# SEX ROLE AND SELF CONCEPTS IN RELATION TO CHILD UPBRINGING PRACTICES OF THE NUPES IN NIGER STATE

BY

ABDULLAHI, AMINA LAMI
(Ph.D/Educ/17357/98/99

**A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN EDUCATIONAL PSYCHOLOGY**

DEPARTMENT OF EDUCATION
**AHMADU BELLO UNIVERSITY, ZARIA**

**DECEMBER, 2006**

## Declaration

I hereby declare that this dissertation entitled Sex-role and Self-concepts in Relation to Child-upbringing practices of the Nupes in Niger State has been performed by me in the Department of Education (Psychology Section) under the supervision of Dr. M. Balarabe and Dr. (Mrs.) E. F. Adeniyi. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another higher degree at any university.

**Amina Lami Abdullahi** — **Signature** — 6/12/06 **Date**

## Certification

This dissertation entitled SEX-ROLE AND SELF-CONCEPTS IN RELATION TO CHILD-UPBRINGING PRACTICES OF THE NUPES IN NIGER STATE by me meets the regulations governing the award of the degree of Doctor of Philosophy (Ph.D) of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation

**Dr. M. Balarabe**
Chairman, Supervisory Committee

**Date**

**Dr. (Mrs.) E. F. Adeniyi**
Member, Supervisory Committee

7-5-2007
**Date**

**Dr. S. Mohammed**
Head, Education Department

7/5/2007
**Date**

**Prof. S. A. Nkom**
Dean, Postgraduate School

POST GRADUATE SCHOOL
Office of the Dean
A B U Zaria Nigeria

24-1-08
**Date**

**Dedication**

Battle is not for the strong,

Neither is Survival for the Swift,

But, for the Glory of God.

This Dissertation is dedicated to my beloved children, Fatima, Aisha, Mohammed Nasir, Adamu and my grand daughter–Muheebah Sani for their love, patience and inspiration.

**Acknowledgements**

I would like to express my sincere appreciation and gratitude to my major supervisor Dr. M. Balarabe for his patience in painstakingly reading all the drafts and for his constructive criticisms, comments and suggestions. My thanks go to Dr. E. F. Adeniyi my minor supervisor who continuously urged me to work harder on the project, and also for her useful suggestions. I also want to thank Dr. A. I. Mohammed, Head of Psychology section for her patience, advice and efforts in making arrangements for my oral examinations.

I would like to thank Dr. S. Mohammed for his constructive criticisms and valuable contributions to the work despite the short notice given to him. My thanks also go to Professors M. A. Chado and F.D. Kolo for their persistent encouragements to work hard and complete the project. Without their unrelenting advice I would not have been able to achieve this objective.

My sincere thanks go to Dr. B. Bukar of Department of Education (Technical), Kaduna Polytechnic for his invaluable contributions. I am particularly grateful to Mallam Musa AbdulKadir Mowa, former General Manager Assurance Bank Plc, Kaduna, for his financial and moral support. I must also thank Drs. M. Aliyu, Z. S. Abbas, M. I. Ade-Ojo, I. F. Pelemo and Mallam Abubakar Umar of the Department of Education (Technical), Kaduna Polytechnic for their encouragements which contributed greatly to the success of this work.

My special thanks go to Mallam Tijjani Inuwa Babura of Federal Ministry of Youths and Sports, Abuja, for his financial and moral support. I am very grateful to my cousin brothers – Professor T. Z. Adama the Deputy Vice Chancellor (Academics) of Federal University of Technology, Minna, Dr. M. M. Chado, Director Niger State Health Management Board (NSHMB)- Mallam Muhammad B. Muhammad Doko of INEC Office, Sokoto for the inspirations I received from them.

I would ever remain grateful to Alhaji Saliu O. Ahmed the Managing Director and Chief Executive of Ark-Consult Nigeria Ltd., Kaduna for his untiring encouragements and for making it possible for me to type the manuscript of this dissertation which actually contributed tremendously to the success of this work.

I also want to thank Mrs. F. Sodimu, Mr. and Mrs. V. Anaedum for sparring their time despite their tight schedules to type the manuscript of this work. My special thanks go to Mallam Iliyasu Yusuf the Chairman Academic Staff Union of Polytechnics (ASUP) Kaduna Polytechnic Chapter and his Exco members for their immense contributions and moral support. My sincere thanks go to Mrs. E. Y. Ojo, Mrs. A. M. Adeniyi and Mr. G. D. Osanyintolu of Kaduna Polytechnic for their useful advice and contributions.

My special thanks go to Mr. Cletus Ekoja of Iya Abubakar Computer Centre, A.B.U, Zaria and Mr. Oladele J. O. of the Department of Mathematics, Statistics and Computer Science, Kaduna Polytechnic for guiding me through with the statistical analysis of the study. I would like to thank all those who have contributed directly or

indirectly to the success of this research work. I sincerely remain grateful to Kaduna Polytechnic for the permission and the sponsorship granted me to embark on this programme. I would want to express my thanks to my sisters, Mrs. Christiana K. Kolo, Mrs. Hannah Tsado and Mrs. Dorcas Baba and their children, especially, M. G. Kolo, Nathaniel Kolo (Barrister 'P'), Prince Emmanuel Kolo, Bridget Tsado, Mercy Tsado, Daniel Tsado, James Danjuma Tsado, Comfort Baba, Mercy Baba, Yetu Baba and Moses Baba for their moral support.

I thank all my friends – Miss P. A. Ekwumemgbo of Chemistry Department, Ahmadu Bello University, Zaria, Mr. and Mrs. R. F. Olayemi, Chief (Mrs.) A. A. Omengala, Mrs. N. I. Nuhu, Mrs. G. Adeoye, Mrs. J. A. R. Abdullahi, Mrs. M. R. Sekoni and other well-wishers for their concern and moral support. Finally, I must mention the total commitment which my children had in this work, I am very grateful and thank them for their patience and fervent prayers to successfully complete this research work.

