

Conclusion

In conclusion, this chapter on adolescent behaviour and morality looked at the identity, sex and faces of adolescents as well as the theories of adolescents moral development. It again discussed morality as it pertains to Africa, its enforcement in addition to sanctions in order to understand better the adolescents. Setting the record straight, that, despite the recognised shortcomings of indigenous Ghanaian moral development and the challenges they present to contemporary society, this research contends that adolescent morality is still necessary for Ghana's social and moral development if adolescents are to be fully integrated into its body fibre. Therefore those

aspects that are best suited for adolescence moral behaviour should be adapted and used for proper parenting and upbringing of the adolescents in Ghana.

This way, the hybrid between the strength of indigenous African morality and some good foreign cultures will have the potential of helping the youth to acquire those moral values that can help them to live morally good lives and at the same time become useful and productive members of the society through their moral behaviour. The resilient nature of these traditional values must safeguard Africa's resolve to protect her young. The only constant it is said in life is change; adolescents' moral behaviour should be aided by society to change their behaviour in order to assume their proper adult roles in the Ghanaian community in particular and Africa in general. The third chapter shall therefore discuss the parenting structure and the styles of moral development of adolescents tying the two chapters together. There is the urgent need for vigorous research into indigenous adolescent moral development, according to Ocitti, "in order to find out what has become obsolete, what should be modified and adapted, and which aspects are still best suited to meet the challenges of our society" (Ocitti, 1994: 64).

CHAPTER THREE

PARENTING STRUCTURE AND STYLES OF MORAL DEVELOPMENT OF ADOLESCENTS

Introduction

Parenting is the process of caring for children. It is a term used to describe the activity of bringing up and looking after children to mature and become useful citizens of the community. Children may be one's biological children or children who have been adopted. Parenting is both a process and a programme. Learning to enjoy the discovery and challenges of each phase of children's development is a continual process. The previous chapter discussed adolescents behaviour and morality but this does not happen in a vacuum, parenting is the crucible in which these behaviour and morality are nurtured. Hence the connectedness of both chapters going forward.

Parents are always preparing children to be on their own and this requires a well-thought-out programme. This means that child upbringing demands creativity and even more critical is the upbringing of the adolescent; parents, therefore, need to vary, learn, and acquire new skills and apply them in different situations. That is what makes a child upbringing creative and an art in itself. There is a difference between parenting and parenthood. While parenting is the art of raising a child which function can be done by both biological and social parents, parenthood, however, is a stage of being a parent (a father or a mother) (Asare-Danso, 2014). Parenthood according to Asare-Danso is a term used to describe biological parents who perform the role of a parent. This he says starts from pregnancy (the cradle) to the grave (death). The moral challenges involved in the raising of the Ghanaian adolescent child,

coupled with the parenting influences and motivation on the moral development of the adolescents makes this work most exciting. The last chapter is on adolescents' behaviour and morality. This chapter, however, looks at conceptual, theoretical and empirical reviews as well as parental structure and styles to drive home their importance in respect to adolescents' moral development.

Parenting structure is borne out of the concept of family. A household is a set of people directly related by folks acquaintances, the mature fellows ultimately take up responsibility aimed at being helpful to the youngsters. Relationship bonds remain links among persons, established either through marital union or by the appearances of ancestry which unite family relatives. Marital union according to Giddens can be described as a communally approved and accepted sexual union between a male and female grownups. As soon as two adult persons tie the knot, they turn out to be relatives to each other; the marital oath also, nevertheless, links a varied array of family. Close relatives, turn out to be families of the added spouse by means of marriage (Giddens, 2010). Household relations are continually acknowledged in broader relationship sets. In nearly every culture, one can recognize what experts in the study of human life and experts in the study of human being termed the small household, that includes mostly two grownups staying together with their personal or accepted offspring in a family. Households are solitary persons or sets of individuals who use a shared accommodation component, shared living lodgings and the fundamentals for survival for example foodstuff. Kornblum opined, in several customary cultures, the small household was part of a bigger relationship system of particular kind. When near relations other than a marital

77

couple and offspring stay either in the similar family or in a near and constant connection with one another, this is termed as an protracted household (Kornblum, 2008). A protracted household may possibly comprise of grandparents, siblings and their spouses, aunts, nephews with cousins and this is mostly what pertains in Ghana and Africa in general, though there are pockets of the nuclear family gradually springing up, particularly in the cities.

According to Murdock, in most Advance cultures, marital relations and consequently the household are identified by fidelity, a practice where marital relations is among a male and a female. It is unlawful for a man or woman to be wedded to more than a single partner at some period (Murdock, 1949); this is not the situation everywhere, though. Polygamy, which allows a man or woman to have an additional spouse, is allowed in most African societies and South Asia for instance. There are two kinds of polygamy: polygyny, in which a husband possibly will be wedded to more than a single wife within the same period, and polyandry, far less popular in Ghana, a condition in which a wife could have two or more husbands during the similar period. This third chapter's focus will be on parenting structure and style and how it relates to the moral development of adolescents in general.

Distinctions in the Family Structure

Experts in the study of human living accept as true that a person cannot talk of the family as though there is but only one perfect household life which is more or less internationally acceptable to all people. There exist several diverse family systems: two-parent relations, step-families, lone-parents households among others denoting 'families' emphasis, the variety of household arrangements. Even though in the mean time one possibly will

frequently talk of the family, necessity demands one does not forget the range of diversity this entails. The knowledge of the 'adolescent,' very popular at present, likewise was not in existence until lately (Gittins, 1993). The natural variations experinced in teenage years, thus the stage when an individual turn out to be ready of mature sexual action as well as the ability to give birth is worldwide. However in various societies, these do not yield the height of confusion and doubt frequently seen between young individuals in contemporary cultures as Hall (1954) puts it. The theory that underpins this study by Ruth Benedict which talks about continuities and discontinuities is even better supported by scholars such as Savage. Savage observed, in societies which promote age related positions, for instance with different ceremonials that point to an individual's change to maturity, the procedure of mental sexual growth usually appears easier to navigate. Teenagers living within such cultures have little to 'unlearn,' as the speed of transformation remains smaller. There is a stage at what time children in Developed cultures are expected to be kids no more to set aside their dolls and bring to an end their childhood quests (Savage, 2007).

Traditional societies, however, in which youngsters are at present occupied alongside grownups, the procedure of unlearning is usually considerably less easy. In the Advanced world, young people are betwixt and seems confused as they frequently attempt to chart adult behaviours, but then again they remain related to in law as kids. They possibly will desire to go to work, on the other hand they are compelled to stay in school. Adolescents in the industrial world live in between infancy and maturity, developing in a society always going through limitless modification (McRobbie and Garber,

1975). A big change exists amongst a specific household and 'the family' as a public organization. One's household, for instance, takes an exact posture of positions (father, mother, brother, sister, grandparents etc.), contingent on who and where her members are. One's direct household remains equally part of a protracted connection arrangement made up of parents' sisters, parents' brothers, companions as well as parents' parents which likewise differs regarding how many divisions one's direct household keep relating with.

The household as a public organization, on the other hand, includes a set of positions, functions, standards as well as morals dedicated to realizing significant societal objectives. Those aims consist of the public regulation concerning child bearing, the social integration of up and coming members of the society and the "social placement" of offspring in the establishments of the bigger society such as universities, commercial organizations, among many others (Kornblum, 2008). It has under no circumstances been stress-free to be a parent, maintaining household together and nurturing offspring who become assertive and accomplished in addition to they turning out to be caring, skilful fathers and mothers on their own is a family wonder. Meant for richer or occasionally poorer, several persons grow to be fathers and mothers by imitating the patterns established by way of their parents while they were youngsters. Determine though people want their turn of parenting to be an improvement on the way their fathers and mothers accomplished their functions, they time and again observe themselves behaving in the direction of their offspring in the same way as their fathers and mothers behaved towards them (Scarf, 1995). In the end, several parents search for support from household counsellors for the reason that they are surprised to observe

80

themselves acting besides saying just about similar words to their kids just as their fathers and mothers spoke to them, and this might just be one-way family culture is perpetuated from generation to generation.

The Household Life span Sequence

Glick, advanced the idea of the household circle, the notion that domestic relations go through a categorization of five phases:

Household creation: lead matrimony

Beginning of reproduction: the delivery of the head baby

Termination of child birth: the delivery of last kid

"Empty nest": the matrimony of youngest kid

"Family dissolution": the demise of either partner (Glick, 1994).

These remain classic periods in the lifespan sequence of conservative families. Granting additional phases may perhaps be recognized by every one of these, such as pension which happens to be the ages concerning retiring from official work in addition to the passing away of a partner or the "baby" phase during which the partners are raising pre-school-stage children. As "typical" household arrangement turn out to be more and more difficult to recognize due to variations in domestic standards, the phases of household advancement similarly differ (Cobbs, 2001). Stages of the household lifespan sequence have turned out to be progressively useful as pointers of variation fairly than as phases that entire or several families could be anticipated to go through. There are major emotional challenges at each stage. For example, families of adolescent children according to Gilligan (1987) need to adjust to the youngsters' developing independence. This possibly will include experiencing a period of negotiation about such matters, for instance money,

courting, choice of dress, especially with the adolescents who try to exert their independence at this stage. But researchers who study family life such as Farley and others recognized that fathers and mothers are frequently disorganized exactly by what means to relate with their teenage children. Some possibly will accept that it is ordinary for teenagers to abandon the household sequence and turn out to be imprisoned in their peer communities which frequently leads them into problem (Farley, 1996). On the other hand, as per what Gilligan has shown, young people likewise desire the continuing direction as well as participation of grownups especially parents (Gilligan, 1987). Social changes that can create hardships for adolescents have a great influence on the changeover from dependency to freedom in lieu of several adolescents worldwide (Alhburg & De Vita, 1992). And this position by Alhburg and De Vita somewhat supports Piaget's heteronomous and autonomous morality as she puts it, as being the moral experiences of both younger children and adolescents respectively. In future phases of family lifespan, the fathers and mothers ought to be ready to observe their youngsters take on the difficulties of household development despite the fact that they worry about upholding their marriage functions or taking care of their fathers and mothers, and this explains how the family structure is perpetuated.

Perspectives on the Household

Far from vanishing, the family is becoming accustomed to novel societal standards and variations in related establishments, particularly monetary ones. Several experts in the study of social roles leave the ethical arguments to persons with philosophical obligations to a single or other ideas of the model household. Community experts dedicate extra reflection to

hypothetical subjects and piloting research intended to get accurate evidence around the altering household. In this section therefore, I intend to evaluate the foundamental sociological viewpoints on household duties and interactions, as well as studies which used those positions.

The Connectionists View

Communications in the household spread over an extensive variety of feelings and possibly will take very diverse methods in various households. All the aspects of the family interactions remain significant, on the other hand most often the quarreling and power struggle frequently drive household members away from each other. Constantine noted, knowledge of the family interactions, consequently, concentrates on the causes of strain and fights in the domestic exchanges, nonetheless they are similarly concerned with considering household formalities, in what way family members support make one another feel well, and exactly how they interrelate as a household with other members of the general public (Constantine, 1993). When one observes every standard household with little kids besides adolescents, before a while there will be present certain grumbling and irritation of one kind of a thing or another. The parents then come in handy to mitigate any misunderstanding. Sometimes the fathers and mothers might contend with one another around what ways to handle these difficulties, otherwise they may perhaps express a united parental view by way of a dependable message of an answer. Such typical exchanges repeatedly begins from struggle in lieu of attention, this may be instigated by the simple reason that kids rely so much on their caregivers for the gratification of their needs.

At what time kids petition their fathers and mothers to correct ills they sense have been done by other family members against them, the fundamental reason might be usual fraternal rivalry. Skilful fathers and mothers time and again advance methods to do away with rivalry by formulating household plays, storytelling and singing competition or several quantity of supportive methods that can alter irritating communications into more enjoyable ones (Lachs & Boyer, 2003). This is the exact situation that pertains in Ghana to be specific in addition to Africa in general due to cohesion as well as the coherent nature, her social interventions such as communality, storytelling and puberty rites, adolescents-adults conflict are minimally reduced. Nevertheless as soon as parents are under pressure themselves owing to insufficient time or possessions, especially cash, it turn out to be extra hard for them to develop the communicating abilities of more efficient fathers and mothers.

The setting in which home living happens could impact domestic communications in a deep manner. According to Wixen, at the lesser stages of a culture's stratification arrangement, for instance, cash or the absence of it is every so often the cause of struggle among fathers and mothers or between parents as well as kids and adolescents alike. But then again the well to do are by no way exempt from difficulties of domestic communication. For the reason that they do not need to be worried about the need to make a living as grownups, since their fathers and mothers can meet every wish they may possibly have, the offspring of the wealthy every so often produce sorrow that bear a resemblance to disregard for laws (Wixen, 1979).

Teenagers' absence of specific goal, which every now and then manifest itself in a coercion to do wasteful buying, possibly will generate

struggle among them and their fathers and mothers. To understand these state of affairs, either to support a household correct its difficulties or to comprehend the state of the domestic misunderstanding extra carefully, this is made possible when one work together with in addition to observing the family, either at home or therapy setting (Whitchurch & Constantine, 1993). I think kinfolks must correct an inconsistency inborn in the establishment of the household, there is a necessity to preserve the independence of all in the home while offering affection and care for the adolescent child in particular in a set of independent relations. Lots of homes on no occasion do well in strategizing methods of reassuring every member to realise their complete abilities in the setting of domestic living. It seems that if caregivers and especially adolescents are able to show care and affection even while the parents are poor and needy, teenagers' aptitude to feel satisfied of themselves and to be affectionate to others, in return, possibly will not be diminished. Cuber & Harloff, noted, study demonstrates that the main difficulty is frequently the inability of the mature couple, even in complete homes, to comprehend and grow their association (Cuber & Haroff, 1980).

The Encounter Standpoint

Engagement viewpoint on the households and domestic interactions take on the posture that community struggle is the rudimentary component of human communal living. Fights occurs in all kinds of public contact, and at every stages of societal organisation. This is as accurate of the household as it is of every other category of public entity (Farrington & Chertok, 1993). After this perspective, a person might witness real domestic relations and inquire as to the reason fights happen, what the concerns are, and exactly how they are

settled. On the bigger stage, an individual may perhaps question in what way circumstances of disparity and class struggles impact real relatives or the rules and strategies regulating the family as a vital establishment in community. At the smaller-stage of in-house domestic matters, the battle viewpoint indicates ways, for instance, in which the subordination of females over and over again ends up in specific procedures of helplessness and annoyance. According to Boxer, the popular grievance that a close relative, mainly a mother, does a lot of irritation is a public knowledge, but it is frequently a sign that the close relative feels somewhat defenseless to alter a condition (Boxer, 2002).

Traditional families such as that of Ghana, household groups in which authority is exercised in the same way and caregivers engage in ways to hold back favours or anticipated benefits from kids who do not satisfy their hopes, irritation is far less common. In the situation when the female spouse is subordinated and is unable to participate similarly in the properties the home owns at its disposal, battles in several forms are degenerated. Gans said in the same way when difficulties of liquor or drug misuse reduces the parental power, all the irritation, persuasions or chastisement meted out by caregivers might become unsuccessful in getting irritated offspring who feel, frequently devoid of understanding it, that their personal desires for affection and devotion are not being satisfied (Gans, 1995). The parenting styles come in handy at this stage, especially as it relates to the adolescents so they do not grow to become social misfits but responsible adults.

Role Driven Opinions of the Household

However, the functionalists viewpoint contends the household changes in equal procedure and meaning in reaction to variations in the bigger social

setting. As cultures experience such most important modifications such as industrialisation and urbanisation, the household essentially ought to adjust to the impact of those changes. Functionalist thinkers have named devotion to the disappearance of domestic roles that arises as other public institutions such as learning environment, companies, and public-wellbeing agencies do tasks that were hitherto earmarked for the household. Cherlin asserted that the meaningful clarification of these variations is that separation of work roles turn out to be extra difficult, and as novel, more specialised establishments emerges, the household, as well, must become further specialised (Cherlin, 1996). Consequently contemporary homes no more execute some roles that were reserved to be in their domain traditionally, but then they do perform a progressively more significant portion in early-infantile integration in the emotive living of their memberships, and getting ready grownup kids like adolescents for mature functions in the financial establishments of developed civilizations.

Scholars who tackled the subject of kid upkeep from a purpose driven outlook question in what way cultures deal with the uncertainty confronted by homes in which father and mother work together separately from the household. Kammerman and Kahn (1981) discovered that developed industrialized nations are stressed with the enquiry: can adults accomplish productive functions in the labour force at the same time as they fulfil diligent roles in the household as a family? In related studies, Hochschild (1989, 1997), questioned exactly how mature household memberships adapt to what she termed "second shift" that several years in the past, housekeeping and kid upkeep remained regarded for instance mainly the mother's responsibility

87

even if she functioned separately from the household. In the present day, lots of salaried parents work together in addition to sharing home functions and household tasks, but it is frequently problematic to attain such collaboration she added. She has proven most egalitarian women, those with strong feelings about sharing, did one of two things. They married men who planned to share at home or they actively tried to change their husband's understanding of his role at home. Selected women she says make incremental attempt to alter their partners' behaviour. Others discuss issues with their spouses, "then again the procedure is not a stress-free one. If females living among cultures that acknowledged dynamic fatherliness, they wouldn't have to develop individual approaches to get that done" (Hochschild, 1997: 193). In general, study from all the most important social perspectives support the opinion that the household is a robust establishment: it acclimatizes to altering financial circumstances and the varying standards, which are typically a purpose of childrearing.

Conceptual Review

Ethical Growth

With most cultures, there is an anticipation that individuals adapt to societal and traditional rules and guidelines concerning satisfactory behaviour in addition to moral conduct. Ethical behaviour is concerned with the 'do's and don'ts' of a specific person's conduct as controlled by such standards. Thomas (1999) insisted models of moral growth defines the qualitative variations in ethical cognition that happen for instance as individuals develop and transit from infancy to maturity. Moral growth is usually regarded as a vital part of socialisation the procedure by which youngsters mature to adapt

88

to public standards and guidelines. By socialisation, these directions turn out to be internalised, then kids come to integrate these instructions into their standards once these instructions are internalised, and offspring are no more reliant on outside causes of benefits or penalties to safeguard conventionality.

Crucial to several models of ethical growth is the impression that variations in moral perception are reliant on modifications in intellectual advancement. Especially so is the cognitive theory of morality by Piaget. As offspring developed, mental self centeredness is slowly substituted by societal cognition advanced through communication with other people. Kids start to exhibit mutuality by making an allowance for the meanings, outlooks, and situations of others. Because moral phases are thoroughly related to mental growth, there exist furthermore a parallel supposition of invariant orderliness (Ecksensbeg, 1994). From the above discussions, it appears, academics and scholars who researched ethical growth are usually worried with characteristics of ethics, thus in what way individuals analyse or contemplate; exactly how they act; and emphasises on the growth of ethical perception fairly than how individuals feel or behave. Because I see ethical growth as how persons come to know, comprehend and conform with instructions and agreements in their relations with other persons as well as the way and manner people feel and behave as they grow.

Authoritarian parenting is the childrearing model which is recognized by high expectations, regulation and slight warmness. Kids are expected to conform deprived of questioning. This does not apply to adolescents in terms of their moral upbringing or moral development. Authoritative parenting is more ideal for adolescent moral development according to Baumrind, (1991).

89

This childrearing type remains typified by extraordinary expectations and great temperateness, where fathers and mothers have high expectations and established guidelines then again explains the reason. Independent standards is the additional phase of Piaget's model popularly referred to as the Piagetian theory. At this stage, children approximately 10 years of age begin to question if the rules they are expected to abide by are also rules that others are expected to live by. These youngsters appreciate that guidelines are prepared through persons and consequently they should reflect the performer's purposes as well as the outcome when arbitrating what is decent and immoral behaviour. Additionally, teenagers' social consideration is improved by the peers' relationship; indeed they take part in reciprocity, thus sharing ideas and points of view on the appropriateness of behaviours (Piaget, 1932). From their interactions, children's perception of the rigidity of rules is challenged and changed allowing them to understand their ideas of what is right and wrong, as well as to understand the importance of motivations and fairness in social interactions.

