

Child Upbringing Parental Styles and Personal Values of Adolescents in Selected Pentecostal Churches in Ede South Local Government Area, Osun State Nigeria

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(MSc) in Intercultural Leadership and Administration**

Certification

This is to certify that **Adeola Idowu OKE**, with matriculation number LCU/PG/OO3841, carried out the research titled ‘**Child Upbringing Parental Styles and Personal Values of Adolescents in Selected Pentecostal Churches in Ede, Osun State, Nigeria**’, in the Department of Politics and International Relations, Faculty of Management and Social Science, Lead City University, Ibadan, Oyo State for the award of Master of Science Degree (MSc) in Intercultural studies and this has not been previously submitted.

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Dedication

This thesis is dedicated to God Almighty for his grace and sustenance and to my well-beloved father, Late Pa Adeyemo Aremu, Adeniji, who taught me not to pick offense in people easily.

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Abstract

This research explores the influence of Child Upbringing parental styles on the personal values of adolescents attending selected Pentecostal churches in Ede South Local Government, Osun State, Nigeria. It aims to identify prevalent parental styles in child upbringing, understand the personal values exhibited by adolescents, examine the associations between parental styles in child upbringing and personal values, assess the influence of the religious environment in Pentecostal churches on personal values, and compare variations in parental styles in child upbringing and personal values among adolescents from different Pentecostal churches. The study employs a quantitative approach and a comparative design, using a questionnaire to collect data from a sample of 200 adolescents. The influence of parental styles on personal values is significant, with denominational variations. Findings reveal that parents in these religious communities significantly exhibit the four parental style types. The religious environment plays a substantial role in shaping personal values, both positively and negatively, impacting adolescents' moral development, resilience, and social responsibility. However, it can also impose rigidity, social isolation, and pressure to conform to predetermined values. This multifaceted influence underscores the need for inclusivity, diversity, youth empowerment programs, interfaith dialogues, mental health support, educational programs, and open communication within religious communities. Parents and guardians are encouraged to actively engage with their adolescents in navigating religious diversity, while conflict resolution and mentor-ship programs can help resolve religious disputes and promote understanding. Regular interfaith celebrations can foster unity and appreciation for diverse religious traditions. These recommendations aim to create a more informed, inclusive, and tolerant environment for adolescents within Pentecostal churches in Ede South Local Government.

Keywords: Child Upbringing, Parental Styles, Personal values, Adolescents, Pentecostal Churches, Ede South Local Government, Nigeria,

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Lists of Acronyms

Abbreviation	Meaning
RCCG	Redeemed Christian Church of God
MFM	Mountain of Fire and Miracle
DLBC	Deeper Life Bible Church
AKA	Also Known As
JSSCE	Junior Secondary School Certificate Examination
SSSCE	Senior Secondary School Certificate Examination
OND	Ordinary National Diploma
WHO	World Health Organization

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Chapter One

Introduction

1.1 Background to the Study

In contemporary times, the phase of adolescence has gained recognition as a distinctive phase of life that comes with unique requisites. It is recognized as a phase, rather than a singular moment, in an individual's life. Along with physical and mental changes, societal perceptions and expectations also undergo a shift during this period. Adolescence is a challenging time that entails self-discovery and social connection with others. It is marked by contradictions, fantasies, surprises, and uncertainty while also presenting significant opportunities and dangers. Additionally, adolescents yearn for independence and expect to be treated as adults. Given this, it is not surprising that rebellion appears inevitable, with young individuals seeking to act differently from their parents. As part of crafting an identity, they may experiment with diverse roles, behaviours, and philosophies¹. This recognition of adolescence as a unique phase of life has prompted researchers and scholars to delve deeper into understanding its intricacies, particularly concerning the influence of parental styles on the development of personal values among adolescents.

Exploring the dynamics between parental guidance and adolescent autonomy sheds light on how adolescents navigate the complexities of identity formation and value acquisition within the context of their familial and social environments. This exploration becomes especially pertinent within the framework of religious communities, such as Pentecostal churches, where familial values often intersect with religious teachings and community norms. Understanding the interplay between parental styles and personal values among adolescents attending Pentecostal churches in Ede, Osun State, Nigeria, holds implications not only for individual development but also for community cohesion and cultural preservation. By examining the associations between parental styles and personal values, researchers aim to

uncover patterns that may contribute to a more nuanced understanding of adolescent development within religious contexts. Additionally, assessing the influence of the religious environment in Pentecostal churches on personal values provides insights into the role of faith-based institutions in shaping moral frameworks and ethical decision-making processes among youth.

Through a quantitative approach and a comparative design utilizing a questionnaire to collect data from a sample of 200 adolescents, this research provides empirical evidence regarding the Child's upbringing between parental styles, personal values, and religious environments within Pentecostal communities. The findings are expected to contribute to the ongoing discourse surrounding adolescent development, familial dynamics, and religious influences, offering practical insights for parents, guardians, spiritual leaders, and community stakeholders invested in the well-being and flourishing of young individuals within Pentecostal churches¹.

Adolescence is a time of significant change, both physically and socially. Sociologists study how adolescents develop during this period, taking into account biological, social, economic, and psychological factors. They also examine the institutions and environments in which adolescents live and grow, such as the family, school, peer group, and community. Adolescents navigate complex interactions within these contexts, forming their identities, values, and beliefs. Their experiences within family dynamics, educational systems, and social circles profoundly shape their worldview and behaviour. As they grapple with societal expectations, peer pressure, and personal aspirations, adolescents seek guidance and support from various sources, including parents, teachers, mentors, and religious communities. In particular, the influence of religious environments on adolescents' development is noteworthy, as these spaces often provide a framework for moral guidance, socialization, and community engagement. However, the impact of religious institutions on adolescent

well-being can vary, influenced by factors such as parental involvement, doctrinal teachings, and the broader cultural context. Therefore, understanding the dynamic interplay between adolescents' social environments and their developmental trajectories is essential for promoting their holistic growth and resilience. By fostering supportive, inclusive, and nurturing environments within families, schools, and communities, society can better empower adolescents to navigate the challenges of adolescence and emerge as confident, compassionate individuals prepared to contribute positively to the world around them.

Adolescents typically go through puberty, develop their cognitive reasoning abilities, and gain more social privileges and responsibilities. They also complete their education, participate in cultural rituals, and develop economic and emotional independence from their parents. In addition, they form close relationships with their peers. Developmental sociologists are particularly interested in how these changes unfold in different social contexts. For example, they may study how the experiences of adolescents vary by race, ethnicity, gender, socioeconomic status, and sexual orientation. They may also examine how adolescents are affected by social problems such as poverty, crime, and violence. The sociology of adolescence provides a valuable lens for understanding the challenges and opportunities that young people face today.

Adolescence is a challenging time for both children and parents. It is important to understand the needs and problems that occur during this stage of development in order to effectively deal with them. Parent-adolescent conflicts can be caused by pubertal maturity and can lead to feelings of insecurity and instability. However, by understanding and addressing these conflicts in a positive way, parents can help their children develop into responsible and social individuals. However, by understanding and addressing these conflicts in a positive way, parents can help their children develop into responsible and

social individuals. This process involves active listening, empathy, and effective communication techniques. Parents need to recognize that adolescence is a period of significant physical and emotional change for their children. Maintaining a supportive and nurturing environment while setting appropriate boundaries and expectations is crucial. During adolescence, young people explore their identities, seek autonomy, and establish their place in the world. This journey can be tumultuous and fraught with challenges. Parents must strike a delicate balance between providing guidance and allowing their children the freedom to make their own choices and learn from their experiences. Also, fostering trust and mutual respect is essential in navigating the parent-adolescent relationship. Parents should strive to create open lines of communication where their children feel comfortable expressing their thoughts, feelings, and concerns without fear of judgment or reprisal. Moreover, parents can benefit from seeking support themselves, whether through parenting workshops, support groups, or counseling services. Understanding that they are not alone in facing the complexities of adolescence can provide parents with valuable insight and coping strategies. Ultimately, the goal is to foster a healthy and harmonious relationship between parents and adolescents based on trust, respect, and mutual understanding. By approaching conflicts with patience, compassion, and a willingness to learn and grow together, families can navigate the challenges of adolescence and emerge stronger and more connected.

Social issues encompass challenges that impact substantial segments of the population and have the potential to influence the overall functioning of a society. Adolescents, akin to adults, can encounter these social problems. Their susceptibility to such issues may even be heightened due to ongoing brain development and rapid physical changes during this life stage. Consequently, both social issues and what we commonly perceive as "adolescent problems" can exert significant effects on their emotional and physical well-being. It is

crucial for parents, educators, and policymakers to recognize the interconnectedness between adolescent development and societal challenges. By addressing these issues holistically, society can better support the well-being and development of adolescents, fostering resilience and positive outcomes. Moreover, creating avenues for open dialogue and providing accessible resources for adolescents to navigate these social issues can empower them to become active participants in shaping a more equitable and inclusive society. Through collaborative efforts and proactive measures, communities can work towards mitigating the impact of social issues on adolescent populations, promoting their holistic development, and ensuring their voices are heard in decision-making processes. Advances in technology also mean that today's adolescents are facing new and different social issues. Electronic media has changed or amplified some teenage troubles. Digital communication has changed the way adolescents interact with their peers and romantic interests, for example².

Digital life also means that many teens lack essential interpersonal communication skills, like knowing how to pick up on social cues. Much of this dysfunction can be linked to the use of technology ³. Digital life has undeniably revolutionized the way teenagers interact with the world, providing unprecedented access to information, entertainment, and communication. However, amidst the convenience and connectivity, there is a growing concern about the impact of technology on the development of essential interpersonal communication skills among adolescents. One glaring consequence of the digital age is the apparent deficiency in recognizing and responding to social cues. As teenagers spend more time engrossed in virtual worlds, whether through social media, online gaming, or messaging platforms ³, they may find themselves increasingly detached from face-to-face interactions. The subtleties of body language, facial expressions, and tone of voice – crucial elements of effective communication – often take a backseat in the digital realm.

One key factor contributing to this deficit in interpersonal skills is the prevalence of screen-based communication. Text messages, emojis, and abbreviated language dominate online conversations, creating a barrier to the nuanced communication found in in-person interactions. As a result, teenagers may struggle to decipher and interpret the complexities of non-verbal cues, hindering their ability to navigate social situations successfully. Moreover, the constant exposure to curated and filtered online personas can skew teenagers' perceptions of real-life interactions. Social media platforms, in particular, often showcase idealized versions of people's lives, fostering unrealistic expectations and standards. This distorted view can make it challenging for teens to navigate the complexities of genuine, unfiltered human connection when they venture offline.

Another aspect of concern is the potential impact of technology on empathy. The instant and detached nature of online communication may contribute to a lack of empathy, as individuals may find it easier to disregard the feelings and emotions of others when shielded behind a screen. This digital disconnect can erode the foundation of understanding and compassion that is essential for a healthy Child Upbringing. It is essential to recognize that the challenge goes beyond blaming technology itself. Instead, it calls for a holistic approach integrating digital literacy and interpersonal skills development into educational curricula. Schools and parents alike must actively promote a balance between online and offline interactions, encouraging teens to engage in real-world conversations that foster the development of social intelligence. The drawbacks of the digital age on teenagers' interpersonal communication skills are increasingly apparent. While technology undoubtedly offers numerous benefits, the challenge lies in mitigating its adverse effects on developing essential social abilities. By fostering a conscious balance between the virtual and real worlds, society can empower the younger generation to navigate the complexities of human connection in an ever-evolving digital landscape. Values have played an integral role

in shaping and understanding human behaviour for a considerable duration. These fundamental principles serve as powerful tools for elucidating the intricate tapestry of human existence. The term "values" encompasses the degree of significance attached to something or the extent to which it is perceived as valuable or deserving. These values constitute the comprehensive beliefs that an individual deems significant for oneself and potentially for the entire human race.

At the core of the human experience, values profoundly influence our perception of the world, shaping the lens through which we interpret experiences and interact with our surroundings. They serve as guiding principles that navigate our decision-making process, influencing the choices we make in our personal and professional lives. Values act as the moral compass that directs our conduct, helping us distinguish between right and wrong and ethical and unethical actions. Beyond the individual, values contribute to the fabric of society by influencing collective norms and behaviours. They are the building blocks of cultures and communities, shaping the shared principles that define a group's identity. As individuals align their values with those of their communities, a sense of belonging and unity is fostered, creating a cohesive social structure. Moreover, values facilitate heightened self-awareness and contribute to the formation of personal identity. By reflecting on one's values, individuals gain a deeper understanding of their core beliefs, aspirations, and priorities. This self-awareness, in turn, empowers individuals to navigate life's complexities with a sense of purpose and direction. It provides a foundation for individuals to build their goals and aspirations, fostering a more meaningful and fulfilling life.

In the context of familial dynamics, values play a pivotal role in shaping the essence of family life. They provide a framework that dictates what is deemed righteous or immoral within the family unit. Shared values create a sense of unity and coherence, guiding family

members in their interactions and Child Upbringing. Family values contribute to establishing traditions, rituals, and norms passed down through generations, fostering a sense of continuity and identity. Values stand as pillars that support the structure of human behaviour and societal dynamics. They are not static entities but evolve over time, influenced by cultural shifts, personal experiences, and societal changes. Acknowledging the significance of values in human existence enables individuals and societies to navigate the complexities of life with purpose, fostering a sense of identity, morality, and interconnectedness that contributes to the rich tapestry of the human experience⁵.

Socialization, therefore, serves as a crucial objective for the transfer of values across generations, playing a vital role in the development and functioning of society. The examination of the factors that shape the values of adolescents has garnered increasing attention over time. Given the situation's complexity, many strategies have been developed to tackle this issue. In delving into the mechanisms that shape the values of adolescents, it becomes evident that various interconnected factors contribute to this intricate process. Family dynamics emerge as a pivotal influence, as parents and caregivers play a central role in instilling foundational values in their children. The family unit serves as the initial and primary agent of socialization, laying the groundwork for a child's understanding of morality, empathy, and cultural norms. Parental guidance, role modeling, and familial traditions collectively shape adolescents' ethical compass.

Equally significant is the role of educational institutions in shaping the values of the younger generation. As secondary agents of socialization, schools provide a structured environment where adolescents interact with peers and educators from diverse backgrounds. The curriculum, school policies, and the overall school culture contribute to shaping students' values. Educational institutions have the potential to foster critical thinking, cultural

awareness, and a sense of civic responsibility, thereby influencing the moral and ethical development of adolescents.

Peer groups, another influential factor, become increasingly prominent during adolescence. As adolescents seek autonomy and identity outside the family sphere, peer interactions significantly shape values. Friendships, social dynamics, and group norms contribute to adolescents' values. This period of social development presents both challenges and opportunities, as peer influence can either reinforce existing values or introduce new perspectives, impacting the adolescent's value system. Media and technology further contribute to the complexity of value formation in adolescents. The pervasive influence of digital platforms exposes adolescents to a myriad of ideas, beliefs, and lifestyles. Media, including social media, television, and the internet, shape societal norms and values, influencing adolescents' perceptions of beauty, success, and social interactions. Navigating this digital landscape requires a critical approach to media literacy to help adolescents filter and interpret the vast array of values presented through these channels.

Given the multifaceted nature of factors influencing adolescent values, various strategies have been developed to address this complex issue. Educational programs that integrate moral and ethical discussions within the family and school settings can provide a structured approach to values education. Encouraging open communication between parents, educators, and adolescents facilitates a supportive environment where values can be explored, questioned, and refined. Furthermore, fostering a sense of community engagement can contribute significantly to values development. Community service, extracurricular activities, and volunteer opportunities expose adolescents to diverse perspectives, instilling a sense of empathy and social responsibility. Mentorship programs and positive role models also play a vital role in guiding adolescents toward adopting values that contribute to their personal growth and the well-being of society.

Despite extensive research into the underlying causes of juvenile behaviours, our comprehension of how their Child's Upbringing to parental values operates remains limited. In the presence of parents, children may willingly or begrudgingly follow their directives; however, when unsupervised, children will enact what they have observed or heard about in their parents' lifestyles, whether it be positive or negative. Nonetheless, parents' prioritization of certain traits differs, particularly with regard to the extent to which they value their children's autonomy and self-direction⁶. While social interactions play a role in shaping one's values, it is observed that parents, non-relative adults, peers, and the media are the primary sources of values. Therefore, it is imperative to examine the impact of parental socialization on teenagers, given the significant influence parents wield in transmitting values to their offspring. Religious coping in adolescents is a broad topic, covering everything from personal health and well-being to coping with threats and dangers. Religious coping can help adolescents cope with depression and anxiety. Religious coping also has a number of positive effects on the physical and psychological health of an individual, including adolescents. Parental styles in adolescents are the ways in which parents interact, rule adolescents, and set expectations for their children. There are four main types of parental styles: authoritarian, authoritative, permissive, and uninvolved parental. In the Nigerian context, authoritarian parents are characterized by being strict and demanding in their approach to parenting. They set rigid rules and expect adolescents to obey them without question.

Authoritarian parenting in Nigeria often involves a clear delineation of authority within the family structure, with parents assuming a dominant role in decision-making and rule enforcement. These parents prioritize discipline, order, and adherence to established rules, believing that a structured environment is essential for the proper upbringing of their children. In this style, obedience is highly valued, and deviations from set rules may result in

strict consequences. The expectations placed on adolescents by authoritarian parents are often explicit and non-negotiable. These parents may emphasize traditional values, cultural norms, and societal expectations, expecting their children to conform to these standards without questioning or challenging authority. The focus is often on academic excellence, moral uprightness, and respect for authority figures, reflecting a desire to instill values deemed crucial for success and societal acceptance. Communication within authoritarian parenting in the Nigerian context is typically characterized by a top-down approach. Parents take the lead in conveying instructions and expectations, with limited room for open dialogue or negotiation. The emphasis is on compliance, and adolescents may feel a heightened sense of pressure to meet parental expectations, potentially leading to a sense of control and authority imbalance within the parent-child Child Upbringing. While authoritarian parenting in Nigeria may stem from a desire to instill discipline and cultural values, it also poses potential challenges for adolescent development. The strict adherence to rules and limited autonomy granted to adolescents may hinder the development of critical thinking skills, independence, and decision-making capabilities. This parenting style may also contribute to a potential communication gap between parents and adolescents, impacting the development of a healthy and open parent-child Child Upbringing.

Understanding the nuances of parental styles in the Nigerian context is essential for educators, mental health professionals, and policymakers. Recognizing the impact of authoritarian parenting on adolescent well-being allows for the implementation of targeted interventions and support systems. It is crucial to strike a balance between instilling cultural values and fostering an environment that promotes autonomy, critical thinking, and open communication within families.

In the Nigerian context, community parental is a traditional African parental style in which the responsibility for raising a child is shared by the entire community. This is in contrast to the Western parental style, in which the responsibility for raising a child is primarily assumed by the parents. There are several reasons why community parenting is allowed in African societies and is not considered cruelty. First, it is seen as a way to ensure that all children are appropriately cared for and protected. In traditional African societies, children are often seen as the entire community's responsibility, not just their parents. This is because children are seen as a valuable asset to the community, and everyone has a vested interest in their well-being.

Second, community parenting is seen as a way to transmit cultural values and norms to children. In traditional African societies, children learn about their culture and values from the adults in their community, not just their parents. This is because the adults in the community are seen as role models for children and are responsible for teaching them how to behave and what is expected of them. Third, community parenting is seen as a way to provide social support for parents. In traditional African societies, parents often have to work long hours to provide for their families. This can make it difficult for them to have enough time to spend with their children. Community parents can help alleviate this burden by providing support from other adults in the community. Of course, there are also some potential downsides to community parents. For example, it can be difficult to ensure that all children are treated fairly and equally when they are being raised by a large number of adults.

Additionally, it can be difficult to discipline children when so many different people are involved in their upbringing. Community parenting is a complex phenomenon with both positive and negative aspects. It is important to understand the cultural context in which it occurs in order to fully appreciate its significance. Authoritative parents are recognized for

their balanced approach, being firm yet fair in their judgments. This parenting style involves setting clear expectations for adolescents while simultaneously remaining open to their perspectives. Authoritative parents engage in open communication, actively listening to their adolescents' views and fostering a sense of autonomy. Unlike the rigid authoritarian approach, authoritative parents value collaboration and encourage their adolescents to express their thoughts and opinions. This parenting style promotes a healthy balance between structure and flexibility, allowing adolescents to develop essential decision-making skills within a supportive and understanding environment.

On the other hand, permissive parenting, also interchangeably referred to as uninvolved parenting for the purpose of this research, takes a more lenient stance. These parents avoid imposing many rules and provide their adolescents with a considerable degree of freedom to decide right from wrong. However, the key distinction lies in the lack of life guidance and support. Permissive or uninvolved parents may be disengaged from their adolescents' lives, offering little direction or involvement in their personal and academic pursuits. This laissez-faire approach can lead to negative outcomes for adolescents, including academic underachievement, involvement in delinquent behaviours, and mental health challenges.

Research has consistently linked permissive or uninvolved parenting styles with detrimental consequences for adolescent well-being. The lack of structure and guidance may contribute to academic failure, as adolescents raised in such environments struggle to set and achieve goals. Moreover, the absence of clear boundaries and support can increase the likelihood of delinquent behaviours and a lack of resilience in the face of challenges. Mental health problems, including anxiety and depression, may also manifest as adolescents grapple with the absence of a supportive and nurturing parental presence. Recognizing the potential drawbacks of permissive or uninvolved parenting underscores the importance of fostering an

environment that combines freedom with guidance to support adolescents in their development⁷.

Personal values serve as the compass that guides our behaviour and decision-making processes, acting as a set of deeply ingrained beliefs and principles. These values are integral to shaping our perspectives and influencing the choices we make in various aspects of life. The roots of personal values often trace back to our upbringing, where familial influences play a significant role in the early formation of our ethical and moral compass. The values instilled during childhood serve as the foundation upon which individuals build their understanding of right and wrong, fairness, and compassion.

In addition to familial influences, culture plays a pivotal role in shaping personal values. Cultural backgrounds contribute a rich tapestry of traditions, norms, and ethical frameworks that significantly impact an individual's value system. Cultural values provide a broader context for understanding societal expectations, defining acceptable behaviour, and shaping individual identities. The interplay between personal values and cultural influences fosters a dynamic Child Upbringing that contributes to the diversity of perspectives within a society. Religion, another influential factor, is a potent source of personal values for many individuals. Religious teachings often provide a moral framework that shapes beliefs about morality, justice, and the purpose of life. The values derived from religious convictions can guide individuals in navigating ethical dilemmas, fostering a sense of purpose and connection to a higher moral order. Beyond familial and cultural factors, personal experiences also wield considerable influence, as life events, challenges, and triumphs contribute to the continuous evolution and refinement of personal values. These experiences serve as powerful teachers, prompting individuals to reevaluate and adjust their values in response to the dynamic nature of life.

While personal values are deeply rooted and individualistic, they are not static entities. The intricate interplay of familial, cultural, religious, and experiential influences ensures that personal values can evolve over time. Individuals may undergo a process of self-reflection, reconsidering and recalibrating their values based on new insights and changing circumstances. This adaptability is a testament to the dynamic nature of human development and the ongoing journey of self-discovery that individuals embark upon throughout their lives. Understanding the multifaceted sources and fluid nature of personal values allows for a more nuanced appreciation of the diverse perspectives that shape the human experience⁸.

Adolescence is a time of significant change in an individual's cognitive, emotional, and social development. During this phase, adolescents are influenced by various factors, including their parents, community, media, internet, and religious institutions. The World Health Organization (WHO) defines an adolescent as any person between the ages of 10 and 19. This age range falls within W.H.O.'s definition of young people, which refers to individuals between the ages of 10 and 24. However, the definition of adolescence can vary across cultures. In some societies, adolescence is narrowly equated with puberty and the physical changes that culminate in reproductive maturity. Adolescence has their Age groups in pre-colonial African societies, participating in different aspects of the societies, such as military, agricultural, and religious rites. In various societies worldwide, the conceptualization of adolescence transcends merely physical maturation and extends to encompass a comprehensive understanding of psychological, social, and moral development. Unlike a narrower focus solely on the physical aspects of maturation, these societies recognize adolescence as a multifaceted stage characterized by significant transformations in various dimensions of an individual's life. This broader perspective acknowledges the intricate interplay between psychological growth, social interactions, and the evolving moral

compass during the formative years. In such contexts, adolescence is commonly identified as the period spanning from ages 12 to 20, aligning with the popular term "teen."

Within the expanded framework of adolescence, psychological development plays a pivotal role, acknowledging the complex cognitive, emotional, and behavioural changes that occur during this stage. Societies embracing this comprehensive understanding recognize that adolescence is a time of self-discovery, identity formation, and navigating intricate emotional landscapes. The emphasis is not solely on the physical markers of puberty. Still, it extends to nurturing mental resilience, self-esteem, and coping mechanisms that are crucial for addressing the challenges inherent in this transformative period. Furthermore, the broader perspective on adolescence encompasses social and moral dimensions, highlighting the importance of interpersonal Child upbringing and ethical development. Adolescents in these societies are viewed as active participants in their communities, grappling with social responsibilities and moral dilemmas that contribute to their overall growth. This holistic approach acknowledges the interconnectedness of physical, psychological, social, and moral aspects, recognizing adolescence as a dynamic and multifaceted journey that shapes individuals into well-rounded members of society. Embracing this broader understanding fosters a more nuanced and supportive approach to guiding adolescents through the complexities of this crucial stage of life⁹. Adolescence brings about emotional (and sometimes physical) distance from parents. This separation is crucial for the formation of personal values but leads to various adjustments for many adolescents as they strive for self-sufficiency and dependency. During this transitional phase, teenagers may find themselves in a state of ambiguity, neither fully adolescents nor adults, lacking clear societal roles. In Western cultures, these issues tend to define adolescence, and how individuals respond to them can influence their adult years.

Additionally, adolescence is a time when sexual feelings surge, following the latent sexuality of childhood. It is during this phase that individuals learn to manage and channel their sexual urges to the opposite sex and, in some extreme cases, same-sex or inter-sexual activities.

Some experts argue that the challenges of adolescence are overstated, asserting that many adolescents undergo a relatively peaceful and untroubled maturation process. In this perspective, adolescence is seen as a time of exploration, self-discovery, and growth, with many young individuals successfully navigating the transition to adulthood without experiencing significant turmoil. These experts emphasize the resilience and adaptability of adolescents, highlighting the capacity of many to handle the challenges they encounter during this developmental stage with grace and maturity. They contend that a positive and supportive environment, coupled with effective coping mechanisms, contributes to a smoother transition into adulthood for a substantial portion of the adolescent population.

Contrastingly, other specialists perceive adolescence as an intense and often stressful developmental period marked by specific types of behaviour. This viewpoint acknowledges that, while some adolescents may indeed experience a relatively smooth transition, a significant number face unique and substantial challenges. The recognition of diverse backgrounds, societal influences, and individual differences contributes to a more nuanced understanding of the adolescent experience. These specialists argue that factors such as hormonal changes, peer pressure, academic expectations, and identity formation can contribute to heightened emotions and behaviours during adolescence. Acknowledging the potential difficulties of this developmental stage allows for targeted interventions and support systems to address the specific needs of those adolescents who may be grappling with stressors and challenges.

The debate over the nature of adolescence underscores the importance of recognizing the individuality of each adolescent's experience. While some may indeed undergo a relatively trouble-free maturation process, others may contend with a myriad of challenges. Striking a balance in the discourse allows for a comprehensive understanding that takes into account both the resilience of adolescents and the potential stressors they may encounter. This nuanced approach is vital for tailoring support systems, interventions, and educational strategies that address the diverse needs of adolescents as they navigate this complex and transformative stage of development¹⁰.

In many Nigerian communities, Pentecostal churches play a major role in shaping the values and behaviour of their members, including adolescents. Ede, a town in Osun State, Nigeria, has a large number of Pentecostal churches that actively engaging with families and youths. These churches often promote specific parental styles and moral values that guide the behaviour of adolescents within their congregations. Understanding the Child Upbringing between parental styles and personal values of adolescents in Pentecostal churches in Ede is important for several reasons:

The first is the cultural context. Nigeria is a country with a diverse cultural heritage, and the influence of Pentecostal churches on family dynamics is an important part of this context.