## Abstract

The study was on sex-role and self-concepts in relation to child-upbringing practices of the Nupes in Niger State. The purpose of the study was to determine how the child-upbringing practices of the Nupes influence the sex-role and self-concepts of Nupe-children. Specifically, the study sought to find out the: relationship between the child-upbringing practices of Nupe-parents and self-concepts of Nupe-children; difference between Nupe-parents in urban and rural areas in child-upbringing practices; difference between male and female Nupe-students in sex-role, academic, ideal and real self-concepts; and the difference between Nupe-students in urban and rural areas in sex-role, academic, ideal and real self-concepts. The population of the study consisted of all the SS II Nupe-students in the Nupe-speaking dominated local government areas of Niger State. The total population figure was 2,325 students from 56 secondary schools. From this population a sample-size of 465 respondents were drawn from 16 secondary schools which represents 20% of the study population. The Sex-Role and Self-Concepts Evaluation Inventory (SSCEI) which measured the personal biography, child-upbringing, sex-role, academic, ideal and real self-concepts of secondary school children was adapted by the researcher for data collection. The Pearson Product Moment Correlation-Coefficient (PPMC) and the t-test of independent sample was used in analyzing the data collected for the study. Based on the analysis of the findings of the study, the following results were obtained: The child-upbringing practices of Nupe-parents have significant relationship with self-concepts of Nupe-children. There was significant difference between Nupe-parents in urban and rural areas in child-upbringing practices. There was significant difference between male and female Nupe-students in academic and real self-concepts. There was no significant difference between male and female Nupe-students in sex-role and ideal self-concept. There was significant difference in the sex-role of Nupe-students in urban and rural areas. There was no significant difference in academic, ideal and real self-concepts of Nupe-students in urban and rural areas. Based on the results of the findings of the study on sex-role, academic, ideal and real self-concepts of Nupe-students, it was concluded that the study demonstrated that the child-upbringing of Nupe-children determines their sex-role and self-concepts. It was therefore recommended that Nupe-teachers' planning of learning processes and strategies for improving teaching/learning should be geared towards enhancing the development of the sex-role, academic, ideal and real self-concepts of Nupe-students. This will in turn help the teachers to identify the nature of Nupe-students' differences in the pace of learning and their areas of deficiencies.

## Table of Contents


| | | Page |
|---|---|---|
| Title Page | | i |
| Declaration | | ii |
| Certification | | iii |
| Dedication | | iv |
| Acknowledgements | | v |
| Abstract | | viii |
| Table of Contents | | ix |
| List of Tables | | xiii |
| List of Appendices | | xv |
| Operational Definition of Terms / Variables | | xvi |
| CHAPTER 1 – INTRODUCTION | | 1 |
| 1.1 | Background to the study | 1 |
| 1.2 | Statement of the problem | 15 |
| 1.3 | Objectives of the study | 17 |
| 1.4 | Research Questions | 17 |
| 1.5 | Hypotheses | 18 |
| 1.6 | Basic Assumptions | 18 |
| 1.7 | Significance of the study | 19 |
| 1.8 | Scope and Delimitation of the study | 20 |
| 1.9 | Summary | 20 |

CHAPTER 2 – REVIEW OF RELATED LITERATURE 21

2.1 Introduction 21

2.2 Child-upbringing Practices in Nigeria 21

2.2.3 Review of Previous Related Literature 27

2.3 Theoritical Framework on Self-Concept 32

2.3.1 The Emerging Self 36

2.3.2 When I and Me and We 36

2.3.3 The Development of Self 38

2.3.4 The Changing Self 41

2.3.5 Self-Esteem and Competence 42

2.3.6 The Self In Self-Control 46

2.3.7 Adolescents and Individuation 49

2.3.8 Self-Concept and Self-Esteem 50

2.3.9 Types and Levels of Self-Concept 55

2.3.10 Indicators of Different Levels of Self-Concept 56

2.3.11 Methods of Assessing Self-Concept 61

2.3.12 Administration, Scoring and Interpretation of Some Self-Concept Measuring Instruments 63

2.3.13 Problems of Assessing Self-Concept 66

2.3.14 Importance of Self-Concept 69

2.4 Relationship between Sex-Role and Child-upbringing 73

2.5 Relations between Self-Concept and Child-upbringing 81

| | | |
|---|---|---|
| 2.6 | Relationship between Academic Self-Concept and child-Upbringing | 84 |
| 2.7 | Relationship of Upbringing with Ideal and Real Self-Concepts | 89 |
| 2.8 | Relationship between the Self and Family | 91 |
| 2.8.1 | Relationship between School and Child-upbringing Practices | 103 |
| 2.9 | Summary | 105 |
| CHAPTER 3 – METHODOLOGY | | 107 |
| 3.1 | Introduction | 107 |
| 3.2 | Research Design | 107 |
| 3.3 | Population of the study | 107 |
| 3.4 | Sample and Sampling Technique | 108 |
| 3.5 | Instrument for Data Collection | 109 |
| 3.6 | Validity and Reliability of the Instrument | 111 |
| 3.7 | Administration of the Instrument | 112 |
| 3.8 | Methods of Data Analysis | 112 |
| 3.9 | Summary | 113 |
| CHAPTER 4 – DATA PRESENTATION AND ANALYSIS | | 114 |
| 4.1 | Introduction | 114 |
| 4.2 | Demographic Data | 114 |
| 4.3 | Hypotheses Testing | 118 |
| 4.4 | Summary of the Major Findings | 123 |

4.5 Discussion of Results of the Major Findings 124

4.6 Summary 139

CHAPTERS 5 – SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction 140

5.2 Summary of the Major Findings 140

5.3 Conclusions 142

5.4 Recommendations for Education 146

5.5 Suggestions for Further Studies 148

5.6 Limitations of the Study 149

5.7 Summary 150

References 151

Appendices 158

## List of Tables


| Tables | | Page |
|---|---|---|
| 2.1 | Factors Contributing to a Sense of Self | 41 |
| 2.2 | Different Levels of Self-Esteem | 44 |
| 3.1 | Population of SS II Nupe Students in the Schools and Sample Size | 109 |
| 4.1 | Location of the Schools | 114 |
| 4.2 | Age of the Respondents | 115 |
| 4.3 | Sex of the Respondents | 115 |
| 4.4 | Area of Domicile of Respondents | 115 |
| 4.5 | Qualifications of the Mothers of the Respondents | 116 |
| 4.6 | Qualifications of the Fathers of the Respondents | 116 |
| 4.7 | Respondents Living with their Biological Parents | 117 |
| 4.8 | Respondents Parents Living with Extended Family Members | 117 |
| 4.9 | Respondents Polygamous Family Background | 117 |
| 4.10 | Pearson's Correlation of Upbringing with Sex-Role, academic, ideal and real Self-Concepts | 118 |
| 4.11 | t-test of Independent Samples of location showing the Significant of Difference Nupe-parents in urban and rural areas | 119 |