Theoretical Review

Baumrind's Parenting Typology

The most popular and extensively used approaches of categorizing childrearing styles is Baumrind's child raising categoriesas quoted by Mandara (2002). She aimed at discovering which parental physical appearance were best probable to lead to capable offspring. During the early periods of her research, intermediate category of white, Northern Americans preschoolers in addition to their fathers and mothers were studied. Constructed on consultations, quizzes and family appointments, she recognized three parental

approaches depending on parental degree of demand and receptiveness namely Impressive parenting, Strict parenting and Liberal parenting. Baumrind (1991) as well acknowledged exactly how teenage way of life draw a parallel for all childrearing approaches. Offspring of commanding parents are warm but firm, and are the most capable, dicsiplined and dependent. They normally perform excellently in school besides getting along well with peers. Sons of strict parents, are difficult and deficient of empathy, they are over and over again antagonistic and disobedient, whereas daughters with strict parents have a tendency to become reliant on and easily overcome by challenging responsibilities. Kids of liberal parents on the other hand, are kind but then again refuse to established boundaries, are undeveloped, spontaneous and might experience struggle obeying laws. A fourth child raising style was later presented called careless parenting. Owing to economic pressure or despair, certain parents she says have small space for their own kids and so may be detached from them. These offspring lean towards the exhibit of little public accountability, low societal confidence and involves the greatest behaviour difficulties (Baumrind, 1991). Xinwen etal (2018) opined the maximum phases of interconnection with both parents were linked to teenagers with authoritative parents. This gives credence to the interventions like puberty rites and their moral lessons and how that together with the emulative parenting could help cushion the adolescents at the long run.

Demandingness

	Great	Small	
Great	Commanding	Liberal	**Responses**
Small	Strict	Careless	

Baumrind's Childrearing Typology

Although most research over 30 years and above have established most of Baumrind's original conclusions, researches concentrating on diverse cultural groups recommend that commanding child raising might not continually be the finest approach in Asians in American homes for example, according to Chao (1994), compliance and firmness is related to loving and care. Popular in Africans in American homes remains an approach positioned sandwiched between strict and commanding parenting denoted to as "no-nonsense parenting" (Brody and Flor, 1998). These parents are kind and loving nonetheless request instant compliance in addition display secure control. Such an approach is best active in poor social and financial position homes staying around unsafe surroundings where stringent observance to instructions is essential for continued existence. I consider that of Traditional Ghana and Africa to be 'emulative parenting;' this proposed style is affectionate, warm, patient, firm and encouraging. It guides its young with such care and tact as if they are fragile, a quality that also helps the young ones to copy the parenting style as they grow with ease, what Ruth Benedict call 'continuities.' Furthermore it is significant to note that several studies on child raising approaches is across sections and therefore is unable to decide the causative bearing among childrearing behaviours and juvenile consequences. Gustafson observed that, permissiveness is not the removal of social influence so that the natural personality can have a chance to develop; it merely replaces one kind of social influence for another (Gustafson 1965). Basic to these underlying attitudes is the self's feeding of trust or mistrust in them, their fellows and their environment as Erikson postulated. Erikson illustrates this

92

element of socialisation insisting that parents are to mediate such trust effectively; their own lives must be involved in a communal framework or lifestyle of trust (Erikson, 1959).

Ethical growth denotes in what way persons study, comprehend as well as act in accordance with instructions and agreements in their connections through other people. Certainly, ethical growth is that part of communal understanding by means of numerous models of ethical development, natural concepts which emphasises on the intrinsic goodness of persons, community learning concepts concentrate on strengthening, chastisement and observational learning, while reasoning evolving models, pays attention to kids' ethical perception as a feature of their mental growth. Most accepted models are those using a reasoning developmental basis. Piaget (1932) presented her mental-growth model of ethical progression. It proposes that kids' ethical growth was a result of their intellectual development. Piagetian theory of ethical growth includes twofold phases: Heteronomous ethics characterising kids' ethical consideration in middle infancy, in addition to independent ethics, characterising youngsters' ethical understanding during later infancy or adolescence through maturity. She interviewed younger males concerning the guidelines of toys showed in middle infantile, the before-active phase instructions were supposed to be inflexible, whiles in later infantile or adolescence which is the concrete operational phase, instructions were thought to be mutually decided upon, established on societal agreements which could vary. She likewise cross-examined kids by means of fantasy predicaments, for example, Kwame through a mistake destroyed 15 glasses. Kofi however intentionally broke just 1 glass which of these two is more sturborn, Kwame or

Kofi? The smaller kids alleged that Kwame was naughtier. Come to think of it, he destroyed extra glasses after all, while the big children thought that Kofi was more sturborn for the reason that he planned to destroy 1 glass although Kwame did not mean to break the 15 glasses (Piaget, 1932).

Kohlberg also used hypothetical dilemmas in expanding Piaget's model of ethical growth. Kohlberg (1981) modified Piaget's (1932) interview methodology standardising the interview process. For example, Kohlberg's (1969) well-known story is "in Gemany a lady was at the verge of passing on due to an exceptional type of tumor. At hand was only a single medicine which the physicians assumed could keep her alive. It was a formula of radium which a chemist in that settlement had newly manufactured. The medicine remained costly to manufacture nonetheless the chemist was selling it 10 times that which the medicine cost him to produce. He spent 200 dollars for the formula and price 2000 dollars for a lesser quantity of the medication. The spouse, Heinz, pass on everybody he acquainted for financial assistance but he could only mobilized altogether 1000 dollars and this represent a half of the total cost. He explained the critical condition the wife was in to the chemist to reduce or allow him pay the rest later but the chemist refused. I manufactured this drug, and I must make profit from it. Heinz became desperate and entered the gentleman's chemical shop to pilfer the medication for his spouse. After hearing the story; children were asked a series of questions. From the interviews, Kohlberg developed his stage theories of moral developments. Kohlberg's theory was parallel to Piaget's nevertheless presented additional details of ethical developments in maturity. He proposed 3 stages of ethical developments and 2 stages within every stage. Before-predictable stage

94

parallel to Piaget's dependent ethics, using a chastisement and compliance positioning and an active driven alignment. Second is the Conservative stage, comparable to Piaget's independent ethics, with "good girl," "nice boy" positioning with "law and order orientation."The third is After-Conservative stage: by means of community agreement positioning in addition to worldwide moral standard alignment.

Both Piaget and Kohlberg (1969) supposed children's interactions through their peers enhance their ethical considerations through the process of reciprocity that is a mutual give and takes. Although there is evidence demonstrating that children do have moral reasoning as they age, there are critics of Kohlberg's theory. Turiel (1983) defied the phase model, and proposed, ethical phases are related in lieu of all groups of social guidelines. He contended that laws are organized in a diverse domain: to be specific, there exist the ethical sphere which includes matters about wellbeing, fairness and privileges, built on the consideration that ways of living has repercursions for other persons e.g. "One is supposed to hit another person." Furthermore, there remained the community conservative realm which integrates matters concerning ways of living that are together distinct by culture and are established on the consideration which says, behaviours have penalties due to the result of people however, such outlooks may be by mutual agreement.

Researches have demonstrated that young children do see these two sets of rules differently, with moral transgression (Arsenio and Ford, 1985: Tisak and Turiel, 1988). In the ethical growth of young people according to Ainsworth, differences in parenting, parenting behaviour in a wide variety of cultures could be described by using two dimensions or attributes parenting

warmth or acceptance and parental control or restriction of the child's conduct (Ainsworth, 1994). This shows that whiles some blood relations have a tendency to be kind, loving in addition to being affectionate towards their offspring; others are neutral or hostile, negative and rejecting. Some parents are also highly restrictive and controlling of their children's behaviour, some were moderately firm in their control, whiles others exercise very little control over their children. Thus, it is crystal clear, that to describe and understand parenting styles and its effects on children, parents will need to consider the extent to which each parent was warm and controlling, warmth and control the two main aspects of parenting conduct seems to be independent of each other. Bornard opined one parent could be very warm and loving towards her children but also highly restrictive demanding that they behave according to her standards. In contrast, another parent might be warm and loving whiles exercising very little control (Bornard-Shaw, 1994). From the active, one can postulate that, even though parenting as a profession is important and vital according to Shaw, yet the parenting style adopted is mostly not in the interest of the child, but as proposed earlier that of Africa, the 'emulative parenting style' is definitely in the best interest of the teenager. This paradigm shift is what is needed in parenting if teenagers are to be morally developed and trained. Different parenting styles in my view are extremely important because they may perhaps help clarify the reason certain kids are better, comporting themselves and in sync compared to the rest in moral training.

Baumrind believed certain child raising approaches remained more effective by encouraging suitable way of living in addition to healthy communal demonstrative growth. It is in anticipation of teenage years and

early adulthood that individuals turn out to be aware of relationship between how adolescents see themselves and how other people see them (Baumrind, 1964). Teenagers dedicate ample time anticipating their individual feeling of distinctiveness, a variation that moves collectively through better personal-awareness and anxiety concerning exactly how others perceive them. Feinman (1992) said communal referencing go past early stages to navigate through out the lifetime. It lies by the side of the end point boundary of the person and culture, as part of the dangerous methods by which the person's building of authenticity is mutually influenced. Self-concept, is the comprehensive set of ideas that individuals hold about themselves over time.

This shift towards social comparison can be problematic for children because of its potentially negative effect on developing self-esteem, the notion that the personality remains commendable of other person's affection and optimistic affection. Schaffer said by adulthood, adolescents must have formed understandings which recognizes the awareness and unconscious relations among exactly how they perceive themselves and in what way other people understand them (Schaffer, 1996). For the above reason, parents' conduct must be cautious and tactful at this stage of teenage development to help them have a more constructive self-concept of themselves by believing in themselves so they can better develop morally, hence the emulative parenting paradigm. To this end, the objective of the need to study adolescents to understand them to better help them make informed choices about themselves and the future is realised. Cooper insinuated that while the self-esteem of some individuals goes up and down for no apparent reason, some kids, teenagers as well as grownups have great self-confidence almost all the period (Cooper,

ethical values, through which they survive and comport themselves. To Gyekye, the household helps by way of an active tool for ethical instruction and hence, the growth and impartation of moral standards; nonetheless it does perform a central function too in the real ethical living of specific memberships which comprises the offspring giving birth into the household (Gyekye, 2001). The accuracy in these assertions remain in the point that in certain families, kids are deliberately trained several traditions of behaviour both in isolation or in the open.

Asare-Danso et al, put it succinctly, in the household, parental correction add meaningfully to children's ethical growth, but then again there are further characteristics of childrearing that equally performs a vital function by way of offering chances for respective behaviour and thoughtfulness (Asare-Danso et al., 2010). To them, therefore, parents who show these configurations of conduct just as Baumrind (1991) first postulated with regards to authoritative parenting remain probable to nurture the growth of compassion and loving, a constructive parent-teen association. This has even been supported by the initial response given by some parents in the Abokobi area (a Ga rural community in Accra earlier visited). Parents in an interview insist, if adolescents despite their rebellious attitude are disciplined in love, explaining to them why a particular disciplinary measure is meted to them and allowing them, little, little opportunities, by their experience with them, they turn out due to the positive parent-child relationship to be competent and more self-controlled. This was a response given to a question I posed as to "how these parents see their adolescents in comparison with the other younger children"?

Lawrence Kohlberg's cross-cultural study affirms that there is not only a similarity in relation to the research of ethical growth through which children as well as adolescents residing in different societies grow, but there is also differences in the content of the morality towards which such growth takes place. And these changes do not only support the socio-cultural perspective and the position of anthropologists like Margaret Mead discussed in Chapter One and Ruth Benedict's theory driving this work but equally support the Ghanaian or African social interventions like puberty rites and communalism that gives a cushioning to her adolescents contrary to what is popularly believed to be stress and storm situation adolescents go through all over the world by Stanley Hall.

The question of relationship patterns and group structure and how it affects children especially adolescents have long intrigued social scientists. Charles Horton Cooley (1967) a pioneer in primary group relationship instigated relationships are effective and lasting through close direct relationship and collaboration, as well as remain vital in developing the communal environment and ideal of the person. Cooley's observation quite agrees with the traditional Ghanaian way and manner her adult parents raise their adolescents, this is done, by the fireside, on the way to the riverside, when the evening meal is being served as well as many other informal ways, socialisation takes place face to face between parents and adolescents. Kudadjie outlines rites of passage, naming ceremony, puberty, chieftaincy and priesthood as well as folktale, puzzles, traditional stories, performances, fables, folklores, music and wise sayings as formal as well as informal ways of educating the African (Kudadjie, 1995). These were performed using heads,

rulers, in addition to everyone who was in headship positions to mould the character of the young ones in society. The father, mother and other relatives serve as a major morale check on the adolescent. Cultural practices such as the rites of passage are where informal tuition is given to transit the adolescent to adulthood; and moral lessons taught the adolescents as they mature into adulthood (Mbiti, 1969). This may be in the form of "Ananse stories," folktales, or proverbs etc. However, the most formal way such cooperation and face to face socialisation takes place between parents and their adolescent children are during puberty rites or rites of passage.

While Cooley assumed that the primary relationship that affects children and adolescents could exist only face to face, others later modified this assumption. Farris pointed out that face-to-face relationship although often facilitates the growth of the primary relationship is "more accident than essence." We ought not to assume that primary relations are necessarily morally superior to secondary relations. The primary relationship is of crucial importance both to the socialisation of the adolescents generally and to their moral socialisation in particular (Farris, 1998). Here, norms of behaviour effect are first internalised and the capacity to interpret the expectations of others is then developed. After childhood, it is still in a primary relationship that norms and interpretations of expectations are either reinforced or changed by the adolescent mostly on three fronts with the aid of parents.

Firstly, parent-teenage relations have remained classified concerning either childrearing approaches, such as strict or generous approaches to parenting, or talking behaviours; which includes oral maintenance or else annihilation, disruptions or complementary remarks, and integrative or

distance communications in the course of deliberations. Baumrind (1991) established a change in teenage growth among commanding and autonomous approach on one hand, in addition to strict and objective approach on the other. She said, although teenagers from homes with an independent or commanding style display further prosocial and communally capable behaviour, abuse less medications, then take in fewer internalisation or externalisation signs, teenagers who may perhaps have underwent strict or objective child rearing approach display a rise in internalisation or externalisation indicators, use medicines, exhibit extra unaccepted-public behaviour and experience a small grade of individuation, even though it appears from the discussions so far as though the authoritative or democratic style of parenting better suit adolescents, yet our fieldwork on data gathering in the next chapter will settle this score.

Interactive approach among parents and teenagers is described for example as being supporting or compelling in the face of diverse results in teenagers' growths, including character development, self-confidence, personal viewpoint, besides expertise of communal capability. For instance, a permitting approach is characterised through supporting declarations, an optimistic and sincere environment of discussion, and a sturdy purpose to invent a collective answer (Hauser, et al, 1991). In a pre-interview session among some Senior High School students in WASS (West African Senior High) in Accra in March 8, 2019, a predominantly day Senior High School which is the school selected for this study, a question was posed as to "which parental style of parenting do you prefer, authoritative or authoritarian or other"? The students unanimously answered in the affirmative all in favour of

something that looks like the authoritative but different a bit from it, in paraphrase, "our parents should be positive and warm a little bit, and must involve us in seeking for common solutions and should support us by listening to us." Invariably, therefore, one can, from the responses given deduce, the students are at variance to authoritarian parenting and others as against the authoritative and what I proposed as emulative from their reactions, these styles of parenting were explained to them from the onset though.

According to Adams, changes in the households' interaction designs offer treasured evidence around the creation and treatment of meaning in the home. These facts help by way of an indication about the abilities kids can cultivate. Domestic explicit communication settings have a tendency to continue fundamentally unchanged, not merely while diverse circumstances are likened on the other hand too as soon as households are observed over a main developing stage (Adams, 1996). Perchance, on deliberation, the subsequent critical move by Adams is to not just understand teenage behaviour in addition to growth around the setting but to define and examine the communal procedures that generate background impacts at the micro and macro levels, on specific growth.

This for me is clear evidence of the theory of continuity and discontinuity, the theory that underpins this study and how it guides the smooth transition of Africa's adolescents to transit the adolescence without experiencing what Hall called the storm and stress period he alleged all adolescents go through world-wide. And this is supported by Busia (1964), that each society needs to device a method of transferring on to their offspring her accrued information to allow them to perform grownup functions and to

103

safeguard the existence of their descendants, as well as the continue existence of the society. So rites of passage such as puberty rites and others greatly help in this regard, making it quite smooth for adolescents to transit from infancy to teenage years, then to maturity in Africa and Ghana in particular. In Elder's view, a teenager's timely involvement of accountability in the household possibly will result in high self-confidence in maturity, nonetheless a fairly diverse, extra harmful, impact might transpire for younger offspring when parent-child interactions are altered and younger kids cultivate little self-confidence shapes (Elder, 1974).

Secondly, childrearing-teenage relations in the household lifespan sequence, structural changes in families for example divorce, single-parent families, maternal employment may lead to concern over how these changes may influence parenting and the parent-child relationship. Managing through these variations are regarded as domestic errands according to Duvall, that throughout the teenage changeover phase, each home experiences a sequence of errands that over and over again not only need redisposition in daily living but similarly denote novel attitudes to dealing with the altering wants and abilities of adolescents (Duvall, 1977). As Asare-Danso and his colleagues noted, each home has its moral teachings or dictates. In the home, children may perhaps be introduced to particular ethical values through which they grow and behave themselves. The home is believed to serve as an effective mechanism of moral education as well as the development and inculcation of moral values (Asare-Danso, et al, 2014). This I think perfectly supports one of the objectives of this research that says parents; adults and parents figures should study adolescents to know their motivation to better help them make

good decisions in life. Parents and teachers by all means need novel methods to handle the changing needs and expertise of adolescents and not just treat them as "business as usual" for they are not the same as younger children.

Smetana, in some research work, has publicized, a stage by stage transmission of accountability and independence from parents to young people, and this taken improved growing consequences than an all or zero explanation by way of lasting battles around this subject. As soon as caregivers as well as teenagers settle around a phase through phase transmission, offspring develop self-sufficiency, believing, accountable and sincere people prepared to involve in other difficulties (Smetana, 1995). To a great extent, parents-teenage associations sort out to experience certain variations throughout the journey beginning from infancy to maturity that possibly will yield a sentiment of uncertainty, contradiction in mutually parents and young people.

Nevertheless, it is not just a novel determination to attain freedom that persuades moods of uncertainty and misgivings around an ongoing as well as deep-rooted association, it is the call to exchange this connection especially by parents. At previous phases of development changes are achieved by parents and offspring in a precise manner. Therefore the whole household state is conveyed back to life and the tradition of treatment growing changes reverberates through the present call for modification in an adolescent.

Thirdly, the influence of the blood relation association on teenagers' growth. Teenage years is the time where instability and internalising or its warning sign turn out to be extra clear than throughout previous eras. Different research displays that the superiority of the association among the caregivers

has an important effect on the teenager's progressive journey. Research centering on changes between moms and dads impact on teenager's growth have discovered that dads may perhaps have a bigger influence likened to mothers. For example, Parke and Buriel demanded that dads offer the ideal for disconnectedness, moms the ideal of attachedment. As a result fathers possibly will transfer to the teenage offspring a feeling of individuality and independence through their extra lively interactions. Dads, other than moms support their kids to amalgamate their determination for individuality (Parke & Buriel, 1998).