Religious impact: Pentecostal churches emphasize strong moral values and principles, which can have a significant impact on the personal values of adolescence who are active members of these churches;

Another factor is the parental guidance. Parents play a vital role in shaping the values and behaviour of their Adolescents. Exploring different parental styles within the Pentecostal context can help us understand how parental practices impact adolescents' personal values; lastly, adolescent development is the understanding of the personal values of adolescents,

which is essential for the promotion of positive youth development and fostering responsible citizenship.

This study will investigate the parental styles prevalent among families attending selected Pentecostal churches in Ede and their potential association with the personal values exhibited by adolescents within these churches. These selected churches in Ede will include: The Redeemed Christian Church of God, Osun province 9; Mountain of Fire and Miracles Ministries; Deeper Christian Life Bible Church and Living Faith Church, (aka). Winners Chapel Additionally, the findings of this research are expected to contribute to the existing literature on parental styles, religious influence, and adolescent development of personal values. Additionally, the results may have implications for parents, church leaders, and policymakers seeking to promote positive youth development and moral values among adolescents within the Pentecostal community in Ede and beyond.

Furthermore, while the influence of parents and religious institutions on shaping adolescent personal values has been extensively explored, a notable research gap exists in the specific examination of the Child Upbringing between parental styles and personal values among adolescents within the context of Pentecostal churches in Ede. The Pentecostal faith, with its unique doctrinal emphases and spiritual practices, introduces a distinctive dimension to the upbringing of adolescents. The dynamics within Pentecostal families and religious communities may differ from those in other religious or cultural settings, necessitating a dedicated exploration to unravel the nuanced interplay between parental styles and the formation of personal values in this specific context.

This research seeks to address this gap by delving into the intricate connections between parental styles and the personal values of adolescents within Pentecostal churches in Ede. Understanding how Pentecostal parents navigate the balance between authoritative guidance

and religious freedom and how adolescents within this faith community internalize and interpret these values is crucial for both scholarly and practical implications. The Pentecostal context often emphasizes spiritual experiences, charismatic worship, and the role of faith in daily life, potentially influencing how parental styles shape adolescents' ethical and moral frameworks. Exploring this intersection will contribute not only to the academic discourse on parenting styles but also provide valuable insights for religious leaders, parents, and counselors working within Pentecostal communities. By focusing on the specific context of Pentecostal churches in Ede, this research aims to enrich the existing literature on parental styles and adolescent values with a culturally and religiously sensitive perspective. Recognizing the diversity of religious practices and beliefs is essential for developing comprehensive theories and interventions that respect the nuances of different faith communities. As such, this research endeavors to contribute to a more holistic understanding of the intricate interplay between parental styles and the formation of personal values, shedding light on the unique dynamics within the Pentecostal context in Ede.

1.2 Statement of the Problem

Adolescence is a critical developmental period when individuals form their identities and personal values. Parental styles are the totality of approaches and behaviours of parents in raising their adolescents. This method has a significant influence on adolescents' value systems and behaviours. Furthermore, religious institutions, such as Pentecostal churches, play an important role in shaping the moral and ethical beliefs of their adolescents.

The Child Upbringing between parental styles and personal values among adolescents in Pentecostal churches in Ede is not well understood. This is because there is limited research on this topic, and the existing research is often limited in scope. Additionally, the cultural context of Nigeria is complex, and it is important to consider this context when studying the Child Upbringing between parental styles and personal values.

While studies on parental styles and adolescent development exist, there is limited research specifically examining the Child Upbringing between parental styles and personal values among adolescents attending Pentecostal churches in Ede, Osun State, Nigeria. The unique cultural and religious context of Ede, with a strong presence of Pentecostal churches, calls for an investigation into how parental styles in these religious communities influence the formation of personal values in adolescents.

1.3 Aim and Objectives of the Study

The main aim of this research is to investigate the influence of parental styles and personal values of adolescents attending selected Pentecostal churches in Ede, Osun State, Nigeria.

Specifically, the study seeks to:

- i. identify and describe the prevalent parental styles among families with adolescents in selected Pentecostal churches in Ede,
- ii. explore and understand the personal values exhibited by adolescents within the context of Pentecostal churches in Ede,
- iii. examine the influence of Child Upbringing parental styles on the Personal Values of Adolescence in Pentecostal Churches,
- iv. assess the influence of the religious environment in Pentecostal churches on the development of personal values in adolescence, beyond the impact of parental styles,
- v. Understand the variations in child upbringing parental styles and personal values among adolescence from different Pentecostal churches in Ede.

1.4 Research Questions

This research seeks to find answers to the following questions.

1. What are the prevalent parental styles among families with adolescence attending selected Pentecostal churches in Ede?

2. How does adolescence within the context of Pentecostal churches in Ede exhibit their personal values?
3. What influence do child upbringing parental styles have on the personal values demonstrated by adolescence in Pentecostal churches?
4. To what extent does the religious environment in Pentecostal churches influence the development of personal values in adolescence, beyond the impact of parental styles?
5. How do parental styles and personal values vary among adolescence from different Pentecostal churches in Ede?

1.5 Significance of the Study

The study of parental styles and personal values of adolescence in selected Pentecostal churches in Ede, namely The Redeemed Christian Church of God, Deeper Life Bible Church, Winners Chapel, and Mountain of Fire and Miracles Ministries, is significant for several reasons.

The study will contribute to the existing knowledge on parental styles, adolescence development, and the influence of religious organization in a social context. The study provides insights into how parental styles and religious environments shape personal values during adolescence. The study will also reveal the role of parents and religious institutions on the beliefs and behaviour of adolescence.

Also, the research offers practical guidance for parents within Pentecostal communities. The study suggests effective parental strategies that promote positive youth development and the formation of strong moral values. It also provides valuable blueprint to church leaders on supportive environments that facilitate the moral growth and well-being of adolescence.

In addition, the study's findings will have implications for policymakers on youth development and family support within religious communities. Understanding the dynamics

of parental styles and their effects on personal values of adolescents can help them to form policies that promote healthy family dynamics and positive outcomes for young individual. More so, the research's significance lies in its cultural and contextual understanding. The study contributes to our appreciation of the unique cultural and religious context of Ede, Nigeria, and how it shapes adolescence development. This knowledge is crucial for understanding the diverse factors that influence values and behaviour within different communities. Also, by gaining insights into the challenges and opportunities faced by adolescence in navigating their personal values, the study will empower young individual to better understand their own values and make informed decisions about their beliefs and behaviour.

Finally, the study's findings may have broader generalizability, potentially being relevant to other similar Pentecostal communities in Nigeria or even in other regions with comparable religious and cultural characteristics. This extends the study's significance beyond Ede and contributes to the broader understanding of adolescents' development in religious contexts.

In summary, the significance of the research will inform practices, policies, and interventions that positively impact adolescents' development within Pentecostal churches.

1.6 Scope of the Study

The scope of this study is limited to adolescents aged between 12 and 24 years old who attend Pentecostal churches in the town of Ede, Osun State, Nigeria. The selected churches included in the study are The Redeemed Christian Church of God, Osun Province 9 Ede, Mountain of Fire and Miracles Ministries, Deeper Christian Life Bible Church, and Living Faith Church, a.k.a. Winners Chapel.

The research will examine different parental styles (authoritarian, authoritative, permissive, and uninvolved) within the context of Pentecostal families and explore the personal values

these adolescents display, encompassing their ethical beliefs, moral principles, and cultural norms. It will consider the influence of the religious environment within Pentecostal churches on the personal values of adolescents.

1.7 Limitations of the Study

While this research has provided valuable insights into the influence of Child Upbringing parental styles on personal values among adolescents in selected Pentecostal churches in Ede, Osun State, Nigeria, it is important to acknowledge several limitations that may affect the generalizability and comprehensiveness of the findings. Firstly, due to occasional power failures and logistical challenges, 195 questionnaires were successfully collected instead of the intended 200, which may have a minor impact on the statistical representation of the sample. Additionally, constraints in terms of time frame necessitated a cross-sectional design, which may limit the depth of understanding regarding the dynamic nature of parental styles and personal values over time.

Although carefully selected, the study's sample size may not fully represent the diversity of adolescents attending Pentecostal churches in the region, limiting the generalizability of the results. The focus on single adolescents within a specific age range may restrict the applicability of the findings to married or older individuals, and the gender imbalance within the sample may affect the representation of gender-related perspectives on parental styles and personal values.

Furthermore, the denominational variations observed in the study pertain to a specific set of Pentecostal denominations, potentially overlooking the diversity present in the broader religious landscape. Data collection relied on self-reported responses from adolescents, which can be influenced by social desirability bias, response bias, or memory recall issues, potentially affecting data accuracy.

The findings, specific to the cultural and religious context of Ede, Osun State, may not be directly applicable to adolescents in different geographical or cultural settings. Finally, the study acknowledges the sensitive nature of topics related to religion and personal values, which may have influenced participants' responses, potentially introducing a bias. Despite efforts to ensure the reliability and validity of the research instrument, it is essential to recognize that the instrument may have limitations in fully capturing the complexity of parental styles and personal values. These limitations emphasize the need for future research to address these potential shortcomings and provide a more comprehensive understanding of the subject matter.

1.8 Operational Definition of Terms

Adolescence: This is the period of transition from childhood to adulthood. It is characterised with self-dependency, dream and fantasies.

Adolescent: For the purpose of this research, adolescent is defined as individual between the ages of 12 and 24 years old, attending Pentecostal churches in the town of Ede, Osun State.

Church: This is referred to as a Christian community or congregation.

Ede: Ede is a city in Osun State, Nigeria.

Parental Styles: For the purposes of this study, parental styles refer to the approach and behaviour of parents when raising their adolescence.

Pentecostal: Pentecostalism is a Christian movement emphasizing baptism in the Holy Spirit, evidenced by speaking in tongues. It emerged in the early 20th century as a revival movement within Methodism and other Protestant denominations. Pentecostals believe that the gifts of the Holy Spirit, such as speaking in tongues, healing, and prophecy, are still available to Christians today.

Personal Value: Personal values are your central beliefs and the tenets guiding your actions.

Endnotes

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Chapter Two

Literature Review

This chapter reviewed the literature on the influence of Child Upbringing parental styles on the personal values of adolescents. The chapter will begin by defining parental styles and personal values. It further discusses the role of personal values in adolescent development and the theoretical perspectives on the child's upbringing between parental styles and personal values. Finally, the chapter reviewed the empirical research on the child's upbringing between parental styles and personal values. To ensure a practical review of the literature, the chapter will be organized under the following headings.

2.1 Conceptual Review

2.1.1 Concept of Parental Styles in Child Upbringing

Parenting is an intricate and lifelong journey encompassing the multifaceted task of nurturing and supporting children through various physical, emotional, social, and cognitive stages. The complexity of this endeavor lies in the ever-evolving nature of parenthood, requiring adaptability and continuous learning. As children grow and navigate different life phases, parents play a pivotal role in providing a secure and nurturing environment that fosters their overall well-being. From the early years of infancy to the formative adolescent period, parents serve as guides, role models, and sources of unwavering support.

Parenting challenges are diverse and can range from the sleepless nights of infancy to the complexities of guiding teenagers through the tumultuous years of adolescence. Parents must navigate a delicate balance between setting boundaries and allowing autonomy, fostering independence while providing a safety net for their children to explore and learn. Emotional support is equally critical, as parents help their children navigate the highs and lows of life, offering a foundation of love, understanding, and encouragement. Adapting

parenting strategies to each child's unique needs and personalities adds another layer of complexity to this lifelong journey.

While parenting undoubtedly presents its share of difficulties, it remains one of the most rewarding experiences a person can undertake. Witnessing a child's growth, achievements, and the development of their unique personality brings immense joy and fulfillment. The deep emotional bonds formed through shared experiences, laughter, and even challenges create a sense of family unity that lasts a lifetime. Parenting instills valuable life lessons not only in children but also in the parents themselves, promoting personal growth, resilience, and a profound understanding of the intricate tapestry of human development. As parents invest their time, energy, and love into shaping the future of their children, they contribute to the foundation of a healthy and thriving society¹.

The concept of parenting is a multifaceted and dynamic role that encompasses the entirety of raising and nurturing children from infancy to adulthood. It extends beyond the biological act of procreation to include a broad spectrum of responsibilities and practices aimed at facilitating a child's holistic development. Parents play a pivotal role in shaping a child's physical, emotional, cognitive, and social well-being. From the early stages of infancy, where caregivers attend to the basic needs of their children, to the later years of adolescence, where guidance and mentorship become crucial, parenting is a continuous journey of adaptation and support.

Parenting involves a complex web of activities and decisions that are geared towards providing the optimal conditions for a child's growth and development. This includes the day-to-day tasks of meeting a child's physical needs, such as nutrition, hygiene, and healthcare, as well as the nuanced aspects of emotional and psychological well-being. Parents serve as primary influencers in a child's life, shaping their values, beliefs, and

attitudes through both intentional teaching and modelled behaviour. In essence, the role of parenting is an ongoing and evolving commitment to creating an environment that fosters the flourishing of a child's unique potential.

Integral to effective parenting is the delicate balance between providing guidance and setting boundaries while also allowing space for a child's autonomy and individuality. Parents are tasked with instilling a sense of discipline and responsibility, teaching children about values, ethics, and social norms. Simultaneously, they must offer emotional support and create an atmosphere of trust and open communication. The interplay between structure and flexibility in parenting is vital for children to develop a strong sense of self, resilience, and the skills necessary to navigate the complexities of the world as they transition from dependence to independence. Parenting is an intricate dance that involves nurturing, guiding, and empowering children to become well-rounded, capable individuals. Effective parenting involves adapting to the changing needs of children as they progress through various developmental stages. This includes ensuring their safety, providing education, teaching life skills, and instilling values and morals. Parental styles can vary widely, ranging from authoritarian (strict rules and high demand for obedience) to authoritative (firm but nurturing with open communication) to permissive (lenient and indulgent), etc.

The concept of parenting is a dynamic and multifaceted construct, significantly influenced by a myriad of factors such as cultural norms, societal expectations, personal beliefs, and individual circumstances. Cultural norms play a pivotal role in shaping parenting practices, as different societies may emphasize distinct values and priorities. Societal expectations contribute to the formation of parental goals and standards, reflecting broader cultural ideals. Personal beliefs, often deeply rooted in individual values and experiences, guide parents in making decisions about discipline, education, and emotional support. Individual

circumstances, such as socio-economic status, family structure, and available resources, further shape the parenting landscape, impacting the strategies parents employ to foster their children's well-being and development.

The essence of successful parenting lies in the overarching goal of promoting a child's well-being, self-esteem, and the ability to navigate the world independently as they mature into responsible and capable adults. Nurturing a child's well-being involves creating a supportive environment that caters to their physical, emotional, and psychological needs. Parents strive to cultivate a sense of security, trust, and love, laying the foundation for a child's positive self-image. Fostering self-esteem is crucial for a child's overall development, as it instills confidence, resilience, and a positive outlook on life. Additionally, successful parenting aims to equip children with the skills and knowledge necessary to navigate the complexities of the world independently. This involves nurturing critical thinking, problem-solving abilities, and a sense of responsibility, preparing children to become competent and self-reliant adults.

The evolving nature of the parenting landscape underscores the need for adaptability and open-mindedness. Recognizing that parenting is not a one-size-fits-all endeavour, successful parents remain attuned to their children's unique needs and personalities. They prioritize effective communication, active listening, and fostering a healthy parent-child relationship. Child Upbringing is built on trust and mutual respect. Embracing the concept of lifelong learning, successful parents continuously seek knowledge and insights that enhance their parenting skills. Ultimately, the art of successful parenting is an ongoing and dynamic process that requires a thoughtful blend of love, guidance, and flexibility to nurture the growth and development of each child². In exploring the challenges parents face in the 21st century, it becomes apparent that the parenting landscape has undergone significant transformations. The proliferation of technology is a salient challenge, posing a complex dilemma for

millennium parents. While technological advancements offer unprecedented opportunities for education and connectivity, they also introduce concerns such as screen time management, online safety, and the potential impact of digital interactions on children's social and emotional well-being. The constant evolution of digital platforms presents an ongoing challenge for parents, demanding a delicate balance between embracing technological benefits and safeguarding the holistic development of their children in an increasingly digitalized world.

Another challenge emphasized by scholars is the increasing diversity of families in the 21st century. Families now come in various forms, reflecting diverse cultural, ethnic, and socio-economic backgrounds. Navigating this diversity demands an understanding and appreciation for different parenting styles, cultural practices, and family structures. Millennium parents are tasked with fostering inclusivity, acceptance, and cultural sensitivity within their families, ensuring that their children are equipped to thrive in an interconnected and diverse global community. Embracing the richness of family diversity becomes an opportunity for parents to instill open-mindedness and empathy in their children, preparing them for a world that values inclusivity and mutual understanding.

Amidst the challenges, the scholar also highlights the opportunities available to millennium parents. The globalized nature of the 21st-century world provides access to an array of resources and support systems. Parents can tap into online communities, educational platforms, and information networks that offer guidance and insights on various aspects of parenting. The interconnectedness of the modern world enables parents to seek diverse perspectives, share experiences, and access expert advice, fostering a sense of collective wisdom and solidarity. Recognizing and harnessing these opportunities empowers

millennium parents to navigate the complexities of contemporary parenting, promoting continuous learning, adaptability, and the development of a strong support network³.

2.1.2 Perception of Parental Styles

2.1.2.1 Parental Styles

Parental is a diverse and complex process that is influenced by many factors, including cultural background. In Nigeria, the demographic landscape has undergone significant changes in recent years, resulting in a rich tapestry of cultural diversity. This diversity is reflected not only in various ethnicities but also in distinct parenting styles that emerge from different cultural backgrounds. The multiplicity of cultures within Nigeria introduces a spectrum of values and priorities within parenting approaches. Some cultures emphasize the importance of obedience and respect for authority, valuing traditions that have been passed down through generations. In contrast, others place a premium on fostering independence and encouraging self-expression, promoting individuality and adaptability.

The coexistence of diverse parental styles in Nigeria underscores the notion that there is no universally 'right' approach to parenting. The effectiveness of a particular parenting style is deeply intertwined with the cultural context and the values that underpin it. Given its cultural background, what proves successful in one family may not necessarily yield the same outcomes in another. Recognizing and appreciating this diversity allows for a more nuanced understanding of parenting in Nigeria, emphasizing that cultural influences contribute to a mosaic of parenting practices.

In navigating this cultural mosaic, the key lies in self-awareness and thoughtful decision-making within each family unit. Understanding one's cultural background and the implicit values that shape it provides a foundation for making informed choices in parenting. Rather than adhering rigidly to a predefined set of parenting norms, families can embrace the

cultural richness that surrounds them, tailoring their approach to align with their unique circumstances. This cultural awareness enables parents to draw upon the strengths of their heritage while also adapting their parenting style to meet the evolving needs of their family, fostering an environment that nurtures the well-being and growth of their children⁴. Parental styles vary on the individual family's culture, values, and beliefs.

In Nigeria, the concept of parenting extends beyond the nuclear family and is deeply rooted in the collective responsibility of the extended family network. Here, the upbringing of adolescents is considered a shared endeavour that involves not only parents but also other family members, including grandparents, aunts, and uncles. This cultural approach to parenting reflects the interconnectedness of familial child upbringings and the belief that the entire family plays a crucial role in shaping the development of adolescents. The involvement of extended family members provides a multifaceted support system, offering diverse perspectives, experiences, and guidance that contribute to the holistic growth of the adolescent.

The contrast between Nigerian and Western cultural perspectives on parenting is particularly evident in the emphasis on the nuclear family in Western societies. In Western cultures, the primary responsibility for parenting is often attributed to the parents within the nuclear family unit. While extended family members may play a role, the nuclear family is considered the central unit responsible for the upbringing, education, and overall well-being of adolescents. This individualistic approach aligns with broader cultural values in Western societies, emphasizing autonomy and independence within the nuclear family structure. The Nigerian model of shared parenting reflects a communal ethos that places value on collective support and intergenerational connections. This approach acknowledges the wealth of wisdom and experience that extended family members bring to the upbringing of

adolescents. The extended family's involvement is not only practical but also contributes to the transmission of cultural values, traditions, and a sense of identity. Understanding these cultural nuances is essential for fostering effective communication and collaboration between cultures, recognizing that diverse approaches to parenting can coexist and offer unique strengths in supporting the growth and development of adolescents⁵.

There are a few reasons why parenting is seen as a shared responsibility in Nigeria. First, Nigerians value the needs of the group over the individual. This value is reflected in parental styles, which emphasize obedience and respect for parents and elders. Second, Nigeria has a strong extended family on various cultural networks. This means that grandparents, aunts, uncles, and other extended family members often live close by and are involved in the daily lives of their adolescents, nieces, and nephews. This involvement can take many forms, such as providing childcare, teaching adolescents traditional skills, and offering emotional support.

The shared responsibility for parenting in Nigeria brings forth a myriad of advantages and disadvantages that significantly influence the upbringing and development of adolescents. On a positive note, the involvement of extended family members can create a robust support network for adolescents. The extended family, including grandparents, aunts, uncles, and cousins, often plays a crucial role in providing emotional, social, and financial support. This multifaceted support system contributes to adolescents' sense of belonging and security, fostering an environment where they feel connected to their roots and cultural heritage. The collective wisdom and experiences of the extended family can also serve as valuable resources for guidance, ensuring that adolescents receive diverse perspectives on life's challenges.

However, this shared responsibility for parenting in Nigeria may also give rise to conflicts within the family unit. Divergent opinions and beliefs about the proper way to raise adolescents can lead to tensions between parents and extended family members. The varying expectations and cultural values held by different family members may create challenges in achieving a cohesive and consistent approach to parenting. Disagreements on discipline, education, and other aspects of adolescent upbringing can emerge, potentially causing confusion for the adolescents caught in the midst of conflicting expectations. Striking a balance between the benefits of shared responsibility and the potential pitfalls of conflicting viewpoints becomes essential for ensuring a harmonious and supportive family environment. Navigating the complexities of shared parenting responsibility in Nigeria requires effective communication and collaboration among family members. Open discussions about parenting philosophies, values, and expectations can help bridge the gap between differing opinions. Establishing clear roles and responsibilities within the extended family can contribute to a more cohesive and coordinated effort in raising adolescents. Furthermore, fostering a mutual understanding of each family member's perspective and recognizing the importance of collective support can mitigate conflicts and create a more harmonious environment for the holistic development of adolescents within the Nigerian cultural context. Ultimately, the best way to raise Adolescents is to find a parental style that works for your family and your culture. Parental practices play a pivotal role in shaping the growth and development of adolescents, encompassing tangible and observable behaviours employed by parents to engage and guide their children. These practices extend across a diverse spectrum, ranging from setting boundaries and administering discipline to offering emotional support, fostering effective communication, and modelling appropriate behaviour for adolescents to emulate. The dynamic interplay of these practices significantly influences adolescents' cognitive, emotional, social, and behavioural outcomes, serving as integral components within the

broader context of parental style and the overall environment in which adolescents are nurtured.

Setting boundaries is a foundational parental practice that provides adolescents with a structured framework within which they can navigate their experiences. Establishing clear expectations and limits helps adolescents develop a sense of security and predictability, essential for their cognitive and emotional well-being. Furthermore, offering emotional support involves cultivating a nurturing environment where adolescents feel validated, understood, and encouraged to express their feelings. This practice fosters emotional intelligence, resilience, and a positive self-image, contributing to healthy socio-emotional development.

When administered effectively, discipline serves as a guiding force in shaping adolescents' behaviour. Constructive discipline promotes a sense of responsibility, accountability, and understanding of consequences. Additionally, fostering open communication is a vital parental practice that cultivates trust and strengthens the parent-adolescent relationship. Encouraging adolescents to express their thoughts and concerns creates a supportive environment where meaningful dialogues can occur, facilitating cognitive and social development. Lastly, modelling appropriate behaviour is a powerful practice, as adolescents often emulate the actions and attitudes they observe in their parents. Positive role modelling establishes a foundation for moral and ethical development, influencing adolescents' behaviour both within and outside the familial context. Collectively, these parental practices contribute significantly to the overall parenting framework and play a crucial role in shaping the trajectory of adolescents' holistic development⁶.

Parental practices, as defined by two scholars, encapsulate the observable behaviours that parents employ to guide and socialize the developmental behaviours of their adolescents.

This definition emphasizes parents' active role in shaping their children's cognitive, emotional, and social growth. These practices encompass a broad spectrum of actions, from communication styles and disciplinary methods to emotional support and encouragement. The significance of parental practices lies in their direct impact on adolescents' overall well-being and future trajectory, influencing their cognitive processes, interpersonal skills, and emotional regulation.

Effective communication stands as a cornerstone in parental practices, serving as a vehicle for conveying expectations, values, and emotional support. Parents who engage in open and transparent communication create an environment where adolescents feel heard and understood. This, in turn, fosters a sense of trust and connection, allowing for the exchange of ideas and perspectives. On the contrary, poor communication practices, such as authoritarian directives or complete disengagement, can impede adolescents' ability to express themselves and lead to misunderstandings, potentially hindering their emotional and social development.

Disciplinary methods employed by parents constitute another crucial aspect of parental practices. How parents establish rules, enforce consequences, and provide guidance during disciplinary moments profoundly influences adolescents' behaviour and moral development. A balanced and consistent approach to discipline, grounded in empathy and understanding, helps adolescents comprehend the rationale behind rules and fosters the internalization of values. On the contrary, overly harsh or inconsistent disciplinary methods may lead to resentment, rebellion, and a lack of internalization of moral principles, potentially contributing to behavioural problems in adolescents.

Additionally, the provision of emotional support and encouragement within parental practices plays a pivotal role in shaping adolescents' self-esteem and resilience. Parents who

create an emotionally supportive environment contribute to the development of a secure attachment, enhancing adolescents' ability to navigate challenges and build healthy Child Upbringing. Conversely, the absence of emotional support or overly critical attitudes may undermine adolescents' confidence, contributing to feelings of inadequacy and impacting their overall mental and emotional well-being. Recognizing the multifaceted nature of parental practices underscores the need for parents to adopt intentional and nurturing approaches that foster positive developmental outcomes for their adolescents⁷. This definition has gained substantial support over several decades, emphasizing the pivotal role parents' actions play in shaping their Adolescent behaviour growth. However, it is important to recognize that parental practices are not static in that they evolve in response to societal changes. A significant change is the advent of technology, which has revolutionized how parents interact with their Adolescents.

In recent years, the proliferation of technology has redefined various aspects of daily life, including parental practices. The ubiquity of smartphones, tablets, and other digital devices has introduced new dimensions to the parent-child dynamics. This shift is reflected in the way parents engage, communicate, and discipline their Adolescence. Research has increasingly explored how these technological advancements influence parental practices and subsequently impact child development. A scholar investigated how technology-mediated communication affects parent-child Child Upbringing. They conclude that the use of digital platforms for communication can enhance and complicate interactions between parents and adolescents. While technology allows for more frequent and immediate communication, it can also create misinterpretation and increase non-physical interactions.

The study further underscores the dynamic interplay between technology and traditional face-to-face engagement in the realm of effective parental practices. In an era dominated by

digital communication, the ease of connecting through various technological channels cannot be overlooked. However, the findings emphasize that despite the convenience offered by virtual interactions, traditional face-to-face engagement retains its irreplaceable role in fostering effective parental practices. Face-to-face communication allows for nuanced expressions, non-verbal cues, and a depth of emotional connection that digital communication may struggle to replicate. This personal touch is paramount in cultivating a strong parent-child Child Upbringing, providing a platform for meaningful conversations, and facilitating a better understanding of each other's needs and perspectives.

Furthermore, the study highlights the need for a balanced approach where technology complements rather than substitutes traditional face-to-face interactions. Modern communication tools can serve as valuable supplements, enabling parents to stay connected with their adolescents, especially in the fast-paced, digitally driven world. Utilizing technology judiciously allows parents to maintain constant communication, offer support, and engage in ongoing dialogue. However, the study cautions against excessive reliance on technology, emphasizing that it cannot replace the richness of in-person interactions crucial for effective parenting. Striking the right balance ensures that while technology enhances connectivity, it does not diminish the essential human aspects of parent-child Child Upbringing.