4.12 t-test of independent Samples of Sex-role, academic, ideal and real Self-concepts showing the Significance of difference between male and female Nupe-students in Sex-role, Academic, Ideal and Real Self-concepts 120

4.13 t-test of independent samples of sex-role, academic, ideal and real self-concepts showing the significance of difference between Nupe-students in urban and rural schools in sex-role, academic, ideal and real self-concepts 122

## List of Appendices


| | | |
|---|---|---|
| Appendix I | Letter of Introduction to the Respondents by the Researcher | 158 |
| Appendix II | Sex-Role and Self-Concepts Evaluation Inventory (SSCEI) In Nupe Child Upbringing | 159 |
| Appendix III | Maps Showing Nupe Territories and Boundaries in Nigeria | 165 |

## Operational Definition of Terms/Variables

| | |
|---|---|
| Academic Self-Concept | One's view of his/her academic potentials; one's sense of academic competence or ability to do certain things to achieve mastery. |
| Extended-Family | A family in which the child, father, mother, brothers, sisters, uncles, aunts, grandparents, and other relations live together and maintain relationships with distant relatives. |
| Ideal-Self-Concept | One's impression of what he/she would like to be; what other people aspire one to be. |
| Nupe | An ethnic group or language; the people who speak Nupe as a language of their birth and origin; they have common behaviour – characteristics and historical background. |
| Real Self-Concept | True and original sense of whom one is, self picture of one's nature of personality, what Iam, what makes one different from everyone else. |
| Sex-role | Role differentiation for males and females. |
| Values | Moral principles and beliefs; cultural or ethical standards of a society; or ideas; decisions, behaviours, etc. |

# CHAPTER 1

# INTRODUCTION

## 1.1 Background to the Study

Life is like a relay race where an older generation hands over the baton of continuity to a new one. In any community, parents are older generation, which holds the responsibility of generating and nurturing the younger ones for continuity. Kalu (1986) defined parenting as an acceptance of responsibility for nurturing and caring for a child as a department for a period of at least twenty years. Omojola (1999) stated that the challenges of parenting are serious and highly involving. It requires mental, physical, material, emotional and spiritual strength.

According to him, to be successful in child-upbringing, a parent is supposed to be resolute, focused and determined. Oguntade (2000) described a parent as "Governor" of the home, who apart from nurturing and caring for his/her children is to prescribe rules and regulations for effective administration of his/her home. These rules and regulations should be in conformity with the ones prescribed by the community since the children are being brought up to be law-abiding members of the community.

The primary task of a parent is to socialize the children. Socialization is the basic process through which the human organism really transforms into a person and a pragmatic member of his community. It is through it that such a person is continually integrated into all facets of the

community (Mckee, 1981). Though it is not only parents and other members of primary socialization agent that entirely socialize the child, the fact remains that they are the first persons the child comes in early contact with. They engage the child in continuous interactions with values and expectations of the community.

The prevailing socio-economic situation of Nigeria has greatly affected the performance of this noble role by the parents. Social demands in form of work and business for financial reward make it extremely difficult for most Nigerian parents to entirely rear their children. Mothers now get employed in paid jobs like fathers in order to make financial ends meet in the family. Hence, the need to find an alternative way of keeping and caring for the children when their parents are at work does arise. This need has led to the establishment of pre-primary institutions such as day-care centres in Nigeria. These institutions assist the parents as secondary agents of socialization.

To inculcate in the Nigerian children the right type of values, social norms and good habits of sound attitudes as emphasized in the National Policy on Education (2004), there is the need for Nigerian Educational Psychologists to conduct the study of social norms and values of the various social communities. Such studies would go a long way in equipping the people adequate knowledge and empathy of the culture of the different ethnic groups in Nigeria. It will also reveal if such upbringing practices can be globally recognized.

The high incidence of pre-marital sexuality attributable to increasing moral decadence and the slackening of traditional norms contribute to early child bearing. Today, many teenage children rely on peers and the media for information on reproductive health and other social matters. A greater part of these information are inaccurate which frequently resort to abortion to deal with unwanted pregnancies. Other negative vices or criminal activities indulged in are child labour and trafficking, prostitution, armed robbery, 419 syndrome, drug abuse, cultism, etc.

Consequence upon these problems, there is the urgent need for proper child-upbringing practices for children who are tomorrow's parents and leaders. Researches studies exist which have added impetus and important data to the knowledge related to the upbringing practices of children in various societies. Such works included the studies conducted by Agbe (1997) on childhood experiences, Ker (1998) on adolescent girls in Makurdi metropolis of Benue State and Iyortsuun (1985) on Tiv children.

Self-concept is an abstract idea generalized from particular interaction crucially determined by the interaction of the individual with other persons considered important to him especially by the ways he/she views the actions of those others towards him/her. Oluwu (1990) defined self-concept as the system of perceptions which the organism formulates of the self in awareness of its distinctive existence. He explained that self-concept is a construct which is inferred from behaviour and evolves from

experience. There are specific influences which forge the self from the raw material found at birth.

Self-awareness and the expectancy of self-efficiency are the variables in the determination of instrumental actions and emotional states. The individual's awareness of himself/herself using all the perceptual means at his/her disposal acts as the frame of reference by which an individual makes judgements about his/her well-being in relation to physical and social preservation in an effort to achieve self-actualisation.

Franken (1994) stressed that there is a growing body of research which indicates that it is possible to change the self-concept. He believed that self-change is not that people can will but rather it depends on the process of reflection. He said that through self-reflection, people often come to view themselves in a new and more powerful way, and it is through this process of viewing the self that people can develop possible selves.

There are several different components of self-concept. These include physical, academic, social, and transpersonal. The physical aspect of self-concept relates to that which is concrete, i.e., what we look like, our sex, height, weight, etc; what kind of clothes we wear, what kind of car we drive; what kind of home we live in; and so forth. Our academic self-concept relates to how well we do in school or how well we learn. There are two levels, i.e., a general academic concept of how good we are overall and a set of specific content-related self-concepts that describe

how good we are in Maths, Science, Language, Arts, Social Sciences, etc. The social self-concept describes how we relate to other people and the transpersonal self–concept describes how we relate to the world beyond ourselves or to the existential unknowns.