Among the Gas, Kudadjie (1995) observed that the naming rite is not a concern for the father and mother alone but then again likewise the relatives of the parents and love ones who are bidden to the home of the spouse or the father's household. I support their assertion because despite husband's availability in the home in certain cases are far smaller than that of wives, fathers without contradiction make an exceptional input to the youngster's socialisation, and to their developments at equally reasoning and communal expertise in initial and mid infancy as well as in early and middle-teenage years as the naming ceremonies and the rites of passage of the African child indicates. In a word-examination, Erel and Burman established that married interaction in the home gives the impression to be extremely significant for a kid's attainment of community expertise and the value of wellbeing of the home. Even the level of agreement and the sort of harmony-pursuing or opposition sanctioning behaviours prevalent in couple to couple deliberations affects the youngster's wellbeing. Expressions of feelings in a household or an association appear to be some of the main journeys to the attainment of

communal proficiency in kids (Erel and Burman, 1995). The conversation among married couples and offspring about sentiments, equally optimistic and undesirable is additional characteristic that has developed as fresh contact for understanding changes in the growth of offspring. Husbands are the significant spouses in the parent-child relationship and can help their male children to control annoyance and violent propensities.

Eric Erickson led the approach to consider teenage years as an important changeover in order of the unceasing evolving procedure throughout the lifespan. Uniqueness turn out to be the dominant idea, a procedure by which the resentments of parting and intimacy, or else independence and dependence in the spouse-kid association have to remain resolved. Consequently, the worth of husband-wife relationships exhibit a spillover consequence on the spouse-child association (Erickson, 1959). It can be expected that a household's structure for explanation, which is formed through the precise style of interaction among memberships, leaves a significant influence on both a person's happiness and character growth throughout the changeover phase starting from infancy to teenage years. To this, I agree with Erickson since his position supports the African communal spirit that makes her communities cohesive and coherent, and this has a spillover effect on her adolescents as they transit adolescence with ease to adulthood with less stress.

Blos deliberated the evolving era of teenagers as a period in which offspring not only starts to separate from their fathers and mothers passionately but then likewise start to criticise elementary world views as well as turn out to be rationally extra autonomous from their parents' conducts of reasoning (Blos, 1941). This detachment Blos mentioned of the adolescents is

what the social intervention like the puberty rites in Africa sought to use in helping the transition from childhood to adulthood, hence its importance and relevance. Hill researched the incidence of fights in the parents-adolescents association concluded diverse historic stages and came out that fights remained not about major subjects with reference to living and dying, culture, in addition to standards, they were around daily disagreements and internal strife on matters such as monopolising the phone, non performance of house duty, type of clothes to wear, as well as returning home late (Hill, 1987). Probably, this position of Hill also supports the Ghanaian social and cultural interventions importance of cushioning her adolescents at adolescence, thereby disproving Stanley Hall's assertion that the stage of adolescence is full of stress and storm' as a universal phenomenon and all adolescents worldwide necessarily go through this stage with same experiences begs the question. It is therefore safe for one to say that Stanley Hall's position could be cultural-specific or Eurocentric, to say the least.

In recent times, as seen above, scholars have labelled the stage of teenage years as a period wherever a novel equilibrium is to be recognized in a previously present association in the household setting. Storm and stressed attitudes in spouse-child deliberations to an additional temperate opinion on the unimportant ordinary backbiting as Hill puts it in parent-child communications throughout the stage of the teenage years is a better option of their moral growth if they are to turn out right. The pronouncement of the social privileges of the children through theUnited Nations Charter' in 1945 is an extremely important document in the area of child safety. The statement affirms rights that includes adolescents in the special protection necessary to

grow in a vigorous and usual way, the rights to services comprises satisfactory nourishment, shelter, leisure, health amenities in addition to education. Children including adolescents must also remain sheltered against every procedures of neglects, brutality, abuse besides misuse by all and sundry.

Outside the Parents and Peers Contradiction

The household lingers to uphold its location as the greatest investigated communal area in the learning of teenage relations as said earlier in Chapter Two. On the other hand, the collected works is similarly characterised through an intense intensification in devotion to peer relations. Earlier works have a habit to pit these two domains in contradiction of each other, with the goal of discriminating which orientation set have a tendency to be most powerful throughout the teenage stage (Brittain, 1963; Floyd & South, 1972). Notwithstanding a small number of correctly-publicised widespread dealings of this theme according to Harris (1998), there is at present a somewhat extensive agreement that parents remain to be unfavorably significant foundations of care, regulation, and socialisation even as independence is exchanged and peers asummed a sensitive salience. In the overall sphere of peer-connected scholarships, there has been improved acknowledgement for the necessity to differentiate and provide separate investigation devotion to diverse kinds of peer relationships (Savin-Williams & Berndt, 1990).

Familiarity Procedures of Peers

The viewpoint advanced by Youniss & Smollar is in certain aspects constant by connection concepts as replicated in their pronouncement that companionships remains "inherently prosocial" (Youniss & Smollar, 1985). However, their elementary divergence of intimate contacts and spousal

109

relations stimulated in a way by Sullivan's (1953) study is fairly valuable as it center stage the exclusive characteristics of these relations throughout the teenage era. In divergence to the ordered style of the spousal-kid tie, companionships at their foundation are egalitarian surrounded by attachments, genuineness is supportively mutually created. This overall impression suit well through additional sociologically leaning explanatory models of infancy and teenage years that major on exactly how children, by repeated peer connections, draw on fundamentals in the current grownup and parental principles uniquely and selectively. This idiosyncratic assortment procedure results in new and, in certain areas, self-governing social domains (Corsaro & Eder, 1990, Eder et al., 1995). Hypothetically and experientially, researchers have positioned the greatest stress on intimate companionships, in addition to an important bulk of investigation has likewise grown about the communal domain further than them.

A predominantly thrilling growth in the learning of teenage relationships has been currently hypothetical and study devotion fixated on passionate relations. In numerous conducts, passionate and sexy companies can be well-thought-out as the "last frontier" in the scholarship of teenage relations. Collected works concentrating on rank deliberations alerted that several associations in teenage years are characterised by structured or prestigious, and the necessity to differentiate admiration (being well-liked by many) from companionship (intimacy with another). This further gives credence to the commonality of the African which helps her integrate her adolescents to the point where the transition from childhood to adulthood seems smooth since intimacy already exists in the home between parents and

children. So through the period offspring gets to teenage years, rites of passage, especially puberty rites are further performed to cushion the adolescents for them not to go wayward, but remain morally clean and developed with less or no storm or stress contrary to Stanley Hall's postulation that all adolescents go through storm and stress situation worldwide. Zulfiger (2021), observed that it was expected that the outcome of diverse childrearing styles on the growth of ethical decision might be dissimilar for younger teenagers.

Youniss & Smollar emphasise that intimate companions are extra tolerant compared to spouses, who are unavoidably further concerned with the prospect and apprehensive with the possibly bad consequences of the kid's behaviour (Youniss & Smollar 1985). This superior stage of reception in the peer relationship setting and propensity to emphasis on the current assist clarifying the great heights of self-revelation and joint confidence that frequently grow as elementary features of intimate peer relationship bonds. The idea that teenagers can become themselves with peers in comparism with extra discriminatory interactions and often additionally protected relations with parents is frequently well thought-out as defining characteristics of such relatives. This description is usually in synch with the results by Call & Mortimer (2001) in a research of numerous kinds of teenage relations, a mission centred on Simmons and colleagues' (Simmons & Blyth, 1987) concept of "arenas of comfort."

Simmons et al, (1979) established that childhoods who practiced a kind of support up of variations throughout the initial teenage stage thus initial maturing, variations in learning environment, and starting to date, record

lesser on self-confidence when likened with early stages who had not gone through by means of numerous overlying changeovers. Certain relations are on the whole significant as they offer a sort of security area, a ground of wellbeing that improves the teenager's aptitude to deal with such changes as well as a foundation from which to endeavour forward moves and tryout "with new roles and identities" (Call & Mortimer, 2001: 2). Through their research of a diversity of teenage communal settings, as well as household, peers, school, and labor, likewise established that a great proportion of teenagers sampled go through important wellbeing apparent backing and consideration in the relationship setting. Even though intimate peer companionships are therefore characteristically portrayed as luxuriously satisfying, comparatively close, and extremely valuable teenage communal relatives, current investigation enhances difficulty by bearing in mind that fights, differences, besides alteration are an essential aspects of companionship underlying forces (Degirmencioglu et al., 1998 & Laursen, 1996).

Young people who are often inattentive from school and are deficient of every sturdy link to it could have fewer favourable communal chance in which to transmit relationship-construction in addition to supporting procedures. Staying in dangerous neighbourhoods has likewise been linked with the growth of an overall suspicion, defensiveness, in addition to absence of conviction, an individual posture that may perhaps be active as a common existence approach but that might similarly impede the growth of extremely close srelationships (Carr, 2002, Sanchez-Jankowski, 1991). These diverse underpinning in the collected works that recommends the necessity for extra investigation on conducts in which societal categories or marginal rank

112

impacts relationship potentials and underlying forces. It would similarly be valuable for scholars to reflect the likelihood that memberships of the teenager's protracted household may possibly create vital orientation sets in addition to the further comprehensively investigated similar-stage relationships the collected works characteristically emphasises. For instance, Miller (1986) discovered that friends, early aunts, uncles, relations, and other relatives often denoted as a critical orientation to others and socialising mediators as the early marginal females she researched completed the changeover to maturity.

The resemblance of support system along several scopes is well recognized, on the other hand scholars vary in their valuations of the point to which this replicates an attraction "birds of the same feather flock together" or impact procedure (Hirschi, 1969 & Warr, 2002). A stage of friendship among familiarity and impact is rational to suppose for the reason that (a) regular communication and interraction produces several occasions for impact, (b) performers have a tendency to recognize most eagerly with persons supposed as comparable to themselves, therefore improving receptiveness to impact efforts, and (c) the further that persons value specific relationships, the extra eager they possibly will be to agree to every effect efforts to uphold or improve their association. The connection among sex and vulnerability to peer impact seems rather extra or multifaceted. Much has been documented around females' larger compassion to the sentiments of others by Gilligan (Gilligan, 1982). Additionally, investigation does usually display that peer conducts are important interpreters of the feminine as well as masculine consequences, whether the referent is sensual action, misbehavior, or smoking (Maccoby,

concentrating on the standards and morals that are connected and distinguished in these interactive settings, from those strengthened in minor relationship sets to those that adds to a school's communal environment underpinned by the styles of parenting the home provides, such as authoritative, authoritarian and permissive as Diana Baumrinds (1991) described.

Further studies about parent-adolescent in addition to their impact, in specific terms, may perhaps profit from seeing not only the official features of these relations such as year variances or state of intimacy nevertheless, as Lashbrook (2000) says, likewise the standards and behavioural collections of the parental style to whom one turn out to be involved. ... but there is a necessity to be far extra exact about the accompanishment of anxieties, stresses, and precise instruments that function to yield these great heights of behavioural sameness in adolescents. Experts in the field are similarly well positioned under hypothetical custom to emphasis further care on personal procedures, as well as the implication of moral values and styles of parenting of the numerous relations.

Conclusion

In conclusion, this third Chapter on parenting structure and styles of moral development in the introduction describes parenting and family structure and how they invariably affect the moral development of adolescents. Distinctions in the family structure were made, based on how the adolescents perceived the families side by side the viewpoints about the household life cycle in light of the family theories by scholars.

The conceptual review is on moral development, with the theoretical review on Diana Baumrind's parenting typology of authoritarian, authoritative, permissive, neglectful and my proposed emulative parenting styles and in what ways these shares resemblance with Piaget's and Kohlberg's ethical growth theories. Kohlberg proposed three stages of ethical developments by way of dual phases within every level. The principal phase is the before-conservative stage, comparable to Piaget's dependence ethics, using a chastisement in addition to compliance positioning as well as a contributory drive direction. The second as the conservative phase, related to Piaget's independent ethics, using a "good girl," and "nice boy" alignment besides a "law and order orientation." The third being the post-conventional phase: through a communal agreement coordination and a worldwide moral code positioning.

Both Piaget and Kohlberg assumed, children's interactions by peers enhance ethical consideration through the process of reciprocity that is a mutual give and take. These moral stages are juxtaposed on what pertains in Africa in respect to her spirit of communality which fosters such cohesion, coherent and interdependent relationship between parents and children, particularly adolescents. The empirical review looks at adolescent socialization and morality with regards to parent-adolescent relationship and narrowing down on how peer and the intimate relationship does affect adolescents. Chapter Four focuses on data collection, interpretation and findings from the field to ascertain the veracity or falsity of the claims and assumptions earlier made.

116

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

Parenting is a universal phenomenon practised by all communities, societies and nations for growth, continuity and development. This is because, through parenting children, especially adolescents are equipped by basic information, values, approaches as well as expertise which enables them to function effectively in society. Aggarwal and Shama point out that without access to quality home training, children cannot fully participate in the process of national development and nation-building (Aggarwal & Shama, 2010). Owing to the relevance of parenting to both individuals and society at large, various interventions have been put in place in Ghana for example to ensure holistic moral development of the adolescent. The puberty rites and naming ceremonies of adolescents in the traditional milieu are some shining examples. It ensures a holistic and quality approach to parenting; where parents involve their children in decision making from an early stage right down to adolescence and beyond. The expectations of society from the rites is for the families and the individuals present to imbibe the values imbedded in the ceremonies and live up to expectation so the younger ones could also aquire them as they grow for the perpetuity of the society. This can help in the moral training of individuals with the requisite knowledge, skills, values and aptitudes for self-realisation; socio-economic development as well as the political transformation development of Ghana (Adu-Agyem & Osei-Opoku, 2012).

The moral development of adolescents is an all-hands-on-deck process or approach by all stakeholders namely, the home, school, peers, media and

religious institutions. Where the players thus parents, parents-teachers, positive peer influence and responsible media ensure proactive approaches to helping the adolescents develop and become morally responsible adults. Parental support is the major factor in this discourse of adolescent moral development for charity it is said begins at home. This fourth chapter shall present the data gathered from the field and its analysis, discussion, findings and results, to make sense of the assumptions made in earlier chapters to ascertain their veracity or falsity.

The Concept of Parenting and Adolescent Moral Development

Parenting concerns itself with the knowledge and skills adolescents should possess at critical points in their ethical growth. Moral standards are very important because they serve as the basis of meaningful moral outcomes and reinforced in all societies all over the world as the case is in Ghana. Because the home remains, elementary component of culture, when adolescents are morally trained and developed, it will guarantee a safe and responsible society in future. The determination of this research work stays to scrutinize how parenting influences moral development of adolescents in Ghana. The phenomenon seems to have a positive impact if critical attention is given to it as this current study proposes. Specifically, the study sought to explore the moral challenges; parental influences; adolescent moral development and how the consideration of the rational besides the characteristics of adolescents impacts raising of the Ghanaian adolescent child. The study is directed through the subsequent study enquiries:

1. What are the challenges involved in the ethical growth of the Ghanaian adolescent?

2. Does parenting influence raising of Ghanaian adolescents morally?

3. How should the moral development of Ghanaian adolescents be best studied?

4. Can the understanding of the moral nature of adolescents guide them in making essential moral decisions?

Methodology

The study adopted the qualitative research design approach. Specifically, the Focus Group Discussion method was used since a comprehensive consideration in what way moral challenges; parental impact; the moral development besides the nature of adolescents influence the raising of the Ghanaian adolescent child is concerned. Also, this method was deemed appropriate for this study because, a small group comprising 40 participants involving adolescent students, Moslems, Christians and Traditional parents all of the Ga communities were needed to carry out an in-depth study. The cluster approach was adopted where the respondents were grouped in a cluster and the interview was conducted due to the protocols of Corona Virus or COVID-19 as it has come to be known. Cohen & Manion, indicated situation scholarships permits the collection of very intensive data to produce a detailed appreciation of the occurrence being researched (Cohen & Manion, 1999).

The study covered the three leading faiths popular in Ghana namely the Christian, Islamic and the African Traditional Faith. Hence, Abokobi which represents the Christian community dominated by Presbyterians, Nima, the Moslem and James Town (Ga Mashie) the African Traditional Religion communities all suburbs of Accra, were chosen because all the conditions needed for the study are centrally present in these communities, conditions

119

such as the Christian, Moslem and Traditional adolescents parents from the three religions as well as the adolescents' groups. The above choice is due to proximity, convenience and also because the respondents were easily accessible in the study area. Purposive sampling which is normally used when dealing with a sample that has persons with special knowledge or characteristics according to Creswell (Creswell, 2014) was employed to select 40 stakeholders (involved with adolescents) and the above religions because they are most popular as guaranteed by the constitution of Ghana. This is to help ascertain their views on the challenges, nature and the understanding of the ethical growth of teenagers in the study zone to generalise the result to Ghana. The respondents included 10 students who were adolescents from Senior High School, 10 Christian parents from Abokobi, 10 Moslem parents from Nima and 10 Ga Traditional parents from Ga Mashie (James Town).

To be able to gather statistics for the research, semi-organized discussion write up were designed and used. The main issues that were covered in the semi-structured interview guide were how the moral challenges, parental factor, nature, thinking and the moral development of the adolescents influences the parent-adolescent relationship. To establish the soundness and dependability of the study, semi-structured discussion manual remained the main instrument used to gather information for the research, items were designed taking into consideration the objectives of the study as well as the key variables (namely parenting, morality and adolescents) of interest to the study. Also, the semi-structured interview guides were given out to parents' respondents who have raised or are raising adolescent children currently, for their assessment and comments on the items in the context of clarity before the

120

set day for the interview itself. The interviews were followed by further questions based on some of the answers given to ensure clarity of thought and understanding in a focus group discussion. The interviews were subjected to content checking where the language used was to be interpreted and the recorded interviews were played back to the interviewees for amendments and clarification.

Steps were also taken by the researcher and his team of assistants and interpreters to ensure ethical measures in the data collection process. Specifically, ethical issues such as confidentiality, anonymity, and voluntary participation were all considered and held in high esteem. The researcher and his team arranged an interview session for each participant group sampled for the study at their convenience. The purpose of the study is an academic exercise and this was explained to the participants. This was followed by the questions, which, even though they were in one collective group mostly, were allowed to respond to each question one after the other. The data was collected personally by the researcher with his team, made up of one field assistant and two others who were trained on the techniques of how to gather interview data. They were necessary because of the language barrier and the scattered nature of the respondents who had to be mobilised for the interview. The fieldwork was completed beginning from November 2019 through January 2021. Thematic information analysis approach was engaged in analysing the facts gathered by semi-structured interviews. According to Braun & Clarke (2006), in employing the thematic data analysis strategy, the tool for analysis is for researchers to identify, organise, describe and report on themes within the data set.

121

In employing the thematic data analysis strategy, the researcher first transcribed and grouped all the interviews into various themes formulated based on the purposes of the thesis. Responses were grouped as well as paraphrased, looking for patterns and relationships. In some cases, the verbatim comments of the participants were reported. The variables are parenting, adolescents and moral development and are considered in that order. The outcomes of the research were presented and deliberated in line through the research questions. The study questions were four, with sub questions under each, some of the main and sub questions were answered by both parents as well as teenagers and responses analyzed accordingly.

Outcomes and Discussion

Moral development was explained to the parents as the stages of development of their children from different ages relative to their mental development and morality. Parenting styles of adolescents and the kind of relationship there are was highlighted so that parents could better understand parenting as it relates to adolescents and how their moral development is enhanced or impeded over time. A bit of explanation was done as to how modernisation makes sanctions on adolescents no more working, as it makes especially the boys run away from home, hence the need for clarification of the parental structure, modes and methods of parenting and how it makes or unmakes the parents-adolescents relationship well understood to make the answers to the questions cogent and coherent. The results of the study were presented and discussed in line with the research questions, with the variables of parenting, adolescents and moral development in that order.

122

Research Question 1 sought how the challenges involved in ethical growth of Ghanaian adolescent influences parent-adolescent relationship within the study area. {Both parents and students answered this question, though framed differently for each}. The study participants identified factors such as wrong use of phones, sexual T.V. shows, interest in early sexual relationships, negative peer influence, truancy, alcoholism, lack of guidance and counselling, community influence, exposure to bad role models, lack of affection, and ignorance on the part of some parents, poverty, irresponsible parenting and absenteeism of most parents from home were some moral challenges mentioned. A Form Three Senior High School student commented on negative peer influence as follows:

> "Bad and negative peer influence affects us, teenagers, in making us engage in so many wrong things namely, smoking, taking of Indian hemp (hard drugs), drinking alcohol, telling lies and sexual immorality but if our parents will guide us, it will help us behave well."