In exploring the implications of the study, it becomes evident that a comprehensive understanding of the role of technology in parenting is imperative. Acknowledging its potential benefits in terms of accessibility and immediacy, parents can integrate technology into their parenting toolkit while recognizing its limitations. Face-to-face interactions provide a space for emotional atonements, empathy, and the development of essential social and communication skills in adolescents. Embracing a hybrid approach that combines the

strengths of both digital and traditional engagement allows parents to leverage the advantages of technology without compromising the depth and quality of their Child's Upbringing with their adolescence.

The study reinforces the timeless significance of traditional face-to-face engagement in effective parental practices. While technology offers unprecedented avenues for communication, the human touch inherent in in-person interactions remains irreplaceable. A thoughtful integration of technology into parenting approaches, coupled with a commitment to maintaining regular face-to-face communication, emerges as a holistic strategy to navigate the complexities of modern parenting and ensure the optimal development of adolescents in today's technologically driven landscape⁸.

In affirmation, a scholar extensively explored the implications of technology on parental monitoring practices, shedding light on the intricate Child Upbringing between modern tools and the dynamics of parent-adolescent Child Upbringing. The study revealed that contemporary parents increasingly turn to technological solutions, such as parental control applications and monitoring software, to monitor their adolescents' online behavioural activities. These tools provide parents with a semblance of control and assurance, allowing them to navigate the complexities of the digital landscape and safeguard their adolescents from potential online risks. However, the integration of such technological monitoring tools into parental practices is not without its challenges. The researchers underscored the delicate balance required between safeguarding adolescents and respecting their growing need for autonomy and privacy. As adolescents strive for independence, the use of parental control applications raises crucial questions about the intrusion into their private spaces. The ethical considerations surrounding privacy become paramount, highlighting the need for parents to navigate this terrain with sensitivity and awareness. Striking an equilibrium between

fostering a sense of safety and preserving adolescents' autonomy becomes a pivotal aspect of effective parenting in the digital age.

Moreover, the study delved into the broader societal implications of technology-mediated parental monitoring. The scholars discussed how the increasing reliance on monitoring apps may influence the development of trust within parent-adolescent Child Upbringing. If perceived as intrusive, excessive monitoring may erode the foundation of trust between parents and adolescents. It is essential to recognize that fostering open communication and trust is vital for healthy familial Child Upbringings. Thus, the study not only pointed out the challenges but also emphasized the importance of employing these technological tools judiciously, ensuring they enhance rather than hinder the parent-adolescent bond. The scholar's exploration of technology's impact on parental monitoring practices underscores the nuanced nature of parenting in the digital age. While technological tools offer unprecedented capabilities to ensure the safety and well-being of adolescents, they necessitate careful consideration of privacy, autonomy, and trust. The findings call for a mindful approach to integrating technology into parenting, recognizing the evolving dynamics of parent-adolescent Child Upbringing and the need to foster an environment that balances protection with respect for adolescents' growing independence⁹.

Some scholars have conducted a comprehensive exploration of parental practices in an article titled "Evidence Base for How We Learn: Supporting Students' Social, Emotional, and Academic Development." This insightful piece delves into the intricate connections between students' social, emotional, and academic development. By recognizing the intricate interplay between these facets, the authors emphasize the crucial role that parental practices play in shaping and nurturing the holistic development of adolescents. The article not only sheds light on the intricate web of influences that contribute to adolescents' overall well-

being and learning outcomes, but also underscores the significance of parental involvement in this multifaceted process. Within the context of this scholarly investigation, the authors stress the pivotal role of parental practices in fostering positive behaviour among adolescents. Parental guidance, support, and consistent involvement emerge as key factors that contribute to the establishment of a conducive environment for behavioural development. The article highlights how specific practices employed by parents can significantly influence the behavioural patterns of adolescents. By actively engaging in their children's lives, providing a nurturing environment, and setting clear expectations, parents become instrumental in shaping positive behavioural traits in adolescents, contributing to their overall well-being.

Furthermore, the scholars delve into the broader impact of parental practices on the overall well-being of adolescents. They articulate how specific parenting strategies and approaches can create a foundation for adolescents' emotional resilience and psychological well-being. The nurturing and supportive environment fostered by involved parents can serve as a protective factor against the challenges and stressors that adolescents may encounter. This emphasis on emotional well-being recognizes the interconnectedness of mental health with academic success, reinforcing the notion that a holistic approach to development is vital for optimal outcomes in adolescents.

The article also provides valuable insights into the influence of parental practices on academic development. By actively participating in their adolescents' educational journeys, parents contribute significantly to creating a positive learning environment. The authors emphasize the importance of parental engagement in academic activities, such as assisting with homework, fostering a love for learning, and maintaining open lines of communication with educators. These practices enhance academic performance and instill a sense of curiosity and motivation, laying the groundwork for a lifelong love of learning in

adolescents. In essence, the article serves as a call to action for parents to recognize their influential role in shaping the multifaceted development of adolescents. It highlights the evidence-based practices that can contribute to positive outcomes in social, emotional, and academic domains¹⁰.

2.1.2.2 Nigerian Parental Styles

One of the most essential aspects of Nigerian parental styles is the emphasis on respect for elders and authority figures¹¹. In Nigerian culture, respect for elders and authority figures is considered to be of utmost importance. Adolescents are taught from a young age to obey their parents and other adults and to show respect for their elders. This emphasis on respect is reflected in the Nigerian language, which has many words and phrases that express respect for elders.

There are a few reasons why respect for elders is important in Nigerian culture. First, it is seen as a way to maintain social order and harmony. When Adolescents respect their elders, it shows the value of knowledge and experience of elders. The idea is for the elders to pass a wealth of information to the younger generations. Respect for elders is seen as a way to show gratitude for the sacrifices of the elders. In Nigerian cultures, elders are often responsible for raising and caring for younger generations. They make significant sacrifices, such as giving up their own education or career opportunities, in order to provide for their adolescents. Respect for elders is a way of showing appreciation for their hard work and dedication in raising the younger generation.

Finally, respect for elders is seen as a way to uphold traditional values. The cultures of Nigeria are rich in traditions, and elders are seen as custodians of these traditions. When Adolescents respect their elders, it shows the value of traditions and culture, allowing for the preservation of Nigerian cultures. The emphasis on respect for elders in Nigerian culture is

deeply rooted in traditions that value wisdom, experience, and the collective knowledge passed down through generations. This cultural norm serves as a cornerstone for fostering a harmonious and orderly society, as it instills a sense of reverence and deference towards those who have accumulated knowledge and wisdom over the years. The positive consequences of this emphasis on respect are evident in the cohesion of communities, where elders are regarded as pillars of guidance and cultural heritage repositories. The intergenerational exchange of respect facilitates the transmission of essential values, traditions, and social norms, contributing to the overall stability of Nigerian society.

However, this cultural emphasis on respect for elders also has its potential drawbacks. In some instances, it may lead to the establishment of a rigid and hierarchical social structure. The strict adherence to age-based authority can limit the space for open dialogue and creative expression, particularly among the younger generation. The hierarchical nature of this structure may discourage adolescents from expressing their unique perspectives, questioning established norms, or contributing innovative ideas. Striking a balance between maintaining respect for elders and allowing the freedom of adolescents to express their creativity becomes crucial to fostering a dynamic and inclusive societal environment. Finding this equilibrium involves recognizing and appreciating the valuable contributions of both elders and adolescents within the societal framework. Encouraging an environment where respect is reciprocal, where elders listen to the voices of the youth, and where adolescents can express themselves without fear of dismissal is essential. Through this mutual exchange, a harmonious coexistence can be cultivated, one that appreciates the wisdom of the past while embracing the fresh perspectives and creative energy of the future.

The emphasis on respect for elders in Nigerian culture has dual aspects – fostering harmony and order while potentially contributing to a rigid social structure. Recognizing the

importance of finding a balance is vital for Nigerian society's continued evolution and vitality. Encouraging an atmosphere of mutual respect and understanding allows for the preservation of cultural values while providing space for the creativity and expression of the younger generation. In doing so, Nigerian society can harness the strengths of both age groups, creating a dynamic and resilient community that values tradition and embraces progress. A scholar offers a compelling perspective, asserting that Nigerian parents place an exceptional value on education, underlining their commitment to ensuring their adolescents have access to quality learning experiences. This commitment is not merely verbal but is substantiated by the significant sacrifices parents are willing to make. Nigerian families often navigate financial constraints, redirecting resources and making compromises to prioritize the education of their adolescents. This dedication to academic advancement reflects a deep-rooted belief in the transformative power of education and its role in shaping the future of individuals and the nation as a whole.

The tangible expression of this emphasis on education is evident in Nigeria's impressive literacy rates, which stand as one of the highest in Africa. The correlation between parental dedication to education and the nation's literacy rates highlights the profound impact of family values on the broader societal landscape. The emphasis on education becomes a driving force for societal development, empowering individuals with the knowledge and skills necessary for personal and collective advancement. This commitment to education reflects individual families' aspirations and aligns with the broader national agenda for progress and prosperity.

Acknowledging the multifaceted nature of this emphasis on education in Nigeria is important. Beyond the quantitative indicators, such as literacy rates, the qualitative aspects of education, including critical thinking, problem-solving, and creativity, are equally emphasized. Nigerian parents recognize that education is not solely about memorizing facts

but is a holistic process that cultivates a well-rounded and intellectually curious individual. This nuanced approach to education aligns with the global shift towards promoting academic achievement and the development of skills and competencies that prepare adolescents for the challenges of the contemporary world.

The scholar's assertion sheds light on Nigerian parents' profound commitment to education, which extends beyond rhetoric to tangible sacrifices and resource allocation. This emphasis has contributed to Nigeria's commendable literacy rates and underscores the pivotal role of family values in shaping societal development. As the nation continues to navigate the complexities of the global landscape, this commitment to education remains a cornerstone for individual empowerment and national progress¹².

In his opinion, he stated a few reasons why education is so vital in Nigerian culture.

First, it is seen as essential for social mobility and success in life. A good education can help adolescents secure better jobs with higher incomes. This can lead to a better quality of life for the entire family. Second, education is seen as a way to improve the lives of future generations. By educating adolescents in society, Nigerian parents invest in the future of their country. This can help to create a more prosperous and stable society for everyone. Finally, education is seen as a way to preserve Nigerian culture. By learning about their history and traditions, Nigerian Adolescents can develop a strong sense of identity and belonging to strengthen the fabric of Nigerian society.

The emphasis on education in Nigerian parents can have both positive and negative consequences. On the one hand, it can help adolescents develop the skills and knowledge to succeed in life. On the other hand, it can also put pressure on adolescents to perform in school. This can lead to stress and anxiety and can discourage Adolescents from taking life risks.

Nigerian parents play a crucial role in shaping the future trajectory of their adolescents by fostering an environment that encourages the pursuit of dreams and ambitions. Encouraging adolescents to pursue their dreams is not only a matter of personal fulfillment but also an investment in the nation's collective progress. Parents should serve as pillars of support, offering guidance and understanding as adolescents navigate the complexities of their aspirations. Understanding that mistakes are inevitable in the learning process is equally essential. By creating an atmosphere where adolescents feel comfortable acknowledging and learning from their mistakes, parents contribute to developing resilience and a growth mindset. This approach helps adolescents recognize that setbacks are not failures but rather opportunities for growth and improvement.

Beyond the encouragement of pursuing dreams, the Nigerian parental style should emphasize the core values of hard work, discipline, and responsibility. These values form the bedrock of character development and are instrumental in preparing adolescents for the challenges they may encounter in adulthood. Hard work instills the importance of diligence and perseverance, empowering adolescents to overcome obstacles on their journey to achieving their goals. Discipline serves as a guiding principle that shapes behaviour and decision-making, fostering a sense of responsibility for one's actions. By instilling these values, Nigerian parents contribute to the holistic development of adolescents, equipping them with the tools needed to navigate life's complexities with integrity and purpose.

In the context of Nigerian parental styles, respect and education are foundational elements that complement the emphasis on hard work, discipline, and responsibility. Parents should instill a deep sense of respect for elders, cultural values, and societal norms. This respect forms the basis for harmonious social interactions and instills a strong sense of identity and belonging. Simultaneously, education is prioritized as a critical pathway to personal and

societal advancement. Nigerian parents often encourage their adolescents to excel academically, recognizing the transformative power of education in opening doors to opportunities and fostering intellectual growth.

Nigerian parents have a significant role in shaping the character and future of their adolescents. Encouraging the pursuit of dreams while providing unwavering support and understanding during moments of mistake or failure is crucial. Emphasizing the values of hard work, discipline, and responsibility, along with instilling a deep respect for cultural values and prioritizing education, contributes to the development of well-rounded individuals who can contribute positively to the nation and the global community. The holistic approach to parenting in Nigeria encompasses not only personal achievement but also the cultivation of values that foster responsible citizenship and societal progress¹³.

Nigerian parents believe that hard work is essential for success in life. This is a generalization. You have to word it differently. They often teach their adolescents the value of hard work by setting a good example and encouraging them to work hard in school and their extracurricular activities. He further stressed that Nigerian parents also believe in discipline. They believe that discipline helps adolescents develop self-control and learn to follow rules. Nigerian parents often use a combination of positive reinforcement and negative reinforcement to discipline their Adolescents.

Nigerian parents emphasize the significance of instilling a strong sense of responsibility in their adolescents. Recognizing the value of this attribute, parents across Nigeria actively engage in imparting the principles of accountability through practical means. Many families integrate responsibility into their adolescents' lives by assigning various chores around the house. These tasks not only contribute to the functioning of the household but also serve as experiential learning opportunities, allowing adolescents to understand the importance of

contributing to the well-being of the family unit. By involving adolescents in domestic responsibilities, parents aim to nurture a work ethic, time management skills, and a sense of commitment that will prove invaluable in their future endeavours.

Moreover, Nigerian parents employ a constructive approach to teaching responsibility by holding their adolescents accountable for their actions. This involves fostering a culture of accountability where adolescents are encouraged to take ownership of both their successes and mistakes. When errors occur, parents engage in open communication, facilitating a reflection on the consequences of actions and encouraging adolescents to learn from their experiences. This accountability-oriented parenting style not only equips adolescents with a sense of personal responsibility but also fosters resilience and the ability to navigate challenges effectively. In Nigerian households, the emphasis on responsibility goes beyond mere task completion; it extends to nurturing a broader understanding of accountability in various aspects of life. Parents strive to instill ethical values and a strong moral compass, guiding adolescents to make responsible decisions in their interactions with peers, academics, and society at large. This holistic approach to responsibility contributes to developing well-rounded individuals who fulfill their duties at home and exhibit integrity and accountability in their broader social contexts.

The commitment of Nigerian parents to instilling responsibility in their adolescents is rooted in a desire to raise individuals who are capable and self-reliant and possess a deep sense of integrity and accountability. By integrating practical experiences, holding adolescents accountable for their actions, and instilling ethical values, Nigerian parents contribute to the cultivation of a responsible and conscientious younger generation poised to make positive contributions to their families, communities, and society as a whole. However, there are

many other ways to teach adolescents about responsibility, and what works best may vary depending on the individual adolescent and family.

It is essential to know that the emphasis on hard work, discipline, and responsibility among Nigerian parents can have both positive and negative consequences. On the one hand, it can help Adolescents develop the qualities they need to succeed in life. On the other hand, it can also put a lot of pressure on Adolescence to perform well. Ultimately, the best way to parent is to find a balance between emphasizing hard work, discipline, and responsibility and allowing Adolescents to be themselves.

2.1.2.3 Traditional Nigerian Parental Style

The traditional Nigerian parental style emphasizes tough love, discipline, and responsibility. Adolescents are expected to respect their elders and follow the rules of their family and community. Chores are often assigned to Adolescents, with girls taking on more roles than boys.

The Nigerian family puts a high value on respect, tradition, and culture. Adolescents are taught to defer to people in positions of authority, including their parents and other elders. Parents, family members, and even the community resort to corporal punishments as a method for disciplining Adolescents, and it is not uncommon for adolescents to be hit for wrongdoings.

The traditional Nigerian parental style is often referred to as authoritarian parenting. This style is characterized by a ‘my way or the highway’ approach, with parents making all of the decisions and Adolescents expected to obey without question. Authoritarian parents can be effective in teaching adolescents discipline and obedience, but authoritarian methods can lead to resentment and rebellion¹⁴.

2.1.2.4 Nigeria Modern Parental Style

Over time, the Nigerian parental styles have evolved with modernity by becoming more lenient. This is due to a number of factors, including the increasing influence of globalization, the rise of the middle class, and better information on children's development. One offshoot of this change is the rise of authoritative parental style, which is a style of parental that is both warm and loving, as well as firm and consistent. Authoritative parents set clear rules and expectations for their Adolescents, and they use positive reinforcement and negative reinforcement to discipline their Adolescents. This style of parenting has been shown to produce positive results for Adolescents, including better academic achievement, better social skills, and lower levels of problem behaviour.

However, there are also some parents who take leniency to the extreme. These permissive parents believe that adolescents should be granted unchecked freedom to do whatever they want, whenever they want. In this extreme form of permissive parenting, boundaries, and rules are almost non-existent, and there is a reluctance to enforce any form of structure or discipline. While the intention might be to foster a sense of autonomy, the result can be adolescents who lack essential life skills, struggle with self-regulation, and face challenges when transitioning to the real world's responsibilities. The extreme permissive parenting style can contribute to the development of entitled adolescents. Without clear boundaries and expectations, adolescents may grow up with a sense of entitlement, expecting their desires and wishes to be immediately fulfilled. This entitlement mindset can manifest in various aspects of their lives, from academic and professional settings to personal Child Upbringing. Entitled adolescents may struggle to cope with setbacks, experience difficulty collaborating with others, and face challenges in adapting to situations where their desires are not instantly met. Furthermore, the absence of structure and guidance in extreme permissive parenting may leave adolescents unprepared for the real world. In the transition

to adulthood, individuals are required to navigate responsibilities, make independent decisions, and cope with challenges. Adolescents raised in an environment devoid of appropriate guidance may find themselves ill-equipped to handle the demands of adulthood. The real world often requires a blend of autonomy and responsibility, and extreme permissiveness may hinder the development of essential life skills needed for successful adult functioning.

To mitigate the potential negative outcomes associated with extreme permissive parenting, it is crucial for parents to strike a balance between granting autonomy and providing guidance. While giving adolescents some independence is important for their growth, it should be accompanied by clear expectations, responsibilities, and a supportive structure. This balanced approach allows adolescents to develop the necessary skills to navigate life's challenges while ensuring they do not enter adulthood with a sense of entitlement or unpreparedness for the realities that await them. Recognizing the importance of a middle ground in parenting styles underscores the need for a thoughtful and intentional approach to fostering the holistic development of adolescents¹⁵.

Nigerian parents today are more likely to engage in open and friendly communication with their Adolescents than in the past. This is due in part to the increasing influence of Western culture, which emphasizes open communication and emotional expression. Additionally, the rise of the middle class in Nigeria has given parents more time and resources to spend on their Adolescence, which has also contributed to this shift. Finally, the increasing availability of information about child development has helped parents to understand the importance of communication and emotional bonding with their Adolescents.

As a result of these factors, Nigerian parents today are more likely to have conversations with their Adolescents about their feelings, their goals, and their experiences. They are also

more likely to be supportive and understanding of their Adolescence's behaviour needs. This shift towards a more "friendly" parenting style is a positive development, as it can help create a more open and trusting child upbringing between parents and adolescents. However, it is important for parents to be mindful of the dangers of over-friendliness. They should avoid becoming too permissive or too lenient in their parental style. The best way to parent is to find a balance between discipline and love. Parents should be firm but fair and always be willing to listen to their Adolescence's behaviour concerns.

2.1.2.5 Parental Styles in Adolescence

Parental styles are different for every parent, and they can influence an adolescent's moral compass, values, and behaviour. Researchers have categorized parental styles into three, four, five, or more psychological constructs. This research work will focus on four parental styles: authoritarian, authoritative, permissive, and uninvolved. Each category has a unique approach to parental style, and most parents fall into one of these categories but may also exhibit some characteristics of another category. Parental style can also vary depending on the situation. Parenting has been playing a very crucial role in adolescents' transition to adulthood. Parental has been recognized as a major vehicle in socializing the child. Parental is the act of parenthood, the child upbringing, training rearing or child education. Parents from the world over are in each of greener pastures, and for some decades, there has been a drift of families from their place of origin to urban cities. Parents are often faced with the complex task of parenting their Adolescents within a culture that is notably dissimilar from their culture of origin. Parental style is a constellation of parents' attitudes and behaviour toward Adolescence and an emotional climate in which the parents' behaviour is expressed. In the field of parents, scholars such as Maccoby Martin and Baumrind classified parents into four types based on responsiveness and demandingness¹⁶.

Authoritarian Parental

One of the most widely known parental styles is authoritarian parenting. An authoritarian parent might be described as strict and inflexible—an “it’s my way or the highway” type of parent. While there is merit in adding rules and structure into your parental style, authoritarian parental is often criticized because it’s not based on a warm, mutually understanding Child Upbringing. For this reason, most psychologists do not recommend an authoritarian parental style¹⁷.

Authoritarian parents tend to be the strictest parents out there and the opposite of permissive parents. They tend to have lots of rules and regulations but aren’t willing to discuss the rules or accept their Adolescence’s behaviour feedback or opinions about them. While this sounds harsh, most authoritarian parents mean well. Usually, authoritarian parents firmly believe their parental style will produce Adolescents who are capable, well-rounded, high-achieving members of society. However, this emphasis on cause and consequence can hinder a child’s natural ability to make choices, which may directly impact their self-esteem¹⁸. Parents may use an authoritarian parental style for many reasons. At Michigan State University, the factors contributing to parents gravitating to this style may be cultural or a result of their upbringing. Others may feel that a strict approach is the best way to gain compliance.

In a 2018 study that evaluated parental personality and parental styles, certain factors combined to make it more likely that parents will choose an authoritarian style. Parental personality traits and attachment style, the child’s temperament, and the level of social support and partner satisfaction were all determinants of parental styles¹⁹. The study found that authoritarian mothers, in particular, had high scores in neuroticism. According to the study authors, high neuroticism tends to indicate anxiousness and lack of emotional stability, which can interfere with sensitive parents.

The authoritarian parental style involves asserting that power without respecting the child's thoughts or opinions. As a result, parents believe in a set of standards that are to be followed without question, generally attempting to control and instill obedience in their Adolescents. Furthermore, authoritarian parents are likelier to use parent-centered goals in their parenting techniques rather than empathic, child-centered goals that authoritative parent's use²⁰. Authoritarian parents are rejecting and psychologically controlling. Authoritarian parents are highly demanding and are often punitive and forceful in order to adhere to an absolute standard for behaviour. Authoritarian parental control is coercive and domineering. This parental type has been related to less optimal child outcomes, including lower self-efficacy, more externalizing problems, and rebellion²¹.

Two characteristics of authoritarian parents are high levels of parental control and low levels of responsiveness. Although authoritarian parental and authoritative parental styles have similar names, they have several important differences in parental belief, demand, and approach. While both parental styles demand high standards, authoritarian parents demand blind obedience using reasons such as "because I said so." They only allow one-way communication through rules and orders. Any attempts to reason with them are seen as backtalk. These parents use stern discipline and often employ harsh punishment, such as corporal punishment, as a way to control Adolescence's behaviour. Their disciplinary methods are coercive, i.e., arbitrary, peremptory, domineering, and concerned with marking status distinctions.

Authoritarian parents are unresponsive to their Adolescence's behaviour needs and are generally not nurturing. They usually justify their mean treatment of their kids as tough love. Adolescents whose parents have an authoritarian parental style tend to have an unhappy disposition, be less independent, appear insecure, possess low self-esteem, and exhibit more behavioural problems. Perform worse academically. Have poorer social skills. Be more

prone to mental issues. They are more likely to have drug use problems. Have worse coping skills.

Another characteristic of authoritarian parents is that they talk to their Adolescents rather than with their Adolescents and do not consult with their Adolescents when making decisions²². This one-way communication does not give Adolescents space to express their needs and does not give Adolescents reasons for their expectations. Authoritarian parents can be categorized as demanding, expect much of their Adolescence, and are unresponsive to the Adolescence's behaviour needs²³. Moreover, authoritarian parents are restrictive, rigid, and punitive, and parents pressure adolescents to follow their directions and to respect their words and efforts. Authoritarian parents discipline their Adolescents with physical and emotional punishment. Most researchers found that authoritarian parental style results in negative outcomes in Adolescence and adolescence -and is correlated with less than healthy outcomes, including low self-esteem, decreased happiness, low success, and increased nervousness²⁴.

Adolescents of authoritarian parents learn to depend on their parents rather than thinking for themselves. They have low confidence and hesitate to do things on their own. This reaction by the Adolescents disturbs their cognitive, emotional, and social development. It is logical that Adolescents would feel depressed because they have to do things they dislike. Adolescents may rebel and develop misbehaviour as a sign of protest against their parents.

Authoritative parental style is characterized as high in responsiveness and demandingness. Authoritative parents provide support and warmth, clearly defined rules, and consistent discipline. Authoritarian parental style is characterized as low in responsiveness but high in demandingness. Parents of this style tend to use hostile control or harsh punishment in an arbitrary way to gain compliance, but they seldom provide explanations or allow verbal give-and-take. Indulgent parental style is characterized as low in demandingness but high in

responsiveness. Indulgent parents are responsive to their Adolescents and satisfy Adolescence's behavioural needs, but they fail to set proper disciplinary measures, exhibit behavioural control, or make demands for mature behaviour. Finally, neglectful parental style is characterized as low in responsiveness and demandingness. Neglectful parents are parent-centered and they are seldom engaged in Child upbringing practices. They neither provide warmth nor set rules for their Adolescence.

Authoritative Parental

Authoritative parents exhibit rational reasoning and encourage reciprocal reasoning yet still direct Adolescence's behaviour. These parents take on the responsibilities of parenthood by setting rules and limits but also respect their Adolescence as individuals. Authoritative parents display moderate to high responsiveness and demandingness, high warmth and reasoning, and consistent discipline²⁵. Authoritative parents have high expectations for achievement and maturity, but they are also warm and responsive. These parents set rules and enforce boundaries by having open discussions, providing guidance, and using reasoning. These parents provide their kids with reasoning and explanation for their actions. Explanations allow Adolescence to have a sense of awareness and teach kids about values, morals, and goals. Their disciplinary methods are confrontive, i.e. reasoned, negotiable, outcome-oriented, and concerning with regulating behaviour.

Authoritative parents are affectionate and supportive. They provide their Adolescents with autonomy and encourage independence. They also allow bidirectional communication. This parental style is also known as the democratic parental style. The adolescence of authoritative parents is cherished. Based on Baumrind's research on parental styles, Adolescents with authoritative parents tend to appear happy and content, are more independent, are more active, achieve higher academic success, develop good self-esteem,

interact with peers using competent social skills, have better mental health, exhibit less violent tendencies, and are securely attached.

Authoritative parents encourage Adolescents to be independent and develop their own identities, but at the same time, they also provide rules and boundaries for their adolescents. Due to the guidance Adolescents receive, once authoritative parents set rules and guidelines, the adolescents tend to follow them consistently²⁶. Authoritative parents recognize and set expectations appropriate for a child's developmental stage. Parents are firm with the rules and give adolescents clear reasons why they have to follow them. Parents with an authoritative style more openly discuss problems with their adolescents. Two-way communications exist between parents and adolescents, which helps develop good parent-child Child Upbringing. One might say that authoritative parents treat adolescents with respect and give reasons why they punish or reward their Adolescents.

The existing research suggests that an authoritative parental style is effective because parents treat their Adolescents in warm ways. Two-way discussions between parents and Adolescents help to minimize any problems that do occur. Moreover, most studies showed that well-being outcomes occur when Adolescence is nurtured by authoritative parents²⁷. These well-being outcomes that occur in families parented by authoritative parents may decrease Adolescence's behaviour stress and depression; hence the Adolescence are more likely to feel happy, respected and appreciated by their parents. Taken together, the research regarding parental style suggests that an authoritative parental style that combines warmth and support elements is mostly likely to fulfill a child's developmental needs and to develop psychological wellness among Adolescents²⁸.