Marsh (1992) showed that the relationship of self–concept to school achievement is very specific, general self-concept and non-academic aspects of self–concept are not related to academic work; general academic achievement measures are related moderately to academic success. Specific measures of subject–related self-concepts are highly related to success in that content area.

The individual's concept of the self is very important to his/her survival and attainment of life goals. A person's judgment of self helps him/her to determine the kinds of friends he/she makes, how he/she gets along with others, the kind of person he/she marries, and how productive he/she will be.

Dacey and Travers (1996) defined sex-role as the psychosocial aspects of maleness and femaleness. Looking at the changing condition in the society, i.e, family, school and workplace, the role that women play, has serious developmental implications. Mussen in Olowu (1990) stressed that successful sex-role identification relates to effective personal–social functioning. A growing child thinks, feels and behaves in ways that are similar to the significant others in the life of the child. Through this

process a major element of self-concept emerges, which is sex-role identity.

Sex–role identification through imitation is seen in terms of the child's relationship with an actual or symbolic model and model's behavioural characteristics. Kagan (1964) posited that sex-role standards are culturally approved for male and female and are internalized by individuals to guide and evaluate their behaviour. The child learns to differentiate between the male and the female role standard assisted by society's concern with this dichotomy as transmitted by parents and other agents of socialization. Kagan claimed that the child identifies with the same-sexed parents because of the power and resources held by the model, which the child thinks he will also acquire through demonstrating sex-role appropriate behaviour. Behaving consistently with this standard is self reinforcing, while the standard itself is strengthened by the reinforcing consequences of acting in accordance with it. This inculcates sex-typed self-concept traits, behaviours and feelings more strongly. Congruent with the sex-role standard brings positive self-evaluation of one's masculinity or femininity.

Burns (1982) pointed out that for sex-role identification to be optional the child must perceive the model as warm and nurturant, as being in control of the child's needs (e.g., love, power) and as possessing some objective bases of similarity in external traits.

Most importantly, the child's early life experience plays prominent role in determining the kind of adult he/she becomes. The perceptual training of socialization should begin early at the formative years of 0-5yrs in the life of the child and this forms the basis for child's later acquisitions. The National Policy on Education (NPE, 2004) in this regard demands that cultural studies of Nigeria ethnic groups be conducted.

Data on the sex-role and self-concepts of Nupe children will help the children to acquire appropriate gender – roles and know their self-concepts. Ugwuegbulam and Njoku (1998) stressed that the teachers knowledge of sex-role and self-concept of individual children will help them in planning supportive programmes in teaching and learning to cater for each individual's level of deficiencies. They explained that teachers can design teaching and learning strategies that will enrich the children's sex-role and self–concepts to enhance their learning potentials and abilities.

The Nupes live in the low-lying plains of the Rivers Niger and Kaduna between $9^0$ $30^0$L and $8^0$ $30^0$L North. The land of the Nupes is of almost consisting low relief, most of it being not more than 200 feet above sea level (Mason, 1970). Most part of this land lies within what is called the Niger trough. The axis of the trough is the most noticeable feature of Nupe-land. The Nupes are densely populated along the Rivers Niger and Benue (see Map in Appendix III for details).

A village near the confluence of the Rivers Niger and Kaduna. There was no Kingdom of Nupe and the people were paying tributes to Atta of Igala at Idah. Tsoede died in about 1591. He was succeeded as Etsu by four of his sons, the eldest being Shaba, thereafter, the Nupe history became obscured until the coming of the Fulani. History has it that the traditional ruling families in Bida are descendants of Usman Danfodio from Sokoto caliphate (Nadel, 1942; 1954; Mason, 1970).

Nadel pointed out that the first value upheld by the Nupes is respect for human life and love of children. In traditional Nupe society child-upbringing was a collective affair of all and sundry. In the absence of the biological parents, the child is being taken over by the extended family relations. Nupe-parents naturally desire that their children grow up to be responsible and successful adults whose conducts and activities are admired by others. Nupe-parents do not place unrealistic targets on their children and they help their children to actualize their life dreams.

The Nupes are very peaceful, respectful and custodians of culture and tradition. They are hospitable, polite, obedient and politically minded. The Nupes adore and desire hardworking children. This concept of hard-working children makes Nupe-parents love and care for the family structure. The basic kinship unit is the extended family. All individuals can trace their descent to a certain initial nuclear family – i.e., husband, wives, and children, and regard themselves as related and forming one

kin group (Dengi). This concept of Dengi defines relationships in the widest as well as in the more restricted sense.

In fact, the extended family is fluid unit with vaguely defined boundaries (Nadel, 1942). In Nupe culture, the rights of ownership of the child is bestowed on the father, and his kin. Institutionally defined, the first four children go to the closest paternal kin for upbringing, after which the maternal kin claim the children for upbringing. The closest pati-lateral siblings are the most important among kin relationship and holders of this status have special responsibilities at marriage of these children. They also have special rights and duties to these children's children.

However, it should be noted that kinship fostering of children in Nupe culture is not a form of adoption, for adoption as it is usually defined, involves a legal change in status of the adopter, which is specifically not the case in Nupe community. Fostering which involves a change of residence occurs within the same kin group in which rights are already held. Apart from the fact that, the family structure itself is extended in nature which is as old as the Nupe history, the family is seen as an asset to life. One of the values respected by the Nupe history is education and training of children. The Nupes have their own form of traditional education, undoubtedly; traditional education in the area of character and moral training is very severe and held in high esteem.

Earlier reports of studies conducted showed that, among the Nupes, physical education, vocational training, religious education, respect for elders, and cooperative community efforts are considered necessary social skills for the development of good character. It was explained that, the absence of any other aspect of education is tolerable as long as good character prevails, but the absence of good character on the part of the individual child is the most shameful thing that can inflict on the immediate and extended families. In fact, Nadel (1942) stressed that, a well-cultured person to the Nupe people is the most intelligent person or child, (that is, *u de ankali)*.

Traditionally, the Nupes prefer to remain childless than to have children who will bring shame and dishonour to the family. The concept of child-upbringing to the Nupes is developmental in nature. It concentrates unconsciously on the cognitive, affective and psychomotor domains of child development. It is believed by the Nupe-parents that they and other significant people in the child's life can shape the child's development in a preferred direction.