It is rather sad to know that adolescents today, probably due to social media and influx of technology, copy popular musicians, actors and actresses who may not necessarily be good role models to them. As a result, most of these adolescents end up destroyed through bad peer pressure by emulating the wrong examples they see on social media, Television, the internet and the likes. The fact is, not all music or movie icons however are bad influencers, for some are good and do impact these young ones quite positively. In addition make signicant contribution to societal development thereby contributing their quota. The response above therefore is not completely true as the celebrities

could either affect teenagers in positive or negative ways depending on whom and what they watch.

With regards to truancy, a parent from James Town of the Ga Traditional area had this to say:

"Children of today have no moral standards as 'anything goes' has become the order of the day, this is manifested in their language having no respect for the elderly, in their dressing, in excessive intake of alcohol, and refusal to obey the traditions as has been handed down to us by our elders (ancestors). According to her, Christians are to be blamed for this trend among the adolescents by telling them not to observe tradition claiming they are fetish."

This supports Sarpong's research that, "both boys and girls must remain chaste, sexually pure and virgins to undergo the ritual of puberty. So important was the rites that any woman who got pregnant or broke her virginity before the rites were performed was sometimes ostracised together with the man responsible for the pregnancy. On top of that, a heavy fine was imposed on the guilty party after which purification rites were performed to rid the society of the negative repercussions of their actions" (Sarpong, 1977: 47). Though adolescents were strictly disciplined in the past as Sarpong made mention, a balance in the relationship with them by parents that allows for mutual respect is the best way to go as supported by Ecksenberg who says that, by way of offspring development, reasoning self centeredness is slowly substituted through communal cognition advanced through communication by other people. Offspring start to show mutuality through making an allowance

for the meanings, lookouts, and situation of other people. Because ethical phases are intimately connected to mental growth, there is similarly a consistent supposition of regular arrangement (Ecksenberg, 1994). The communication lines must be open even wider at this stage of adolescents by parents.

Some traditional religions practitioners turn to blame Christians for the wrong behaviours of adolescents, their reason being that, Christians called their practices fetish, therefore they should be responsible for the misconduct of the adolescents. I do not accept this position, that Christians condemned their practices does not mean their teenagers should go and commit immorality, moreover, some Christians may perhaps condemned these fetish acts, but do not accept or condone with misbehaviour be it sexual or otherwise from any groups of individuals irrespective of their religious persuasions. There seems to be no collaboration among the three main religions, inter-religious dialogue to better understand each other's religious standpoint will be the right way to go. This is so important because the all-hands-on-deck approach to help in the moral upbringing of the adolescents is the way to go since all the religions have some aspects that would help mitigate the adolescents' misbehaviour. No single religion has all the answers, and Ghana being a religiously pluralistic nation, collaboration is certainly the best way to go.

The participants indicated further that the wrong use of mobile phones, alcoholism, and interest in sexual relations have dire consequences on their moral development. A Moslem parent from Nima commented on the wrong use of phones as follows:

125

"Modern technology has eaten up the teenagers moral fibre; it is collapsing the habit of morality and decency. They go to bed very late because they prefer to watch films and videos. They are exposed to all kinds of pornographic stuff; they end up practising what they watch. Seeing what their parents do privately they end up thinking they and their parents are the same because they can do what they do hence the disrespect."

This point collaborates the earlier point made above, commenting on interest in early sexual relationships, a Senior High School student had this to say:

"Amorous relationship between students of the opposite sex is now a common phenomenon. Some of the adolescents are already in a relationship; last year, among our seniors who wrote WASSCE, six girls were pregnant while some were breastfeeding, teenage pregnancy and abortion is the order of the day."

According to Gyekye whose earlier research corroborates the point above on the sexual immorality, that the household functions as an active mechanism for ethical teaching and therefore, the growth and integration of ethical standards; but it does perform a significant function likewise in the everyday ethical living of specific memberships which comprises the offspring naturally birthed into the household (Gyekye, 2001). Sex education is necessary in moral relationship in raising teenagers in particular. Relationship with the opposite sex is normal at this stage, but if they are not guided, abuse may lead to a cycle of poverty, as some parents loosely smoke, drink and even ask their teenagers to go buy them the stuff, while some bluntantly engage in

126

immoral activities right before these young ones damn the consequence. Moral training must begin at home to ensure sexual chastity as part of the adolescents' moral training as they develop.

On alcoholism and drug abuse, a parent from James Town similarly had this to say:

"My 14-year-old boy is in J.H.S three; even though he goes to school yet has no respect for anyone but every day he drinks alcohol, he either uses the father's name to get the drink or credit or he goes to gather stones to sell and use the money to buy the drink. Again in my neighbourhood, the boys drink alcohol, some sniff snuff and other herbs before going to school; some of them have no respect for traditional or school authority."

This is supported by Gans who said, likewise, if difficulties of liquor or drug misuse decreases parental power, all the infuriating, persuasion or chastisement given through close relative can remain fruitless in getting irritated offspring who sense, frequently lacking understanding, that their individual wants for affection besides receptiveness are not being satisfied (Gans, 1995). This is why the moral discipline by the home must not be compromised by parents.

On negative peer influences, a Christian parent had this to say:

"Peer pressure leads these young ones to streetism to do menial jobs for money, selling in the traffic which exposes them to dangers of all kinds including being knocked down by a vehicle, rape, drug additions, prostitution and arm robbery.

127

Some remain on the street as street children. These according to her, makes some of them highly active sexually and are abused. The social development of adolescents is best considered in the contexts in which it occurs; that is, relating to peers, family, school, work, and community."

The above point is supported by an earlier work by Piaget, that, additionally, children's social understanding is enhanced through their peers' relationship; indeed they take part in reciprocity, thus sharing ideas and points of view on the appropriateness of behaviours (Piaget, 1932). In Elder's view, a teenager's timely engagement of accountability in the home may perhaps result in extraordinary self-confidence in adulthood, nonetheless a fairly diverse, extra harmful, effect might happen for undeveloped offspring by way of spousal-kid relations remain altered and younger offspring advances low self-confidence appearances (Elder, 1974). Hence parents must vary the style of parenting with regards adolescents in order not to create an environment for low self-esteem patterns which might push them into negative peer influences, that is the more reason the proposed 'emulative parenting' postulated in chapter three should be the way forward in this fight.

Collaborating these points, Some Senior High School Students commented on the community influence/ bad role models as follows:

"Some of us students are not bad guys but the negative get rich quick attitude that has made some mates of ours, even school dropouts get rich overnight without the toil of schooling sometimes lures us into doing same to our destruction. We are tempted to join them damning the consequences."

Some also pointed out that some:

> "Bad role models on T.V. as a reason why they become morally deficient. The way some of these so-called celebrities dress, drink, coupled with the sex videos they display all go a long way to destroy our good morals."

The responses of these adolescents above further expose the gap in moral training by parents, and the urgent need to nip this in the bud is a call that all parents must give the utmost attention to, if the fight against indiscipline among the youth is to be won. Moreover, so as to institute better freedom from their close relatives, teenagers need to position themselves to their peers to a bigger degree than they did during previous phases of growth. Peer influence can be positive and goes a long way to improve adolescents if they are guided. Santrock buttressed this point by saying, peer sets likewise contributes by way of influential strengthening incentive throughout adolescence as grounds of respect, rank, status, as well as approval (Santrock, 2001). Acceptance by peers has important insinuations for alteration mutually all the way through adolescence and into maturity. The work of Steinberg also supports the point on adolescents independence that, the negative peer influence is consistent with a study by Steinberg (2001) that, during teenage years, parent-teenage struggle have a propensity to increase, principally among teenage females and their mothers. This fight creates the opinion to be a vital portion of attaining independence from close relatives whereas acquiring novel conducts of remaining linked to them. How the peer relation is managed will determine whether it will affect them negatively or positively and parents must have to guide them accordingly.

Some participants also indicated the lack of guidance and counselling services in some S.H.S as a main reason for the absence of moral discipline continuously part of the adolescents. A Moslem cleric from Nima had this to say:

"From 'Makarantha' {an Islamic basic school}, children are taught about Allah and the respect children are supposed to have for their parents and thereby learning to be moarally upright from home. But when we allow them to go to public schools Junior or Senior High Schools, some of our children become morally corrupt. Some get pregnant and become an additional burden, that is why we are sometimes unwilling to send them to such schools ."

"Charity" it is said "begins at home," the Muslim cleric I think should have rather directed his anger at the sexual indiscipline to the homes where the problem mostly begins. Communications in the household spread across an extensive variety of feelings in addition possibly will take precisely diverse procedures in different homes. All aspects of the family relations are significant. There is a need for love and care in the home, first and foremost, as well as the provision of direction and recommending facilities in schools. Senior High Schools must be provided guidance and counselling services to take care of pertinent issues such as sex education, moral chastity and discipline. This would serve as a home away from home to give confidence to parents, that their wards will be safe at school just as they are at home.

Finally, on irresponsible/absenteeism parenting, some Christian parents in a focus group discussion from Abokobi had this to say:

"Some of us parents are simply irresponsible in our duties as the moral guides of our children. God gave the children to us to take care of, but some are more concerned about their jobs, money, funerals and parties than their own family as they hardly make time for them. Always busy attending to all other duties and forgetful of their primary duty towards the kids. Again some parents are absentee parents, who apart from work during weekdays also join friends partying over the weekends and attending funerals even if they are not related to the deceased in question, creating a vacuum in the family."

On irresponsibility and absenteeism, some parents in the study area's absenteeism are genuine as they go to work formally, some to the market as well as fishing to provide for their families. Yet, on the contrary, some parents' absenteeism is intentional and deliberate, this is seen in their obsession with funerals and parties almost every weekday and weekends to the neglect of their parental duties in some part of the study area. This has to stop if progress is to be made. Parents can give enough money for food to the children or buy enough foodsdtuff down before leaving by way of solving the problem of absenteeism. Furthermore, communication between parents and teenagers must be enhanced for the young ones to be certain the absence of their parents is so they can make enough money to take care of them. The parents themselves must not engage in extra marital affair which mostly prevent them from coming back home on schedule or end up wasting the little

133

money on such situations. Besisdes, alcoholism and smoking among parents should equally be reduced. Furthermore, these problems seem to be prevalent in all the three areas selected for the study, which are also dominated by the three most popular religions in Ghana namely Christian, Islamic and Traditional Religion. If they can teach on parental responsibility from time to time, it will go a long way to help the situation. Hence the solution must be multi-dimensional and interreligious in nature to help save the future leaders of the nation.

The first sub-question under the research Question 1 is, "what is your understanding of morality?" This is what some study participants had to say on morality:

"It is about what people cherish in the society thus having to do with societal rules and ways, which have become acceptable behaviour,"

another said,

"it is an acceptable norm in the society e.g. greetings, obedience, running errands and helping the elderly."

"Morality is about obeying the norms, values and customs in the community,"

said another.

"It is how the individuals conform to what is right in society by dressing decently, respecting one another especially the adults, and be socially responsible,"

the above were some responses given by the students as answers to the question.

Ethics denotes customary values that allow persons to coexist supportively in clusters. These are the values regarding the difference concerning correct and incorrect or decent and wicked behaviour. Or a specific structure of standards as well as values of conduct the degree to which an act is correct or incorrect according to the Oxford Word list. Morality to me is the measure a community practices to choose anything which is accurate or immoral conduct, illustration of ethics is the trust by somebody that it is erroneous to take whatever belongs to another, even if no individual would discern. To a great extent, I agree with their definitions, for some were either an example of morality or an aspect being defined by them.

On the second sub-question under Question 1, on "how one can be morally developed as an adolescent in this global world?" Factors such as proper counselling, good parental care, love shown at home in addition to their parents living exemplary lives were stated. The following comments were made by some of the students' on the point raised (respondents as follows:)

"Through proper counselling by parents, the churches and Mosques can help adolescents turn out morally right. By avoiding the wrong influences of peers, being respectful and taking seriously one's education and involving oneself in sporty activities."

Another student said,

"Good parental care and the provision of the basic needs of children are necessary so they are not tempted to look elsewhere because charity begins at home."

"If there is love at home; children would not follow bad role models to their ruin." Said another.

On the same question, some adolescent students had these as their answers to the question posed:

"Parents must live exemplary lives and paractice what the churches and mosques teach, that must be exactly what they practice out there so we can also emulate them. Some of the adult examples we see around are bad. Furthermore, adolescents' initiative and drives must be respected and supported without imposing theirs on us, so we can develop our skills. Hobbies and leisure time must be used together in the company of our parents so we don't feel left out."

The above answers seem to point to the fact that some parents, churches as well as Mosques, nowadays preach virtue and practice vice. As a rhetorical question, one may ask has the churches and mosques failed? There is a gap that ought to be filled, the void is the difference between what the churches and Mosques preach and what their members truly practice, there seems to be a disconnect. Living by example is what the faith based religious organisations teach and that is what is expected from their followers, the Bible in Matthew 7:20 says, "Therefore by their fruits, you shall know them." Seminars, teachings on good parenting, both for the 'would be' parents and married couples might help as the way out, else per the answers given, Ghana stands the danger of losing her future generation to a bunch of wayward adults.

The third sub-question under Question 1 is, "what are some of the bad influences you face in Ghana as an adolescent? Respondents mentioned bad media influence as well as abusive parental language as their major concerns.

And these were the comments respondents gave in a focus group discussion: some said,

"Bad influences displayed, by the media in both electronic and in the print media. Sexual immorality, boyfriend-girlfriend and amorous relationships: as well as step-parenting with its attendant discriminations affect us coupled with youngsters with fraudulent characters and expensive lifestyles. Again imposition of adults' views and the belief that they are always right while we are always wrong, poverty when the basic needs cannot even be met, are some negative influences on us."

It is the duty of parents to train their adolescents for their skill development, character growth as well as ethical development as it happens in the situation relating to others (Jordan, 1994). All young people must begin to control the demonstrative expertise required to handle pressure as well as being tactful and lively in connecting to other people, this includes both parents and peers. Parents' attention for their adolescent children requires that they pay attention in a non critical manner hence heed extra than they say, this allows the teenager realise, that they treat as important his/her views, and therefore have confidence in them (Forgatch & Patterson, 1989).

The point above agrees with earlier studies by Asare-Danso and his colleagues that, each home has its moral teachings or dictates. In the home, children possibly will be open to explicit ethical values through which they develop and behave themselves. The home is believed to serve as an effective mechanism of moral education as well as the development and inculcation of moral values (Asare-Danso et al, 2013). This is to enable them to know as it were the moral distinction of what is "right or wrong," "good or bad" equally

as the Ghanaian culture is concerned. This inculcation of morality is strengthened throughout the teenager's developmental periods then continues in several procedures, at adolescence; "rites of passage" of different forms depending on the tribe are performed for both male and female teenagers as a way of initiation into adulthood at puberty. These rites are done to impart the younger age group about moral standards of the Ghanaian culture and to encourage them to continue this as they grow and to perpetuate these moral standards to be passed on to the generations after them.

Some students' replies are as follows:

"Also the harsh and abusive language of some of our parents, lack of intimate communication which forces us to get our emotional needs met by our peers, this ultimately destroys us at the end with their wrong advice."

Bishop and Inderbitzen (1995) also support the peer influence on the adolescents by saying; peer groups serve a number of significant roles during the progress of the teenage years, offering a transitory orientation opinion for an emerging awareness of individuality. Through proof of identity by peers, teenagers start to advance ethical conclusions and principles. And this, the theory of "continuity and discontinuity" by Ruth Benedict, the theory which underpins this current research fully supports. She explained that continuities exist when within the tribe several vital standards in addition to strains stay the similar for children, adolescents as well as grownups. Beneath these conditions, growth is intentional, besides the adolescent slowly acquires styles of mature conduct in addition to encountering the strains of maturity. However, "discontinuity" exists when such is not the case, but different demands are made of adolescents and another altogether of the adult according

to her (Benedict, 1959). As proposed earlier, the 'emulative parenting' then becomes handy to nip this in the bud to fill the lacuna.

Research Question 2 sought to explore how parenting influences the raising of the Ghanaian adolescent morally; study participants were questioned to express their opinions on parenting styles and how they affect the adolescents in Ghana in the study area. The study participants identified styles such as parental observation, respect for the elderly, intimate relationship, prayer support, teaching hygiene rules, making a home, decency, and the transfer of moral values by parents to know which approaches are best suited and at what age, being the causes and effects of the parenting styles on adolescents. A Ga Traditional parent from Ga Mashie on intimate relationship said:

"Parents have been adolescents before and must bring their experiences to bear on the younger ones at this stage of adolescence. The way one would have wished he/she was treated when in adolescence must be the same way they relate with their adolescent ones. We must endeavour, to become their best of friends so they can confide in us. Though some would, by all means, become miscreants, yet many of them would upon heeding the advice turn out right."

This is true to the African spirit of communalism, where her society is so fluid without sharp distinctions between children and adults, to the point of making the adolescents' transition from childhood to adulthood quite smooth without stress and storm situation as Stanley Hall says is characteristic of all adolescents all over the world. The proposed 'emulative parenting' I proposed in the previous chapter equally supports the above, that parenting must be

affectionate, firm, warm and encouraging in order that adolescents connect beginning from infancy, adolescence toward maturity with minimal conflict. This makes the cultural and social interventions such as puberty rites and the lessons it teaches very important and relevant, this ultimately makes her communities more coherent and compacted together, than the European society Hall postulated about. The point above corroborates with the earlier findings of Busia (1964). According to him each society necessarily must devise a mode of transition continuously to the new generation her accrued information to aid them to perform mature functions in addition to safeguard the continued existence of their descendants, as well as the stability of the society. This observation is true about Africa and Ghana in particular. As has been already established by Kudadjie (1995), through folklore, puberty rites and other informal ways of socialisation and informal education in Traditional Ghana, moral education especially of the adolescents was transmitted as an integral part of the indigenous Ghanaian moral development.

On prayer support and transfer of good moral values, a Christian father from Abokobi commented as follows:

"There is the need for the transfer of good moral values by parents and this is to be expected. But when we live by example what we preach, showing leadership by example, with prayer support and God being on our side, we can become good role models for our teenagers. Sometimes, children at this stage of development can be so frustrated and low morale sets in when they are being taught how to be independent of their parents, but with the right values such

140

as obedience, respect, care, sharing and truth-telling taught them from the onset, they will turn outright. Moreover, if we understand these youngsters, they would behave well, so we must keep praying for them because the devil is also fighting to have the upper hand over them. It is only prayer that can thwart such diabolic effort."

This is supported by the research of Anna Freud who felt persuaded that passionate turbulence remained a normal aspect of teenage years that she regarded it irregular in lieu of teenagers to uphold their passionate equilibrium (Freud, A. 1969). In sharp contrast is the position of Hall, that adolescents like adults need to attain a sense of balance amid inner natural instincts in addition to outside communal restraints (Hall, 1954). He says furthermore, one achieves this balance through periods also at certain individual expense one learns to drop the less important pleasures to escape the apprehension motivated by satisfying one's leading predispositions. The above point equally corroborates with Sigmund Freud's (1954) earlier research where he argued that the maturation of adolescents has brought them to a stage in which sexual tensions receive genital focus and also involve them in a dangerous rivalry with their fathers. This distancing according to other scholars such as Bios, creates the emotional separation necessary for further psychological growth (Bios, 1967, 1979).

On this same point as above, another parent, a mother also from Abokobi, added:

"Prayer can do what man cannot do, we should pray and encourage the children even at an early stage to learn to

in the values, attitudes and moral ethics that adolescents are expected to acquire in the process of training at home from parents, thereby resulting in a moral breakdown.