Permissive Parental Style

This style encompasses different characteristics than authoritative and authoritarian parental, resulting in different outcomes in children. Permissive parents do not value punishment or authority, which is associated with low enforcement of child responsibility and disregard for age-appropriate behaviour. In terms of the dimensions of parental styles, permissive parents are low on demandingness and control and high on warmth and responsiveness. With regard to being a resource for children, permissive parents make themselves available for their children to connect with as they wish; when children use parents as a resource, parents do not react in a manner that addresses the idea of responsibility for shaping their children's future. Reason is sometimes used within the permissive parental style, but this does not represent an attempt to control or influence the overall outcome of the situation²⁹.

Permissive parents promote psychological autonomy, are accepting, and exhibit lax behavioural control. Parents included in this type are affirming and place few demands on the child. Permissive parents avoid coercive or confrontive practices as much as possible. Additionally, permissive parents have been conceptualized as indulgent and allowing children to make their own rules and decisions. This parental type has been related to child outcomes such as lower achievement, lack of impulse control, and lower autonomy²⁹.

Permissive parents set very few rules and boundaries and are reluctant to enforce them. These indulgent parents are warm and indulgent but do not like to say no or disappoint their children. Children of permissive parents tend to have the worst outcomes, such as not following rules, having worse self-control, possessing egocentric tendencies, and encountering more problems in Child upbringing and social interactions. There are positive and negative elements of permissive parenting. For example, permissive parents show high responsiveness and support for their children while at the same time having little or little control over the children³¹. Permissive parents are more liberal and give full autonomy to children and support what children like to do. They are nurturing, accepting, and responsive

to the child's needs and wishes. They also encourage children to do whatever they want to do³². Permissive parents allow their children to act without monitoring and setting limits. Permissive parents hope that by giving their children freedom, their Child Upbringing with their children will become closer³³. Thus, children of permissive parents often plan and regulate their own activities at a young age without parental attention. Children of permissive parents always do their activities independently; these children are more mature and more responsible. While parents with a permissive parental style are responsive to their children, they fail to set expectations or boundaries for their children. A permissive parental style is potentially unsafe for children because it is unsuccessful in developing good judgment among children³⁴.

Permissive parents show less care and attention to their children. The children grow up alone without receiving full attention from their parents. This affects their development later in life where they might have low self-esteem and lack of confidence when compared to their peers. Even though parents encourage them to do whatever they like, a small child still needs parental guidance. The children also find it difficult to choose what is right and what is wrong.

Uninvolved Parental Style

Neglectful parental style as parents showing low support and low control to their children, they tend to be uninvolved in their child's life. Neglectful parents show low control, warmth and low responsiveness to their children. They pay less attention and give little care to their children³⁵. This type of parents may be disconnected, undemanding, low on sensitivity, and do not set limits. Parents in this type behave in any way necessary to minimize parental effort and time. Thus, uninvolved parents may respond to a child with hostility or may not respond at all, neglecting the needs of the child altogether³⁶. Uninvolved parental style was related to the use of coercive practices and a lack of monitoring. Neglectful parents do not

set firm boundaries or high standards. They are indifferent to their children's needs and uninvolved in their lives.

These uninvolved parents may have mental issues themselves, such as depression, physical abuse, or child neglect when they were kids. Children raised by neglectful parents are more impulsive, cannot self-regulate emotions, encounter more delinquency and addiction problems, and have more mental issues like suicidal behavior in adolescence. Currently, these four parental styles are of particular interest in research examining many parental domains, two of which are feeding- and emotion-related parental. Categorizing parents according to whether they are high or low on parental demandingness and responsiveness creates a typology of four parental styles: indulgent, authoritarian, authoritative, and uninvolved³⁶.

In addition to differing in responsiveness and demandingness, the parental styles also differ in the extent to which they are characterized by a third dimension: psychological control. Psychological control "refers to control attempts that intrude into the psychological and emotional development of the child" through the use of parental practices such as guilt induction, withdrawal of love, or shaming³⁸. One key difference between authoritarian and authoritative parents is in the dimension of psychological control. Both authoritarian and authoritative parents place high demands on their children and expect their children to behave appropriately and obey parental rules. Authoritarian parents, however, also expect their children to accept their judgments, values, and goals without question. In contrast, authoritative parents are more open to give and take with their children and use explanations more. Thus, although authoritative and authoritarian parents are equally high in behavioural control, authoritative parents tend to be low in psychological control, while authoritarian parents tend to be high.

2.1.3 Concept of Personal Values

Personal values are the principles and beliefs that guide our decision-making and behaviour. They help us to differentiate between what is good and bad, and they shape how we move through the world³⁹. We can learn personal values from the people around us or develop them on our own through personal growth. Adolescents often adopt most of their values from their family members, but they start to build their own value systems as they age. Our personal values are the principles that we hold most dear. They are the foundation of our ethical compass and guide our thoughts, words, and actions. When we live in accordance with our values, we feel a sense of purpose and fulfillment⁴⁰. Our personal values can change over time, but our core values tend to remain relatively stable. It is important to take time to identify our personal values, as this can help us to clarify our goals and priorities in life and make better decisions. Personal values constitute a deep and intricate facet of human identity, encompassing the firmly rooted principles and beliefs that steer an individual's decision-making and conduct. These values are inherently subjective, influenced by factors such as cultural nuances, upbringing, education, and personal experiences. Serving as a moral guide, personal values establish the bedrock of one's identity, molding priorities and contributing to a sense of purpose.

Fundamentally, personal values mirror internalized beliefs concerning what is deemed right, significant, or fulfilling in life. Individuals frequently construct a hierarchy of values, with certain principles considered fundamental and non-negotiable. These values not only shape behaviour but also play a pivotal role in aligning life goals and aspirations, providing a framework for decision-making. It is imperative to acknowledge the perpetual evolution of personal values. Despite their general stability, life experiences, exposure to diverse perspectives, and personal growth can induce individuals to reevaluate and adjust their

values over time. This adaptability underscores the dynamic nature of the concept, facilitating an ongoing process of shaping and reshaping one's value system.

Cultural and societal influences exert substantial impacts on the formulation and expression of personal values. Yet, individuals may also foster values that challenge established norms, emphasizing the intricate interplay between personal values and the broader social context. Negotiating situations where values clash necessitates careful consideration, as individuals may be compelled to make decisions involving trade-offs between competing values.

Effective communication of personal values is pivotal in forging meaningful Child upbringing, given that shared values often contribute to stronger connections. Simultaneously, comprehending and respecting divergent values is vital for navigating potential conflicts. Regular introspection and self-awareness are integral to elucidating and conveying personal values, ensuring harmony with an individual's evolving sense of self. Personal value is a broad goal, varying in importance and underlying and guiding attitudes and behaviour⁴¹. Personal value is divided into two major components: the content of values and the commitment to those values⁴². The content of values is the things people value, such as power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. Living in accordance with one's core principles provides a sense of contentment, authenticity, and purpose. An individual who prioritizes and behave in accordance with their values report higher levels of pleasure and inner peace. Personal values impact Child Upbringings and interactions with others because they shape one's views toward empathy, collaboration, justice, and understanding. Personal values must be defined via introspection and contemplation. It entails recognizing and defining the values and ideals that are truly important to a person. This self-awareness enables people to make deliberate choices and decisions that are consistent with their beliefs, resulting in a more

rewarding and purpose-driven existence. Everyone has values, but each individual has a unique set of values. These distinctions are influenced by a person's culture, personal upbringing, life experiences, and a variety of other factors⁴³. The simplest method to define personal values is to consider the individual's personality and habits. Values eventually intertwine into people's personalities and become a part of them⁴⁴.

2.1.3.1 Religious Values

Religious values are typically derived from the values expressed in religious texts or from the influence of the lives of religious figures⁴⁵. Religious values can vary from religion to religion, but there are some common values that are shared by many religions. These values include love, compassion, forgiveness, justice, and mercy. These values can play an important role in people's lives, providing guidance and inspiration and helping people to make better choices. An individual is often centered on religion, so religion can be the origin of that individual's values⁴⁶. When religion is defined heuristically, it can be used by individuals, communities, or societies to answer their existential questions with the beliefs that the religion teaches⁴⁷. Religions offer answers to life's ultimate questions, which can influence our values. The answers that religions provide to these questions can profoundly impact our values. For example, if a religion teaches that the meaning of life is to love and serve others, then we may develop values of compassion and kindness. Or, if a religion teaches that suffering is a test of our faith, then we may develop values of perseverance and resilience. Ultimately, the values that we hold dear are a reflection of our individual beliefs and experiences. However, the answers that religions provide to existential questions can play an important role in shaping our values. This research would be conducted in a way that is consistent with Christian beliefs.

2.1.3.2 Principles of Christian Values

Christian values are the principles that Christians believe are important in life. They are based on the teachings of Jesus Christ and the Bible⁴⁸. The term "Christian values" has a variety of meanings, and specific definitions can vary widely between denominations, geographical locations, and different schools of thought. However, some common Christian values include:

- **Love:** Love is the foundation of all Christian values. It is expressed in many ways, including compassion, kindness, forgiveness, and mercy.
- **Justice:** Justice is the belief that everyone deserves to be treated fairly, regardless of their race, gender, sexual orientation, or social status.
- **Peace:** Peace is the absence of war and conflict. It is a goal that Christians strive for in their personal lives and in the world at large.
- **Hope:** Hope is the belief that things will get better. It is a source of strength and resilience for Christians facing difficult times.
- **Forgiveness:** Forgiveness is the ability to let go of anger and resentment towards someone who has wronged us. It is a way to heal ourselves and create a more peaceful world.
- **Honesty:** Honesty is the practice of being truthful and forthright. It is a value that is essential for building trust and Child Upbringing.
- **Integrity:** Integrity is the quality of being honest and having strong moral principles. It is a value that is essential for living a life of virtue.
- **Courage:** Courage is the ability to face fear and danger. It is a value that is essential for standing up for what we believe in, even when it is difficult.
- **Perseverance:** Perseverance is the ability to keep going in the face of challenges. It is a value that is essential for achieving our goals.

The Bible has long described Christian values as the Fruit of the Spirit, a list of nine attributes written by the Apostle Paul in his letter to the Galatians⁴⁹. These nine attributes are not exhaustive, but they are a good summary of the important Christian values to many Christians. These values can guide our thoughts, words, and actions and help us make better choices in our lives.

In the 21st century, Christian right and conservative parties in the United States, Australia, United Kingdom and other countries use the phrases Christian values and family values to describe some or all of the following political stances: Modern interpretations of Christian values include censorship of sexual content, especially in films and on television;⁵⁰ sexual abstinence outside marriage and abstinence-only sex education;⁵¹ the promotion of intelligent design to be taught in public schools and colleges as an alternative to evolution;⁵² the desirability of laws against same-sex marriage; support for laws against the acceptance of homosexuality into mainstream society;⁵³ and the desirability of organized school prayer in public schools⁵⁴.

2.1.3.3 Child Upbringing between Parental Styles and Personal Values

Parental styles are categorized under three major forms: the authoritarian, the authoritative or democratic, and the permissive or laissez-faire or self-indulgence or un-involving. The authoritarian parental style consists of parents who are often strict and harsh⁵⁵. Authoritative parents are flexible and responsive to the child's needs but still enforce reasonable standards of conduct. While permissive or laissez-faire parents are those who impose few restrictions, rules or limits on their children. Reports have shown that authoritarian parental styles have negative connotations in literature because of the negative behaviour outcomes of adolescents and children. However, on the same note outcome of some research revealed that authoritarian parental yield positive effects on adolescence⁵⁶. Some found that

authoritative parental style has more positive effects on the adolescence' behaviour. Permissive or laissez faire parental without well-defined or clear-cut goals and such parents play a passive role in the rearing of children⁵⁷.

Authoritarian parents enforce their beliefs and opinions as laws of the mind (nature). They believe that what they know is the reality, and facts can be imposed from outside. There is no need for the child to work on his way. Raising a child like this is simple, easy, and fast, like raising hormone-injected tomatoes. No questioning, inquiring, just accepting without proof. Even though the facts that are presented by the authority are valid and real because children have to accept them, the children would not own them. Children would not own them because there is no self-effort involved in the process. They have to prove these facts to their minds in order to make them their own. Authoritarian parents set strict rules and standards and expect their children to obey them. Everything is thought and predetermined by parents; children only have to follow the instructions.

The children of authoritarian parents actualize the wills and orders of their parents; therefore, they often either cannot or will not take responsibility for their own actions. If children do not feel responsible for their actions, they may find themselves engaging in various actions that could cause harm to themselves and others. Such a situation provides the appropriate conditions for delinquent behaviour. It has been found that children of authoritarian parents have higher rates of delinquency than children of non-authoritative parents. Children of authoritarian parents have difficulty in differentiating between right and wrong because, in their case, right and wrong depend on the authority. Therefore, morality is conditional, with conditions determined by external forces. Again, because children are not raised as independent individuals, they cannot express a need for and/or develop independently a set of humanistic moral values. In fact, dependent people cannot develop moral values.

Authoritarian parents seek to ensure that their children obey rules and standards; their Child Upbringing with their children is basically based on a power conflict. As adolescence grows, older authoritarian disciplinary styles decline.

The connection between parental approaches and individual values stands as a crucial element in human development, molding the convictions and actions of individuals over their lifetimes. Parenting styles, encompassing the emotional atmosphere and behavioural methods employed by parents, wield a considerable influence over their children's internalization of personal values. Through the processes of modeling and observation, parents assume primary roles as exemplars, with children often absorbing the values demonstrated by their caregivers, thus shaping their own set of personal values. Authoritative parenting, characterized by a harmonious blend of warmth and clear expectations, correlates with positive outcomes and nurturing values like responsibility and empathy. In contrast, authoritarian parenting may foster the internalization of values stressing conformity and obedience, while permissive parenting may contribute to values associated with autonomy and self-expression. Inconsistencies in parenting styles may generate confusion for children, affecting the establishment of a cohesive set of personal values. Communication styles, cultural and religious influences, and negative experiences further contribute to the intricate Child Upbringing between parental styles and personal values. While parental approaches exert significant influence over values, individuals also retain the capacity for independent thought, enabling the development of values that may diverge from those imparted by their parents. The interplay among these factors highlights the nuanced and dynamic nature of the association between parental styles and personal values.

2.1.4 Adolescence Development

Adolescence is a transitional phase of growth and development between childhood and adulthood. The World Health Organization (WHO) defines an adolescent as any person between the ages of 10 and 19. This age range falls within WHO's definition of young people, which refers to individuals between the ages of 10 and 24⁵⁸. However, the definition of adolescence varies across cultures. In some societies, adolescence is narrowly equated with puberty and the physical changes that lead to reproductive maturity. In other societies, adolescence is understood in broader terms that encompass psychological, social, and moral development and physical maturation. In these societies, adolescence typically refers to the period between the ages of 12 and 20 and is roughly equivalent to the word 'teens'⁵⁹.

Bard, a large language model from Google AI, has pointed out that adolescence is a universal stage of development, but the way it is experienced and understood varies greatly across cultures. In some cultures, adolescence is a time of great freedom and exploration. Adolescents are encouraged to experiment with different identities and roles, and they are given a great deal of autonomy. In other cultures, adolescence is a time of greater restriction and control. Adolescents are expected to conform to traditional norms and expectations, and they may have limited opportunities for self-expression. The duration of adolescence also varies across cultures. In some cultures, adolescence is a relatively short period of time, lasting from the onset of puberty to the early twenties. In other cultures, adolescence can last much longer, extending into the mid-twenties or even thirties. The different experiences of adolescence across cultures can be attributed to a number of factors, including:

Cultural Values: A particular culture's values can significantly impact how adolescence is experienced. For example, in cultures that value independence and self-reliance, adolescents may be given more freedom and autonomy than in cultures that value obedience and conformity.

Economic Factors: Economic factors can also play a role in shaping the experience of adolescence. In cultures where there are limited economic opportunities, adolescents may be expected to start working and contributing to the family income at a younger age. This can limit their opportunities for education and self-exploration.

Social Norms: Social norms can also influence the experience of adolescence. In cultures with strong expectations about how adolescents should behave, they may feel pressure to conform to these expectations, even if they disagree with them. This can make it difficult for adolescents to develop their identities and make their own choices.

The different experiences of adolescence across cultures can have a significant impact on the lives of adolescents. In cultures where adolescence is a time of great freedom and exploration, adolescents may have more opportunities to develop their own identities and make their own choices. In cultures where adolescence is a time of more significant restriction and control, adolescents may feel more constrained and may have fewer opportunities to express themselves.

It is essential to be aware of the different experiences of adolescents across cultures to understand the challenges and opportunities that adolescents face. By understanding the cultural context in which adolescents are growing up, we can better support them as they navigate this critical stage of development⁶⁰.

Parents and other adults who care for and work with adolescents must stay up-to-date on adolescent development and the realities of teenage life. Adolescents face a variety of complex and ever-changing challenges, including social media and mental health disorders. By understanding these challenges, adults can provide more effective support and encouragement to young people⁶¹.

Stages of Adolescence

Early Adolescence (ages 10 to 13)

During this time, children often start to grow faster. They also begin to notice other physical changes, such as hair growth in the pubic area and under the arms, breast development in females, and testicular enlargement in males. These changes typically start a year or two earlier in girls than in boys, and some changes can occur as early as age 8 for females and age 9 for males. Many females begin their period at around age 12, about 2-3 years after the onset of breast development⁶². These physical changes could spark curiosity and worry in specific individuals, particularly if they are uncertain about what to expect or what is considered normal. Some children might also start questioning their gender identity during this phase, and the onset of puberty can present challenges for transgender youths.

During early adolescence, individuals tend to engage in black-and-white thinking. They view things as either wholly right or entirely wrong, excellent or terrible, often leaving little space for middle-ground perspectives. At this developmental stage, it's natural for young individuals to primarily focus on themselves (referred to as "egocentrism"). Consequently, preteens and early adolescents frequently feel self-conscious about their appearance and believe their peers constantly observe them. Pre-adolescence begins to experience a heightened desire for personal privacy. They might initiate attempts to establish independence from their family. During this phase, they could test boundaries and react strongly if parents or guardians attempt to enforce restrictions.

Middle Adolescence (Ages 14 to 17)

This timeframe is most commonly linked with the "teenage" years and all the familiar anticipations that come with it: fluctuations in mood, the onset of puberty, the formation of a new Child upbringing, and the gradual development of an emerging "adult" identity. She further stressed that these years mark the onset of puberty, a period characterized by swift

physical transformations in adolescence. Depending on your teenager's biological sex and gender identity, this is when menstruation might commence and when physical sexual maturity becomes evident. You'll observe developments like hair growth, alterations in voice tone, changes in skin conditions such as acne, and shifts in height, weight, and body proportions. While some teens experience these changes rapidly in the initial stages, others might undergo a more gradual or delayed process.

During these years, it's common for teenagers to engage in more frequent arguments with their parents. This is because your teenager is in the process of forming an independent identity for the first time. Developing ideas, opinions, and beliefs that are distinct from their family allows them to experiment with a new, more mature sense of self⁶³. Furthermore, at this time, teenagers will likely initiate their first romantic relationship around this time. Teenagers naturally desire more time away from their families and become more intrigued by friendships and romantic connections.

Late Adolescence (18-21)

The individual in late adolescence finds themselves at a pivotal juncture in life. They have traversed a significant developmental path that commenced 18 years ago. The cumulative experiences encompassing physical, cognitive, emotional, and social facets from infancy through early childhood, middle childhood, and preceding stages of adolescence have readied them for the ultimate passage into adulthood. This transition embodies the essence of late adolescence. Physical maturation is generally concluded during late adolescence. Young adults typically possess a well-defined sense of self-identity and a logical, practical moral compass at this stage. They have also honed their ethical, spiritual, and sexual principles⁶⁴.

2.1.5 Role of Personal Values in Adolescence Development

The role of personal values in adolescent development is significant and multifaceted. Personal values encompass an individual's core beliefs, principles, and ethical standards, which guide their thoughts, behaviour, and decision-making processes. During adolescence, a period marked by self-discovery and identity formation, personal values play a crucial role in shaping a young person's sense of self and their place in the world. Adolescents often begin to question and explore their values as they navigate through various life experiences and interactions. These values can stem from cultural, familial, religious, and societal influences and personal reflections. As adolescents strive to establish their identities, their personal values serve as a foundation for understanding their priorities, aspirations, and the kind of person they want to become.

Moreover, personal values influence adolescents' choices, impacting their Children's upbringing, academic pursuits, and community involvement. For instance, adolescents who value honesty and integrity may prioritize academic integrity and transparent communication in their interactions. On the other hand, adolescents with solid social justice values might become actively engaged in advocacy and community service. It's important to note that personal values are not static; they can evolve and change over time as adolescents gain new experiences and insights. These values also play a role in moral development as adolescents grapple with complex ethical dilemmas and gradually refine their sense of right and wrong.

Personal values are integral to adolescent development as they contribute to the formation of identity, guide decision-making, and shape the path to adulthood. Understanding the interplay between personal values and development can provide valuable insights into the motivations and behaviour of adolescence⁶⁵.

Personal values are a broad goal, varying in importance and underlying and guiding attitudes and behaviour⁶⁶. Personal values are formed in adolescence, which may affect long-term cognitions and behaviour⁶⁷. A previous study reported that universalistic values, which were classified as self-transcendence, were related to the creation of meaningfulness⁶⁸.

2.1.5.1 Religious Influence on Adolescence Values

Religious influence on adolescent values is a substantial and intricate aspect of their development. Adolescents often look to their religious beliefs and practices as a source of guidance and meaning, which can profoundly shape their values, attitudes, and behaviour. Religious teachings provide a framework for understanding moral and ethical principles. Adolescents who are actively engaged in a spiritual community often absorb values that align with their faith's teachings. For example, religions may emphasize compassion, kindness, honesty, and respect for others. These values can become integral to adolescents' sense of right and wrong, influencing their interactions with peers, family, and society.

Religious rituals, such as prayer, meditation, or attending worship services, can foster a sense of connection to a higher purpose and a broader community. This connection can instil values related to humility, gratitude, and a sense of responsibility to contribute positively to society. At the same time, adolescents may also engage in questioning and reinterpreting religious teachings as they develop their understanding of the world. This critical examination can lead to a more nuanced and personalized set of values. Some adolescents might align closely with their religious teachings, while others may integrate aspects of multiple belief systems or develop more secular in nature⁶⁹.

Religious influence on adolescent values can extend to various domains of life, including decisions about friendships, Child upbringing, career choices, and social justice advocacy. For instance, adolescents influenced by their religion's emphasis on service to others might

be drawn to volunteer work or community service projects. It's essential to recognize that the impact of religious influence on values varies from person to person and depends on factors such as the strength of religious upbringing, exposure to diverse perspectives, and personal introspection. Open communication between adolescents, their families, and their religious communities can provide a space for exploring and discussing the ways in which religious values intersect with their developing sense of self and values. Religious influence on adolescent values is a complex interplay between faith, personal reflection, and societal norms. It can significantly shape adolescents' moral compass, guide their decisions, and contribute to their overall sense of purpose and identity. Adolescence' religious and spiritual development is influenced by many factors, including their parents, peers, institutions, and culture. These social influences can provide examples and feedback that shape how adolescents think about, practice, and experience religion and spirituality.

Religious influence on adolescent values plays a significant role in shaping young individuals' moral and ethical compass. Pentecostal Churches, a subset of Christian denominations, are known for their strong emphasis on the Holy Spirit, spiritual gifts, and charismatic expressions of faith. In these churches, the Holy Spirit is central to the believer's experience, with practices such as speaking in tongues and manifesting spiritual gifts integral to their worship services. Pentecostal worship is characterized by its lively and expressive nature, often involving energetic music, clapping, dancing, and the use of spiritual gifts. Charismatic leadership within these churches guides congregants and is seen as essential for facilitating a deeper connection with God.

In addition to their charismatic worship, Pentecostal Churches are part of the broader evangelical movement, emphasizing evangelism and spreading the Gospel message. These churches vary in beliefs and practices, and they are often actively engaged in community

outreach and social programs. The eschatological beliefs within Pentecostalism, such as the expectation of the Second Coming of Christ and the rapture, are also important aspects of their theological framework. With millions of adherents worldwide, Pentecostalism has become a global movement, contributing to the diversity of religious influences on the values and beliefs of adolescents within their congregations. The impact of Pentecostalism on adolescents is profound, as it introduces them to a dynamic religious environment that fosters strong spiritual experiences, emphasizes the role of the Holy Spirit, and encourages active participation in charismatic worship and evangelical efforts. This influence can have a lasting impact on the values and worldviews of young individuals, shaping their understanding of faith and morality during the critical stage of adolescence.

2.1.5.2 Adolescence Development in Pentecostal Contexts

Adolescence development within Pentecostal contexts is a subject that reveals the interplay between religious beliefs and the psychosocial growth of young individuals. Pentecostalism, characterized by its emphasis on spiritual experiences, gifts of the Holy Spirit, and vibrant worship practices, contributes to a unique environment that shapes adolescents' cognitive, emotional, and social development⁷⁰. Pentecostal beliefs often emphasize the transformative power of personal conversion experiences and the Holy Spirit's role in guiding one's life. These theological foundations can influence how adolescents perceive their identity, purpose, and moral compass. Adolescents within Pentecostal communities may experience a heightened sense of community and belonging and opportunities for leadership and service within the church. These experiences can contribute to their self-esteem and identity formation⁷¹.

At the same time, the distinct practices of Pentecostal worship and spiritual engagement might also introduce challenges related to the balance between religious commitments and

the secular demands of adolescence. Negotiating these tensions can impact adolescents' psychological well-being and the development of their autonomy. The spiritual guidance and mentorship often available within Pentecostal contexts can significantly shape adolescents' values, Child Upbringing, and aspirations⁷². Adolescence development in Pentecostal contexts is a multifaceted process influenced by the unique religious dynamics and beliefs of Pentecostal Churches. Within these contexts, adolescents experience a distinct blend of spiritual and social influences that impact their growth and values. Pentecostalism, known for its emphasis on the Holy Spirit and spiritual gifts, shapes the religious landscape in which adolescents navigate their journey from childhood to adulthood.

Pentecostal worship services are characterized by their expressive and charismatic nature, with an active engagement in spiritual practices such as speaking in tongues, prophecy, and healing. These experiences can profoundly affect an adolescent's spiritual and emotional development, instilling a sense of divine connection and facilitating a strong commitment to their faith. The Charismatic leadership within Pentecostal Churches guides adolescents in their spiritual journey and fosters a deep understanding of religious beliefs and values.

In Pentecostal contexts, the evangelical mission is paramount, focusing on spreading the Gospel's message.

Adolescents actively engage in evangelism and community outreach, strengthening their faith and nurturing a sense of purpose and responsibility towards others. This engagement allows adolescents to apply their values practically, contributing to their moral and ethical development. The eschatological beliefs within Pentecostalism, including the expectation of the Second Coming of Christ and the rapture concept, influence adolescents' understanding of the world and their place in it. These beliefs can foster a sense of urgency and a commitment to living according to their faith's principles.

While Pentecostalism offers unique spiritual experiences and a solid moral foundation, it also presents challenges. The charismatic nature of Pentecostal worship and the emphasis on spiritual gifts can create a sense of otherness among adolescents who do not share the same beliefs. This can impact their Child's Upbringing with peers outside the faith and potentially lead to feelings of isolation or non-conformity. Additionally, the expectations for religious commitment and engagement may place additional pressure on adolescents as they seek to balance their faith with the secular world.

Adolescence development in Pentecostal contexts is a complex interplay of spiritual experiences, charismatic worship, evangelical efforts, and eschatological beliefs. It offers unique opportunities for adolescents to develop a strong moral compass and sense of purpose while also posing challenges related to social integration and navigating the balance between their faith and the secular world. These experiences within Pentecostal contexts contribute to the distinct journey of adolescence for those within these religious communities.

2.5.1.3 Brief History of the Selected Churches

The selected four churches play an important role in many people's lives in Ede, Osun State, Nigeria. They provide people with a sense of community, spiritual support, and social services. Also, they are among the largest and most popular Pentecostal churches in Ede, Osun State, Nigeria.