All Nupe women are enthusiastic about having children. The joy of being a mother offers them more genuine satisfaction than the gratifications of materialistic wealth. This shows that Nupe women have positive attitude toward motherhood and are prepared for it. To many Nupe-parents, a young child is thought of as a potential for further physical, emotional, social and intellectual development. The child is believed to possess many latent traits and abilities which develop gradually as the child interacts

with his environment. Nupe-parents believe that the development of the child's potentials is greatly influenced by:

* Inherited characteristics
* Parental care and training
* The child's general social environment, e.g., the family and his school contacts.
* The stages of development the child passes through as he matures.

Since the child has both good and bad characteristics in his potentials, he may at times exhibit either his good or bad qualities. Nupe-parents believe strongly that the child's social environment, especially parent-child-relationships can curb the bad aspects of his nature, while at the same time reinforce the good features of his potentials.

Nupe parents also believe that the future fate of the child is divinely predetermined and unknowable. Therefore, children in this community are treated nicely by parents. The most common punishment is scolding, although the threat of corporal punishment is often made. Apart from occasional shouts of mothers and women in the compound, parents do very little to guide the behaviour of little-children in the family. They feel that there is little need for direct teaching since children are thought to learn how to behave from observing older children and adults. The way Nupe children are brought up reflects the kind of beliefs parents hold

concerning life itself and how they feel they can keep their children alive and well.

Although, many Nupe-parents are strict disciplinarians in their training of children, they often have a warm regard for them as well. This is reflected in the names given to Nupe-children. For example, *Nna-mi* (my mother), *Nnawo* (mother of wealth), *Ndako* (great one), *Egi-mama* (mother's child), etc. When the child is old enough to understand simple directions and to carry out elementary tasks around the compound, he/she is taught the important lesson that interdependence among all family members is essential for the welfare of the family as a whole. Thus, a strong we-feeling is developed in the child at an early age, which will continue to dominate his way of life until death.

It is the researcher's observation that as far as discipline training among Nupe families is concerned, the roles of the father and mother are not always identical. The Nupe father on the other hand, is the head of the family, but the mother who interacts more often with the children than the father disciplines the children more frequently. But in the event of a serious violation of the rules of the family, the father or paternal uncle may make the final decision with regard to the disciplinary measures to be taken against an erring child or children. The type of punishment usually meted out to children are flogging, reprimands, the use of threats and withdrawal of privileges. Usually, illiterate Nupe-parents are more severe in their punishment of children than the educated ones.

Certain customs still play a significant role in the upbringing of Nupe-children. For example, superstition and ignorance continue to shape the attitudes of traditional Nupe-parents toward their children. For example, the death of a child is said to be caused either by witchcraft and magic or by evil intentions of bad people. Conception, birth and the care and nurturance of children are importantly influenced by superstitious beliefs. However, there are some child-rearing practices in Nupe community, which are worthwhile. For example, the kindly permissiveness of Nupe-parents toward some child behaviour tends to promote an emotional balance and feeling of well being in the children.

This researcher observed that the sex-role and self-concepts of Nupe children are not the same. For instances, the sex-role between male and female children are well defined. The female children take to their mothers' role and the male children take after their fathers. The male children perceive themselves as being different, they believe they are stronger, assertive, brave, courageous, leaders, and family breadwinner. Female children are perceived as weaker-sex and has no right to own land. In fact, in Nupe culture masculine female and feminine males are not tolerated. Notably, no data has been generalized in this regard to establish any empirical evidence on the sex-role and self-concepts of Nupe children in Nigeria. Therefore, the study of sex-role, academic, ideal and real self-concepts of Nupe children in Niger state is important to meet up with the demands of the National Policy on Education of conducting

studies on child-rearing of the various Nigerian socio-cultural groups to enable the children learn more about themselves and the need to establish an authentic data on sex-role and self-concepts of Nupe children in Nigeria.

## 1.2 Statement of the Problem

The socialization of the child starts from the home through interaction with parents, other siblings and peers. The children learn a lot from parents at home before school age. The performance of the child in the school depends to a large extent on the parental background. Educated and morally upright parents serve as source of inspiration and models for their children. It is within the family as guided by parents that children learn about customs, norms, mores and values of their community. With educated or enlightened parents, children are encouraged towards creative ability and sustenance of good habits.

In a traditional society such as the Nupe people of Niger State in Nigeria, parents are expected to take care of their children until they are adults and even when they get married, children are still expected to benefit from their parents with regard to counselling. Indeed, effective parenting will aid children to acquire the disposition and to be initiated into traditions that are needed for them to lead a morally upright life.

The family has derelict in its functions via effective parenting, which should have aided significantly in weaning the children from the cancerous breast of

misdemeanor. Parents are currently the embezzlers, murderers, cultists and plunders of Nigerian society. Children watch what parents do and being at the impressionable age, copy them.

If the Nigerian society is to survive, parents must respect not just the internal norms of the society but must perform the divinely assigned role as expressed by God in the "Holy Scriptures."

Data on sex-role and self-concepts are essential ingredients for enhancing child development in the school. The teacher uses data on sex-role and self-concepts of children to identify the nature of their differences in pace of learning and their areas of deficiencies. Ugwuegbulam and Njoku (1998) observed that the teachers need data on children's sex-role and self-concepts to enrich their planning of content activities and teaching strategies. However, evidences are available to show that there is no data relating to sex-role and self-concepts of the Nupe children in Northern Nigeria. Lack of such data has been making it difficult for teacher's planning of learning processes and strategies for enhancing sex-role and positive self-concept of Nupe children. Available literature also showed that no study has ever been carried out to generate such data.

Therefore, the problem tackled by this study was the absence of empirical data on sex-role, academic, ideal and real self-concepts of Nupe children in relation to their upbringing.

## 1.3 Objectives of the Study

The major objective of the study was to determine how the child-upbringing practices of the Nupes influence the sex-role, and self-concepts of Nupe-children.

Specifically, the study sought to find out the:

1. Relationship between the child-upbringing practices of Nupe-parents and self-concepts of Nupe-children.
2. Difference between Nupe-parents in urban and rural areas in child-upbringing practices.
3. Difference between male and female Nupe-students in sex-role, academic, ideal and real self-concepts.
4. Difference between Nupe-students in urban and rural areas in sex-role, academic, ideal and real self-concepts.

## 1.4 Research Questions

In order to achieve the objectives of the study, the following research questions were raised which the study provided answers.

1. What is the relationship between the child-upbringing practices of Nupe-parents and self-concepts of Nupe-children?
2. What is the difference between Nupe-parents in urban and rural areas in child-upbringing practices?
3. What is the difference between male and female Nupe-students in sex-role, academic, ideal and real self-concepts?