This also corroborates the assertion of Turiel that, "morality was assumed to be a function of societal control over the individual's interests, needs, or impulses" (Turiel, 1998: 866). This assertion seeks to support the enormous influence parents have on their children in raising them to be morally disciplined. Piaget had earlier equally supported this proposition by Turiel, that, due to human alignment in the direction of communal relationships, offspring engender an ethical reflection built on feelings. Sentiments similar to fellow feeling and compassion, care in addition to relationship form an obligation and link towards others (Piaget, 1932). "Charity" therefore "must begin at home," to inoculate the adolescents against waywardness. A Muslim cleric (an Imam) from Nima had this to say with regards to parental observation and respect for the elderly:

> "From about 10-15 years, some adolescents become disrespectful and therefore in Islam, we observe them closely and show them extra care and concern as the Qur'an enjoins us to do by being patient with them and advising them to listen to instructions and the teachings of the holy prophet Mohammed in the 'Hadiths' and the 'Sunna' and live by them. We also teach them to respect the elderly in our religion, so the youth in Islam fear and respect the elders, to the extent that when they are misbehaving and a Muslim

elder comes around immediately they would stop whatever it is to give a listening ear to the elder."

Closely related to what the Imam said, is a Christian parent from Abokobi's response. This is what he said:

"The Bible in Prov. 22:6 clearly states, 'train up a child in the way he should go and when he grows, he would not depart from it' and so as Christians, we already have a road map that is to guide us in the upbringing of our children both old and young. When we show them love, care and patience these virtues would make them stay on track against all odds. As they begin serious friendship at this age, parents must keenly observe them and should they notice any deviant behaviour, they as best friends of these adolescents must advise them and with love win them over."

For both Christians and Moslems therefore, their Scriptures, namely the Holy Bible and Holy Qur'an respectively becomes the basis for the moral training of their children including the adolescents. They see Scriptures as binding in its injunction. Not only do they live by the Scriptures, but they also serve as examples to their offspring to emulate.

"Homemaking is 'what makes a woman,' parents must teach their young ones, what it means to be a father or a mother at this stage of adolescent development. How to clean the house, dress up and dress one's bed, sweep the compound, farm, wash and cook. House chores at this stage must be a delight for these teenagers, to groom them to become all-round adults as they grow with the boys, equally learning to bathe twice daily too."

This is corroborated by earlier research by Asare-Danso that, parents are always preparing children to be on their own and this requires a well-thought-out programme. This means that child upbringing demands creativity and even more critical is the upbringing of the adolescent; parents therefore need to vary, learn, and acquire new skills and apply them in different situations. That is what makes a child upbringing creative and an art in itself (Asare-Danso, 2014).

All three parents though belong to different religious persuasions, yet seem to have agreed on qualities such as honesty, cleanliness, chastity, care and good homemaking as a blend of all the three religious faiths' teachings that parents must inculcate into the adolescents. This buttress the point that religious plurality as we have in Ghana can be a blessing as all learn from one another's faith in helping raise the adolescents and other children to be morally developed by borrowing from each religion, ideas which will help in their moral training. This is religious pluralism culture at play, additionally, the three recognized religions could major on vigorous ethical training of their teenagers by the help of their Scriptures as well as enforcement of such at

146

home, school, and in the general public. And this possibly could be the reason behind the African communalism and religious plurality as seen in her unity in diversity, making religious tolerance meaningful in helping the homes in their quest for the moral development of the adolescents.

The first sub-question under Question 2 is on "what parents assessment in respect to the notion of parenting is?" Some parents gave the following as answers:

A mother, (Muslim) from Nima said: "Parenting is the act of raising children until they become responsible adults."

Another parent from Abokobi (Christian) said:

"It is the responsibility given by God to us (parents) to partner him to bring up the young ones to maturity." From Ga Mashie, a father, (traditionalist) had this to say:

> "Parenting is the way and manner parents whether biological or otherwise care, provide and tend their young until they reach the age of responsibility and are independent of their parents. It is the way and manner parents look after their kids from birth to death."

The parents' definition is supported by Asare-Danso et al, who observe that, parenting is the process of caring for children. It is a term used to describe the activity of bringing up and looking after children to grow up to be useful members of society (Asare-Danso et al, 2013). The metaphor is that of a scaffold, where parents nurture adolescents to become responsible adults in society. This is the responsibility that society places on parents to train

147

especially their young people in Ghana. I therefore agree to a large extent on the parents' definitions, for parenting as the act of raising children, which can be done by biological or adopted parents for a lifetime, thus, from the cradle to the grave.

When the question was asked, "what influences do parents have on adolescents morally?" in a focus group discussion as the second sub-question under Question 2, some respondents commented as follows: Two respondents- one from James Town (Traditionalist) and the other from Nima (Muslim) gave the following responses:

> "We use ourselves as examples for our children and train them about keeping the hygienic environment as well as how to maintain personal hygiene. We also punish our children by canning them as a way of correcting them."

The second parent said:

> "We make our adolescents aware of the dangers involved with the opposite sex and what it can lead to, dangers such as teenage pregnancy, sexually transmitted diseases etc. this we tell them if not guarded can truncate their academic pursuits. We equally teach them what it means to be a mother, their roles at home etc."

148

On this same question, one native woman from Ga Mashie gave the following as a response:

"From 12-19 years we teach our children, especially teenage girls how to: learn to cook well, bath well, at least two times daily, take care of oneself during menstruation, table manners, that is how to serve others and set table. All of these are to equip and prepare them for marriage. We also teach them how to talk to adults with a language of civility and respect. Make them our friends, particularly at this stage and chat with them often and ensure they go to bed before us."

The irony of these responses is that these areas are known for high cases of teenage pregnancies, child parenting, and unsafe abortions. Their answers, therefore, were revealing, they do not support the facts on the ground, all around the communities were school dropouts, teenage pregnancies, child neglects and sexual immorality, so I ask why that? The disconnect, the parents said is due to the poverty and joblessness in the area, indirectly laying the blame squarely at the doors of the government. I think on the other hand, a molecule of resoruces are needed as a foundation to effectively perform their duties as parents or caregivers or else achieve their goal or aim of raising their children, else the path they intend to chart for their children on their moral development may perhaps never be realized or possibly poverty can let back the gains already made if any. For that reason, it's a shed responsibility of both parents and government working together in this direction.

from a "heteronomous" phase of ethical cognition, characterised with stringent devotion to instructions and responsibilities, besides submission to authority from 4-10 years, kids exhibit dependent ethics. They reason of fairness and directions as per fixed possessions of the mind. Starting from age 10 and beyond, youngsters remain in changeover displaying certain characteristics of the previous period of ethical cognition in addition to selected indication of the next phase, which is the independent ethics (Santrock, 2008).

Unique of the greatest noticeable variations in teenage years is that the core about which the teenager's lives rotates changes from the household to the peer set as O'Koon's research supports. Emphasizing, the importance that, this reduced incidence of interaction through household does not suggest that domestic intimacy has taken less prominence for the teenager (O'Koon, 1997). Equally supported is research by Resnick & Bearman et al, who said domestic intimacy in addition to relationship has lately established as the greatest significant influence related with none smoking of cigarrettes, fewer usage of liquor besides additional medications, advanced commencement of sexy contact, as well as less suicide efforts amongst teenagers (Resnick, Bearman, & Blum et al., 1997). The best style for parenting at this stage is the authoritative style of parenting. This supports Baumrind's research which believes that certain parenting styles were more effective at promoting appropriate behaviour and healthy social-emotional development. That, it is during teenage years and early adulthood that persons turn out to be aware of the relationship between how they see themselves and how others perceive them along parenting style lines (Baumrind, 1964).

Research Question 3 intended to determine how the moral development of Ghanaian adolescents is best studied? Research respondents were requested to express their opinions on the best way the adolescents' phenomenon can be studied. The participants identified sociological, psychological, anthropological, religious, historical/cultural and ethical or moral as well as multidimensional approaches as some of the ways. To confirm these approaches a Christian parent from Abokobi commented on the sociological approach as follows:

"Society determines how relationships are built, children including adolescents relate based on what they see society do, people would do what they see others do and would refuse to do what no one is doing {this he called social loafing}. So parents must be guided by this, in order not to fall into the trap of copying blindly what is being churned out now on social media, electronic and print media most of which are not helpful, yet goes a long way to determine how parents today understand their children and how they end up raising them. Some believe the social way is the best way to study the phenomenon of adolescents."

The social position corroborates with Gyekye's research which stated that communalism is whereby communal values such as solidarity, cooperation, mutual helpfulness and reciprocal obligations reinforce as well as direct the kind of communal relationships, outlooks besides conduct that occur among persons that lives in the society (Gyekye, 1998). Parents must be guided by this as they seek to raise their children to become responsible adults in society.

In every culture, there is an anticipation that individuals tow the line to communal besides ethnic standards and instructions as regards suitable conduct in addition to moral behaviour. Ethical conduct with the 'dos and don'ts' of specific behaviour as suggested by such standards. Thomas (1999) insisted models of moral growth define the excellence variations in ethical cognition which transpire as persons develop then advance from infancy to maturity. Ethical growth is usually regarded as a vital characteristic of socialisation, the procedure through which offspring learn to adapt to communal standards and instructions. By means of socialisation, these instructions turn out to be absorbed, as well as offspring turn to assimilate these guidelines into their morals as soon as instructions are internalised, and offspring are no more reliant on outside causes of motivation or chastisement to guarantee compliance. Jessor (1991) held, a constructive household environment, a sincere nurturing parenting approach by both distinct boundary-setting and respect for the developing individuality of teenagers, seems to be linked by pliability in teenagers.

Mass media access in addition to knowledge stage between several teenagers offer extra exclusive and important socialising involvements which cannot be undervalued. Whitney and Edwards (1998) also support the point above by their earlier research which says that teenagers do not have exposure merely to new ethical materials but then again are similarly proficient in producing and supporting their ethical principles and activities to other people. There seems to be no hesitation, effect of these socialising skills is intertwoven through the influence of the power personalities besides the peers who share the socialising spectrum of these chances to help adolescents

153

become better adults in the future through proper decision-making processes. The media including music, television, and most recently, the Internet and social media are an essential part of the adolescent's world. Roberts (2000) noted, adolescents use an estimated 6 to 8 hours per day exposed to some form of media, and the youth are more and more attending to more than one form of media at a time. This is also in line with the healthy communication that ought to be established between parents and adolescents. Even though media will continue to have a growing influence on the growth of teenagers, the ultimate effects will depend upon the degree to which helpful chances can be bonded collectively and undesirable impacts reduced. On the one hand, for instance, media can have undesirable influences for the reason of their depictions of violence and unpleasant sexuality and their lack of constructive character models for young people (Berry, 2000).

Some parents from Nima, in a focus group discussion, commented on the psychological approach by saying:

"The best way to study adolescents' phenomenon is by understanding how the human mind functions especially at adolescent and beyond. The brain in which we have the mind, they say is the faculty of reasoning which helps in thinking, analysis, and critical arguments. As adolescents reach this stage, their reasoning capacity changes sharply as they put away childish thinking and assume adults roles. The thinking processes of these young ones must be understood before parents and parent figures could reasonably handle the adolescents effectively."

This corroborates the Cognitive Moral Development Theory of Piaget and elaborated on later by Kohlberg. The conservative stage Kohlberg's second stage, shows up by the time of adolescence corresponds to Piaget's last, prescribed functioning stage. According to Kohlberg (1986) adolescence do away with several of their self-centeredness as they grow to describe correct and incorrect in relations to what satisfies close relatives besides adapts to social standards of society. At the concluding phase of ethical growth, the post-conventional stage, persons change outside their culture's standards to reflect intangible moral values. They at this time, contemplate around their right, liberty, or fairness possibly disagreeing that what is legal still possibly will not stand correct. At this stage of moral development, because adolescents want to please parents and conform to cultural norms, parents and society at large must set good examples for these young ones to imitate so they can continue as the future generation.

A parent, who supported the anthropological approach, also from Nima, had this to say:

> "Anthropology," he said is the study of human beings, how can the adolescents' phenomenon be best studied without understanding the man (the adolescents)? For me, therefore, per my background in anthropology, human beings are higher species of creation and are to be understood from that standpoint in order not to abuse them. Though adolescents are the younger version of an adult, yet they are equally humans, if we, therefore, place a premium on how we treat these

adolescents, we shall understand them and their phenomenon better.

Culture is what defines a people, the above point on anthropology is supported by earlier research by Helin, which says a specific belief is a foundation aimed at everybody's truth, including the adolescents, it is not surprising persons universally display cultural biases, the situation of judging a different belief through the standard of one's values (Helin, 1992). Certain levels of love for one's culture is therefore needed from the above discussion, if individuals are to remain passionately devoted to a social arrangement. However as the case is in adolescence, ethnocentrism as I see it also generates misunderstanding and conflict and this is as a result of the perspectives adolescents have, and this informs what follows, the need for guidance to forestall waywardness in relation to the ethical development of teenagers by parents.

The theory guiding this current study also corroborates the point made above by the anthropologists. Ruth Benedict's theory of "continuity and discontinuity" (Benedict, 1959) offers a clear model of growth from a social experts of human living's standpoint. Explaining that continuities exist when within a tribe several significant standards as well as stresses remain identical for both children, adolescents in addition to grownups and this is similar to what pertains in the Traditional Ghanaian or African societies, as the proposed 'emulative parenting' indicates earlier. By these conditions, growth is intentional in addition the adolescent progressively acquires styles of mature conduct and is equipped to encounter the strains of maturity.

On religious approach to studying adolescents' phenomenon, a focus group from Ga Mashie had this to say:

"We in Traditional religion do understand the adolescents' phenomenon, which is why we put in place sanctions to punish with religious and non-religious sanctions to serve as a deterrent to those adolescents who might go wayward. Some of which most Christians today refer to as fetish and evil. Still, others who call themselves Human Right Activists equally condemn yet have no replacement as the best way to correct our young adolescents and to be able to raise them better."

It is not true that Human Right Activists have not done anything to replace the inhumane laws against children. They have been advocates for the repeal of some laws that are not in the best interest of the child, to propose laws for thre right of the child being enforced. Furthermore, cases on child abuse, rape as well as physical abuse now have a voice at DOVSU and other juvenile courts dotted all over the country with free legal aid given to children. Earlier research work by Gyekye supports the stance by the Traditional religious practitioners that, children are punished or rebuked when they go astray. This punishment takes the form of canning, suspension of a meal, and ridiculed by other children in or outside the home, to serve as a deterrent to other potential culprits. Good conduct is however encouraged by rewarding a well-behaved child, these also take the form of double meat or fish compared to others, special surprise gifts are also given to deserving ones, and family secrets are also shared with such children, all these help strengthen the African cultural reinforcement (Gyekye, 1998). Wiredu's research equally

157

corroborates the point above where he explains that with the family or clan renunciation, a family may hold a special meeting to talk to a member who is notoriously immoral to advise, reprimand, threaten, or give him "his own life," that is, renounce him and have nothing to do with such a one. This means that if a renounced person dies, the family will not take responsibility for the burial of the deceased (Wiredu, 1980). The moral code was therefore adhered to more or less due to these severe deterrents in enforcing moral development in the Ghanaian society. Idowu noted the practice of test of innocence (trial by ordeal) administered at a shrine or by a medicine man was and is still the most effective deterrent of the immoral act or anti-social practices in areas where this was or is practised (Idowu, 1973).

Enforcement was so vigorous and punishment so severe to deter any deviant behaviour from adolescents and adults alike. These encouraged especially the adolescents to practise virtue and to shun vice in whichever form or fashion in the Ghanaian society. S. G. Williamson once remarked that "in the olden times there were no policemen and no need of them; the gods (and ancestors) were the policemen" (Williamson, 1965: 108).

The respondents in a focus group discussion in Nima commented on the historical and cultural approach and said:

"The best way we think adolescents' phenomenon can be studied is through the historical and cultural approach. After the coming of the European to the Gold Coast, traditionally, cultural practices such as rites of passage, namely, naming ceremony, puberty rites, folklore and storytelling as a way of life helped to build a strong sense of 'wefeeling' or the spirit of

togetherness, that has for a long time made the African communities and for that matter Ghana coherent and cohesive with a strong bond of communalism which helps in the smooth transition of the adolescents into adulthood. "

Kudadjie's (1995) earlier research supports the above point; he opined that oral narratives such as folklore, riddles, stories, dramas, histories and legends as well as music and proverbs which were the bedrock of African moral development must be seriously revisited. It stands to reason that, Africans and for that matter, Ghanaians have had their native conducts of fostering morality for an extended period earlier to the advent of the European. Practices, beliefs as well as means used to transmit native morality affected lives of both adolescents and adults positively.

On the ethical or moral approach, some respondents in a focus group discussion in Abokobi commented as follows:

"The best way to study adolescents' phenomenon is by understanding the ethical or moral nature of adolescents. Human beings including adolescents are moral agents; hence the code of morality or 'common sense' as they put it, must be respected and be allowed to guide the individuals. Humans with the incipiency of the will or the freedom of choice must therefore choose to do right as against wrong as the 'moral code' dictates. And if we parents by extension will choose to see and treat the younger ones with dignity and respect, we will best understand the adolescents and to better help them navigate adolescence with ease."

159

They based their position on the Bible in Genesis Chapter 3:16 which says, "And the LORD God ordered the male, saying, Of every tree of the garden you may freely eat." Therefore, all human beings young or old have a conscience which they say is the seat of common sense, which makes humans know by being human, what is right or wrong within themselves without recourse to any external law. Free moral agent means the freedom to live a free life and this to them is only possible when the moral code, a kind of moral constitution is obeyed and followed to the latter.

Yet some respondents in the above focus group discussion were still of the opinion that the multidimensional approach remains the finest method toward studying adolescents phenomenon. These is what they had to say:

"We are of the view that a single approach to the study of the phenomenon of adolescents is a narrow scope. We think a multidimensional approach to the study where all the approaches are incorporated would be the best way out. This is because no one approach can sufficiently explain the phenomenon but a blend of all will give a better understanding to the study of the adolescents' phenomenon. This, therefore, requires borrowing from all the three religions in Ghana since they all have something to offer in the raising of their adolescents."

No meaningful upbringing of adolescents to be morally responsible is possible without the active involvement of all, an all-hands-on-board approach involving, parents, family, parent figures and indeed all adults is the way out since the single-scope-fitting-everything style remain insufficient as well as

inadequate. This confirmed Garbarino et al's (1999) earlier studies that, steady, constructive association by smallest single caring grownup is key to healthy moral growth. According to them, various research established that, the existence of a grownup, a father, mother or somebody other than a parent through a sturdy constructive, passionate affection to the teenager is identified with flexibility. It appears that a multi-dimensional approach as stated above is the best way to better study the adolescent phenomenon as supported by Roth et al that, every parent or parent figure must be a part of the mentoring process of the adolescents, this could be an educator or instructor, a protracted household member, or a guide Roth added (Roth et al, 2000).

The objective of research Question 4 was to establish how the parents' understanding of adolescents' moral development can help in guiding them in making essential moral decisions. When research respondents were requested to stake their opinions about the subject matter, they identified factors such as obedience, living sexually decent lives and relating cordially with parents. A Senior High School student on obedience said:

"Obedience to our parents is not going to be difficult if parents understand our way of thinking and give us a listening ear when we talk. But as it stands, some parents refuse to listen to us not to talk less of understanding us, we in the process fall on our ever ready peers who sometimes influence us wrongly. This we know is wrong but at least we have solace in them, in that we finally find someone to confide in or who accepts us as we are and can talk to."

Adolescents code of practice have complete controlling influence. Hoffman noted, association to the close relatives owing to their power in initial socialisation remains influential for the nurturing of adolescent ethics through connections within which wants as well as feelings stand either satisfied or not (Hoffman, 2000). Mutual respect brings obedience on the part of the adolescent to their parents. This to a very large extent gives them a sense of satisfaction which may help to prevent them from falling into the hands of peers who may influence them negatively.

The majority of the respondents commented as follows on living sexually decent lives in a focus group discussion that:

"When our parents understand us, it would help us live a sexually clean life than we are currently doing; some utterances by them make us feel bad. They, together with the churches and mosques always enjoin us to be sexually pure and remain virgins yet think otherwise of us. Seriously we just want our parents to believe that we are not bad girls and boys and that will suffice even if no one else does."