The Redeemed Christian Church of God Osun Province 9 (RCCG Osun 9)

The Redeemed Christian Church of God is one of the largest Pentecostal churches in the world, with over 19 million members. The RCCG was founded in Nigeria in 1952 and has since grown to have a presence in over 200 countries. The RCCG is known for its emphasis on Heaven, which is their main goal, Holiness, evangelism, and as well as tithing and giving.

The Redeemed Christian Church of God Osun Province 9 is one of the provinces of RCCG in Osun State.

Mountain of Fire and Miracles Ministries (MFM)

The Mountain of Fire and Miracles Ministries is another large and popular Pentecostal church in Nigeria. The MFM was founded in 1989 and has since grown to have a presence in over 65 countries. The MFM is known for its emphasis on deliverance from evil spirits and its focus on prayer and fasting. MFM Ede branch is one of their branch in Osun State, Nigeria.

Deeper Christian Life Bible Church, a.k.a. Deeper Christian Life Bible Ministry (DCLM)

The Deeper Christian Life Bible Church is a Pentecostal church that is known for its strict adherence to the Bible. The DCLM was founded in 1973 and has since grown to have a presence in over 100 countries. The DCLM is known for its emphasis on personal holiness and its commitment to social justice.

Living Faith Church

Living Faith Church Worldwide (a.k.a. Winners Chapel) is a large and popular Pentecostal church that was founded in Nigeria in 1981. Living Faith Church is known for its emphasis on prosperity and its focus on faith and miracles.

2.2 Theoretical Framework

2.2.1 Integrating Social Learning, Attachment, and Religious Socialization Theories

In the examination of parental styles in child upbringing and personal values of adolescents within selected Pentecostal churches in Ede South Local Government, Osun State, Nigeria, a comprehensive theoretical framework emerges through the integration of Social Learning Theory (SLT), Attachment Theory, and Religious Socialization Theory.

Social Learning Theory illuminates how adolescents observe and adopt behaviours within the Pentecostal community. Attachment Theory delves into the emotional bonds within families, contributing insights into the development of personal values. The intentional addition of Religious Socialization Theory enriches the framework by emphasizing the role of religious teachings, practices, and community involvement in shaping the values of adolescents within Pentecostal churches. This theory accentuates how religious upbringing influences personal values, providing an additional layer to our understanding of the intricate dynamics in this unique context. By blending these three theories, the study aims to offer a robust foundation for exploring the multifaceted interplay of parental styles and the religious and emotional dimensions of personal values among adolescents in Pentecostal churches.

2.2.2 Social Learning Theory

Social learning theory explains the process of acquiring social behaviour through observing and imitating others⁷³. This theory posits that learning is a cognitive activity that happens within a social setting and can transpire simply through watching or receiving direct guidance, even when motor reproduction or direct rewards are absent⁷⁴. Alongside observing actual behaviour, learning is also facilitated by witnessing consequences like rewards and punishments, a concept termed vicarious reinforcement. When a certain behaviour is consistently rewarded, it's likely to persist; conversely, if a particular behaviour is frequently punished, it's likely to diminish⁷⁵. This theory builds upon traditional behavioural theories, which attribute behaviour solely to reinforcements, by highlighting the significance of internal processes within the learning individual.

Social Learning Theory, developed by psychologists, offers a comprehensive framework for understanding how individuals learn and shape their behaviour through observation and interaction. At its core, this theory asserts that people acquire new knowledge and

behaviours not only through direct experiences but also by observing and imitating the actions and attitudes of others in their social environment. Role models, whether they are parents, peers, teachers, or influential figures from the media, play a pivotal role in molding behaviour, as individuals are more likely to emulate the actions of those they admire. The theory incorporates the concepts of reinforcement and punishment as individuals gauge the consequences of observed behaviours to determine whether they should adopt them. Vicarious reinforcement, where learning occurs through observing positive outcomes in others, further reinforces the learning process. Self-efficacy, one's belief in their ability to perform a particular task successfully, is central to this theory, and witnessing others succeed can boost an individual's self-efficacy and motivation. Social Learning Theory also emphasizes the reciprocal relationship between behaviour, personal factors, and the environment, highlighting the dynamic nature of learning and behaviour change. Cognitive processes, such as attention, retention, and reproduction of observed behaviours, are integral to learning. Environmental factors, including the presence of authority figures or peers, can influence the likelihood of behaviour imitation. This theory has found application in fields such as education, psychology, and criminology, offering insights into skill acquisition, behaviour change, and the development of personality traits through observation and interaction with others.

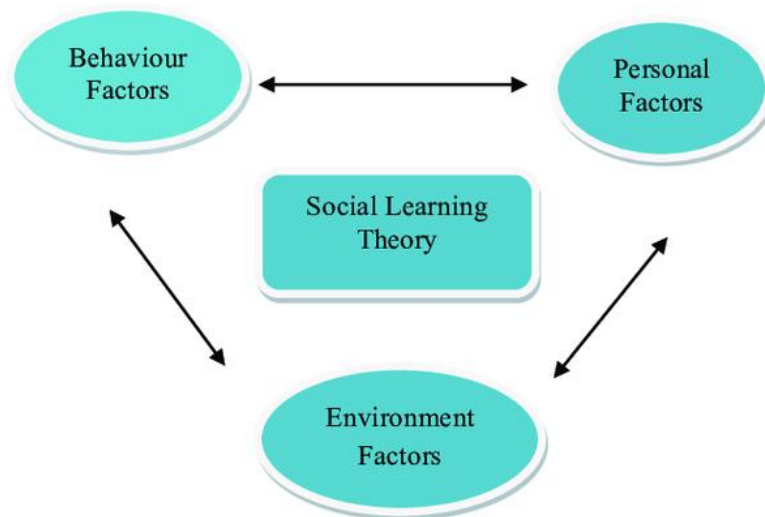


Figure 2.1: Social Learning Theory⁷⁵

Social learning theory is a psychological theory that states that people learn new behaviour by observing and imitating others. This theory was developed in the 1960s. The three main principles of social learning theory are:

- **Observational Learning:** People learn new behaviour by observing others and then imitating what they see. This can happen even if the observer does not intend to learn the behaviour.
- **Reinforcement:** People are more likely to imitate behaviour that is rewarded or reinforced.
- **Motivation:** People are likelier to imitate the behavior they are motivated to do. This motivation can come from internal factors, such as a desire to learn something new, or from external factors, such as a desire to be liked or accepted by others.

Social learning theory is a powerful tool for understanding how people learn new behaviour. It can be used to explain a wide range of behaviour, from simple everyday activities to complex social behaviour⁷⁶. Social learning theory can be applied to real-life situations:

- A child who sees their parents arguing may learn to argue themselves.

- A student who sees their teacher being rewarded for good behaviour may be more likely to behave similarly.
- A person who is motivated to lose weight may imitate the behaviour of someone who is already thin.

Social learning theory can be a helpful tool for parents, teachers, and other professionals working with children and adolescents. By understanding how social learning works, they can create environments that encourage positive behaviour and discourage negative behaviour. The concept of social learning emerged in the 1960s from a researcher's work, showcased through the renowned Bobo doll experiment—a cornerstone in the realm of psychology. A study conducted in 1961 employed life-size inflatable clowns, known as Bobo dolls, and directed adults to display aggressive actions toward these dolls in the presence of preschool-aged children⁷⁷. The intention was to observe the subsequent behaviour of these children following such observations. The adults engaged in actions like hitting the Bobo doll with a mallet, tossing it into the air, kicking it, and delivering punches to it while it was on the ground.

Subsequently, the researchers left the children alone with the Bobo dolls. Remarkably, particularly among young boys, the children mirrored the aggressive behaviour they had witnessed from the adults, even without explicit instructions. In a follow-up study in 1965, which explored the impact of behaviour consequences versus rewards, the researcher discovered that children were less inclined to imitate adults' actions if they saw those adults being punished for the same conduct⁷⁸. Conversely, the likelihood of children emulating adults' behaviour increased when the adults were rewarded for it.

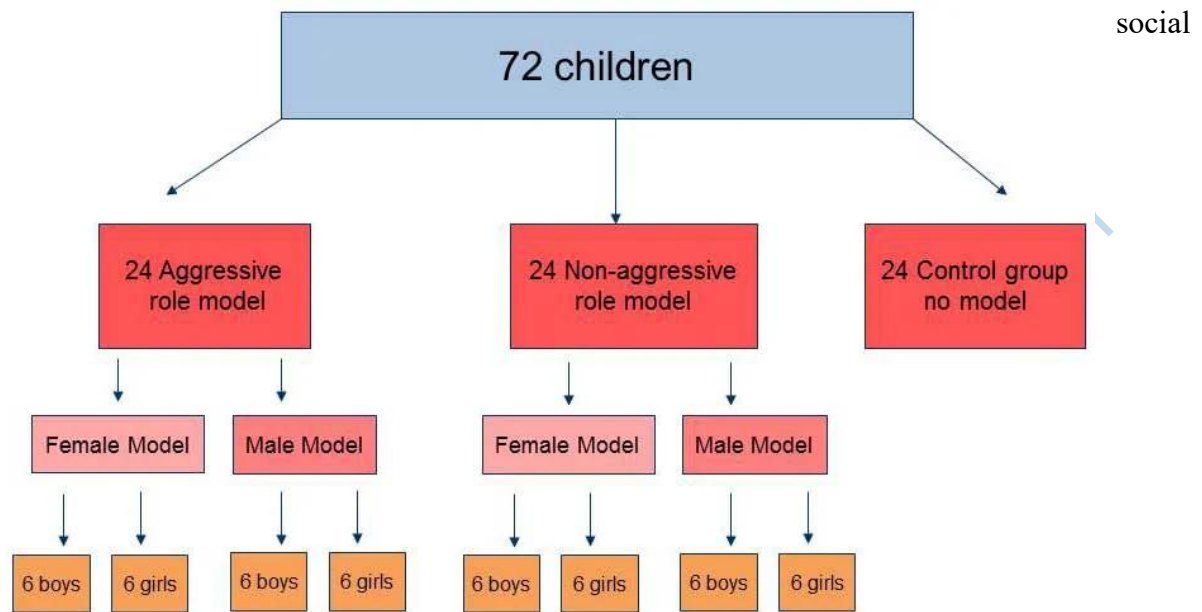


Figure2.2: Figure of Bobo Doll Experiment ⁷⁹

Modelling Behaviour

This concept involves the initial step of observation, where individuals closely watch the behaviour or skills displayed by others in different contexts, ranging from family and school to the workplace and media. Crucially, people tend to identify with the individuals they observe, particularly if these role models possess qualities or characteristics that the observer admires. Subsequently, imitation occurs as individuals replicate the behaviour they have witnessed, integrating it into their own actions, whether it involves adopting a specific communication style or problem-solving approach. The reinforcement of this observed behaviour through positive outcomes or rewards or, conversely, discouragement due to negative consequences significantly influences the likelihood of continued imitation. Moreover, feedback from the environment and one's self-efficacy, the belief in their ability to perform the behaviour, play essential roles in this process. The context in which the behaviour is observed, and cultural and social factors also contribute to the decision of whether to model a particular behaviour. Role models, be they parents, teachers, peers, or the public.

Figures are pivotal in shaping an individual's behaviours and values. Modelling behaviour is a pervasive and influential process that occurs throughout an individual's life, impacting their development, learning, and adaptation of new behaviours within; various settings and



contexts. Understanding these principles is essential for educators, parents, and individuals seeking to guide and influence the behaviours and values of others.

Figure2.3: Figure of the Modelling Stage ⁸⁰

In the initial stage of the experiment, termed "Modeling," children were individually introduced to a room equipped with toys and engaged in a 10-minute activity involving potato prints and pictures. The study featured three conditions: one where 24 children (12 boys and 12 girls) observed a male or female model displaying aggressive behaviour towards a "Bobo doll," another where 24 children were exposed to a non-aggressive model playing calmly, and a control group of 24 children not exposed to any model. The second stage, "Aggression Arousal," involved subjecting all children, including the control group, to "mild aggression arousal." In a room with attractive toys, once engaged in play, each child was informed that these were reserved for other children. The final stage, "Test for Delayed Imitation," saw children spending 20 minutes in a room with both aggressive and non-

aggressive toys. Their behaviour was observed through a one-way mirror at 5-second intervals, yielding 240 response units per child. Results indicated that children exposed to the aggressive model exhibited significantly more imitative aggressive responses, with variations in the impact of gender on aggressive behaviours among girls and boys. Boys were more likely to imitate same-sex models and displayed more physically aggressive acts compared to girls, while minimal gender differences were observed in verbal aggression.

The positive or negative outcomes of a model's behaviour can also influence an observer's actions. In addition to merely observing people's actions, we pay attention to the consequences of those actions, a phenomenon referred to as vicarious reinforcement. Individuals are more inclined to imitate rewarded behaviour that tends to refrain from actions that are met with punishment. In a study conducted, a setup similar to the one described earlier was employed to examine vicarious reinforcement. Different consequences were assigned to the model's aggression for three groups of children. One group witnessed the model being rewarded (receiving sweets and a drink for a "championship performance"), another group observed the model being punished (scolded), and the third group followed no specific consequences (control condition). Upon entering the playroom, children in the reward and control conditions demonstrated more imitative aggressive actions from the model compared to children in the punishment condition. Although the children in the group where the model was punished had learned the aggressive behaviour through observational learning, they refrained from imitation, anticipating negative consequences. The process of gaining reinforcement by observing another person is termed vicarious reinforcement. Modeling is a social learning theory that states that people learn new behaviour by observing and imitating others. This can happen in four steps:

Attention: The observer pays attention to the behaviour they are trying to learn.

Retention: The observer remembers the behaviour they have seen.

Reproduction: The observer tries to imitate the behaviour they have seen.

Reinforcement: The observer is rewarded for imitating the behaviour.

Modeling can happen in three ways:

Live modeling: The observer watches a person carrying out behaviour in front of them.

Symbolic modeling: The observer sees a TV or movie character demonstrating a behaviour.

Verbal instructional modeling: The observer hears about behaviour through a teacher or a friend, listens to a podcast, reads about it in a book, or has a TikTok influencer explain it to them.

Modeling is a powerful tool for learning new behaviour. It can be used to teach children new skills, to help people change their behaviour, and to promote positive social change.

Modeling can be used in real-life situations:

- A child who sees their parents playing the piano may be more likely to learn how to play it themselves.
- A student who sees their teacher as kind and respectful to others may be more likely to behave in a similar way.
- A person who is trying to quit smoking may be more likely to succeed if they have a friend or family member who has also quit smoking.

Modeling can be a powerful tool for positive change. By understanding how modeling works, we can create environments that encourage positive behaviour and discourage negative behaviour⁷⁹.

A 2019 study published in *the journal New Media & Society* suggests that the rise of social media and fitness influencers has created a new way for people to learn and model behaviour. The study found that people are more likely to adopt healthy behaviours, such as exercising and eating healthy foods if they see others doing these things on social media⁸⁰.

2.2.3 Attachment Theory

Attachment theory is a psychological theory that explains the emotional bonds and Child Upbringing between people. It focuses on Child upbringing and bonds, particularly long-term ones, between people, including those between a parent and child and between romantic partners. The theory suggests that people are born with a need to form attachments with caregivers as children. These early attachments can have a lasting impact on how people create and maintain Child upbringing throughout their lives⁸¹.

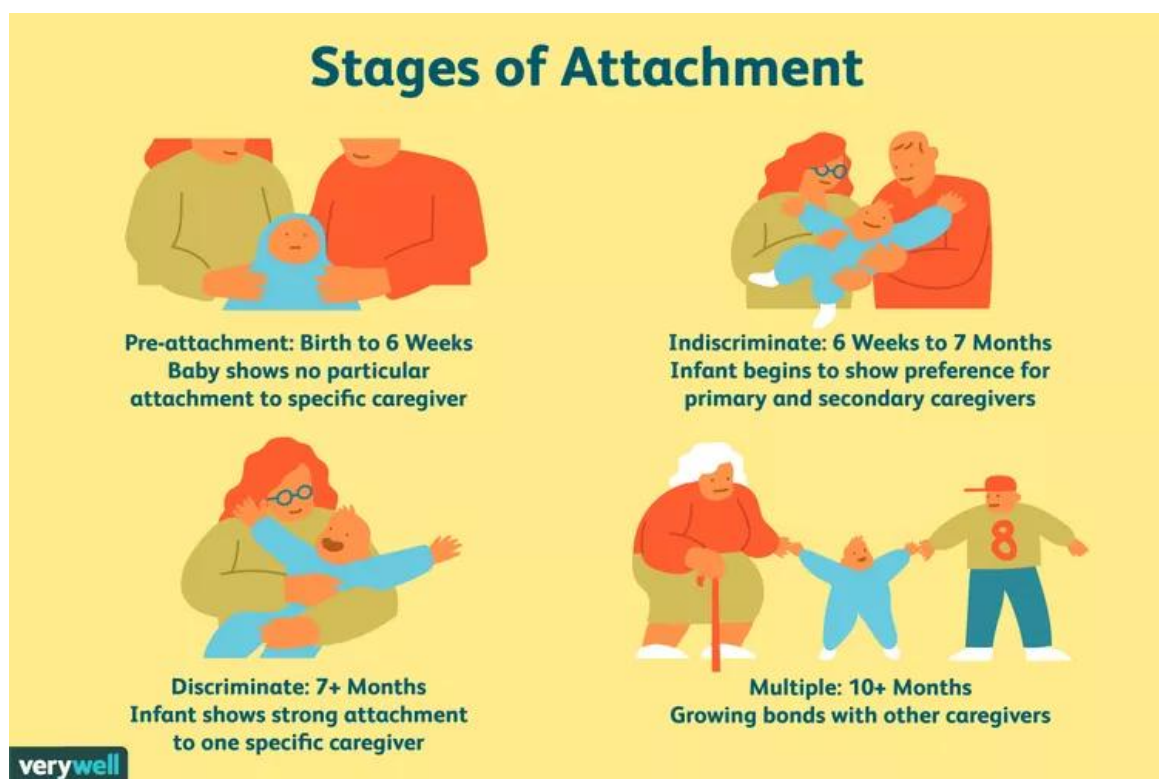


Figure 2.4: Stages of Attachment Theory⁸²

History of Attachment Theory

Attachment theory is a psychological theory that explains the development of emotional bonds between humans. It was first proposed by a British psychologist in the 1950s⁸³. Bowlby believed that infants are born with a biological need to form attachments with their primary caregivers. These attachments provide a sense of security and safety, which helps infants to cope with stress and anxiety.

Bowlby's theory was influenced by the work of a psychoanalyst, who believed that infants become attached to their mothers because they fulfill their oral needs. However, Bowlby argued that attachment is not simply a result of feeding or other forms of physical care. Instead, he believed that attachment is a complex emotional process influenced by various factors, including genetics, early experiences, and the caregiver's responsiveness⁸⁴.

Bowlby's theory has been influential in psychology and has been used to explain a wide range of phenomena, including child development, adult upbringing, and mental health. Attachment is an emotional bond with another person. British psychologist John Bowlby proposed that attachment is an inborn need for humans to form close Child Upbringing with others. He believed that the earliest attachments formed by children with their caregivers have a tremendous impact that continues throughout life.

Bowlby suggested that attachment serves two primary purposes:

- To provide a sense of security and safety. When infants are attached to their caregivers, they feel safe and secure in the world. This helps them to explore their surroundings and learn new things.
- To promote survival. In the evolutionary past, infants who were attached to their caregivers were more likely to survive and reproduce. This is because their caregivers were more likely to protect them from harm and provide them with food and shelter.

Bowlby's theory of attachment has been influential in the field of psychology. It has been used to explain a wide range of phenomena, including child development, adult Child upbringing, and mental health.

Bowlby's View of Attachment

A scholar believed that attachment is an innate human need to form close childhood upbringing with others. He argued that attachment is a product of evolutionary processes,

meaning that it has helped humans to survive and reproduce over time. Bowlby's view of attachment contrasts with the behavioural theories of attachment, which suggest that attachment is a learned process. Behavioural theories argue that attachment is simply the result of infants learning that their caregivers are a source of food, comfort, and protection. The scholar disagreed with the behavioural theories, arguing that attachment is a complex emotional process that is influenced by a variety of factors, including genetics, early experiences, and the caregiver's responsiveness.

The scholar's theory of attachment has been influential in the field of psychology and has been used to explain a wide range of phenomena, including child development, adult Child upbringing, and mental health⁸⁵. Psychologists expanded greatly upon original work in her research in the 1970s. Her groundbreaking "strange situation" study revealed the profound effects of attachment on behaviour⁸⁶.

In the study, researchers observed children between the ages of 12 and 18 months as they responded to a situation in which they were briefly left alone and then reunited

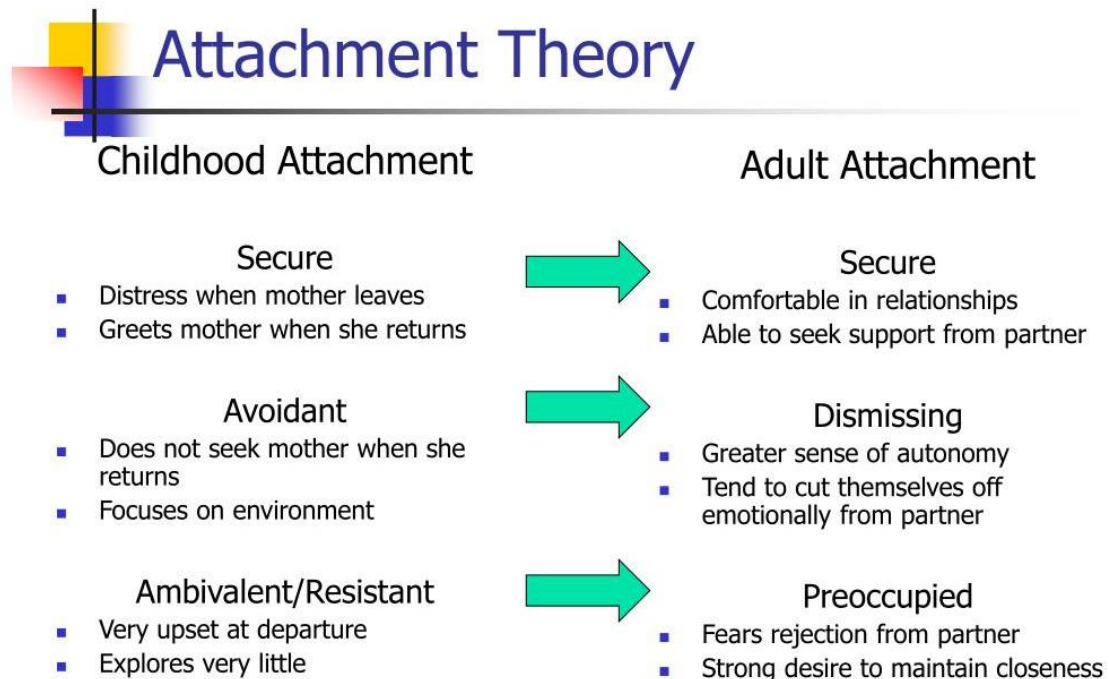


Figure 2.5 Bolwy's View of Attachment Theory with their mothers. Based on the responses the researchers observed, Ainsworth described three major styles of attachment:

- Secure attachment: Children who are securely attached to their mothers tend to explore their surroundings when their mothers are present and to seek comfort from their mothers when they are distressed.
- Ambivalent-insecure attachment: Children who are ambivalent-insecurely attached to their mothers tend to be clingy and resistant to exploration when their mothers are present. They may also become angry or distressed when their mothers leave.
- Avoidant-insecure attachment: Children who are avoidant-insecurely attached to their mothers tend to avoid their mothers and to minimize contact with them. They may also appear indifferent to their mothers' departures and returns.

Later, researchers Main and Solomon (1986) added a fourth attachment style called disorganized-insecure attachment based on their own research. Children who are disorganized and insecurely attached may exhibit contradictory or unusual behaviours, such as approaching their mothers while avoiding eye contact or exhibiting freezing or dazed behaviour. Ainsworth's 'strange situation' study is a classic example of how attachment theory can be used to understand human behaviour. The study's findings have been replicated in many other cultures and have been used to develop interventions for children with insecure attachment styles⁸⁷.

Maternal Deprivation Studies

In the 1950s and 1960s, psychologists conducted a series of infamous studies on maternal deprivation and social isolation. Harlow's experiments explored how early bonds are formed and their powerful impact on behaviour and functioning. In one experiment, Harlow separated infant rhesus monkeys from their mothers and raised them in isolation with two surrogate mothers. One surrogate mother was made of wire mesh and provided the monkeys

with food. The other surrogate mother was made of terrycloth and comforted the monkeys. The monkeys spent significantly more time with the terrycloth surrogate mother, even though she did not provide them with food. This finding suggests that comfort and contact are just as important as food for early development. Scholar studies have profoundly impacted our understanding of attachment and social development. They demonstrate the importance of early bonds and the negative consequences of maternal deprivation and social isolation⁸⁸.

2.2.4 Religious Socialization Theory

Religious socialization is the process through which individuals' religious beliefs and understandings are influenced by social agents. These agents can include parents, teachers, religious leaders, friends, and peers. Religious socialization occurs throughout life, and individuals' interactions with these agents shape their beliefs and understandings. Individuals are more likely to be influenced by agents that they trust and value and experiences that are salient for their religious faith. Individuals also have the agency to reject socialization pressure and to choose which connections guide their religious preferences. However, the order in which individuals encounter different agents of socialization is also important. For example, parents' initial inputs into religious preferences and ties can help guide people's interactions with other individuals and organizations later in life⁸⁹.

2.2.5 Religious Coping in Adolescents: New Evidence and Relevance

Standard studies on religious coping have shown that religious coping is associated with better health and well-being, higher self-esteem, and greater personal satisfaction. These studies have been used to develop interventions to help patients with a variety of diseases and problems. In many studies, religion has been shown to promote self-control, help people select and achieve goals, facilitate attention regulation, and promote competence in self-

regulating behaviour⁹⁰. Kenneth Pargament, a pioneer and well-known scholar in the field of religious coping, defined religion as a search for meaning that is interwoven with the sacred. He observed that religion is a fundamental component of the meaning frameworks of many individuals, providing a unique lens through which to understand the universe, navigate social interactions, and establish a comprehensive contextual foundation for interpreting human experiences. The effectiveness of religion as a coping mechanism appears to be linked to its ability to provide purpose and direction, particularly during times of heightened stress and adversity⁹¹. Other studies have shown that belief in God can become an internal dialogue partner that motivates personal behaviors in a way that is similar to how social Child upbringing work⁹².

People with high levels of religiosity may see God as a safe haven, a figure with whom they can develop strong attachment feelings similar to those they have for their parents. They may also see God as an affectionate being who is sensitive to their needs and involved in human affairs. This can give them a sense of intimacy and trust in God, which can provide comfort in difficult times⁹³. However, people who have a heightened awareness of sin and sinfulness, which can often lead to feelings of moral inadequacy and personal deprivation, may experience lower levels of life satisfaction and self-esteem. As per a scholar's study in 2015, individuals across diverse religious affiliations often turn to spiritual doctrines, convictions, and rituals as tools to confront difficulties, reshape viewpoints, and find solace. The evidence converges on the favourable effects of prayer in managing anxiety and depression, nurturing empathy, and enhancing cognitive and intellectual capabilities⁹⁴. The research framework of religious coping has undergone multiple iterations, sparking questions and a degree of doubt regarding its theoretical underpinning and methodological approach⁹⁵.

Many studies have explored how religious coping strategies are applied by adolescence and their effectiveness in addressing different problems and parapsychologists. Numerous studies on adolescents have attempted to use this research paradigm to better understand the extent to which religious coping strategies are used during this developmental stage and their effectiveness.

The first step will be to conduct a systematic review of the relevant literature on religious coping among adolescents to answer our research question.