4. What is the difference between Nupe-students in urban and rural areas in sex-role, academic, ideal and real self-concepts?

## 1.5 Hypotheses

The following null hypotheses were formulated in order to resolve the problem of the study:

**$H_{01}$:** There is no significant relationship between the child-upbringing practices of Nupe-parents and self-concepts of Nupe-children.

**$H_{02}$:** There is no significant difference between Nupe-parents in urban and rural areas in child-upbringing practices.

**$H_{03}$:** There is no significant difference between male and female Nupe-students in sex-role, academic, ideal and real self-concepts..

**$H_{04}$:** There is no significant difference between Nupe-students in urban and rural areas in sex-role, academic, ideal and real self-concepts.

## 1.6 Basic Assumptions

The Basic Assumptions for the study were that:

1. The child-upbringing practices of Nupe-parents would determine the sex-role and self-concepts of Nupe-children.
2. There would be variation in child-upbringing practices of Nupe-parents in urban and rural areas.
3. There would be variations in the sex-role, academic, ideal and real self-concepts of male and female Nupe-students.
4. The sex-role, academic, ideal and real self-concepts of Nupe-students in urban and rural schools would not be related.

## 1.7 Significance of the Study

The findings of this study are of immense importance to Nupe-students, parents, teachers, and all those who are stakeholders in the education of the child. Data on sex-role, academic, ideal and real self-concepts of Nupe-students would help the teachers in general and Nupe teachers in particular in identifying students with high or low levels self-concepts and those with appropriate sex-role. The teachers would be able to plan supportive programmes and teaching strategies to improve on areas of deficiencies peculiar to the Nupe-students. The teachers would be able to diagnose the causes for the exhibition of undesirable socio-intellectual behaviours of Nupe-students in order to assist them.

The findings of this study also provided basis for placement and making-decisions about Nupe-students; especially as it relates to the sex-role, academic, ideal and real self-concepts of Nupe children. Curriculum developers and policy makers would be able to gain better insight into the areas to be improved upon when designing learning programmes and making-policy-decisions relating to Nupe-students.

This study is unique and significant as it would serve as a basic tool for gathering data on Nupe-students performance in school, especially as it relates to their academic achievements, behaviours, social and emotional functioning. Further researches could be conducted on how data from Sex-Role and Self-Concepts Evaluation Inventory (SSCEI) relates to students, i.e., their behaviour problems and learning disabilities. Both

Nupe-teachers and parents would be able to update and develop appropriate reinforcement strategies for enhancing the necessary social skills, sex-role, academic, ideal and real self-concepts of Nupe-children.

Finally, the findings of this study would help in language development by translating some of the teaching and learning activities into Nupe. The teachers would also be able to evaluate their effectiveness and teaching methods.

## 1.8 Scope and Delimitation of the Study

The study was on sex-role and self-concepts in relation to child-upbringing practices of the Nupes in Niger State. The self-concepts of Nupe-children included sex-role, academic, ideal and real self-concepts. The study was delimited to Nupe dominated Local Government Areas of Niger State, viz; Agaie, Badegi, Bida, Doko, Edati, Edozhigi, gbako, Katcha, Lapai Lavun and Mashagu. Other variables of the study are Nupe-students, gender, upbringing, urban/rural dichotomy and family background.

## 1.9 Summary

In this chapter, the background of the study and the statement of the problem were well defined. The objectives, research questions, null hypotheses and the basic assumptions guiding the study were clearly stated. The significance and the scope of the study were clearly identified.

# CHAPTER 2

# REVIEW OF RELATED LITERATURE

## 2.1 Introduction

The central focus of this chapter is on the review of relevant literature to the study. It is divided into two main sections. In section one, an attempt was made to provide the theoretical and conceptual framework for the understanding of the major variables of the study, i.e., sex-role, academic, ideal and real self-concepts, and child-upbringing.

The previous studies related to the study were reviewed to give an empirical background to the study. These studies were considered relevant to this study because they serve as basic primary sources of studies conducted on child-upbringing practices of various societies.

## 2.2 Child-upbringing Practices in Nigeria

Child-upbringing practices take different forms all over the world within the family. The family is universal and it is the primary agent of socialization. Most psychologists believe that the first five years of life are very crucial to the personality and self-concept development of the child. During this period, the child depends on the family for its physical, social and emotional development.

To rear a child is to bring-up the child and rearing is synonymous with parenting. Thus, parenting refers to the role of parents, which has to do with rearing or upbringing of a child. Children are wanted by married couple in Africa and it is the major purpose for marriage by many people. Parents want many children because children are special gift from God. They serve as a

source of prestige and wealth. They help with chores in the home, work on the farm, serve as social source of inspiration and security for the parents at old age. They also represent the continuation of the family lineage, which is of great importance to all African families (Hake, 1972).

Due to the value of having children, parents feel that they must provide for their children's needs. They feed and cloth them, send them to school, find jobs for them and even marry for them or marry them out. In return for this parental care, children are expected to respect and obey their parents when they are young. When they become adults, they are expected to support their parents in their old age.

There is wide variation in child-rearing practices from one culture to another and among families within a given culture or community. Generally, the pattern of child-rearing in any family influences the behaviour of children. Baumrind (1971) identified four dimensions of child-rearing as:

* Control which parents make efforts to shape and modify expressions of dependency, aggression and physical behaviour.
* Demand for maturity or pressure on children to perform up to their ability.
* Clarity of communication and use of reasoning when demanding compliance from children.
* Nurturance or expression of warmth towards children.

He further identified three different characteristics of children based on parental technique of rearing. These are:

* Self-Reliant and socially competent in dealing with peers: This arose from a pattern in which parents were warm and loving and listened and communicated clearly and firmly their expectations of standard of behaviour.
* Confident and Self-Reliant: This arose from a pattern in which parents were highly controlling, but not very warmth and affectionate.
* Very dependent and passive: Parents showed warmth and affection but were inconsistent and laxed in discipline. They provided little encouragement to the children to think and act for themselves.

It is important to note that, every member of a particular society is a product of the culture and tradition of that society. The fact that these two elements are dynamic provides the opportunity for the society to identify any aspect of the culture and tradition that retards development and consequently purge itself of it.