To collaborate the above point, some students again commented on living sexually decent lives by saying:

"It is heartwarming that our parents believe we are sexually clean. We are all trying our best, yes there are bad sexual examples all over so are there equally good ones too. Our parents should relate with us based on our physical developmental stages so as to help us against bad influences. We follow good role models like Joseph in the Bible, because

we know what we want in life so we are quite careful not to mess up."

This is confirmed by the work of Kipke (1999) that, granting it currently and formerly gives the impression that teenagers' physiques alternate intensely, the growth of sexy maturing happens in excess of an era of more than a few ages. Sequence of bodily variations is mostly expected, nonetheless there remains countless discrepancy in the stage of the commencement of sexual maturity and the rapidity at which differences occurs. Grownups, and close relatives, might not stay aware of the risks of initial maturing females and be unequipped to help these adolescents effectively handle the emotional besides communal stresses that possibly will be placed on them (Graber et al., 1997). For instance, big males and even grownup men might be lured to fast growing females at what period these ones may not have the social skills to control these advances, leaving them at the risk of unwelcome pregnancies and sexually communicated illnesses (Flannery et al, 1993).

Adults need to remain particularly vigilant in lieu of indications of fast and slow bodily growing adolescents, mainly fast-growing females and slow developing males for the reason that these teenagers give the impression to be at bigger danger for several difficulties, comprising sadness, rape and other sexual exploitations (Graber, et al, 1997; Perry, 2000). These scholars work which supports the above finding are the bridge between parenting and adolescents moral training, ensuring cordial relationship and decent sexual living can help guide the adolescents in making essential moral decisions in their moral development. Parents may need guidance on the sexual reproductive education of their children to comprehend that teenage

independence ought to be related to the teenager's sequential stage besides communal as well as passionate growth.

On cordial relationship with parents, this is what a student said:

"Cordial relationship between parents and their children is a sign that we matter and are understood and respected by them. Parents should deem it fit to ensure that they communicate well. Some think well of us but fail to let us know it, they should not assume we already know but should try and verbalise it. Like my parents, many think we are great, but the lack of communication sometimes is the problem."

Ruth Benedict's (1959) theory of "continuity and discontinuity" which is guiding this study supports the above point. She explained that continuities exist when within the tribe some significant standards besides stresses remain the similar in lieu of children, adolescent as well as grownups and this is similar to what pertains in the Ghanaian or African societies as the 'emulative parenting' established. Under these conditions, growth is deliberate and the adolescent progressively acquires styles of mature conduct and is ready to encounter the strains of maturity. However, "discontinuity" exists when such is not the case, but different demands are made of adolescents and another altogether of the adult according to her. Sometimes to the point where children become adolescents at puberty yet society is not sure of what to make of these teenagers. Society considers them as no longer children, yet are not considered as adults either and hence left on their own in a "no man's land." This is further corroborated by Mbiti (1968) that, in Africa, the idea of commonality is some of the construction blocks of its culture. The values espoused

emphasises kind, involvement, mutuality, collaboration, empathy in addition to understanding in acknowledgement that for humankind to grow, embellish and attain their complete capabilities they must perform their relationship in a way that encourages the happiness of other persons. Africa's capacity is in her ethos to demonstrate empathy, mutuality, self-respect, agreement in addition to mortality in the benefits of raising and upholding commonality through fairness and common helpfulness. He said, being social is to fit into the entire society, and to do so includes sharing in the principles, rites, ceremonies besides commemorations of that society.

First sub-question under Question Four was to determine how easy it is to understand adolescent nature and way of thinking? Some respondents commented as follows:

"Adolescents nature and way of thinking would be easily understood if parents are lenient in supervising us. If they establish effective communication between us and them, we will tell and discuss so many of our concerns with them as we seek for their direction and thereby helping them better understand our good intentions and posture."

Communication is the soil in which parent-adolescent relationship grow. But effective communication is a skill and a learned art both parents and adolescents must learn at this stage to explain themselves in order not to leave any gaps in communication creating suspicion and doubt.

Concerning availability and strictness, one female student had this to say:

"Parents can relate better with us if they spend their time qualitatively with us. Some are always busy and never available

to talk to, the avoidable absenteeism some use as excuses ought to stop so they can spend more quality time with their wards. Furthermore, our fathers in particular must be a bit lenient and not too strict, since this deters us from approaching them as they become very fearful sometimes."

Some parents from Abokobi responded to the above point by saying that, some of them have to be absent from home due to work, the job's demands of one meeting after another, is a good reason we are mostly not home with them as they may like. More so, we need money to cater for them well, we do not intentionally abdicate our duties and the children must understand this. But those parents who intentionally overlook their responsibilities must desist from doing so.

On the question of decision making, this was what was said by some respondents:

"Decision making is two-fold because it is mutually beneficial, but where decisions that affect us directly are imposed on us without our input, they wouldn't get to know us that well. We equally have very splendid ideas, and if decision making is inclusive, it would not only get us committed but will give them a great opportunity to understand our viewpoints and thereby becoming our friends."

Decision making is key to the independence of adolescents, the point above is buttressed by the research of Oppong (1973: 63) that, "...for the most part, the instruction was practical, related to concrete decisions arising in everyday life so that gradually the yonger generation assumes the task performed by their

elders." This was how decision making in every given situation back in the day was done, it was all inclusive with teenagers to teach them about what pertains in Africa and parents should abide by it to help in the smooth adolescent transition to adulthood as regards their decision making.

The question of close relatives coming to teenagers' level, as well as being in their shoes, some students in a focus group discussion commented as follows:

"Since our parents have been adolescents before, it would be good if they come to our level so we can understand each other. But some parents would not relate this way, thereby bringing unnecessary tension; this makes us not understood by our lovely parents just because they refuse to understand our way of thinking. Why should it be difficult for our parents to put themselves in our shoes? If it is the case of step-parents that can best get along with us or be understood but not our biological parents, this beats my understanding. Come to think of it, some of them use to tell us how they would have wished that their parents listened to them when they were young but never did, so why can't they do it for our sake but end up repeating the same mistakes their parents committed? Understand us and we are good to go, fathers and mothers."

Vygostsky (1933) observed conflicts in adolescence as being a result of improper upbringing in societies that do not have a well-defined approach for child training but the Ghanaian society through 'emulative parenting' does. Parents should take advantage of the lessons in Africa's social and cultural interventions to do away with some of the misunderstanding with their

adolescents. Interventions such as the extended family, communality, rites of passage and puberty rites and especially its emulative parenting style in Africa for that matter Ghana must be revisited and employed in the moral upbringing and development of the adolescent in Ghana.

About the second sub-question under Question Four, student participants were asked if adolescents can be understood by adults and exactly how? To these some respondents gave the following as responses:

"Yes, adults can understand adolescents by playing their role as our guide and providing our needs be it physical, emotional or otherwise. This requires a shared responsibility by all. We must respect and obey them and they must love and provide for us, this is all it takes for our parents to understand us. Sometimes we are overtaken by emotions but our dear parents should understand the stage and not get mad at us"

Is is said it takes two to tangle, children have their part to play as well parents in the journey of moral development of the teenager. Parents must provide food, shelter and clothing as their duty, on the other hand, children must similarly play their part by obeying, respecting in addition to running of erands at home. It is not all left to the parents, but a shared responsibility to get the parent-child relationship going. Anna Freud felt so convinced that emotional turbulence was a natural consequence of teenage years that she felt it is irregular for teenagers to uphold their passionate equilibrium (Freud, A. 1969). So mood swings are normal with adolescents, but parents must have to tactfully guide them to navigate this period to enable their smooth transition to adulthood.

Other participants also said the following as they commented on the point on insulting language, this is what they said

"Adolescents can be understood by adults if and only if parents' language used is civil devoid of verbal abuse, insults and innuendos on us. We have them in high esteem but we are so often disappointed by the same through the hard and unpleasant language some of them use on us. On one hand, they tell us not to insult yet they are guilty of the same. We as adolescents are no more kids, but young adults and parents must come to terms with this reality and the earlier the better for all of us."

Some parents from Ga Mashie responded to the above by saying, what the children call insult is a rebuke of their misconduct. We love our children, but they can be naughty sometimes, and that odd behaviour, must be quickly condemned in no uncertain terms for the conduct not to be repeated in their lives. Since we do not want to use the cane on them at this stage, sometimes the only way to deter them from such misconducts is to scold them and that must not be mistaken for hatred.

The third sub-question under the Fourth Question sought to solicit views of participants as to how the understanding of adolescents could help in guiding them in making essential moral decisions in future? Their reply is as follows:

"It will help our parents to raise us to become good role-models in future; this will encourage us to live a good and healthy lives, would make us confident in facing the future to

169

achieve our dreams. Interacting with older adults gives us the experience to help us face the challenges of the future. It will help us to make the right decisions for our good and that of society as a whole."

Charity begins at home is the mantra for home groom children. If the adolescents are raised in the atmosphere of love and care, they will grow to practice the same, since it becomes a way of life.

The findings of the study imply that when parents and community members place a premium on socio-economic and cultural activities such as work, jobs, funerals and parties at the expense of their children's moral training, the latter suffers and consequently would lead to a poor parents-adolescent relationship. From the study area, most of the parents are either market women who leave home from dawn to dusk almost daily or are doing petty trading that makes them absent from home or gone for fishing leaving the children to their fate. Having to fend for themselves or do menial jobs just to make ends meet in the absence of their parents who mostly prepare one major meal in the day thus in the evening. Such exposure of the adolescents in the study area, endangers their lives forcing them into child prostitution leading them into amorous relations that ends up in adolescent pregnancies, and is the state of affairs in these areas except in Abokobi.

This is in line by what was stated by Ogunsola (2014) that interests in cultural practices such as funerals, farming and festivals by community members to the neglect of education, both academic and moral would bring about falling standards in the area. With the absence of parents in the training of the adolescents, the relationship between the two entities will be strained.

Therefore, the lack of support and neglect of the activities of the home and community members would tend to negatively affect the education and the moral development of the adolescents.

Single parenting is another major problem in the study area because the mother is all alone looking after the children, other men come to her, and sometimes being a single room, some of their adolescents, see the act and either get drawn into an amorous relationship with sometimes outsiders or the same man will start sleeping with both mother and daughter. And this can lead to teeage pregnancy which further worsens the dependency ratio and allows the cycle of poverty to continue. In homes and communities where a lot of sexual immorality and poor cordial parent-adolescent cases are rife, among both young and old, there is indecent conduct and this hinders moral development among the adolescents.

As asserted by Adu-Agyem and Osei-Opoku (2012), the community is important because it serves as the entire social context in which training and the educational system work. Therefore, when the entire community portrays a lack of interest in moral training and education or demonstrates actions that hinder these systems, standards are also negatively affected be they moral or educational. This is quite similar to the conditions at Ga Mashie (James Town) and Nima respectively, which happens to be part of this research study areas. These findings further corroborate the findings of Adu-Agyem and Osei-Opoku (2012) that factors from the community such as ethnicity, lack of community relationship, lack of cooperation from members of the community, values placed on ventures in community and social vices affect moral and educational standards. In general, if the entire community in which the

parents, adolescents and peers, as well as community members, exhibit actions that hamper moral and academic standards, the outcome would be poor parent-adolescent relationship and these factors are evident in the Accra study area. It is important to state that it is through a good parent-adolescent relationship that morals are built, imparted and acquired so the faculties of the adolescent are trained and moral skills developed. Therefore, any society that toys with the moral education of its citizens, especially adolescents will stall in its efforts to achieve socio-economic as well as moral development.

Conclusion

The Fourth Chapter is on data presentation and analysis. The findings from the field have been presented and a commentary done on them in line with the research questions. Respondents answers were regrouped for convenience due to similarity and commented on accordingly for easy comprehension. Most of the respondents were in focus group discussion, where sometimes the views of the group are either represented by one person or the individual's responses in the group are identified and responded to accordingly. Most of the findings from the data are supported by scholars, thereby further enriching the research. The variables under study are parenting, adolescents and moral development respectively and the answers followed in that order. The question numbers followed accordingly and not necessarily in the order of the research questions

Deficient of an ethical direction, adolescents might under no circumstances attain their complete capability in addition may perhaps find it problematic to practice significant as well as satisfying relations with other people. Consequently, despite the fact that parents may possibly see this

172

procedure of ethical growth hard otherwise thought-provoking, it is vital to recall that this developing stages remain indispensable to their teenagers' happiness and eventual accomplishment throughout lifetime. This is what this research has done supported by the data gathered from our fieldwork. Chapter five shall be a summary, recommendations and conclusion based on the findings of the entire research, especially this very fourth chapter.

CHAPTER FIVE
SUMMARY, RECOMMENDATIONS AND CONCLUSION

Introduction

The findings on parenting and adolescents moral development as it relates to adolescents and parenting, has provided, current facts on what is recognized about the present day teenagers. It is anticipated; this will make it just slightly stress-free in addition to being further simplified for parents to relate to young people in their particular situation better. Even though the word "parents" or "parenting" is employed all through this thesis for determinations of easy reading as well as understanding, it should remain recognized that the proofs offered at this point might likewise be applicable to child caretakers, parent figures or other caring grownups in the lives of young people.

The family seems to have the utmost influence on socialisation. Children remain at the mercy of other people, besides accountability their upkeep normally rest continuously on parents as well as additional household memberships. Pending such a time offspring start formal learning, the home has the duty of educating youngsters talents, morals as well as principles. Domestic training is never deliberate, offspring however acquire information from the sort of atmosphere grownups generate. That is why the Ghanaian society attaches all seriousness to the training of her adolescents through her social and cultural interventions. The home moreover provides youngsters a communal location in relation to tradition, faith, and culture besides status; however, this is driven by the parenting style adopted. With time, all these fundamentals turn out to be an integral part of the youngster's individual

perception becoming an aggregate of their environment. The fundamental value of the Ghanaian is their emphasis on the extended family and their mutual helpfulness and cooperation of its members. The family is important in ensuring conformity to social norms because of its ability to reward or punish family members by way of discipline..

At present no acceptable description of "adolescent" exist. Even though frequently taken as a year range, biological year is but single method of describing teenage years. Adolescence could likewise remain defined in several additional ways, bearing in mind such features as bodily, communal, as well as mental growth, besides years. For instance, additional description of teenage years may possibly be the period beginning from the start of sexual maturity up until an individual attains financial freedom. What is of utmost significance in this thesis is to reflect cautiously the wants and competences of all adolescents as it relates to parental influence in moral development. For this research, young people are well-defined as being between year 10-19 but with an overlap of age 15 to 24, which is the age range used to describe youth, but mostly used interchangeably in this research.

There is common agreement among scholars that those in the age range of 10 to 18 should be considered as adolescents. That being said, close relatives and educators who work with young adults over age 18 may still find the material contained in this research work very significant for understanding their adolescents. Teenagers ethical growth presents, in an accessible way, research findings on childrearing and how it relates to the mental, physical, societal, emotional, and behavioral aspects of adolescent development to help guide parents working with adolescents in many dissimilar settings.

Summary

What we found out has made us have these positions by way of our contribution to knowledge. School regulation and advising staffs, for instance, are often tasked to propose accessible way to homes or to conduct childrearing sets and thus may perhaps be mostly concerned in observing what this study has revealed about lively parenting styles. The fact is that young people, in spite of infrequent or frequent complaints, require grownups as well as desire them to remain an integral part of their existence, knowing that they could nurture, connect, observe, besides protecting them on the way to maturity. It is understood that, even though working with young people as well as families is critical, systemic modification is every now and then necessary to uphold teenage moral growth.

Additional finding of this research on parenting and adolescents moral development remains the subject that young people currently want one item that grownups appear to have the smallest extra of, time. It requires effort to pay attention and interact with a teenager, and if little more attention is paid to them, parents might end up winning them over and not losing them to peers and other predators, such as gangsters, stealing syndicates, paedophiles, arm robbery gangs and the Lesbians, Gay, Bisexual, Transgender, Queer and the Intersex+ (LGBTQI+) groups. Circumstances in a parent's workplace, for example, could affect the quantity of time the close relative has to devote to the household or the volume of pressure presented in the home living, in so doing impacting the teenager, and this partially realized one of the objectives of this thesis which is to get to know the moral challenges of raising the adolescent child to mitigate them.

A wide-spread subject, irrespective of a person's functions to adolescents, remains the necessity to connect efficiently with them. Young people will not just "open up" to grownups as they wish. Real interaction requires that an expressive link is established, however temporarily, by parents to interact securely with young people in addition to being malleable sufficiently to tolerate the different kinds of teenagers they are probable to come across. The finding shows that young people whose close relatives are further concerned with their lives as a modest degree of parental contribution, have significantly lesser degrees of problem conducts. This is what the recommended "emulative parenting style" for Ghanaians and Africans for that matter is about. Parents and parent figures must recognize that developing lively interaction through young people with whom they labor requires effort on their part. It may possibly involve many encounters of nonjudgemental paying of attention to generate the confidence required for a specific teenager to share with a grownup what he/she is reasoning and experiencing. It might take even longer before a teenager feels comfortable asking a grownup for assistance with a significant choice, by and large necessitates both time and conviction.

Parents and even experts may discover that the approaches they use to make available information and offer services to adults just do not work as well with teenagers. Young people need grownups who will pay attention to them, understand and appreciate their viewpoint and then train or encourage them to use facts or services rendered in the interest of their morality. Notwithstanding their fast emerging ability for higher level intellectual discourse, several young people still require direction from grownups to grow

177

their potential for balanced choice taken. Accordingly, the thesis objective of understanding adolescents in helping them make essential future choices is achieved. Labels to the contrary, teenagers wish to discuss with their parents or other reliable adults in making significant choices concerning such things as attendance of University, securing an occupation, or else managing cash and marriage issues. Grownups may perhaps use this caveat as a chance to exemplify active choice making or to direct teenagers as they contend with hard choices. Consequently, this study on parenting and young people moral growth is limited to Ghana; so care have to be exercised generalizing the results stated here to all young people globally.

Teenagers' societal growth consist of linking in new ways together to peers as well as grownups, as they start try out with new conducts as they changeover from infancy to maturity. Of course, no teenager can really be understood in distinct fragments, a teenager remains a "package deal." Modification in one part of growth naturally points to or happens in combination with variations in other parts. Additionally, no teenager can remain entirely comprehended separately from the setting of his/her household, neighbourhood, learning environment, and society.

In what way do teenagers keep up a sense of themselves when confronted with emotional variations? This current research findings shows, every teenager gets to a stage when it is not likely to remain living out the similar life design he/she lived by way of a youngster. The job confronting adolescents is to build a steady individuality, to attain a sense of themselves that surpasses the numerous variations in their involvements as well as functions. Merely then will they remain capable to link the infantile stage they

must put behind them besides the maturity they have hitherto to reach. The background does not occur as a modest, combined setting for young people, nonetheless, it takes the pattern of overlying scopes of impact. A positive home environment is needed for adolescents to realize their independence, nowhere does this liberty happens other than the social variety of the world of adolescents and even greater human diversity around the world to which the Ghanaian adolescents also belong. This social climate could also to a very large extent take a constructive or adverse impact on parents as well as on adolescent as one of the thesis objectives stated, hence the parents' need to better understand their adolescents is achieved.

Education broadens teenagers' societal worldview to comprise persons with circumstances dissimilar from their personal experience. Education impacts offspring an extensive array of information and expertise. But then again, schools casually transfer other treasured instructions, identified as a concealed prospectus. Actions such as National Maths and Science Quizzes and sporting activities, for instance, build the worth of rivalry in addition to displaying achievement. Offspring also understated instructions that their culture's mode of living is ethically blameless. School is similarly most youngsters' principal involvement with system of government. Formal education curriculum runs on objective instructions besides a stringent timetable. As children become teenagers, they become even more concerned than they were before about looking and behaving like their peers. The period they begin school, children have as well found the peer set, a communal group whose memberships have benefits, societal locus, in addition to stage of years in mutually. The government through the Ministry of Education should

179

carefully formulate policies, that will directly help and impact teenagers positively.