A total of 76 published studies (up to 2016) have analyzed the use of religious coping strategies to evaluate their effectiveness in addressing various adolescent challenges and psychopathologies, including stress/depression, substance abuse, and eating disorders such as anorexia/bulimia. The analysis revealed that religious convictions and rituals displayed a moderate yet favourably correlation with the psychological well-being of these young cohorts, as observed in 70% of the chosen articles. Concerning matters concerning mental health, such as stress and depression, the research indicated that the adverse impact of life's challenges on youths was mitigated among those who reported engaging in positive religious coping to a great extent. Conversely, forsaking religious practices like prayer or meditation showed an escalating adverse impact⁹⁶. The data suggests that adolescents who hold religion in high regard tend to rely on it as a guiding force in decision-making.⁹⁷ Furthermore, some authors have contended that religious support in cases of mild depressive states aids in managing such situations, though it remains uncertain whether this effect hinges solely or predominantly on religious factors⁹⁸.

2.3 Review of Empirical Studies

In a study conducted by a researcher in 1960s, identified three main parental styles: authoritarian, authoritative, and permissive⁹⁹. Also, another scholar refined the three styles

and identified four main parental styles: authoritative, authoritarian, indulgent, and neglectful¹⁰⁰. The study conducted by another scholar in the 1990s, found that authoritative parental is associated with the best outcomes for children, such as high academic achievement, social competence, and emotional well-being¹⁰¹.

These studies have found that parental style can significantly impact children's development. Authoritative parents are more likely to have children who are well-adjusted and successful. Authoritarian parents are more likely to have children who are withdrawn and anxious. Permissive parents are more likely to have children who are impulsive and irresponsible. And neglectful parents are more likely to have children who have behavioural problems. It is important to note that parental style is not the only factor influencing children's development. Other factors, such as genetics, peer pressure, and school environment, also play a role. However, child upbringing parental style is an essential factor that can significantly impact children's lives. Brody and Flor, in their view, found that authoritative parents were associated with lower levels of delinquency and substance abuse in adolescence¹⁰².

A study carried out by some scholars found that authoritative parents were associated with higher levels of academic achievement and social competence in adolescence. This is against some researcher's opinion, who found that authoritative parents were associated with lower levels of depression and anxiety in adolescence. These studies provide further evidence that authoritative parents are associated with positive outcomes for children. However, it is important to note that these studies are correlational, meaning they cannot prove that authoritative parental style causes these positive outcomes. It is possible that other factors, such as genetics or personality, could also be responsible for these outcomes.

Despite this limitation, the research on parental styles suggests that an authoritative parental style is an excellent way to raise children. Authoritative parents are firm but fair, and they

provide their children with both love and support. This parental style can help children develop into well-adjusted and successful adults. In the study that examines the religious literacy of emerging adults in the United States. The study found that emerging adults had difficulty expressing what they knew about their religion regardless of how religiously committed they were. This was true even for those raised in religious households and regularly attended religious services.

The study found three likely explanations for this lack of religious literacy:

Emerging adults often lack knowledge about religion in general and their religious traditions in particular. This is because religion is not explicitly taught in most schools, and many parents do not make a concerted effort to teach their children about faith. Religion is not a high priority for most emerging adults. They are often more focused on other things, such as their careers, Child upbringing, and education. As a result, they may not have the time or energy to learn about religion in depth. Emerging adults often see religious knowledge as something that does not need to be explained. They may have a general sense of their religious beliefs, but they may not be able to articulate them in detail. This is because they often approach religion intuitively rather than rationally.

The study concludes that emerging adults in the United States have low levels of religious literacy. This is due to a combination of factors, including lack of knowledge, low priority, and intuition. The study suggests that more needs to be done to teach emerging adults about religion and to encourage them to develop their religious literacy¹⁰³. More so, recent studies further prove that authoritative parental style is associated with positive outcomes for children across cultures. Some scholars studied 375 Chinese children aged 7-12 years old. They found that authoritative parental style was associated with higher academic achievement and social competence levels. In a study examined by authors, they studied 240

Korean adolescents aged 13-18 years old. They found that authoritative parental style was associated with lower levels of depression and anxiety.

A group of scholars studied 150 Canadian children aged 4-6 years old. They found that authoritative parental style was associated with greater self-regulation. These studies suggest that the authoritative parenting style may be a universal one associated with positive outcomes for children regardless of culture. However, it is essential to note that more research is needed to confirm these findings and to understand the specific mechanisms through which authoritative parents work in different cultural contexts. Some scholars conducted a study exploring the correlation between religious values, self-esteem, and trait hope in adolescents. The findings revealed that spiritual values were predictive of enhanced hope, although no such prediction was observed for improvements in self-esteem. In a separate investigation by other researchers, the focus was on the connection between religious involvement and adolescent positive developmental outcomes. The study demonstrated that religious engagement correlated with various favorable developmental outcomes, encompassing risk avoidance, heightened coping abilities, and the cultivation of prosocial values and behaviour.

In a comprehensive review article authored by scholars, integrating personality and social psychology approaches was discussed to enhance the scientific comprehension of adolescents' religious and spiritual development. The authors proposed a three-tiered examination of personality (traits, characteristic adaptations, and narrative identity/objective biography). They emphasized the need to consider the potential roles of religion in relation to moral conduct, cognitive beliefs, social belonging, and emotional bonding.

2.4. Conceptual Model

The conceptual model for this research study is the two variables of the Study, which are Parental Styles and Child Upbringing, hinged on the theoretical foundations for the Study.

The first concept, in examining parental styles, involves the indicators of integration of Social Learning Theory, which illuminate how adolescents observe and adopt behaviour within the Pentecostal community. Attachment Theory delves into the emotional bonds within families, contributing insights into the development of personal values. The intentional addition of Religious Socialization Theory enriches the framework by emphasizing the role of religious teachings, practices, and community involvement in shaping the values of adolescents within Pentecostal churches. This theory accentuates how religious upbringing influences personal values, providing an additional layer to our understanding of the intricate dynamics in this unique context. By blending these three theories, the study offers a robust foundation for exploring the multifaceted interplay of parental styles and the religious and emotional dimensions of personal values among adolescents in Pentecostal churches.

The second concept, Child Upbringing involves the initial step of observation, where individuals closely watch the behaviour or skills displayed by others in different contexts, ranging from family and school to the workplace and media. Crucially, people tend to identify with the individuals they observe, particularly if these role models possess qualities or characteristics that the observer admires. Subsequently, imitation occurs as individuals replicate the behaviour they have witnessed, integrating it into their actions, whether it involves adopting a specific communication style or problem-solving approach. The reinforcement of this observed behaviour through positive outcomes or rewards, or conversely, discouragement due to negative consequences, significantly influences the likelihood of continued imitation. Moreover, feedback from the environment and one's self-

efficacy, the belief in their ability to perform the behaviour, play essential roles in this process.

Finally, Inter-Child Upbringing in Child Upbringing Parental Styles hinged on three theories of Child Upbringing Parent Styles adopted for this Study: the integration of Social Learning Theory (SLT), Attachment Theory, and Religious Socialization Theory.

2.5 Summary of Gaps in Literature Reviewed

The reviewed literature thoroughly explores the complex nature of parental styles, emphasizing that it is a lifelong journey encompassing the nurturing of various aspects of a child's development, including physical, emotional, social, and cognitive domains. It underscores that parental styles are influenced by cultural, societal, and individual factors, recognizing the unique challenges and opportunities faced by parents in the 21st century.

Furthermore, the perception of parental styles is examined, particularly in the context of Nigeria, highlighting the cultural diversity of parental approaches influenced by factors such as cultural backgrounds. The literature underscores that there is no universally "right" parental style, emphasizing the importance of considering the cultural context. The Nigerian parental landscape is described in depth, emphasizing instilling respect for elders, prioritizing education, and promoting values like hard work, discipline, and responsibility in children. It recognizes the positive contributions and the need for a balanced approach allowing adolescents to express themselves. Traditional Nigerian parental practices, described in the literature, emphasize tough love, discipline, and responsibility, with a focus on respect for elders and strict adherence to family and community rules. This approach is characterized as authoritarian parental, effective in teaching discipline but potentially fostering resentment and rebellion. In contrast, the literature points to the evolution of modern Nigerian parental styles, influenced by globalization, a growing middle class, and increased access to child development information. Authoritative parental, characterized by

warmth, clear expectations, and a balanced approach to discipline, emerges as a positive alternative, fostering academic achievement and social skills. However, some parents have embraced permissiveness, potentially leading to entitled adolescents ill-prepared for the real world.

Modern Nigerian parents are noted for engaging in more open and friendly communication with their adolescents, influenced by Western culture's emphasis on emotional expression and increased resources. This shift fosters trust and understanding in the parent-adolescent Child Upbringing while still necessitating a balance between discipline and affection.

The literature also categorizes parental styles into four main categories: authoritarian, authoritative, permissive, and uninvolved, each with distinct approaches to child-rearing. It highlights that these styles can significantly influence an adolescent's moral compass, values, and behaviour and are often shaped by factors such as cultural background and personal beliefs.

In conclusion, adolescent values are intricate and shaped by a dynamic interplay of factors, encompassing technology, social media, familial Child upbringing, peer dynamics, educational institutions, and religious affiliations. As underscored by Twenge, the distinctiveness of today's teenagers introduces an additional layer of complexity to this process. Acknowledging the intricate web of influences allows for a comprehensive understanding of adolescent values' formation, evolution, and uniqueness, ultimately contributing to more effective and nuanced approaches in guiding and supporting this pivotal developmental stage. This research identifies a notable gap that needs to be addressed: how the observed challenges in Pentecostal Churches can be minimized or even eliminated through effective evangelism and active involvement in parental styles in child upbringing.

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Endnotes

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Chapter Three

Methodology

3.1 Research Design

The study employs a quantitative approach and a comparative design. The comparative design involves comparing parental styles among adolescents in Ede Osun State, Nigeria, to identify any differences or similarities. The study design consists in selecting a sample of Adolescents from selected Pentecostal churches in Ede and collecting data on their parental styles, personal values, and how the parental styles influence them¹.

The study would use a survey to collect data from the adolescents. The survey includes questions about different parental styles, how they help develop adolescents' personal values, and how their parental styles influence them. The data was analyzed using statistical methods to identify any differences or similarities in the parental styles of various adolescent parents in selected Pentecostal Churches in Ede and the effects of the parental styles on their personal values².

3.2 Population of the Study

The population of this study consists of 1,850 adolescents aged between 12 and 24 years in the selected Pentecostal Churches in Ede (namely, Redeemed Christian Church of God, Osun Province 9; Deeper Christian Life Ministries, aka Deeper Life Bible Church; aka Winners Chapel; And Mountain of Fire and Miracle Ministries aka MFM). The study excludes other denominations with adolescents in the state, not because they are unimportant, but because the selected Pentecostal Churches are relatively new. Therefore, the findings of this study may apply to other churches. All the adolescents in the selected Pentecostal Churches are expected to participate in the study, with an equal chance of being represented.

3.3 Sample and Sampling Techniques

The researcher determined a sample size of 200, randomly selected from the selected Pentecostal Churches. The sample includes 50 adolescents from each Pentecostal Churches. The researcher will use stratified sampling, where the population is divided into subgroups or strata, and individuals are randomly selected from each stratum. The proportionate stratified random sampling procedure will be used to administer the questionnaire. All the respondents were considered when drawing a sample for the study. Fifty adolescents from selected Pentecostal Churches will be sampled for fair representation of the various strata in the Pentecostal Churches selected³.

3.4 Description of the Research Instrument

A questionnaire was used to collect data on the influence of child upbringing parental styles on the personal values of adolescents in selected Pentecostal Churches in Ede, Osun State. The questionnaire was divided into seven sections, which were developed by the researcher. Section A of the questionnaire comprises items covering the profiles or personal data of the respondents. Section B collects data on Parental Styles and Personal Values of Adolescents in Selected Pentecostal Churches in Ede, Osun State, with items presented on a five (5) point Linkert scale with 5,4,3,2,1 values attached to them respectively. This section was used to answer the research questions in Sections B- F, each section having (5) items. Section G is an Open-Ended question or comment.

3.5 Validity of Research Instrument

An instrument for data collection is considered valid if it produces **reliable and** accurate responses from the sample studied. This expectation also applies to research designs and

measuring instruments. The experts' feedback and suggestions were incorporated into the final instrument.

3.6 Reliability of the Research Instrument

The researcher employed the test-retest reliability method to evaluate the consistency and stability of the instrument used to collect data. This method involves administering the same instrument to the same group of participants on two different occasions. To assess the test-retest reliability, the researcher calculated a correlation coefficient between the scores obtained from the two administrations of the instrument⁴.

A correlation coefficient value above 0.7 is generally considered to be acceptable for test-retest reliability⁵. This means that if the correlation coefficient is higher than 0.7, it suggests a strong and consistent Child Upbringing between the scores obtained on the two occasions. This consistency implies that the instrument produces reliable results, and the data collected using this instrument can be trusted to accurately reflect the attributes being measured (parental styles and personal values of adolescents).

3.7 Method of Data Collection

The questionnaire will be distributed to the respondents while they are in the service in their respective Pentecostal Churches, with the assistance of the ushers and pastors in charge. The researcher will meet with the presiding Pastor of the selected Churches and informed them of the study's objectives. Each head of the Pentecostal Churches will be provided with a copy of the questionnaire to review, after which their questions and contributions on how best to administer the questionnaire will be adopted.

3.8 Method of Data Analysis

Quantitative data analysis will be used for the questionnaires collected from the respondents². The researcher will analyze the data quantitatively using statistics, specifically descriptive statistics such as mean, median, mode, frequency, and percentages, to summarize the data. Additionally, inferential statistics will be used to test for significant differences between groups. The information gathered from the open-ended questions will be used to elicit more factual and authoritative data derived from the questionnaire.

3.9 Ethical Approval

The researcher obtains informed consent from all participants and their parents, guardians, and Church leaders in the selected Pentecostal Churches. The researcher provides participants with complete information about the research project, including the risks and benefits of participation, and participants should have the opportunity to ask questions and withdraw from the study at any time.

Endnotes

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Chapter Four

Results and Discussion of Findings

4.1 Demographic Data Analysis

4.1.1.2 Presentation of Research Questions

This presentation will discuss the findings of the semi-structured questionnaire analysis, as they relate to the research questions posed in Chapter One.

4.2. Analysis of Data and Discussion of the Findings

The presentation of results and discussion of findings are based on the responses of the respondents that attempted to structured questionnaire.

Table: 4.2.1 Demographic variables of Respondents

Gender	Frequency	%
Male	49	25.10 %
Female	146	74.90 %
Total	195	100.00

Source: Researcher's Field Survey 2023

According to the tables above, the demographic responses of the respondents are discussed:

In the gender distribution, this variable shows the gender distribution among the respondents. The gender distribution of the respondents is significant. A majority of the respondents are female (74.90%), while 25.10% are male. Understanding the gender balance is crucial in 48uy research as it can reveal potential gender-related differences in responses regarding parental styles and personal values⁵⁵.

Table 4.2.1.1 Age Distribution of Respondents

Age	Frequency	%
12-14	68	34.90%
15-17	127	65.10%

Total	195	100.00
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Source: Researcher's Field Survey 2023

The age distribution shows that the majority of the respondents fall within the 15-17 age group (65.10%), while 34.90% belong to the 12-14 age group. This distribution is relevant because age often correlates with different life experiences, levels of maturity, and perspectives. Younger respondents may have different views on parental styles and personal values compared to older participants.

Table 4.2.1.2 Marital Status of Respondents

Marital Status	Frequency	%
Single	195	100.00
Total	195	100.00

Source: Researcher's Field Survey 2023

The table also indicates that all the 195 respondents who attempted the questionnaire are singles (100.00%). This variable reveal that all respondents are single. Marital status can be important in research, but, in this case, it appears that all respondents share this characteristic.

Table 4.2.1.3 Academic Qualification of Respondents

Academic Qualification	Frequency	%
JSSCE	71	36.40%
SSCE	104	53.30%
OND	20	10.30%
Total	195	100.00

Source: Researcher's Field Survey 2023

The academic qualification variable highlights the educational backgrounds of the participants. The majority (53.30%) have completed SSCE (Senior Secondary Certificate Examination),

while 36.40% have JSSCE (Junior Secondary School Certificate Examination) qualifications. OND (Ordinary National Diploma) holders represent 10.30% of the respondents. Academic qualification can significantly impact their understanding and responses regarding the research topic.

Table 4.2.1.4 Class Distribution of Respondents

Class	Frequency	%
Junior School	72	36.90%
Secondary School	99	50.80%
Tertiary Institution	24	12.30%
Total	195	100.00

Source: Researcher’s Field Survey 2023

The distribution of respondents across educational stages is notable in the class demographic variables. The majority (50.80%) are in secondary school, followed by junior school (36.90%), with a smaller percentage (12.30%) in tertiary institutions. This demonstrates the educational diversity among the respondents, which can affect their understanding of child upbringing, parental styles, and personal values.

These demographic variables collectively shape the profile of the study participants. Researchers use such information to interpret and contextualize the responses and findings, considering how these variables may influence the outcomes of the research. It's important to be mindful of these demographic characteristics when drawing conclusions or making inferences from the data.

Table 4.2.1.4 Denominational Distribution of Respondent

Denomination	Frequency	%
RCCG	50	25.60%
Winners	48	24.60%
MFM	49	25.10%

DLBC	48	24.60%
Total	195	100.00

Source: Researcher's Field Survey 2023

The religious denomination of the respondents is diverse but relatively evenly distributed. These religious affiliations can play a significant role in understanding their perspectives on child upbringing, parental styles, and personal values. Different denominations may have varying views on parental values.

Research Question One: What are the prevalent parental styles among families with adolescents attending selected Pentecostal churches in Ede?

Table 4.2.2: Shows the prevalent Parental Styles among families with adolescents attending Pentecostal Churches in Ede.

Denomination	Parenting Styles	Frequency	Percentage
RCCG	Authoritarian	50	25.60%
	Authoritative	70	35.90%
	Permissive	40	20.50%
	Uninvolved	35	17.90%
Winners	Authoritarian	40	20.50%
	Authoritative	55	28.20%
	Permissive	35	17.90%
	Uninvolved	65	33.30%
MFM	Authoritarian	45	23.10%
	Authoritative	50	25.60%
	Permissive	40	20.55%
	Uninvolved	60	30.80%
DLBC	Authoritarian	30	15.40%
	Authoritative	20	10.30%
	Permissive	25	12.80%
	Uninvolved	120	61.50%
Total		195	100.00%

Source: Researcher's Field Survey 2023

The table analysis reveals compelling insights into the parenting styles prevalent across various Pentecostal denominations in Ede South Local Government Area of Osun State, Nigeria. Notably,

there exists significant diversity in the perceived parenting approaches within these religious communities. Each denomination exhibits distinct patterns of parental styles among her members. One striking observation is the prevalence of uninvolved parenting, particularly prominent within three of these four denominations: Winners 33.30%; MFM 30.80% and, DLBC 61.50% where a majority of respondents perceive their parents as adopting this style. This finding raises concerns about the level of parental engagement and involvement within these denominations, especially DLBC families, highlighting a potential area for further exploration and intervention.

Conversely, authoritative parenting emerges as a standard style across all denominations, with RCCG boasting the highest percentage of respondents perceiving their parents as authoritative. This style, known for its balance of warmth, responsiveness, and appropriate levels of control, is associated with positive outcomes for children, including academic success and emotional well-being. While authoritarian and permissive parenting styles also manifest across denominations, their prevalence varies. RCCG and MFM exhibit higher percentages of authoritarian parenting. Understanding these differences sheds light on the cultural and doctrinal influences shaping parenting practices within Pentecostal communities.

These findings underscore the importance of considering the unique cultural and religious contexts when studying family dynamics and child development. They also highlight the potential role of clergy, counselors, and family educators in providing tailored support and guidance to families within each denomination. However, it's essential to acknowledge the limitations of the study, particularly the reliance on perceptions rather than objective measures of parenting styles.

Table 4.2.3 shows the responses of the prevalent parental styles among families with adolescents attending the selected Pentecostal Churches in Ede.

Question	Denomination	Never	Rarely	Someti	Often	Very	%
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				mes		often	
Tell me what to do and how to do it	RCCG	2.04%	16.33%	22.45%	26.53%	32.65%	100.00%
		2.04%	16.33%	22.45%	26.53%	32.65%	100.00%
Listen to opinions and ideas			16.33%	22.45%	26.53%	32.65%	100.00%
Give choices and allow decisions		2.04%					
		2.04%	16.33%	22.45%	26.53%	32.65%	100.00%
Punish for mistakes				22.45%	26.53%		
		2.04%	16.33%	22.45%	26.53%	32.65%	100.00%
Praise for accomplishments							
	Winners		16.67%	22.92%	18.75%	37.50%	100.00%
		4.17%					
		4.17%	16.67%	22.92%	18.75%	37.50%	100.00%
		4.17%	16.67%	22.92%	18.75%	37.50%	100.00%
		4.17%	16.67%	22.92%	18.75%	37.50%	100.00%
		4.17%	16.67%	22.92%	18.75%	37.50%	100.00%
		4.17%	16.67%	22.92%	18.75%	37.50%	100.00%
	MFM	2.00%	16.00%	24.00%	22.00%	36.00%	100.00%
		2.00%	16.00%	24.00%	22.00%	36.00%	100.00%
		2.00%	16.00%	24.00%	22.00%	36.00%	100.00%
		2.00%	16.00%	24.00%	22.00%	36.00%	100.00%
		2.00%	16.00%	24.00%	22.00%	36.00%	100.00%
	DLBC	4.17%	14.58%	31.25%	12.50%	37.50%	100.00%
		4.17%	14.58%	31.25%	12.50%	37.50%	100.00%
		4.17%	14.58%	31.25%	12.50%	37.50%	100.00%
		4.17%	14.58%	31.25%	12.50%	37.50%	100.00%

			%	%		
	4.17%	14.58%	31.25	12.50	37.50%	100.00%
			%	%		

Source: Researcher's Field Survey 2023

The table 4.2.3 presents the findings related to the frequency with which parents employ different parental styles concerning their adolescent children's behaviour and decision-making. The data is broken down by different denominations, including RCCG, Winners, MFM, DLBC, and a total across all denominations.

RCCG (Redeemed Christian Church of God):

In the category of "Tell what to do and how to do it," the majority of respondents (32.65%) from RCCG indicated that their parents very often instruct them. In terms of "Listen to opinions and ideas," 32.65% also reported that their parents very often listen to their opinions¹. For "Give choices and allow decisions," 32.65% mentioned that their parents very often provide them with choices and allow them to make decisions.

For "Punish for mistakes," 26.53% indicated that their parents often punish them.

In the case of "Praise for accomplishments," 32.65% reported that their parents very often praise them for their accomplishments¹.

Winners:

In the category of "Tell what to do and how to do it," the highest percentage (37.50%) from Winners reported that their parents very often instruct them.

In terms of "Listen to opinions and ideas," 37.50% stated that their parents very often listen to their opinions.

For "Give choices and allow decisions," the majority (37.50%) indicated that their parents very often provide them with choices and allow them to make decisions.

For "Punish for mistakes," 37.50% reported that their parents very often punish them.

In the case of "Praise for accomplishments," 37.50% mentioned that their parents very often praise them for their accomplishments².

MFM (Mountain of Fire and Miracles Ministries):

In the category of "Tell what to do and how to do it," the highest percentage (36.00%) from MFM reported that their parents very often instruct them. In terms of "Listen to opinions and ideas," 36.00% stated that their parents very often listen to their opinions. For "Give choices and allow decisions," 36.00% indicated that their parents very often provide them with choices and allow them to make decisions. For "Punish for mistakes," 36.00% reported that their parents very often punish them. In the case of "Praise for accomplishments," 36.00% mentioned that their parents very often praise them for their accomplishments.

DLBC (Deeper Life Bible Church):

In the category of "Tell what to do and how to do it," the highest percentage (37.50%) from DLBC reported that their parents very often instruct them³. In terms of "Listen to opinions and ideas," 37.50% stated that their parents very often listen to their opinions. For "Give choices and allow decisions," 37.50% indicated that their parents very often provide them with choices and allow them to make decisions.

For "Punish for mistakes," 37.50% reported that their parents very often punish them. In the case of "Praise for accomplishments," 37.50% mentioned that their parents very often praise them for their accomplishments. Across all denominations, the most common response to the parental styles in each category was "Very often," with percentages ranging from 32.31% to 39.50%.

These findings suggest that a significant proportion of adolescents across different denominations often receive a high level of parental guidance, support, and feedback. Parents in

these religious communities tend to be actively involved in their children's lives, providing instructions, listening to their opinions, giving choices, and offering praise for accomplishments⁴. This active parental involvement may affect the adolescents' personal values and development within their respective religious communities. Remarkably, a scholar discussed that family processes, the religious engagement of adolescents, and self-control are potentially vital factors that may act as crucial mediators in the association between parental religious involvement and delinquency. Despite this, there is currently a lack of comprehensive studies examining the interplay among these elements and the underlying mechanisms at play. To bridge this gap, path analyses were conducted to assess the proposed pathways through which parental religious involvement operates to deter delinquent behaviours in their offspring. The study utilized data from three waves of the National Longitudinal Survey of Youth 1979, including its descendant, the NLSY79 Child and Young Adults, collected at two-year intervals (2000, 2002, and 2004). The final analysis focused on 1020 American adolescents aged 10-14 in 2002. The results indicate that parental religious involvement does not directly impact adolescent delinquency after four years but instead exerts an indirect influence through its effects on adolescent religious engagement, parenting practices, inter-parental conflict, and their interactions with adolescent self-control¹.

**Table 4.2.4: This table presented how adolescents within the context of Pentecostal Churches in Ede exhibit their personal values.
How important is it to you to be honest?**

Denomination	Important	Very important	Total
RCCG	18	31	49
Winners	15	33	48
MFM	7	43	50
DLBC	5	43	48
Total	45	150	195

Source: Researcher's Field Survey 2023

How important is it to you to be respectful of others?

Denomination	Somewhat important	Important	Very important	%
RCCG	5	17	27	49
Winners	4	9	35	48
MFM	3	15	32	50
DLBC	4	15	29	48
Total	16	56	123	195

Source: Researcher's Field Survey 2023

How important is it to you to be responsible?

Denomination	Important	Very important	%
RCCG	15	34	49
Winners	13	35	48
MFM	16	34	50
DLBC	10	38	48
Total	54	141	195

Source: Researcher's Field Survey 2023

How important is it to you to be compassionate?

Denomination	Not at all important	Somewhat important	Important	Very important	%
RCCG	2	12	15	20	49
Winners	3	11	14	20	48
MFM	0	13	18	19	50
DLBC	0	6	17	25	48
Total	5	42	64	84	195

Source: Researcher's Field Survey 2023

How important is it to you to be forgiving? cross-tabulation

Denomination	Not at all important	Not very important	Somewhat important	Important	Very Important	%
RCCG	5	4	9	7	24	49
Winners	4	5	6	10	23	48
MFM	4	5	6	12	23	50
DLBC	4	5	6	5	28	48
Total	17	19	27	34	98	195

Source: Researcher's Field Survey 2023

Table 4.2.4 discusses how adolescents within the context of Pentecostal Churches in Ede exhibit their personal values.

According to the respondents from RCCG, 18 respondents (36.7%) find honesty important, and 31 respondents (63.3%) find it very important. In Winners Chapel, 15 respondents (31.3%) find honesty important, and 33 respondents (68.8%) find it very important. The respondents in MFM, seven respondents (14%) find honesty important, and 43 respondents (86%) find it very important. While in DLBC, five respondents (10.4%) find honesty necessary, and 43 respondents (89.6%) find it very important.

Denomination vs. Importance of Respect for Others:

RCCG: 5 respondents (10.2%) find respect for others somewhat important, 17 respondents (34.7%) find it important, and 27 respondents (55.1%) find it very important.

Winners: 4 respondents (8.3%) find it somewhat important, 9 respondents (18.8%) find it important, and 35 respondents (72.9%) find it very important.

MFM: 3 respondents (6%) find it somewhat important, 15 respondents (30%) find it important, and 32 respondents (64%) find it very important.

DLBC: 4 respondents (8.3%) find it somewhat important, 15 respondents (31.3%) find it important, and 29 respondents (60.4%) find it very important.

Denomination vs. Importance of Responsibility:

RCCG: 15 respondents (30.6%) find responsibility important, and 34 respondents (69.4%) find it very important.