It is an established fact that childhood stage is the most appropriate time to equip a child with the skills of investigating and inventing. A child that lacks these cannot excel in this technological world. It is the responsibility of the society to identify any aspect of the indigenous child-rearing practices that negatively affect children's overall development and modify or completely discard such as the case may be.

However, some aspects of traditional child-rearing practices that hinder creativity and enquiry likely emanate from ignorance on the part of the parents. Therefore, education and enlightenment programmes can be used to

correct this. Thus, parenthood education should be taught as a subject in schools and National Orientation Agency (NOA) should establish a unit which will specialize in enlightening parents about the dangers associated with such practices. These efforts would lead to the improvement of quality parenthood and childhood.

It is always difficult to discuss a pattern of child-rearing that is common to Nigerian communities where the families have different life-styles and engage in different occupations. However, in each traditional Nigerian society, there was a clear-cut pattern of child-rearing that was known to all parents. Today in Nigerian families, these practices are hardly known or adopted. The reason is that, there are inconsistencies and variations in the practices among families. A number of factors have contributed to the destruction or at least the weakening of the traditional child-rearing practices in most Nigerian families today.

The acquisition of western education (formal education) has made it difficult for families to teach their younger ones and children the traditional practices. The fact is that, since children have to go to school, they have less contact with their parents for the purpose of teaching the practices. Most mothers today have to go to work, this gives them little or no time to provide care and nurturance to their newly born babies. Due to the increase in urbanization in Nigeria today, the extended family members who jointly provide care to the newly born baby are separated, and live in different urban centres. The joint care is lost and the young mother does not have the opportunity of learning

from older members of the family the traditional practices characteristic of the family (Owuamanam and Owuamanam, 2002).

The technological growth, industrialization, and increased commercial activities of the present day Nigeria have not left women out. Mothers are too busy to concentrate on the nurturing of their babies. Many families rely on day care centres, nannies and housemaids to take care of their babies. Since these group of people are in most cases ill-prepared or ill-equipped to cater for the social and emotional needs of children, these children receive poor attention, low level of interpersonal relationship and are sometimes subjected to child abuse. Uka (1966) described clearly the features of child-rearing that were fairly common in traditional Nigerian families with some variations in different parts of the country.

The attitude of Nigerian parents to children remains strongly positive up till today. Child-rearing is regarded as a blessing while childlessness is a curse. These are potent factors in marital stability. Right from conception, the baby is warmly welcome. Pregnancy is regarded as an event to be happy about and must be preserved at all cost. The pregnant woman is advised and guided to take extra care of the pregnancy to ensure its preservation. Extra precautionary measures are taken with regard to sexual intercourse, food, movement and work (Uka, 1966).

Women in labour are attended to by indigenous midwives and older women members of the extended family and the immediate community. The newly born baby is received with great joy and happiness. There is feasting and

entertainment of guests who come to see the baby. Presents are given to the baby and the mother. The feasting and entertainment may continue for days, weeks, and even months. The baby is named at ceremony in about a week after birth and sometimes on the day of circumcision. Male and female children were circumcised in the past but female circumcision is fast being dropped.

The neonate is washed thoroughly with hot water and soap (it could be locally made soap or baby soap) after birth and rubbed with local cream or baby oil and powder. The baby is regularly bathed, either twice daily – that is, morning and evening, usually by an experienced woman or mother. After each bathe, the baby is massaged with local cream or baby oil. The mother always stays with the baby, putting it by her side, caressing, fondling him/her and playing with him/her. The baby is breast-fed regularly from birth and also fed with water. Feeding is given on demand and the baby is allowed to suck for so long as it wishes.

There is a taboo against sexual intercourse during the nursing period, as the sperm is believed to pollute the breast milk and cause illness to the baby. Weaning is gradually being completed usually at the age of two years, but may be necessitated by the mother becoming pregnant. Sometimes, weaning is accomplished by sending the child to live with the grandmother, an aunt or another relative. In most parts of the country, the nursing mother must abstain from any physical activities or chores including washing the baby's clothings or cooking until after forty (40) days of delivery. Engaging in such

activities is believed to cause serious illness to the baby. The baby and the mother are attended to by the grandmother and other relatives (Owuamanam et al, 2002).

### 2.2.3 Review of Previous Related Literature

Eminent researchers in the different parts of the world have conducted research studies on child-upbringing practices, some of these studies have been reviewed to identify the methods of approach, procedures, research design and settings by different researchers in conducting their own studies. This enabled this researcher to adopt appropriate methods and procedures in conducting this study.

Research on upbringing practices of Nigerian ethnic groups has been very scarce. Most of the cross-cultural studies conducted in West Africa as well as in other developing countries of the World vary with the needs and interests of the researcher as well as the objectives of the institutions. It is this researcher's observation that the whole process of research in this area of child-upbringing is very slow. In this wise, the picture of the kind of child rearing which is being practiced in Nigeria takes years of painstakingly research to complete.

However, there are quite a few researches on child-rearing. One of the earliest researches on child-upbringing was that of Mead (1928). She conducted one of the most comprehensive studies of a particular culture as it affects the upbringing of children of the same culture pattern. She conducted a study in the culture of the Samoan society and its influence on the psychological

development of the Samoan adolescent girls. The purpose of her study was to examine in detail the upbringing practices of the Samoan society and the impact it had on the adolescent girls of the same society in order to compare with the American adolescent society.

Her methodology of the study involved detailed observations and formal interviews. Data on ceremonies of birth, adolescence, and marriage was gathered from all the villages on the island. Mead explained that the method of approach was based on the assumption that for a detailed intensive investigation, a smaller sample would be of more value than a more diffused and general study based on a less accurate knowledge of a greater number of subjects. She also argued that using qualitative statement for interpretation of results is practically valueless for obvious reasons: the problem of error of the group is too large, and the age bracket of between 9 and 20 years were too small. She maintained that the only point at which qualitative statement can have any relevance is in regards to the variability within the group, as the smaller variability within the sample, the greater the general validity of the results.

It can therefore be said that the type of data needed for this sort of study does not lend itself readily to quantitative treatment. The conclusion to be drawn from a study of this nature can be based on careful and detailed observations of a small group of subjects. Peshkin (1972) also used similar method in drawing conclusion on the study of Kanuri children he conducted in Nigeria. However, this researcher did not use the same methodology with Mead, the

only similarity of her study with this research is that it shared the same target objective of child-upbringing practices in a particular culture.