The findings again shows, apart from the household and aducation, the peer association permits offspring particularly young people to run away from the direct control of grownups. Between their peers, teenagers acquire ways to build relations by themselves. Peer associations furthermore provide the opportunity to deliberate concerns that grownups may perhaps never discuss, matters bothering on dresses and common songs, drugs and sex. It is not surprising then, for parents to show concern about who their youngsters' companions are.

Mass media can enhance the lifestyles of adolescents through entertainment as well as learning contents. Hence the need more than ever before, for parents to monitor and supervise what their children especially teenagers watch on Television and conversations they engage in on social media in general. The mass media also improves their contact to diverse values and initiates discussion of contemporary issues. At the same time, the influence of the media, particularly television to form teenagers way of thinking remains highly controversial. Parents therefore must get more knowledge on adolescent conduct just as one of this study objectives states to better understand their world view and what truly motivates them.

Variations in what way young people think and comprehend can remain even further strong than their obvious bodily modifications, somewhat unexpectedly it appears, teenagers turn out to be capable of reasoning conceptually and in varied forms. They are currently competent to examine circumstances rationally in relations to reason as well as results besides

entertaining imaginary circumstances and use signs, such as in comparisons, creatively. This advanced stage of reasoning permits them to reason concerning the impending future, assess substitutes, in addition to setting individual objectives. Even though there may be noticeable personal changes in mental growth amongst young people, these novel dimensions permit teenagers to involve in the sort of self-examination besides advanced choice making that was beforehand outside their reasoning dimensions. Mental aptitude comprises such things as the capacity to think efficiently, reflect theoretically and replicate, as well as strategize for the future.

Personality growth and ethical development happens within the setting of connecting to other people. To some degree, it is projected to define the features of teenagers and parts of the settings in which they live that makes a change in encouraging healthy teenage growth morally. Growing a sense of ethnic identity is a significant job for several young people, besides many research have established that having a robust cultural uniqueness leads to great self-confidence between racial marginal young people as discussed in Chapter Three. Cultural individuality comprises the communal standards, customs, as well as rituals of a social group. For several of these young ones, teenage years may perhaps remain the initial period that they deliberately challenge and reflect upon their culture. This consciousness can consist of both optimistic as well as adverse outcomes.

Young people through a resilient cultural uniqueness have a tendency to have greater self-confidence than do those who do not identify as intensely with their cultural group. This research recommendations could counsel close relatives about this information, by inspiring them to deliberate as well as

rehearse parts of their personal indigenous uniqueness such as the past, values, besides customs in the household to support their teenager advance a sturdy cultural uniqueness. To some degree as one would expect, morals that parents think through to be of utmost significance to communicate to young people differ between indigenous beliefs.

Public development of teenagers is best well-planned in the background in which it occurs; that is, connecting to peers, household, education environment, as well as the public. It is vital for parents to keep in mind when interpreting the results of this particular study on the moral and communal development of young people that this research is centered on samples of Black parents and Senior High School teenagers in Ghana. The analysis of research done by scholars with more varied groups of adolescents in their scholarly work has shown changes among the adolescents of different cultural backgrounds, so generalisation to specific ethnic groups must be done with carefulness as the thesis is constructed exclusively on samples of Black teenagers and parents from Ghana.

Some of the most noticeable variations during teenage years is, the pivot around which the teenager's lives rotates, it swings from the household to the peer association. It is vital for grownups and parents comparable to note that this reduced incidence of communication with household does not despict that family intimacy has presumed less prominence for the teenager. Household friendship besides intimacy has remained confirmed in this particular research as the number one most significant influence connected with discipline between young people as they grow. To establish better autonomy from their parents, young people need to essentially acquaint

themselves in the way of their peers to a greater degree than they did during preceding eras of development. This research's aim is to direct parents in addition to helping inspire them that greater than before peer communication among young people does not signify that parents are less significant to them, nonetheless that the novel stress on peers is an indispensable and vigorous new phase in their adolescent's growth. This work likewise sort to instruct close relatives concerning the reputation of positive peer relations during the course of of the teenage years.

Peer association aid several essential roles during the course of teenage years, on condition that a provisional orientation point for a developing sense of personality. Through relationship with peers, teenagers start to advance ethical decisions and standards and to explain how they vary from their parents. Similar, however, it is essential to note teens furthermore make every effort, often secretly, for ways to relate with their close relatives. An additional key function of peer associations is to offer youngsters with a cause of evidence about life beyond the household as well as concerning themselves. Peer groups in the same way supports as influential motivators for the duration throughout the teenage years as foundations of reputation, prominence, respect, in addition to approval. Acknowledgement by peers has vital consequences for modification mutually during teenage years and into maturity. The outlook of teenagers' association with peer groups varies over the development of teenage years. Throughout the period of adolescence, association with the peer group have a tendency to be furthermost profound, conventionality besides doubts about approval is at their best. Fixation with exactly how their peers perceives them could turn out to become a

would equally achieve more in school, as well as be less likely to involve in disruptive conducts besides drug misuse all things being equal.

Throughout the teenage years, parent-teenage struggle is likely to rise, for the most part among teenage girls and their mothers. This conflict look like an essential part of attaining freedom from parents whereas learning innovative ways of remaining linked to them. Females specifically, give the impression to struggle for novel ways of connecting to their mothers. In their quest for innovative habits of connecting, girls may perhaps remain uncooperative in addition appears to be snubbish. Reasonably, mothers possibly will pull out, and to a sequence of common separation can start, that remains occasionally problematic to unsettle, this Stanley Hall refers to as 'storm and stress' situation and supported by Ruth Benedict's 'discontinuities' in societies where the boundaries of transition from childhood to adulthood are so clearly demarcated for children, adolescents and adults but not told when one has crossed one for the other. Should parents be free from apprehension, knowing the awkwardness their teenagers are exhibiting is not denunciation and can remain stimulated to get committed, a novel way of connecting may perhaps ultimately grow that is satisfactory for both, and this is the stand this research posit.

Parent-teenage struggle has a habit of rising with newer teenagers. Dual misunderstanding usually transpire on the spur-of-the-moment fights over everyday difficulties, such as what dresses young people are permitted to buy or put on in addition to if schoolwork has been done, besides battles over vital subject, such as school work. Stimulatingly, the impulsive fights that take place on constant basis seems to be more troubling to parents than to teenagers

from the research study. It is essential for parents to keep this in mind. Parents frequently stretch greater significance to the struggle related interactions, interpreting them to be condemnations of their morals or as pointers of their disappointments as parents. Teenagers, however, possibly will understand the contact as far less important, just an additional method of showing to parents that they are persons or just as a technique to display a little. This study can assist parents comprehend that trivial clashes or power struggle is common with adolescents besides, these interactions do not show that they are incapable or ineffective parents.

Education remains a noticeable aspect of the living of many youngsters. It is in school that they interact as well as nurture relations with their peers in addition to where they have the chance to advance important mental abilities. It remains likewise a source of defense and strength for several teenagers. And again, teenage opinion of teacher impartiality, has similarly been established to remain related with constructive teenage moral growth. This resonate with a number of similar markings that label households of teenagers who behave well with a sturdy sense of connection, closeness, and fit in, with a sentiment of being cared about also portray adolescents' constructive interactions with their instructors and their learning environment besides remain intensely related with intimacy as well as home attachment.

The features of the society in which young people grow can have a deep influence on the youngster's growth. Many cultures remain rich in belongings that make accessible establishment, as well as opportunities for teenagers, unfortunately, numerous communities, mainly in poor rural areas, do not. Lack of traditional properties such as schools, child health care, in

addition to work prospects besides absence of care for positive parenting communications and practices are similarly drawn in this study, even though further research remain necessary to throw more light on their influence.

Young people, ambitious for significance, profit from constructive role models, bare discussions of ethical standards, as well as a society in which there is present actions carefully planned about excellent communal principles, as well as sacred ethics. Teenagers from several cultural groups, remain totally influenced by means of divine and traditional standards. For most African youth, their Churches and Mosques function and propably in collaboration as a divine reserve as well as a basis of social care. For religiosity seems to be connected with less intake of alcohol besides Indian hemp intake and immoral conduct.

Mass media have at the present turn out to be a vital aspect of the young person living. Although media will remain to have an growing impact on the development of young people's ethics, this work posits that the final outcome will be contingent upon the degree to which constructive prospects can remain tie together and undesirable impacts reduced on teenagers. Even though television and movies can have bad effects for the reason of their depictions of violence besides unwholesome sexuality and additionally their absence of affirmative character models. However, they can also remain opportunities for teaching, offering young people with cherished material around such subjects as in what ways to best control sexy issues, substance misuse, diet, violence prevention, in addition to crime-related issues. Parents and other grownups can support them to comprehend the possible dangers of

adventuresome in teenage years seems very normal, in addition that the importance remains to offer direction in decision making as well as inspire the teenager to channel the optimistic evolving parts of this vitality into safer and more positive dangerous quests by parents to be specific. Grownups likewise must think through wherever present plans and strategies may possibly be going in the wrong direction and so can make needed corrections where necessary. The points above summarises this research's contribution to knowledge in the field of adolescents morality as its relate to parenting in Ghana in particular and Africa in general.

Recommendations

How can grownups offer direction, and what other channels remain there for vigorous adventuresome for teenagers? We recommend the following, first parents and grownups need to turn out to be relaxed conversing with young people around choices in these somewhat delicate aspects such as sexual role, drugs usage as well as liquor, besides other safety concerns. The aim is to support the adolescents evaluate the threats and profits of a specific condition, anticipate his/her strong point and flaws that might distress decision making, and then make the finest selections conceivable. This necessitates being well-informed both about the dangers of a specific conduct as parents, being clever to pay attention in addition to reply to the teenager without becoming rigid. The plain point that a teenager remains engaging in conversation with a grownup about these concerns is a constructive indication. Parents and adults must remember there remain numerous constructive sides of adolescent risk-taking in addition that most teenagers will engage certain

dangers. However, most adolescents progressively grow to assess pressures precisely as well as adjust their conduct as a consequence.

Additionally, parents and grownups must be regulated into helpful trails that young people may perhaps take willingly, taking up a pastime, becoming involved in the school sports and drama performances. Equally learning a trade like weaving, basketery, sewing and tailoring or to play a musical instrument, for example. Parents must not forget that adventuresome need not be intense. By just extending outside one's previous aptitudes entails undertaking a risk besides can satisfy several teenagers' needs for thrill-seeking should they remain stimulated to do so. Discerning what talents or interests a teenager may possibly have and at that juncture motivating him/her to channel their drives to undergo dangers in constructive ways takes a while. Nevertheless, it is exceedingly satisfying to perceive likely unruly conduct turn out to be an advantage for the teenagers and the society.

We found out the existence of a mature parent or a parent figure, one with a sturdy constructive, passionate affection to the teenager is connected with flexibility. This may perhaps be an educator or trainer, a protracted household associate, or a guide. Then again, an encouraging personal atmosphere with a kind, fostering parenting approach, by means of both distinct boundary setting in addition to respect for the developing independence of teenagers, gives the idea to be connected with flexibility in teenagers too. But further research should be done to ascertain how sturdy, constructive mother-teenage relationships have similarly been linked with flexibility among teenagers while fathers are far away from the family.

Parents should pay attention in an open-minded manner in addition to paying attention more than they communicate. This will permit teenagers to understand they attached importance to their ideas, and as a result to have more confidence in their parents. Furthermore, parents and educators ought to ask questions that leads to another, thus those that involve far more than a true or false answer; this enables the teenager ponder over concepts and choices. For instance, what are. your free time used for? What would you say are your strong points? What remain your prospects for the future?

Involve young people with nonthreatening interrogations. Selecting only one or two questions at a specified interval, probe adolescents questions that support them to explain their personalities. Shun "why" queries because "why?" questions have a tendency to position individuals on the self-justifying mode. Effort should be made to restate one's questions to get at what the teenager was reasoning somewhat than the motive concerning whatever the teenager might have said or completed. For instance, rather than interrogating, "Why did you say that?" say in its place: "You appeared to be trying to get across an opinion when you said or did that. Can you tell me further about what you intended?"

It is suggested that together parents and adults understand the teenager's emotive condition except it is antagonistic. When the teenager looks enthusiastic or hopeless, their responses should essentially mirror their disposition. Emulating teenagers' frame of thoughts helps them feel accepted, since young people have mood swings as part of their developing process.

Parents and parent figures must informally exemplify normal decision-making approaches. Measured exactly how they on one occasion

reached at a verdict. Explain, for instance, how they clarify the difficulty, created options, expected constructive and destructive consequences, made the judgment and assessed the result. Keeping in focus that the teenager takes a fairly short attention span, so need to remain brief. They must select themes that are applicable to teenagers for instance, determining in what ways to treat an interactive struggle.

Educators, parents and other parent figures have a responsibility to deliberate on moral as well as ethical complications that remain current. Inspiring the teenager to reason over the subjects out loud. Devoid of challenging of their opinions, curious clearly around exactly how others may perhaps vary in their viewpoint on the matter in addition to what might have impacted these variances, this will improve their capacityy in decision making in the future.

Teenagers debate for the sake of arguing. They over and over again go off track apparently dabating side matters for no obvious intention; this can become extremely annoying to several grownups. Parents should remember that, for young people, displaying their novel thinking skills can remain exciting, besides they want the chance to tryout with these innovative abilities. They don't mean any harm contrary to popular opinion.

Young people rush into assumptions, even with their fresh abilities for rational reasoning, occasionally rush to staggering decisions. On the other hand, a teenager may perhaps be in danger in staking out a point orally. Rather than parents modifying their perception, they should provide young people the opportunity and just heed. They would build confidence by way of becoming respectable listeners. Adolescents ought to be permitted to protect appearance

by not correcting or disagreeing with defective reasoning at each turn. When adults attempt to discover what remains constructive in what is being said by young people and strengthen that; they may perhaps sooner or later discover themselves relishing the academic motivation of the discussions.

Adolescents are selfish, they can remain very 'me-centred.' It takes a while for them to learn to accept others' viewpoints into reasoning; in reality, this remains an ability that must be acquired by parents and others to help motivate their adolescents.

Young people similarly repeatedly discover mistakes in the grownup's point. Teenagers' fresh capacity to reason analytically inspires them to look for inconsistencies, flaws, or omissions in anything grownups to be specific say. Occasionally, they will be best amenably interrogating or fault finding of adults with whom they sense predominantly not hurtful. This remains fairly a variation to adjust to, mostly if one takes it individually. As adolescents grow their reasoning expertise and several of their conducts may possibly remain perplexing to the grownups who interrelate with them. These features are regular, and yet, in addition ought not to be taken individually by parents or parent figures.

For a number of young people, being excessively intense or overstating their views as well as conducts merely comes with the environment. Intense conversation is typically most perceived as a flair of speech somewhat than a pointer of likely life-threatening act except a teenager's past shows otherwise. There are several ways grownups can support young people to make healthier choices. First is to support them enlarge their array of possibilities so they can consider several choices. In the meantime, youngsters who make spur-of-the-

moment choices remain further likely to be involved in dangerous activities. However grownups can help young people to cautiously consider their decisions and think about outcomes. Second is for the reason that young people can be more persuaded by what they accepts as true by their peers, thereby increasing the societal stress they sense to partake in these actions, it can be supportive to offer them with further precise independent evidence if it remains accessible. Grownups can also support young people to recognize how feelings, both constructive as well as destructive, can upset their reasoning besides conduct.

In conclusion, grownups need to comprehend that young people may perhaps dread the possible undesirable societal imports of their decisions more than they do potential fitness dangers. For instance, a teenager may fear being disliked from a common association or being made fun of if they rejects to consume alcohol at an event more than the would be harmful penalties of consuming alcohol. As a result adults need to ponder and know the situation in which young people make choices about dangerous conducts. Grownups can raise the growth of teenagers' feeling of capability. Even though parents frequently think that they have slight impact during adolescence, this study has discovere d that sense of capability in both teenage males as well as females is straightly connected to sensing passionately intimate and acknowledged by parents. Experts can teach parents about their sense of duty in nurturing these proficiencies as well as in stimulating feelings of capability in their teenagers. Parents must be acquainted with just exactly how prominent they remain in their teenager's life cycle. Specialists can directly strengthen teenagers' developing proficiencies by just observing and remarking on them during

routine acquaintances. So sensitive are yong people that, even mere passing of remarks can signify a whole lot to a teenager, particularly those who may perhaps be receiving little by way of constructive response. Teenagers want grownups who can exemplify constructive self-confidence, encourage them to remain pleased of their individuality, and support them handle constructively any bias they come across in their lives.

Conclusion

In conclusion therefore, morality denotes the growth of a feeling of standards in addition to moral conduct. Teenagers' reasoning progress, partly, sets the foundation for ethical perception, morality, as well as prosocial conducts by means of aiding or having compassion for others. Grownups such as parents can support simplify ethical growth in young people by demonstrating selfless besides thoughtful conduct in the direction of others in addition to helping teenagers assume the viewpoint of others.

I therefore propose that ethics includes a communal feeling of harmony, practiced through persons as sense of affections to as well as admiration for the ethical authority entrenched in community. This research therefore discusses how parenting and moral development influences adolescents in Ghana predominantly besides Africa broadly. The Chapter One is the introductory chapter with the methodology and theoretical framework. Scholarly works on the topic was explored in support or otherwise on the subject, discussing current literature in the light of other classical works in moral development as it relates to adolescents. The theory that guided the research was by Ruth Benedict on "continuity and discontinuity." The Chapter Two emphasizes that young people are innovative, active, and exciting,

consequently an understanding of their behaviour will fundamentally help in their moral growth.

Parenting styles and how they are brought to bear on adolescents moral development was what the focus of the Chapter Three was on. Instituting a feeling of uniqueness has customarily been assumed as the dominant job of teenage years, even though it is usually acknowledged that personality construction neither originates nor finishes throughout adolescence. Teenage years remains the initial time, on the other hand, when persons have the mental ability to intentionally sort through who they are besides what makes them exceptional of which parenting as well as agents of socialization home, school, peers and media remain influential factors.

Overall assessment of the work shows the significant responsibility childrearing particularly plays in moral growth of adolescents, side by side that of parents, teachers, the home, school, peers and media. The home is a major player with parents who are versatile in their parenting approach to inculcate into the adolescents, moral training coupled with ethical and moral values in line with their ethical growth. This remains very significant intended for the survival of society besides the perpetuation of tradition though it involves quite a struggle with this young ones.

We ended the third chapter on parenting styles and adolescents moral development by way of a conversation of flexibility since we consider that all teenagers can remain strong if they have grownups to encourage and care for them as they traverse the somewhat dangerous path from teenage years to maturity. All parents who nurture young people can make a constructive change in their lives. All teenagers can be given the encouragement that they

196

are valuable, that there are persons who have them at heart, besides there are properties accessible to satisfy their needs.

Data was gathered from the field to help respond to the study queries as well as meet objectives of the research as in Chapter Four. Data largely supports assumptions and propositions made about adolescents and their moral development. The Fifth Chapter is on the findings made by way of summary and contribution to knowledge as well as recommendations and conclusion on the last chapter. Our expectation is that this research work has made parents moral growth progression more comprehensible besides that this knowledge will promote parents' upbringing of their teenagers.