Winners: 13 respondents (27.1%) find responsibility important, and 35 respondents (72.9%) find it very important.

MFM: 16 respondents (32%) find responsibility necessary, and 34 respondents (68%) find it very important.

DLBC: 10 respondents (20.8%) find responsibility necessary, and 38 respondents (79.2%) find it very important.

Denomination vs. Importance of Compassion:

RCCG: 2 respondents (4.1%) don't find compassion important at all, 12 respondents (24.5%) find it somewhat important, 15 respondents (30.6%) find it important, and 20 respondents (40.8%) find it very important.

Winners: 3 respondents (6.3%) don't find it important at all, 11 respondents (22.9%) find it somewhat important, 14 respondents (29.2%) find it important, and 20 respondents (41.7%) find it very important.

MFM: None of the respondents consider it not important at all. 13 respondents (26%) find it somewhat important, 18 respondents (36%) find it important, and 19 respondents (38%) find it very important.

DLBC: None of the respondents consider it not important at all. 6 respondents (12.5%) find it somewhat important, 17 respondents (35.4%) find it important, and 25 respondents (52.1%) find it very important.

Denomination vs. Importance of Forgiveness:

RCCG: 5 respondents (10.2%) don't find forgiveness important at all, four respondents (8.2%) find it not very important, nine respondents (18.4%) find it somewhat important, 7 respondents (14.3%) find it important, and 24 respondents (49%) find it very important.

Winners: 4 respondents (8.3%) don't find it important at all, five respondents (10.4%) find it not very important, 6 respondents (12.5%) find it somewhat important, ten respondents (20.8%) find it important, and 23 respondents (47.9%) find it very important.

MFM: 4 respondents (8%) don't find it important at all, five respondents (10%) find it not very important, six respondents (12%) find it somewhat important, 12 respondents (24%) find it important, and 23 respondents (46%) find it very important.

DLBC: 4 respondents (8.3%) don't find it important at all, five respondents (10.4%) find it not very important, six respondents (12.5%) find it somewhat necessary, five respondents (10.4%) find it necessary, and 28 respondents (58.3%) find it very important.

In summary, these tables provide the frequency and percentage of respondents for each combination of denomination and the importance of various moral qualities⁵. In order to offer valuable insights into the complex Child Upbringing between religious affiliation and ethical conduct, including honesty, the scholar combines his findings with the study on honesty in Pentecostal churches in Ede, Nigeria, and builds a nuanced analysis that explores the Child Upbringing within the religious context. She sheds light on the complex Child Upbringing between religion and honesty. While recognizing potential positive influences like value internalization and community support, the scholar emphasizes the nuanced picture, acknowledging instances where religious interpretations or practices might even hinder honesty. Applying this framework to the context of Pentecostalism in Ede, Nigeria, he offers an exciting opportunity to delve deeper. A richer understanding emerges by analyzing how Pentecostal

teachings and practices emphasize honesty, how they influence adolescents' internalization of this value, and how specific denominational nuances or community dynamics play a role. Furthermore, incorporating qualitative data from adolescents alongside quantitative survey responses can illuminate their lived experiences and potential challenges in navigating honesty within their religious context. This multi-faceted approach, informed by the scholar's insights, focused on the specifics of Pentecostalism in Ede, promises to contribute valuable knowledge to understanding how religion shapes perceptions and practices of honesty among young people⁵.

Research Question Three: What is the influence of Child Upbringing parental styles on the personal values demonstrated by adolescents in Pentecostal churches?

Table 4.2.5: To what extent do you think that your parents' parental style has influenced your personal values?

Denominations	Not very much	Somewhat	Very much	%
RCCG	9	17	23	49
Winners	9	18	21	48
MFM	9	19	22	50
DLBC	9	6	33	48
Total	36	60	99	195

Source: Researcher's Field Survey 2023

Do you think that different parental styles can lead to different personal values in adolescents?

Denomination	Not very				%
	Not at all	much	Somewhat	Very much	
RCCG	6	7	15	21	49
Winners	6	8	13	21	48
MFM	5	8	16	21	50
DLBC	5	8	15	20	48
Total	22	31	59	83	195

Source: Researcher's Field Survey 2023

In the context of examining the extent to which parents' child upbringing parental style has impacted the personal values of adolescents within different denominations, it's notable that this table 3 presents a cross tabulation showing the distribution of responses among the four denominations - RCCG, Winners, MFM, and DLBC.

RCCG, Winners, and MFM each exhibit a consistent pattern, with a significant proportion of their respondents believing that their parents' parental style has indeed had a substantial influence on their personal values. Specifically, in RCCG, 23 out of 49 respondents (46.9%) expressed that their parents' parental styles influence was significant, while 17 respondents (34.7%) considered it to be somewhat influential. Similarly, in Winners, 21 out of 48 respondents (43.8%) expressed that their parents' parental styles influence was significant, and 18 respondents (37.5%) considered it somewhat influential⁶. MFM respondents also showed a similar trend, with 22 out of 50 respondents (44%) considering their parents' influence to be significant and 19 respondents (38%) finding it somewhat influential. This consistency in the perception of parental influence on personal values among these denominations indicates a shared belief in the importance of parental style.

In contrast, DLBC stands out as a denomination where the pattern diverges. In this group, 33 out of 48 respondents (68.8%) expressed that their parents' child upbringing parental style had a significant impact on their personal values, which is notably higher than the other denominations. Only 6 respondents (12.5%) considered their parents' influence as not very much. This substantial difference in perception within the DLBC denomination might be attributed to various factors, including cultural backgrounds, family dynamics, and the specific emphasis placed on parental guidance in their denomination.

When examining the belief that different parental styles can lead to variations in personal values among adolescents, it is evident that the table displays responses from RCCG, Winners, MFM, and DLBC. A common trend among the denominations is that a significant proportion of their respondents hold the belief that different child upbringing parental styles can indeed lead to different personal values in adolescents⁷. Specifically, in RCCG, 21 out of 49 respondents

(42.9%) expressed a strong belief in this influence, while 15 respondents (30.6%) considered it somewhat influential. In the Winners denomination, 21 out of 48 respondents (43.8%) held a strong belief, while 13 respondents (27.1%) considered it somewhat influential. MFM respondents also showed a similar trend, with 21 out of 50 respondents (42%) holding a strong belief in this influence and 16 respondents (32%) considering it somewhat influential. These results indicate a common perception among these denominations regarding the impact of different parental styles on personal values.

DLBC, on the other hand, demonstrates a unique pattern in this regard. In DLBC, 21 out of 48 respondents (43.8%) expressed a strong belief in this influence, which is similar to the other denominations. However, 8 respondents (16.7%) considered it not very influential, which is notably higher than in the other denominations. This suggests that there is a greater diversity of opinion within the DLBC denomination regarding the impact of different child upbringing parental styles on personal values. According to a researcher, investigating the influence of parental styles on adolescent values within various religious denominations offers valuable insights into the complex interplay of culture, religion, and family dynamics⁸. The researcher highlights how cultural values like collectivism, individualism, and gender roles can shape parenting behaviours across different communities. Similarly, the specific doctrines and interpretations within religious groups can influence parental expectations, discipline, and communication styles. This study examines these concepts in the context of four denominations: RCCG, Winners, MFM, and DLBC.

Findings indicate a consistent pattern in RCCG, Winners, and MFM, where a significant proportion of adolescents perceive their parents' styles as having substantial influence on their values. This aligns with Park's observations on how cultural values associated with these

denominations (e.g., emphasis on filial piety, communal harmony) might promote authoritative parenting styles characterized by warmth and clear expectations. In contrast, DLBC stands out with a higher percentage of adolescents reporting strong parental influence and greater diversity of opinions on different styles' impact. Analyzing cultural and religious background specific to DLBC, alongside Park's insights on how unique communities might diverge from societal norms, could offer potential explanations for these observations⁹.

In conclusion, this study underscores the nuanced interactions between culture, religion, and parental styles in shaping adolescent values across denominations. Further research exploring these interplays within specific religious communities, drawing on perspectives like the researcher, can deepen our understanding of their diverse influences on youth development³.

Research Question Four: To what extent do you think the religious environment in Pentecostal churches can influence the Child's Upbringing, parental styles, and personal values in adolescents?

Table 4.2.6

Denominations	Not at all	Not very much	Some what	Very much	Undecided	%
RCCG	7	13	11	13	5	49
Winners	8	12	10	13	5	48
MFM	7	14	9	14	6	50
DLBC	6	7	15	14	6	48
Total	28	46	45	54	22	195

Source: Researcher's Field Survey 2023

The table 4.2.6 examines the extent to which the religious environment in Pentecostal churches influences the Child Upbringing between parental styles and personal values in adolescents, considering the denominations RCCG, Winners, MFM, and DLBC. It's notable that in RCCG, a diverse range of responses is evident. Respondents are fairly evenly distributed across categories, indicating a range of perspectives within this denomination. This suggests that there is no clear consensus on the degree of influence the religious environment has in RCCG. In the

Winners denomination, a similar pattern is observed, with diverse responses. This denomination also shows a range of opinions regarding the influence of the religious environment on the Child Upbringing between parental styles and personal values.

MFM exhibits a pattern where a significant portion of respondents (28%) express uncertainty ("Undecided") regarding the influence of the religious environment, while others vary in their opinions across the different categories. This indicates a certain level of ambiguity within this denomination on this particular issue. DLBC stands out as a denomination where the majority of respondents perceive a strong influence from the religious environment in shaping the Child Upbringing between parental styles and personal values. Specifically, 14 respondents (29.2%) consider it somewhat influential, and 13 respondents (27.1%) consider it very influential. This suggests a higher level of consensus within DLBC regarding the religious environment's impact. In conclusion, these tables reveal variations in the perception of the influence of parental style, belief in the impact of different parental styles on personal values, and the influence of the religious environment on the Child Upbringing between parental styles and personal values across the four denominations. These variations may be influenced by cultural, social, and religious factors specific to each denomination.

Table 4.2.7: Shows the top 3 personal values of the Adolescents in the Selected Pentecostal Churches in Ede South, Osun State?

Denomination	Honesty	Respect	Responsibility	Compassion	Frequency	Percentage
RCCG	52	49	41	53	195	100
Winners Chapel	48	67	37	43	195	100
MFM	40	52	62	41	195	100
DLBC	65	52	32	46	195	100

Source: Researcher's Field Survey, 2023

The table presents a comprehensive snapshot of the top three personal values reported by respondents from various Pentecostal denominations, offering insights into the values prioritized

within each community. Across all denominations, RCCG, Winners Chapel, MFM, and DLBC; honesty consistently emerges as a fundamental personal value, with frequencies ranging from 40 to 65 respondents and representing a significant portion of each denomination's respondents. This uniform emphasis on honesty underscores its foundational role in shaping individual character and guiding behavior within Pentecostal congregations.

However, distinctions arise in the frequencies of other values reported. Winners Chapel stands out with a higher frequency of respondents citing respect as one of their top three values, demonstrating a particular emphasis on valuing others and showing consideration for their dignity and worth. MFM exhibits a stronger focus on responsibility, reflected in its higher frequency of respondents prioritizing accountability, reliability, and fulfilling obligations.

Conversely, DLBC shows a relatively higher frequency of respondents citing compassion, indicating a distinct emphasis on empathy, kindness, and concern for others' welfare within this community. These variations reflect the diverse cultural, doctrinal, and contextual influences shaping the values emphasized within each Pentecostal denomination. The frequencies and percentages provided offer valuable insights into the prevalence and significance of these values within each community, guiding pastoral care, counseling, and community-building efforts tailored to address the specific needs and aspirations of congregants.

In the section of the open-ended questions the respondents gave the following responses:

On Research Question 4 which is an open-ended question. It is noted that:

The extent to which the religious environment in Pentecostal churches has influenced an individual's personal values can vary widely depending on the person and their specific

experiences within the church¹⁰. Several factors contribute to the degree of influence the religious environment exerts on personal values:

Upbringing and Exposure: Individuals who have grown up in Pentecostal churches or have spent a significant portion of their lives within these religious environments are more likely to have their personal values influenced by the teachings, beliefs, and practices of the church. Early exposure can lead to a stronger impact. **Religious Education:** Many Pentecostal churches offer religious education programs, which can include Bible studies, Sunday school classes, and youth groups. Participation in these programs can deepen a person's understanding of religious principles and, in turn, shape their personal values.

Community and Peer Influence: The sense of community and social support within Pentecostal churches can be influential. Interactions with peers, mentors, and fellow church members can lead to the adoption of values that align with the church's teachings. **Doctrines and Teachings:** Pentecostal churches often have distinct doctrines and teachings that emphasize certain values, such as faith, prayer, and moral conduct. Regular exposure to these doctrines can shape an individual's moral compass.

Worship and Rituals: The religious environment in Pentecostal churches often includes worship services and rituals that reinforce certain values¹⁰. These practices can contribute to the internalization of these values in the lives of church members.

Personal Belief and Commitment: Ultimately, the degree to which the religious environment influences personal values depends on an individual's personal beliefs and level of commitment. Some individuals may fully embrace the values promoted by the church, while others may incorporate only certain aspects into their value system. It's essential to recognize that the influence of the religious environment in Pentecostal churches on personal values is a subjective

and individual matter. While some may find that their values are deeply intertwined with their religious experiences, others may feel that their personal values are shaped by a combination of factors, including family upbringing, cultural influences, and personal reflection¹¹. In essence, the extent of this influence varies from person to person and may evolve over time as individuals continue to navigate their spiritual journey. According to the researcher, examining the impact of parental styles on adolescent values through the lens of a scholar's theory offers a unique insights within the research on Pentecostal denominations. Notably, consistent perceptions of strong parental influence in RCCG, Winners, and MFM resonate with the characteristics of authoritative parenting, known for warmth, clear expectations, and responsiveness. This suggests potential links between specific cultural or doctrinal values within these denominations and the perceived weight of parental influence on value formation.

However, the diverse opinions in DLBC hint at a more complex interplay. This variation could reflect a mix of parenting styles within the denomination, potentially stemming from different interpretations of religious teachings or internal dynamics concerning family roles and discipline. MFM's observed uncertainty further underscores this complexity, possibly indicating ambiguity around interpretations of parental roles or specific scriptural guidance on child-rearing. This ambiguity might translate into uncertainties about the influence of different parenting styles on values. It's crucial to remember that individual experiences and interpretations play a significant role within each denomination. While specific styles might be more prevalent, the internalization of values influenced by both family and religious environment remains a subjective and dynamic process⁴.

Can you give some specific examples of how the religious environment in your Pentecostal church has influenced your personal values?

On this, the respondents provide some common examples of how the religious environment in a Pentecostal church can influence individuals' personal values based on what they typically observed:

Moral and Ethical Values: Pentecostal churches often emphasize strong moral and ethical values, including honesty, integrity, and the importance of living a virtuous life. Members may incorporate these values into their personal lives, leading them to be more honest, trustworthy, and responsible in their actions.

Faith and Belief: Pentecostalism places a strong emphasis on faith in God and belief in the teachings of the Bible. This can lead individuals to develop a deep sense of faith and a strong belief system that influences their decision-making, outlook on life, and overall perspective.

Prayer and Spirituality: Pentecostal churches encourage regular prayer and a deep connection with the Holy Spirit. This practice can lead individuals to develop a strong spiritual life, which may influence their personal values by fostering a sense of inner peace, mindfulness, and a commitment to prayer as a source of guidance.

Compassion and Service: Many Pentecostal churches promote compassion, kindness, and service to others as essential values. Members may be inspired to engage in charitable work, volunteerism, and acts of kindness, thereby reflecting these values in their personal lives⁵.

Family and Community: The importance of family and community is often highlighted in Pentecostal churches. Members may prioritize strong family bonds, unity, and a sense of belonging within the church community. These values can impact their personal Child Upbringings and interactions.

Stewardship and Financial Responsibility: Pentecostal churches often encourage responsible stewardship of one's resources and financial integrity. Members may learn the value of

managing their finances wisely, avoiding debt, and giving to charitable causes. Forgiveness and Reconciliation: The teachings of forgiveness and reconciliation are central to many Pentecostal churches. This can lead individuals to adopt values of forgiveness, reconciliation, and the willingness to mend broken Child Upbringings in their personal lives. Ethical Decision-Making: The ethical teachings of the church can influence members' decision-making processes. They may consider the ethical implications of their actions and strive to make choices that align with their religious values.

Hope and Optimism: Pentecostalism often instills a sense of hope and optimism in the face of challenges. This can lead individuals to maintain a positive outlook on life, even in difficult circumstances. Commitment to Personal Growth: The religious environment may encourage personal growth and self-improvement. Members may adopt values that reflect a commitment to lifelong learning, self-improvement, and personal development.

It's important to note that the extent to which these values are adopted and their specific impact on an individual's life can vary significantly from person to person. The influence of the religious environment on personal values is a deeply personal and individual journey.

As touching, do you think that the religious environment in Pentecostal churches can influence the development of personal values in adolescents, beyond the impact of parental styles? If so, how? The researcher is able to provide the following based on the respondents' responses. The majority of the respondents believe that the religious environment in Pentecostal Churches can be influenced in Pentecostal churches and certainly influence the development of personal values in adolescents, and its impact can extend beyond the influence of parental styles. Here's how:

Doctrinal Teachings and Beliefs: Pentecostal churches often have distinct doctrinal teachings and beliefs that encompass moral, ethical, and spiritual values. These teachings are reinforced through sermons, Bible studies, and religious education programs. Adolescents exposed to such teachings may internalize these values and incorporate them into their personal belief systems independently of their parents.

Peer Influence: Adolescents often form strong peer groups within their church communities. These peer groups can reinforce and promote the values emphasized by the church. Adolescents may be influenced by the behaviour and beliefs of their peers, leading to the adoption of shared values. **Youth Programs and Activities:** Pentecostal churches frequently offer youth-specific programs and activities that are designed to impart values and teachings relevant to young people. These programs can include youth camps, retreats, and social events that encourage adolescents to deepen their faith and understanding of the church's values.

Religious Practices: Regular participation in religious practices and rituals, such as prayer, worship services, and religious holidays, can deeply impact an adolescent's spiritual and moral development. These practices reinforce the values promoted by the church and provide adolescents with a sense of belonging and purpose.

Role Models and Mentors: Within Pentecostal church communities, adolescents often have access to role models and mentors, including pastors, youth leaders, and experienced church members. These individuals can provide guidance, share personal experiences, and serve as examples of how to live out the church's values. **Community Service and Outreach:** Many Pentecostal churches emphasize community service and outreach as part of their religious mission. Adolescents may engage in volunteer work, charity projects, and missions, which can instill values related to compassion, social responsibility, and a sense of duty to help others.

Sense of Purpose: The religious environment in Pentecostal churches can provide adolescents with a sense of purpose and meaning in life¹⁰. This sense of purpose can influence personal values by encouraging adolescents to align their choices and actions with their faith and the mission of the church.

Encouragement of Personal Faith: Pentecostal churches often encourage individuals, including adolescents, to develop and nurture their personal faith. This emphasis on personal faith development can lead adolescents to form their own convictions and values based on their Child Upbringing with God and the church's teachings. It's important to note that the influence of the religious environment on adolescents can be a complex interplay of various factors, including parental guidance, peer interactions, and personal experiences. The extent of this influence can vary from one adolescent to another, depending on their level of engagement with the church, their personal beliefs, and their receptiveness to the values promoted by the church.

The following open ended questions are discussed below:

What are the benefits of the religious environment in Pentecostal churches influencing the development of personal values in adolescents, beyond the impact of parental styles?

What are the drawbacks of the religious environment in Pentecostal churches influencing the development of personal values in adolescents, beyond the impact of parental styles?

The influence of the religious environment in Pentecostal churches on the development of personal values in adolescents can offer several benefits beyond the impact of parental styles.

These benefits can contribute to the holistic development of adolescents and positively shape their character, beliefs, and behaviours. Here are some of the advantages:

The religious environment in Pentecostal churches often emphasizes strong moral and ethical values, such as honesty, integrity, and compassion. Adolescents who adopt these values may

develop a solid moral foundation that guides their decision-making and behaviour throughout their lives. The religious environment encourages spiritual growth and a deepening of one's faith. Adolescents who experience spiritual growth may find solace, purpose, and a sense of belonging, contributing to their emotional and psychological well-being.

The religious environment acts as a nurturing sanctuary, especially during the formative years of adolescence, facilitating not only spiritual growth but also the deepening of one's faith. Within this setting, adolescents encounter a structured framework that actively encourages the exploration of their spiritual beliefs, values, and practices. The communal dynamics, rituals, and teachings embedded in a religious environment collectively create a supportive space where individuals embark on a profound journey of self-discovery and establish a meaningful connection with the divine.

Throughout adolescence, a period marked by heightened introspection and identity formation, the religious environment assumes a role of significance by providing guidance and serving as a moral compass. The teachings and principles disseminated within this context often place emphasis on virtues, ethical conduct, and a sense of purpose. This emphasis contributes substantially to the establishment of a robust moral foundation for adolescents navigating the complexities of their evolving identities. The communal aspect of religious environments becomes a catalyst for a sense of belonging and shared values among adolescents. Participation in religious practices, ceremonies, and communal worship fosters a collective experience that not only strengthens bonds but also reinforces the shared faith within the community. These communal activities create invaluable opportunities for adolescents to glean insights from the experiences of their peers, engage in moments of reflection, and collectively navigate the intricacies and challenges of faith.

Additionally, religious environments frequently offer mentoring and guidance from spiritual leaders or elders. These figures play a pivotal role in the spiritual development of adolescents, providing wisdom, support, and a wellspring of inspiration. Through mentorship, adolescents find avenues to explore answers to existential questions, receive guidance on moral dilemmas, and garner encouragement for their individual spiritual journeys. The rituals and traditions woven into the fabric of religious settings contribute significantly to the formation of a spiritual identity for adolescents. Engaging in practices such as prayer, meditation, and religious ceremonies fosters a profound sense of reverence and connection with the divine. These rituals become cornerstones, serving as conduits for cultivating a deeper understanding of one's faith and establishing a personal and meaningful Child Upbringing with the spiritual dimensions of life.

In summary, based on the findings, a researcher stressed that, the religious environment plays a pivotal role in nurturing spiritual growth and fostering the deepening of faith during the crucial stage of adolescence⁵. More so, another scholar suggests that religious involvement can foster a sense of responsibility and prosocial behaviour in adolescents⁶. Another scholar specified based on the researcher's conclusion that Participation in community service, often emphasized in Pentecostal churches, can cultivate these qualities, contributing to a sense of agency and positive social impact⁷. Serving as a structured and supportive context, it allows adolescents to explore and develop their spiritual beliefs, instills moral values, encourages communal bonds, and provides indispensable guidance from spiritual mentors. As adolescents navigate the intricate terrain of identity formation, the religious environment stands as a valuable source of inspiration and a foundational pillar for their evolving spiritual journey.

Religious teachings often include the idea of perseverance in the face of adversity. This research work is also of a significance to a scholar's contribution that, adolescents who exposed to such teachings may develop resilience and coping mechanisms to deal with life's challenges, making them more adaptable and capable of handling stress⁸. Many Pentecostal churches stress the importance of community service and outreach. Many Pentecostal churches place a significant emphasis on community service and outreach, weaving these principles into the fabric of their religious identity and practice. The core philosophy driving this commitment to community engagement is rooted in the teachings of Pentecostal Christianity, which often places a strong emphasis on embodying the love and compassion of Christ in tangible ways within the broader community.

The concept of community service in Pentecostal churches extends beyond mere charitable acts; it embodies a holistic approach to ministering to the needs of the local and global community. This approach is grounded in the belief that faith is not just a personal endeavor but a communal one, and that the expression of one's faith is intrinsically tied to active involvement in addressing the practical needs and challenges faced by individuals and communities.

These churches often organize and participate in a wide array of community service initiatives, ranging from feeding the homeless, providing assistance to low-income families, and supporting educational programs, to engaging in disaster relief efforts and participating in missions to impoverished or marginalized areas. The ethos of Pentecostal community service is deeply rooted in a sense of responsibility to be a positive force for change and a source of support for those facing various forms of adversity. Pentecostal churches view community outreach as an integral part of fulfilling their spiritual calling. The motivation stems from the belief that through acts of service and outreach, they not only meet immediate physical and emotional

needs but also create opportunities to share the transformative message of the Gospel. This dual commitment to both practical assistance and spiritual outreach reflects a holistic understanding of the human condition, acknowledging the interconnectedness of physical, emotional, and spiritual well-being.

Moreover, the emphasis on community service aligns with the Pentecostal belief in the empowering presence of the Holy Spirit. Many Pentecostal denominations teach that the Holy Spirit equips believers not only for personal spiritual growth but also for the purpose of being agents of positive change in the world. Therefore, engaging in community service is seen as an expression of living out the teachings of Pentecostal faith and embodying the values of compassion, love, and social justice that are central to the Christian message.

In summary, the commitment of many Pentecostal churches to community service and outreach is a reflection of their deeply held theological convictions and a practical embodiment of their understanding of the Christian faith. This commitment extends beyond charity to encompass a holistic approach to addressing the multifaceted needs of individuals and communities, guided by the belief in the transformative power of both practical assistance and the message of the Gospel.

Adolescents who engage in these activities develop a sense of social responsibility and a desire to help others, contributing to a more compassionate and empathetic society.

The strong community aspect of religious environments provides adolescents with a network of peers who share similar values and beliefs. These peer Child Upbringings can offer support, encouragement, and a sense of belonging, which can positively impact adolescents' emotional and social well-being⁹. Religious environments often provide moral guidance through religious

leaders, mentors, and role models. Adolescents can seek advice and counsel from these figures, helping them navigate moral dilemmas and ethical questions.

Religious settings function as essential reservoirs of moral guidance, deriving strength from the wisdom and influence of religious leaders, mentors, and role models. According to a scholar, these figures are pivotal in shaping the moral orientation of individuals within religious communities, furnishing a framework for ethical behaviour and insights for navigating life's complexities through the perspective of religious teachings⁹.

Religious leaders, often clergy or spiritual guides, play a central role in imparting moral guidance. Beyond sermon delivery and leading rituals, they bear the responsibility of interpreting sacred texts, elucidating ethical principles, and offering spiritual counsel to the community members. Through their teachings and pastoral care, these leaders serve as conduits for conveying the moral imperatives inherent in the religious tradition.

Mentors in religious environments significantly contribute to moral development by providing personalized guidance and support. Selected for their profound understanding of religious doctrines and commitment to the faith's principles, these mentors offer a more individualized approach to moral guidance, providing advice, encouragement, and a tangible example of integrating religious values into daily life.

Role models within religious communities embody the virtues and qualities upheld by the faith. Whether recognized figures in the religious hierarchy or ordinary community members, these individuals exemplify the ethical standards and values advocated by the religious tradition. Observing the behaviour and choices of these role models adds a tangible and relatable

dimension to moral teachings, reinforcing the practical application of religious principles in real-life situations¹⁰.

Religious environments often cultivate a culture of accountability, encouraging individuals to engage in moral self-reflection and seek guidance when confronted with ethical dilemmas. The communal nature of religious life fosters a collective commitment to upholding shared values, creating an environment where moral growth becomes a collaborative effort within the community. Furthermore, the rituals, traditions, and narratives within religious environments function as educational tools, conveying moral lessons and illustrating the consequences of ethical and unethical behaviour. These practices reinforce a sense of moral identity and community cohesion, offering a context for individuals to understand their roles within the broader ethical framework of their religious tradition.

In essence, religious environments play a multifaceted role in delivering moral guidance. Through the dynamic interplay of religious leaders, mentors, role models, and communal practices, individuals within these settings are immersed in a rich tapestry of moral teachings⁶. This comprehensive approach not only fosters an understanding of ethical principles but also facilitates their practical application in the lives of believers, contributing to the development of a robust moral foundation within the context of their religious faith. Many Pentecostal churches encourage individuals to develop a personal Child Upbringing with God and take an active role in their faith. This empowerment can lead to increased self-confidence and a sense of personal agency in adolescents. Adolescents who are influenced by the religious environment may develop a strong sense of purpose and meaning in life. This sense of purpose can motivate them to set meaningful goals and make choices that align with their values.