197
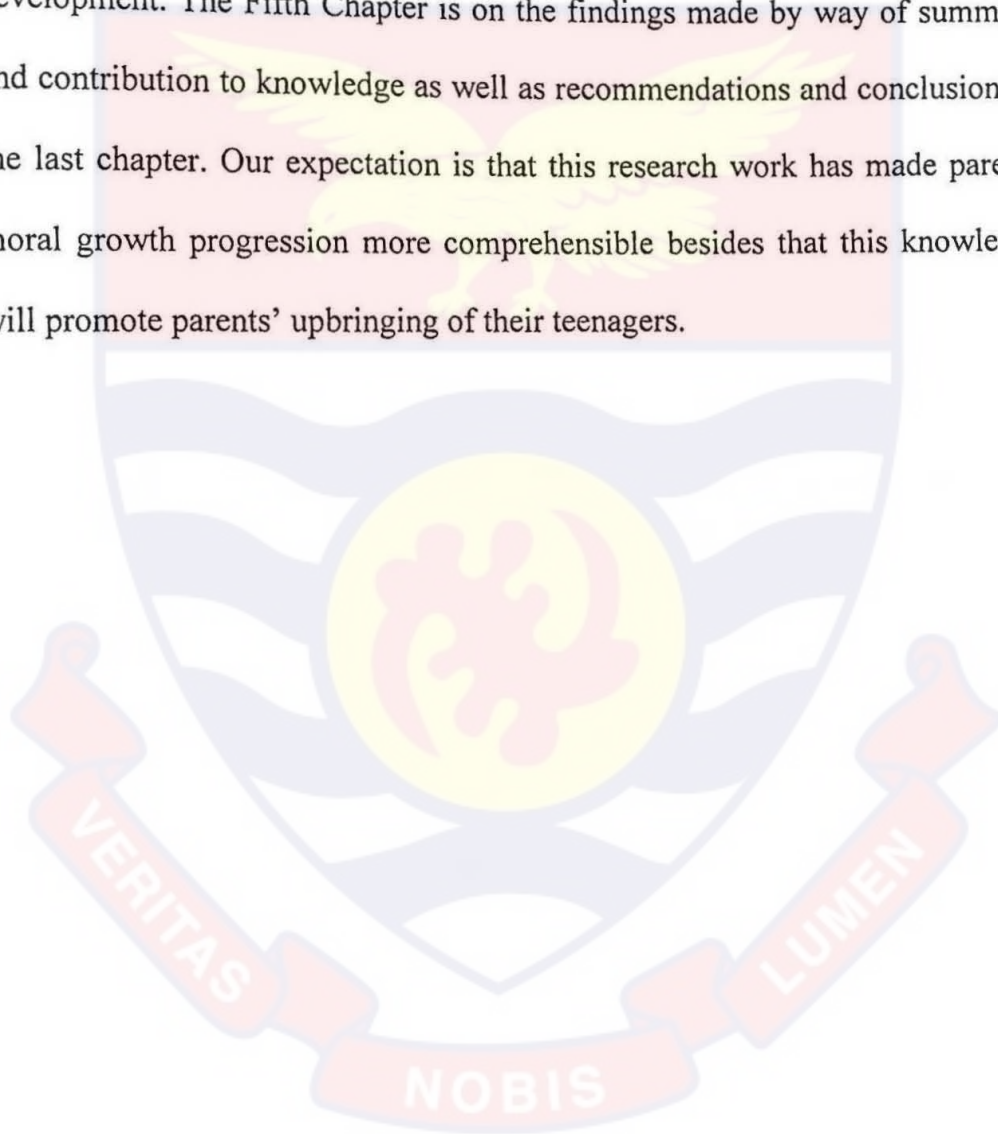
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214

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216

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219

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APPENDICES

APPENDIX A

UNIVERSITY OF CAPE COAST

SCHOOL OF HUMANITY AND LEGAL STUDIES

### DEPARTMENT OF RELIGION AND HUMAN VALUES.

RESEARCH INTERVIEW GUIDE.

This is an interview guide, it is meant for soliciting information to help answer the research questions of this thesis to realize the objectives of the thesis. Utmost care will be taken to ensure confidentiality and unanimity. No part of the information will be use outside of the intended purpose. This work remains purely an academic work and nothing else.

INTERVIEW QUESTIONS

1. What are the challenges involved in the moral development of the Ghanaian adolescent child?

    i.   What is your understanding of morality as an adolescent?

    ii.   How can one be morally developed as an adolescent in this global world?

    iii. What are some bad influences you face as an adolescent in Ghana?

2. How parenting influence the raising of the Ghanaian adolescent morally.

    i.   What would you say is parenting in your view being a parent?

    ii.   What are the influences parenting have on adolescent morally?

    iii. Is raising adolescent the same as younger children? If not why?

3. How should the moral development of Ghanaian adolescent be best studied?

    i. What is moral development to you as a parent?

225

ii. Is it easy to train adolescent to be morally responsible? If not what are the reasons?

iii. Do we need to study adolescent phenomena and how best do we do that?

4. How can the understanding of the nature of adolescent guide them in making essential moral decisions?

   i. How easy is it to understand adolescent nature and way of thinking?

   ii. Do you think adolescents can be understood by adults and how?

   iii. How can this understanding guide adolescent in making essential moral decisions?
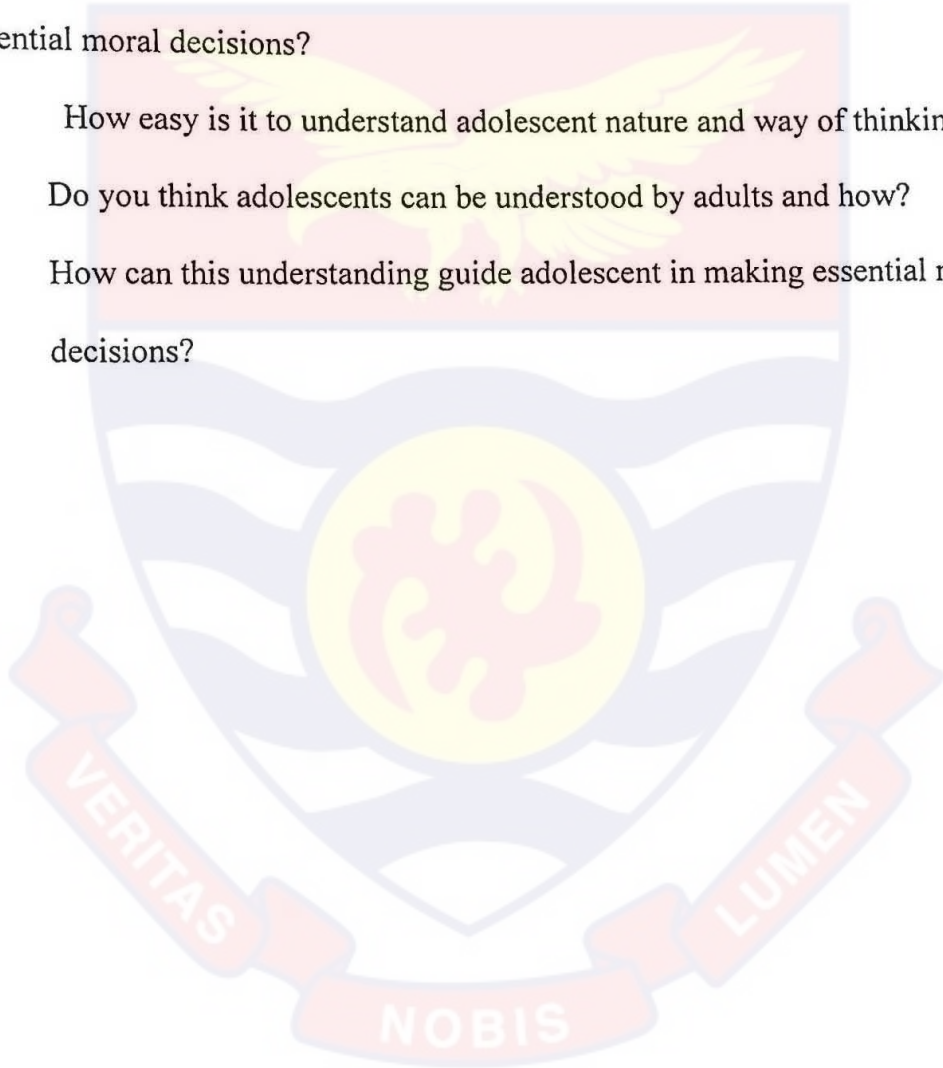
APPENDIX B

INTERVIEWEES DATA AND ANSWERS TO PANEL COMMENTS

Key figures interviewed.

A)Christian repondents from Abokobi interviewed between March 21-23 and from the 29th-31st of the same month. The list includes:

Name	Designation	Place	Date
1.Tei Annang	Presbyter	Abokobi	21/3/ 2020
2. Tetteh Richmond	Cathechist	Abokobi	21/3/2020
3. Adjetey Nefio-Lumo	Youth leader	Abokobi	21/3/2020
4. Trigote Nii Tetefio	District Presbyter	Abokobi	21/3/2020
5. Mary Naa Tei	Chorister/Parent	Abokobi	29/3/2020
6. James Nii Boye	Opinion leader	Abokobi	29/3/2020
7. Grace Armeley Quay	Chorister/parent	Abokobi	29/3/2020

Respondents from the African Traditional Religion

	Name	Designation	Place	Date
1.	Nii Okai	Jamestown-We/Clan head	Jamestown	23/8/2020
2.	Richard Nii Armah	Opinion leader	Jamestown	23/3/2020
3.	Amatei Armatefio	Council of elders	Jamestown	23/8/2020
4.	Atwe Naa Afi	Fetish Priestess	Jamestown	28/8/2020
5.	Nii Kpobi Armah	Linguist	Jamestown	28/8/2020
6.	Attaa Naa Adjeley	Parent	Jamestown	28/8/2020
7.	Teye Adjetey	Errand man	Jamestown	28/8/2020
8.	Afio Netty Abigail	Parent	Jamestown	28/8/2020

Respondents from the Islamic Religion

1. Razak Suleiman	Opinion leader	Nima	3/9/2020
2. Nasiru Abubakar	Imam of the Mosque	Nima	3/9/2020
3. Nafisa Mohammed	Parent	Nima	3/9/2020
4. Nurudeen Salifu	Youth leader	Nima	3/9/2020
5. Ibrahim Iddrisu	Assit. Imam	Nima	11/9/2020
6. Hajia Mumuni	Women's leader	Nima	11/9/2020
7. Alhasan Mubarak	Parent	Nima	11/9/2020
8. Mubarak Ishmael	parent	Nima	11/9/2020
9. Fati Hamza Fulera	Opinion leader	Nima	11/9/2020
10. Mohammed Ibn Moomen	Parent	Nima	11/9/2020

NB.

- Earlier interviews were held in Novermber 2019 before official permission was sought from the Department.

- All the above are either parents with adolescents or parent figures with experience of raising or having raised adolescents.

- Some of the respondents names are omitted because it is only one name given or written by the researcher.

- The names of the student adolescents from West African Senior High School (WASS) were not recorded as the school authorities asked me to just recognized them just as a group.

- What is the difeerence between purpose and objective of the study?

  Ans. The purpose is why the work work is done, and it is an idea or vision, but an objective is the ckear path one has decided to take I order to reach that goal.

- How would you relate the issue of continuity and discontinuity in the church as a minister?

Ans. I will endeavour to treat people fairly without discrimination and partisan spirit.

- Is there any difference between the modern trends of parenting and the parenting of the olden days?

Ans. Yes, while parenting in the olden days was conscious and determined to transfer moral values to the younger ones, today's seems to have been so affected by globalization and ICT and these is gradualy eroding the resilience of the traditional African family values long cherished.

- What is the basis of morality for the African (Ghanaian) family or you as a father?

Ans. God is the basis as well as society.

- How will you respond to the issue of lack of reference to the African notion of morality in the African context in your work?

Ans. The morality of the adolsecents from the African perspective from pages 21-24 and 63-74 is largely a refernce to the African notion of morality.

- What is the difference between morality and religion?

Ans. In the minds of many, the term morality and religion signal two related but distinct ideas. Morality is thought to pertain to the conduct of human affairs and relations between persons. While religion primarily involves the relationship between human beings and a transcendent reality. How do your souces translate to the analysis of your data?

Ans. My sources helped in soliciting information from the research participants and made the discourse analysis meaningful in the chapter 4.

- What do you mean by communality and commonality in your work?

Ans. Communality is a state or character, a feeling of group solidarity. Is is a feeling or spirit of cooperation and belonging arising from common interests and goals of Africans. Commonality on the other hand is the fact of sharing interests, experiences or other characteristics with someone or something.

- Which of the above relates to morality?

Ans. Communality.

- What is your actual contribution to the field/

Ans. The 'emulative parenting style' l proposed as being the most suitable parenting style for Ghanaian or African parenting in raising their adolescents is my contribution.

- What is the difference between purpose of the study and the objective of the study?

Ans. The purpose is why the work is done, and it is an idea or vision, but an objective is the clear path one has decided to take in order to reach that goal.

- How did you do your analysis?

Ans. By the use of themes and grouping like responses and running commentary on them with earlier scholarly works in support.

- What would you do differently if given the opportunity to re-look at this work again?

230

Ans. Nothing really, but would rather incorporate the suggestions made by the panel to beef up the work.

- What do you mean by coding by themes?

Ans. Thematic coding also called thematic analysis is a type of qualitative data analysis use to find themes in the text by analysing the meaning of words and sentence structure, as well as regrouped like responses.

- How did you classify African Traditonal worshippers?

Ans. The respondents on their own volition told me they were practitioners of the religion.

- How did the various strata you identified influence your findings?

Ans. I divided the respondents into sub groups called strata based on characteristics that they shared. That apparently made the answers to the findings quite robust.

- Reconsider your of parents being illiterates.

Ans. Yes, they are parents who have had very little formal education.

- Try to connect your reference to Piaget and Sigmund Freud to the context of morality in Africa.

Response:

The position on the cognitive moral theory firmly supports the morality in Africa in that, it clearly distinguished children's ages before adolescence and adolescents and the need to recognized and treat them as such, and not treat them as though they are the same as the younger children as Piaget propounded. Freud however said, adolescents should be separated from their parents in his psychoanalysis theory, it is so that they could be given critical and specific attention they deserve, this Freud referred to as the oedipal stage. In Africa because of cultural or social practices such as puberty rites, adolescents are further cushioned at adolescence through the rich lessons the rites offer after the initial naming ceremony of all children.

- Re-look at how people express their morality through religion.

Response:

Religion affects how people regard qualities like benevolence, kindness, conformity and communality among others. It looks as though in Africa it is simply impossible for people to be moral without religion. Religion influences morals and values through multiple pathways. It shapes the way people think about and respond to the world, fosters habits such as church attendance and prayer, and provides a web of social connections. Religion is rich in the use of symbols, and through actions, words and objects, religious believers express their religious identity. Every practice in Africa involves religion, be it funerals, naming ceremonies, traditional marriages etc. it is the main reason Mbiti said the African is notoriously religious as religion seems to permeate her cultural, moral and social fiber.

- What is ethics?

Response:

At its simplest, ethics is a system of moral principles. They affect how people make decisions and lead their lives. Ethics is concerned with what is good for individuals and society and is also described as moral philosophy. Morality on the other hand is the principles concerning the distinction between right and wrong or good and bad behaviour,

- Give the range of ages of the respondents you interviewed.

Response:

Adolescents were between 15-19 years, while the parents or parent figures were between 32-68 years.

- Re-look at your claim that your work will settle the moral conflict between adolescents and adults because it is not in consonance with your objectives.

Response:

Yes, even though it is not in consonance with my objectives, yet the theory of emulative parenting style,' I propounded seems to make a strong case of settling the moral conflict between adolescents and adults if implemented going forward.

- You need to indicate how the various strata you identified influenced your findings.

Response:

I divided the subjects into sub groups called strata based on characteristics that they shared. That apparently made the answers to the findings quite robust. Thematic coding also called thematic analysis a type of qualitative data analysis that finds themes in the text by analyzing the meaning of words and sentence structure was also used. My sources helped in

soliciting information from the research participants and made the discourse analysis meaningful.

- Finally, you need to properly situate your work in a philosophical perspective.

Response:

This work is situated within the context of ethics as it dealt with the morality of the adolescents in relation to parenting and how parents help adolescents to be morally developed.
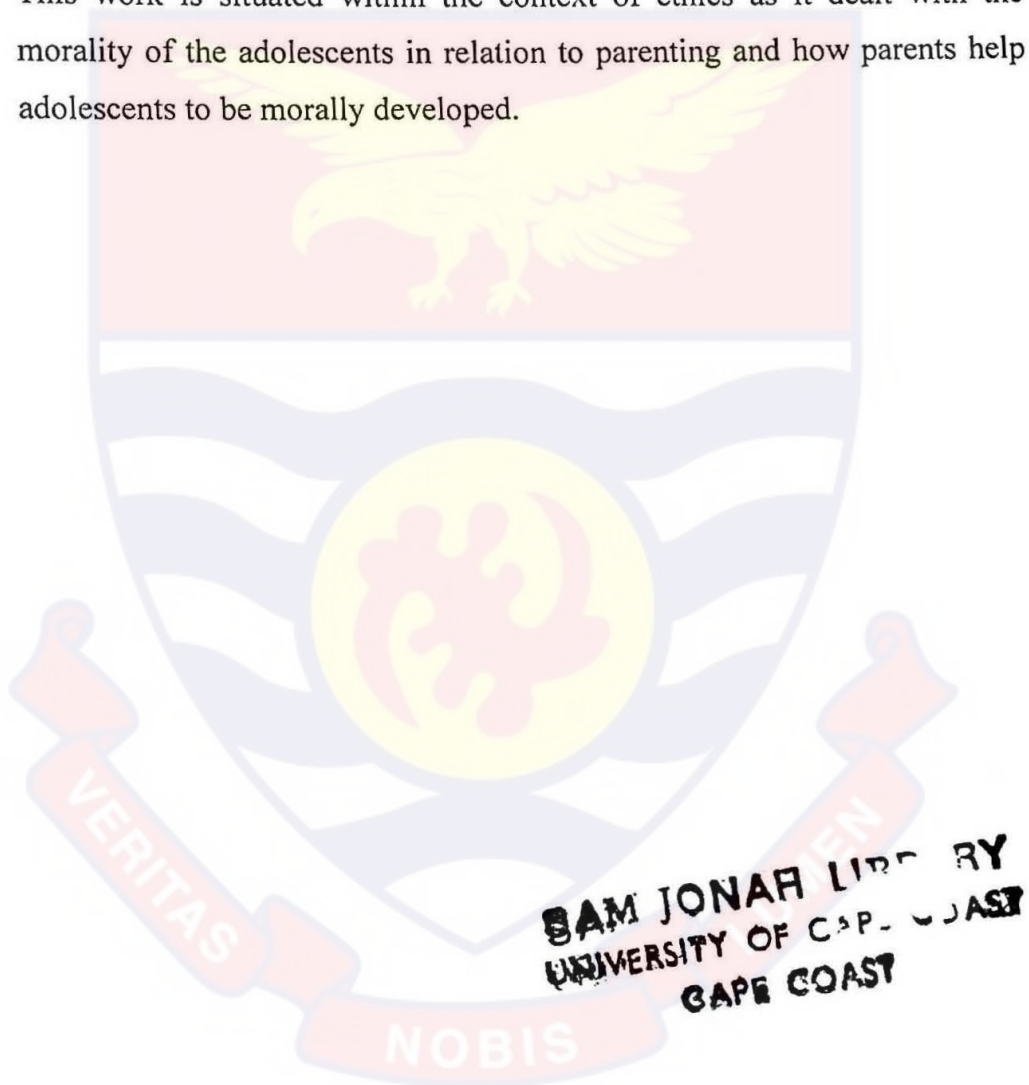
APPENDIX C

INTRODUCTORY LETTER

UNIVERSITY OF CAPE COAST
COLLEGE OF HUMANITIES AND LEGAL STUDIES
FACULTY OF ARTS
DEPARTMENT OF RELIGION AND HUMAN VALUES

Tel/Fax: 03321: 30943
E-mail: religion@ucc.edu.gh

University Post Office,
Cape Coast, Ghana.

Our Ref: RHV/T/8

9th July, 2020

TO WHOM IT MAY CONCERN

INTRODUCTORY LETTER: REV. PHILIP QUACOE-TAKRAMA

The bearer of this letter is a PhD student from the Department of Religion and Human Values, University of Cape Coast.

He is writing a thesis on the topic: *"Parenting and the Moral Development of Adolescents in Ghana."*

The student will need information from your outfit

I would therefore be grateful if you could offer him the needed assistance to enable him carry out the project.

Thanks for your cooperation.

Abigail Ofori Boateng
Prin. Adm. Assistant

235