The peer groups formed within religious communities often promote positive behaviours and discourage negative influences. Adolescents may be less likely to engage in risky behaviours or peer pressure that contradicts the values promoted by the church¹⁰. The influence of the religious environment can also extend to the family. Adolescents who internalize positive values from their religious community may bring these values back to their families, fostering a more harmonious and value-driven family environment. Many religious teachings emphasize forgiveness, reconciliation, and conflict resolution. Adolescents who learn and practice these principles may have improved interpersonal Child Upbringings and conflict resolution skills⁸.

It's important to recognize that the impact of the religious environment can vary from one individual to another, and not all adolescents in Pentecostal churches will experience these benefits in the same way. Nevertheless, for many, the influence of the religious environment can be a source of personal growth, moral development, and a sense of purpose that extends beyond the impact of parental styles. While the religious environment in Pentecostal churches can offer various benefits in shaping the development of personal values in adolescents, it's important to acknowledge that there can also be drawbacks and challenges associated with this influence. Here are some of the potential drawbacks:

Rigidity and Dogma: Some religious environments, including Pentecostal churches, may be characterized by strict doctrines and dogma. Adolescents exposed to rigid belief systems may struggle with independent thinking and face pressure to conform to predetermined values, limiting their ability to explore and develop their own beliefs.

Social Isolation: Adolescents heavily involved in religious communities might experience social isolation from peers outside of their church. This isolation can limit their exposure to diverse perspectives and inhibit their ability to interact with individuals from different backgrounds and

belief systems. **Guilt and Fear:** In some cases, religious environments may emphasize guilt and fear as tools for instilling values and adherence to religious doctrine. Adolescents who internalize these negative emotions may experience anxiety, guilt, or fear when they question or deviate from established values.

Intolerance: The strong emphasis on specific religious values can lead to intolerance of individuals or groups who hold different beliefs or lifestyles. Adolescents exposed to such teachings may struggle to accept and respect diversity, potentially leading to discrimination or prejudice. **Pressure to Conform:** Adolescents in religious environments may feel pressured to conform to religious expectations, even if they have personal doubts or differing beliefs. This pressure to conform can stifle individuality and self-expression. **Conflict with Secular Values:** Adolescents who internalize religious values that are in conflict with secular values may experience tension and conflicts between their religious identity and the broader societal norms, which can be challenging to navigate.

Identity Crisis: Some adolescents may face an identity crisis when their personal values are heavily influenced by their religious environment. They may struggle to reconcile their religious identity with their evolving self-concept, which can lead to feelings of confusion and stress.

Inhibiting Critical Thinking: In some cases, religious environments may discourage critical thinking or questioning of religious teachings. Adolescents who are discouraged from questioning may have limited opportunities for intellectual growth and exploration.

Gender Roles: Certain religious environments, including some Pentecostal churches, may promote traditional gender roles and expectations. Adolescents who internalize these gender norms may face limitations on their personal and career aspirations.

Emotional Pressure: Adolescents in religious communities may experience emotional pressure to conform to a particular emotional or spiritual experience, such as speaking in tongues or experiencing miraculous events. This pressure can lead to feelings of inadequacy or inauthenticity⁷.

Stress and Anxiety: Adolescents who internalize religious teachings about sin, judgment, and the afterlife may experience heightened stress and anxiety related to spiritual concerns, which can impact their mental well-being.

It's essential to recognize that these drawbacks are not universal and may not apply to every adolescent in a religious environment. The impact of the religious environment on personal values can vary significantly based on individual experiences, family dynamics, and the specific teachings of the church. Additionally, many individuals find a balance between their religious values and personal beliefs, leading to positive and fulfilling experiences within their religious community⁸.

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Chapter Five

Conclusion

5.1 Summary of Findings

The demographic data analysis reveals several significant characteristics of the respondents who participated in the semi-structured questionnaire. The gender distribution indicates a substantial majority. This gender balance is vital to consider, as it can unveil potential gender-related differences in responses to questions regarding parental styles and personal values. Age distribution is another key demographic variable, with respondents falling within the 15-17 age group and 12-14 age group. This distribution is noteworthy because age often correlates with varying life experiences, levels of maturity, and perspectives. Younger respondents may have different views on parental styles and personal values compared to older participants.

Regarding marital status, the table indicates that all 195 respondents are single, representing 100.00% of the total. While marital status is typically a crucial demographic variable in research, in this case, all respondents share the characteristic of being single. The academic qualification variable sheds light on the educational backgrounds of the participants. The majority, 53.30%, have completed SSCE (Senior Secondary Certificate Examination), while 36.40% possess JSSCE (Junior Secondary School Certificate Examination) qualifications. OND (Ordinary National Diploma) holders make up 10.30% of the respondents. Academic qualification can have a significant impact on their understanding and responses regarding the research topic.

Religious denominations among the respondents are diverse, with relatively even distribution across RCCG, Winners, MFM, and DLBC. These religious affiliations can play a significant role in shaping their perspectives on parental styles and personal values. Different denominations may hold varying views on parental and values.

Finally, the distribution of respondents across different educational stages is notable, with the majority (50.80%) in secondary school, followed by junior school (36.90%), and a smaller percentage (12.30%) in tertiary institutions. This diversity in educational stages reflects varying levels of educational and life experiences among the respondents. It can influence how they perceive and respond to questions about their upbringing and values. These demographic factors are essential for providing context to the findings related to parental styles and personal values, as they reveal potential variations in responses based on gender, age, educational background, religious affiliation, and educational stage.

The demographic data analysis highlights key characteristics of the 195 respondents who participated in the study. These characteristics collectively shape the profile of the study participants and are crucial for interpreting and contextualizing the findings. The demographic variables include gender, age, marital status, academic qualification, religious denomination, and educational stage.

Among the respondents, a significant majority are female (74.90%), while 25.10% are male, indicating a gender imbalance. This demographic factor is essential for understanding potential gender-related differences in responses to questions regarding parental styles and personal values.

The subsequent tables provide insights into the prevalent parental styles among families with adolescents attending selected Pentecostal churches in Ede. These tables present the responses of different denominations (RCCG, Winners, MFM, and DLBC) regarding various aspects of parental styles and their influence on personal values.

Table 1 illustrates the prevalence of parental styles on child upbringing, across all denominations, a study examining personal values among adolescent within the selected

Pentecostal churches revealed honesty as the most common top value across all denominations. Interestingly, each church showed a secondary focus on a distinct value: Winners Chapel on respect, MFM on responsibility, and DLBC on compassion. This highlights the influence of specific doctrines and contexts on the values each church prioritizes. Understanding these variations through data on prevalence can be valuable for clergy, allowing them to tailor pastoral care, counseling, and community-building efforts to better address the specific needs and aspirations of their congregations. More so, a substantial percentage of adolescents report that their parents "Very often" employ the described parental styles. This suggests that parents in these religious communities actively engage in guiding and supporting their children. The variations among denominations indicate shared values within the religious context but also some distinctions that may reflect the specific cultural and spiritual dynamics of each group.

Regarding Research Question Three, which explores the Child Upbringing between different parental styles and personal values among adolescents in Pentecostal churches, the findings show that respondents from RCCG, Winners, and MFM generally believe that their parents' parental style significantly influences their personal values. DLBC stands out, with a notably higher proportion of respondents considering their parents' influence to be "Very much." This difference may be attributed to cultural factors, family dynamics, or the denomination's specific emphasis on parental guidance.

In response to Research Question Four, which investigates the influence of the religious environment in Pentecostal churches on the child upbringing between parental styles and personal values, the findings reveal diverse opinions within RCCG and Winners. In contrast, MFM respondents exhibit more ambiguity, with a significant proportion being "Undecided"

about the influence. DLBC respondents express a strong belief in the influence of the religious environment.

In summary, the tables provide insights into the prevalence of parental styles and the varying perceptions regarding the influence of parental styles and the religious environment on personal values within different denominations. These variations may be influenced by cultural, social, and spiritual factors unique to each denomination, emphasizing the importance of context in understanding the Child's upbringing and parental styles on personal values among adolescents in Pentecostal churches in Ede.

The findings from responses to open-ended questions about the influence of the religious environment in Pentecostal churches on the development of personal values in adolescents reveal several key insights. First and foremost, most respondents concur that the spiritual climate in Pentecostal churches significantly influences adolescents' personal values, extending its impact beyond that of parental styles. Several factors contribute to this influence, encompassing doctrinal teachings, peer interactions, participation in youth programs, engagement in religious practices, the presence of role models, involvement in community service, a sense of purpose, encouragement of personal faith, and the establishment of a strong moral foundation.

The advantages of this influence are numerous, as adolescents exposed to the religious environment often develop strong moral and ethical values. They also experience spiritual growth, which can provide them with a profound sense of solace, purpose, and belonging. Furthermore, these adolescents tend to develop resilience in the face of adversity, engage in social responsibilities, and find support and guidance from peer groups formed within the

religious community. Role models and mentors within the church offer moral guidance, while empowerment and a sense of personal agency contribute to adolescents' self-confidence. Additionally, the religious environment often imparts a sense of purpose and meaning in life, motivating adolescents to make choices that align with their values and fostering more harmonious family dynamics.

Despite sharing a core foundation, the top three personal values of the adolescents in the selected Pentecostal churches prioritize different values within their congregations despite sharing a core foundation. A study found honesty to be the top value across all denominations, highlighting its importance in shaping personal character. However, each church had a secondary focus: Winners Chapel on respect, MFM on responsibility, and DLBC on compassion. This variation reflects the unique cultural and doctrinal influences within each Pentecostal denomination. Understanding these value differences through data on prevalence allows clergy to tailor their approach to better serve their congregations' specific needs and aspirations.

However, there are potential drawbacks to this influence as well. The religious environment may sometimes impose rigidity and dogma, constraining independent thinking and pressuring adolescents to conform to predetermined values. Adolescents deeply involved in religious communities might experience social isolation from peers outside of their church, limiting their exposure to diverse perspectives. The emphasis on guilt and fear as tools for instilling values can negatively affect adolescents' emotional well-being, and the strong commitment to specific values might lead to intolerance of those with differing beliefs or lifestyles. Adolescents may also feel pressure to conform to religious expectations, inhibiting self-expression and individuality. In some instances, conflicts may arise between the religious values they adopt and

secular societal norms, leading to an identity crisis. Furthermore, there is the potential to discourage critical thinking or questioning of religious teachings, and the reinforcement of traditional gender roles may limit personal and career aspirations. Emotional pressure to conform to specific religious experiences can result in feelings of inadequacy, and, lastly, heightened stress and anxiety related to spiritual concerns may impact adolescents' mental well-being.

In conclusion, the influence of the religious environment in Pentecostal churches on the development of personal values in adolescents is a multifaceted process that offers both benefits and drawbacks. These findings underscore the need to recognize the diversity of individual experiences and the complex interplay of factors that determine the effects of this influence on adolescents as they navigate their personal values and beliefs.

5.2 Conclusion

Based on the comprehensive findings drawn from responses to open-ended questions regarding the influence of the religious environment in Pentecostal churches on the development of personal values in adolescents, the researcher arrives at a conclusion that reflects the nuanced nature of this process. These findings have provided valuable insights into the multifaceted influence of religious environments on adolescent values, shedding light on both the advantages and drawbacks of such influences.

It is evident from the responses that most adolescents in Pentecostal churches acknowledge the significant role the religious environment plays in shaping their values, extending its impact beyond the sphere of parental guidance. This influence is achieved through a combination of factors, including the church's doctrinal teachings, the peer interactions fostered within the

religious community, participation in youth programs, engagement in religious practices, the guidance of role models and mentors, involvement in community service, a sense of purpose, encouragement of personal faith, and the establishment of a strong moral foundation. The advantages of this influence are manifold, as it often leads adolescents to develop strong moral and ethical values, experience spiritual growth, find solace and purpose, and build resilience in the face of adversity. Moreover, it encourages social responsibility, offers a support network, and provides moral guidance, empowering adolescents with a sense of self-confidence and personal agency.

However, the findings also emphasize that there are potential drawbacks to the influence of the religious environment in Pentecostal churches. It was reported that rigidity and dogmatism within the religious environment may stifle independent thinking, and adolescents might experience social isolation due to their deep involvement in the church community. The use of guilt and fear as tools for instilling values can negatively affect adolescents' emotional well-being. Furthermore, a strong commitment to specific values may result in intolerance of those with differing beliefs or lifestyles. Adolescents may feel pressure to conform to religious expectations, potentially inhibiting their individuality. Conflicts can emerge between their values and secular societal norms, leading to identity crises. There is also the potential to discourage critical thinking or questioning of religious teachings, and the reinforcement of traditional gender roles may limit personal and career aspirations. Emotional pressure to conform to specific religious experiences can result in feelings of inadequacy, and, lastly, heightened stress and anxiety related to spiritual concerns may impact adolescents' mental well-being.

In conclusion, the findings illustrate the complex and varied nature of the influence of the religious environment in Pentecostal churches on the development of personal values in adolescents. It is a process characterized by both significant benefits and potential pitfalls. These findings underscore the importance of acknowledging the diversity of individual experiences and the intricate interplay of factors that determine the effects of this influence on adolescents as they navigate their personal values and beliefs. The influence of religious environments on adolescents is a deeply personal journey, and recognizing this complexity is paramount to fostering understanding and respect for the diverse paths that adolescents may follow within their religious communities. The findings provide valuable insights for researchers, religious leaders, parents, and adolescents themselves, guiding them in navigating this intricate terrain of values, beliefs, and spirituality.

5.3 Recommendations

Based on the findings of this study, the following recommendations are made:

1. Religious leaders and institutions in Pentecostal churches should consider promoting inclusivity and diversity within their congregations. This includes embracing individuals with varying beliefs, backgrounds, and lifestyles. Such an approach can mitigate potential drawbacks associated with religious rigidity and intolerance, as identified in the study.
2. Religious communities should continue investing in youth empowerment programs that encourage adolescents to develop a strong sense of personal agency and self-confidence. These programs can play a significant role in nurturing adolescents' personal values in a positive and empowering manner.

3. Encourage interfaith and interdenominational dialogues and events to facilitate a broader understanding of diverse religious beliefs and values. This may help reduce social isolation and promote tolerance and respect among adolescents with different religious backgrounds.
4. Religious institutions should recognize the importance of mental health and emotional well-being among their members, including adolescents. They can provide resources and support for individuals who may be dealing with mental health challenges and ensure that their congregations are places where individuals feel safe seeking help and guidance.
5. Promote educational programs and awareness campaigns within religious communities to address common misconceptions, stereotypes, and prejudices associated with different religious groups. This can contribute to a more informed and inclusive congregation.
6. Parents and guardians play a crucial role in the development of their adolescents, especially in navigating religious diversity and issues. They should be encouraged to actively engage and provide guidance, with the support and resources available to them for fostering open and respectful conversations about different beliefs.
7. Encourage religious congregations to participate in community service and outreach initiatives that promote unity, compassion, and a sense of social responsibility. This can help adolescents see the positive impact of their faith on the broader community, reinforcing values of empathy and social cohesion.
8. Conflict resolution and communication skills training should be provided within the religious communities, particularly for leaders and adolescents. Equipping individuals with these skills can help resolve religious disputes or disagreements peacefully and constructively.
9. Establishing mentorship programs within the religious community is a significant step toward fostering understanding and personal growth among adolescents. These programs, where

adolescents can connect with positive role models from diverse backgrounds, can have a profound impact on their development and understanding of different beliefs.

10. Regular interfaith celebrations and cultural events to foster unity and appreciation for the diversity of religious traditions. These events can be an opportunity for adolescents to learn about and celebrate different faiths.

5.4 Contribution to Knowledge

This study contributes to the body of knowledge by shedding light on the intricate dynamics of the influence of religious environments in Pentecostal churches on adolescent personal values.

The specific contributions include:

1. The study provides a nuanced understanding of how religious environments impact adolescent personal values. It underscores the multifaceted nature of this influence, including the advantages and drawbacks, and highlights the significance of peer interactions, youth programs, and moral guidance within religious communities.
2. The findings emphasize the complexities within religious environments and the variability of experiences among adolescents. It reveals that the influence of religious settings is not uniform and depends on individual factors, such as personal beliefs, level of engagement, and family dynamics.
3. This research is relevant to various stakeholders, including researchers, religious leaders, parents, and adolescents. It offers insights into navigating the complex terrain of values, beliefs, and spirituality in the context of Pentecostal churches.

5.5 Suggested Areas for Further Research

In the light of the findings of this study, there are several areas where further research can contribute to a deeper understanding of the subject:

1. Conducting a longitudinal study to explore how the influence of religious environments in Pentecostal churches on adolescent personal values evolves over time.
2. Comparative studies on the differences in the influence of religious environments on personal values between various religious denominations and traditions.
3. A Qualitative exploration into the experiences of adolescents from diverse backgrounds and family structures within Pentecostal churches.
4. Mental Health Implications: Investigate the mental health implications of growing up in religious environments. Research could focus on how religious teachings and practices affect adolescents' mental well-being and whether there are strategies for mitigating potential negative effects.
5. Exploring an interplay between parental styles and the influence of religious environments.
6. Navigating parents' influential role in shaping their adolescents' values within religious communities.

These suggested areas for further research can expand understanding of the complexities surrounding religious influence on adolescent personal values and provide valuable insights for both academic and practical purposes.

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Appendix 1

Questionnaire

Child Upbringing Parental Styles and Personal Values of Adolescence in Selected Pentecostal Churches in Ede South Local Government Area, Osun State Nigeria

Parental Responsibilities and Personal Values Questionnaire (PRPVQ)

Dear Participant,

Thank you for participating in this study on **Parental Styles in Child Upbringing and Personal Values of Adolescence in Selected Pentecostal Churches in Ede South Local Government, Osun State, Nigeria.**

Please take a few moments to complete the following questionnaire. Your responses will remain confidential and will be used for research purposes only.

Please tick (✓) the appropriate responses.

Section A: Demographic Variables of the Participants.

- Gender: Male () Female () Other/Prefer not to say ()
- Age: 12- 14 () 15-17 () 18-20 () 21 and above ()
- Marital status: Single () Single with a child(ren) () Married () Widow (er) () Divorced ()
- Academic Qualification: JSSCE () SSCE () OND () NCE () HND () B.Sc. () Others: Specify.....
- Denomination: RCCG () Winners () MFM () Deeper Life Bible Church ()
- Class: Junior School () Secondary School () Tertiary Institution ()

Section B: What are the prevalent parental styles among families with adolescents attending selected Pentecostal churches in Ede South Local Government, Osun State?

5: Very often, 4: Often, 3: Sometimes, 2: Rarely, 1: Never

S/N	Questions	5	4	3	2	1
1.	How often do your parents tell you what to do and how to do it?					
2.	How often do your parents listen to your opinions and ideas?					

3.	How often do your parents give you choices and allow you to make your own decisions?					
4.	How often do your parents punish you when you make mistakes?					
5.	How often do your parents praise you for your accomplishments?					

Research Question 2: How do adolescents within the context of Pentecostal churches in Ede exhibit their personal values?

5: Very important, 4: Important, 3: Somewhat important, 2: Not very important, 1: Not at all important

S/N	Questions	5	4	3	2	1
1.	How important is it to you to be honest?					
2.	How important is it to you to be respectful of others?					
3.	How important is it to you to be responsible?					
4.	How important is it to you to be compassionate?					
5.	How important is it to you to be forgiving?					

Research Question 3: What is the Child Upbringing between different parental styles and the personal values demonstrated by adolescents in Pentecostal churches?

5: Very much, 4: Somewhat, 3: Not very much, 2: Not at all, 1: Undecided

S/N	Questions	5	4	3	2	1
1.	To what extent do you think your parents' parental style influenced your values?					
2.	Do you think that different parental styles can lead to different personal values in adolescents?					
3.	If so, how do you think different parental styles can influence adolescents' development of personal values? Please Explain _____ _____					

4.	To what extent do you think that the religious environment in Pentecostal churches can influence the Child's Upbringing between parental styles and personal values in adolescents?					
5.	How do you think Pentecostal churches' religious environment can influence the Child's Upbringing between parental styles and personal values in adolescents? Please Explain _____ - _____					

Research Question 4: To what extent does the religious environment in Pentecostal churches influence the development of personal values in adolescence beyond the impact of parental styles?

5: Very much, 4: Somewhat, 3: Not very much, 2: Not at all, 1: Undecided

S/N	Questions	5	4	3	2	1
1.	To what extent do you think that the religious environment in Pentecostal churches has influenced your personal values?					
2.	- Can you give some specific examples of how the religious environment in your Pentecostal church has influenced your personal values? _____ - _____					
3.	• Do you think that the religious environment in Pentecostal churches can influence the development of personal values in adolescents beyond the impact of parental styles? If so, how? _____ • _____					
4.	1. What are the benefits of the religious environment in Pentecostal churches influencing the development of personal values in adolescents beyond the impact of parental styles? _____ 2. _____					

5.	<p>I. What are the drawbacks of the religious environment in Pentecostal churches influencing the development of personal values in adolescents, beyond the impact of parental styles?</p> <p>_____</p> <p>II. _____</p>

Research Question 5: How do parental styles and personal values vary among adolescents from different Pentecostal churches in Ede?

S/N	Questions
1.	<p>• Which of the following parental styles best describes your parents?</p> <ul style="list-style-type: none"> • Authoritarian () • Authoritative () • Permissive () • Uninvolved ()
2.	<p>• What are your top 3 personal values?</p> <ul style="list-style-type: none"> • Honesty () • Respect () • Responsibility () • Compassion () • Forgiveness () • Other (please specify)
3.	<p>How much do you think the religious environment in your Pentecostal church has influenced your personal values?</p> <p>A lot () Somewhat () Not very much () Not at all ()</p>
4.	<p>I. Can you give some specific examples of how the religious environment in your Pentecostal church has influenced your personal values?</p> <p>II. _____</p>

	II. _____
5.	V. How do you think your personal values are different from those of other adolescents from different Pentecostal churches in Ede? _____ _____

Section C Open-Ended Questions or Comments

Please provide any additional comments, feedback, or suggestions regarding adolescents' parental styles and personal values in selected Pentecostal churches in Ede South Local Government, Osun State.

Lead City University Ibadan DO NOT COPY

Bio-Data

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- Phone Numbers:** +234 8068057867/ +225 05 55 52 1589
- 2. Date of Birth:** December 25, 1967
- Place of Origin:** Ilora
- Place of Birth:** Ilora
- 3. Nationality:** Nigerian
- Languages Spoken:** Yoruba, English
- 4. Name and address of Next of Kin:** Pastor (Dr.) Joel E. Oke/ Address as above

B. Educational Background (with Dates and Qualifications)

1. Primary Education

- (a). First Baptist Primary School 1, Ilora, Oyo State, Nigeria (1977 – 1983) – Primary School Leaving Certificate

2. Secondary Education

- (a). Ilora Baptist Grammar School, Ilora, Oyo State, Nigeria (1983 -1988) – School Certificate Ordinary Level

3. Higher Educational Institution

- (a). Osun State School of Nursing, Osogbo, Osun State, Nigeria (1989 -1993) - Nigeria Registered Nurse (NRN)

- (b). Baptist School of Midwifery, Saki, Oyo State, Nigeria (1993 -1994) - Nigeria Registered Midwife (NRM)
- (c). Ambrose Alli University, Ekpoma, Edo State, Nigeria (2003 -2007) - Bachelor of Health Education
- (d). The Redeemed Christian School of Missions, Ede, Osun State, Nigeria (2007 -2008) Postgraduate Diploma in Missions (Tent Making)
- (e). The Redeemed College of Missions Ede, Osun State, Nigeria (2013 -2014) – Master of Missiology (Leadership).
- (f). Redeemer’s University, Ede, Osun State, Nigeria (2018 -2022) – Bachelor of Arts in Christian Religious Studies.
- (g). Lead City University, Ibadan. Oyo State, Nigeria (2024) – Master of Science in Intercultural Leadership and Administration.

C. Working Experience with Dates

1. Staff Nurse (1992- 1993) - Baptist Hospital, Saki, Oyo State, Nigeria
2. Staff Nurse (1994 – 1995) - Bethel Hospital and Dental Centre, Saki, Oyo State, Nigeria
3. Staff Nurse (1995- 1996) - ST. Lucia Hospital Annex, Oyo, Oyo State, Nigeria
4. Head of Department (1996 – 2001) - Olivet Baptist High School, Oyo. Oyo State, Nigeria
5. Matron 1 (2001 – 2012) - Oyo State Hospital Management Board; State Hospital Oyo, Oyo State, Nigeria
6. Matron in Charge/Head of Department (2013 – 2023) – The Redeemed Christian Church of God; Redeemed College of Missions, Ede, Osun State, Nigeria
7. Rector, (2023 - till date) - Redeemed college of Missions, Gonzagueville, Terre Rouge, derrière le Terrain de football, Portbouet, Abidjan, Cote D'Ivoire.

D. Awards and Certifications

1. Award of excellence, Redeemed College of Missions School Outreach Department, Ede, Osun State, (2015)
2. Award of Excellence as PTA Treasurer of Ebunoluwa International Schools, Offatedo, Osogbo, Osun State (2014 -2018)
3. Certificate of Participation: Dynamics of Checkmating Domestic Abuse: A Pastoral Counsellor's Perspective. Webinar Series VI (2023)
4. Certificate of Participation, Redeemed Christian Church of God, Directorate of Christian Education, Coordinators and their Assistance Conference. (2023)
5. Certificate of Participation, Meaning, Dynamics & Future of Pastoral Counselling Psychology. Webinar Series II, (2023)

E. Memberships of Professional Bodies

1. National Association of Nigerian Nurses and Midwifery
2. Fellowship of Christian Nurses Alumni, School of Nursing Osogbo Chapter.
3. Redeemer's University Alumni

F. Publications

- (a) Adeola Idowu OKE, Parents' Lifestyle and Children Upbringing in Ede, Osun State. Corpus Intellectual; ISSN PRINT 2811 – 3187 ONLINE 2811 – 3209 Volume 3 NO 1, 2024.
- (b) Adeola Idowu OKE, Child Upbringing Parental Styles and Personal Values of Adolescents in Pentecostal Churches in Ede South Local Government Area, Osun State, Nigeria. Journal of Nigeria Association of Pastoral Counsellors in Collaboration with the Department of Religious and Intercultural Studies and Department of Guidance and Counselling, Lead City University, Ibadan, Nigeria. ISSN PRINT 2971-5199 ONLINE 2971-5202 Volume 3, NO. 11, May 2024.

G. Thesis/Dissertation

Child Upbringing Parental Styles and Personal Values of Adolescents in Selected Pentecostal Churches in Ede South Local Government Area, Osun State, Nigeria

H. Major Conferences Attended with Dates

Master-Key 2000		Discipleship		Training		School
Certificate 2001	of	Proficiency		in	Technology	Training
School 2010		of		Disciples		Certificate
Certificate 2011	in	Pastoral	Education	and		Chaplaincy
Certificate 2012	of	Stewardship	as	an	Assistant	Pastor
Certificate 2014	of	Merit	in	Communication	and	Leadership Training
Nigerian 2014	Red	Cross	Society:	Practical	First	Aid Certificate
Teenage Outreach Ministry Incorporated						2015
Certificate 2018	of	Stewardship		as	Full	Pastor
Basic Intensive Training Course in Children/ Teens 2018 Mandatory Continuing Professional Development Programme, National Association of Nigeria Nurses and Midwives (MCPDP, NANNM) - Clinical Management of Rape, Female Genital Mutilation/Cutting,						Evangelism
Psychological Support MCPDP NANNM - Maternal Nutrition Module for Nurses and Midwifery						2019 in Nigeria
3 Days Annual Regional and Provincial Coordinators and their Assistance Conference						2021
9th Annual Junior Church 3 Days Regional and Provincial Coordinators and their Assistants Conference						2022
Mandatory Continuing Professional Development Programme, NANNM - Contraceptive Technology Update)						2022
MCPDP, 2023		NANNM	-Mental	Health	Module	1
House 2023		Fellowship		Leadership		Development

I. References

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The University Compliance Certification

This is to certify that the thesis by Adeola Idowu OKE with Matriculation number LCU/PG/003841 in the department of Politics & International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan is in full compliance with the approved University format and Style

Signature

Date

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