Nevertheless, Mead's study of the Samoan adolescents is a good example of the study of the effects of culture on the development and upbringing of children. It has illustrated the importance and need for a thorough study of the entire culture of a society from which the relevant aspects can be identified for the purpose of testing the hypotheses the researcher may have in mind concerning particular problems to be investigated. In conducting the study on the Samoan adolescents, Mead was able to demonstrate that the problems of adolescence among American girls or adolescents were culturally determined.

Whiting In Olowu (1990) edited a study on child-upbringing practices of Six communities drawn from Kenya, India, Okinawa, Mexico, the Philippines and New England, U.S.A by teams of investigators. The behavioural variables of child-upbringing which they studied included self-reliance, achievement, responsibility, obedience, dominance, sociability and aggression. The method of interviews was used as instrument for the data collection on the variables selected. They attempted to discover the relationship between ethnographic background of a particular community and the child-rearing practices of the same community. In terms of the methodology this study employed, it is very different from that of Whiting but also related in the sense that her research was aimed at child-upbringing practices of different cultures.

Hake (1972) designed his study like Kaye did in Ghana. Hake's study was aimed at answering among other questions on significant difference between

the way girls and boys were raised in Northern Nigeria, problems of raising children in Northern Nigeria, and the reaction of Northern Nigeria children in the way they were raised. However, it should be noted that Hake's study of child-rearing practices in Northern Nigeria has some limitations. The study was not subjected to rigorous scientific investigation. Secondly, the data collected for the study was based on the collection of experiences of the adult undergraduates. Therefore, it was possible for other intervening variables such as length of time between childhood and adulthood to distort the responses of the subjects. Thirdly, the conclusions of the study were more of generalizations rather than analytic formulations. Nevertheless, the study can be regarded as an attempt to obtain information on the individual's attitudes and feelings towards child-hood upbringing.

The present study has significant relationship with Hake's study in three solid dimensions: First, it shared the same objective of child-upbringing in particular ethnic group in Nigeria. Secondly, the reason behind this study was to provide information on sex-role and self-concepts in relation to upbringing practices of the Nupes in Niger State that would be useful and relevant to Nupe-parents, children, teachers, curriculum developers, psychologists and school counsellors. Thirdly, this researcher adapted part of Hake's methodology for data collection by using some of the items on the instrument of his study which helped greatly in the data collection on childhood experiences for the study.

In Nigeria, Uka (1966) presented a personal interpretation of the meaning and impact of Ibo childhood experiences on personality formation. Fox (1967)

presented the statements of Three East-African adults who were interviewed about infants care, child-rearing, and growing up to adulthood in the Three East-African ethnic groups.

Lloyd (1970) conducted a study on Yoruba mothers child-rearing practices. This study was aimed at comparing traditionally reared and western-reared children within Ibadan municipality. The method she used was standardised interviews which formed part of a larger study concerned with diverse aspects of child-rearing and personality development. Lloyd restricted her study to intra-cultural samples, that is, of parents who were both of Yoruba ethnic group. Mothers' education was used as criterion for membership in westernized or elite sample. The husbands whose wives were sampled had a minimum of secondary education and had professional qualifications. The mothers' education was at least four years of secondary schooling. It should be noted that even though the researcher used rigorous measures to ensure the comparability of the samples, this present study did not use interviews; therefore, there is variation in the methodology applied.

In the study of Peshkin (1972), an attempt was made to observe the manner in which a child is brought up both at home and in school. Two things made Peshkin to plan and carry out the study. This included the desire to learn what conflict existed between what children learned at home and in school and to provide instructional materials which teachers could use in their schools and the identity which deal with Nigerian rather than European children.

Although the interpretation of Peshkin's study of Kanuri children's upbringing is not based on statistical computations, it should be noted that the method of observation he employed can not be easily reduced to quantitative interpretation. But, from the observation gathered the bulk of conclusions can be drawn concerning upbringing practices of the Kanuri society. Peshkin's approach was very similar to that used by Mead (1928) in her study of adolescent girls of Samoan society.

Although, Peshkin (1972) stated that in studying child-upbringing practices, there is no one single ideal method of pursing it, it can be approached through structured and unstructured interviews, through questionnaire, taped or written biographies, and many other methods. For this study, the methods of survey research design and structured questionnaire were employed. Notably, each of the studies reviewed shared no much similarity with this researcher in terms of the methodology used but related in the area of the target objective of the study which is child-upbringing practices.

## 2.3 Theoretical Framework on Self-Concept

The term "Self" according to Hall and Lindzey (1967) cited in Ugwuegbulam and Njoku (1998) possesses two distinct meanings; self in the individual's attitudes and feelings and as group of psychological processes which govern behaviour and adjustment. In this regard, Iwuji (1996), (opcit), indicated that psychologists agree that self is a very significant factor in behaviour. Additionally, she sees self as the most important single factor affecting behaviour including learning, and the factor that gives consistency and stability

to behaviour. Hall and Lindzey identified self as the empirical "the". They rightly pointed out that the self falls into the individual constituents, self-feelings and the action of self-seeking and self-preservation. They explained that self, among others, develop out of the individual's/organism's, interaction with the environment, strives for consistency; may change as a result of maturation and learning. Self-concept is being used to encompass various terms. Ugwuegbulan et al (1998), rightly pointed out that various authors have tend to use different terminologies such as self-esteem and Self-perception.

Accordingly, self-concept is the reflection of an individual's behaviour. Therefore, self-concept comprises among others: self-image, self-acceptance, self-perception, self-identity and self-worth. Mccandless in Ugwuegbulam and Njoku (1998) conceived self-concept as an extremely complex construct, while Akinboye (1982) viewed it as multi-faceted, they described self-concept as organized, multi-faceted, hierarchical, stable, developmental, evaluative and differential. Onyejiaku (1987), (opcit), defined self-concept as essentially the awareness of one's attitudes, judgments and values in relation to one's behaviour, abilities, and qualities. He went further to say that it is what a person believes that he is. Self-concept therefore, is the individual's comprehensive evaluation of himself in terms of the totality of his abilities, attitudes, qualities, judgments, and values. It is the self-picture of an individual's nature of his personality.

They also identified three major components of self-concept. These include structure, function and quality. The structure of self-concept implies that the

terms like rigid or flexible, congruent, simple or complex, broad or narrow are within this framework. The function of self-concept implies self-evaluation and prediction of success or failure. A person who has a positive self-concept thinks about his successes and good qualities while a person with negative self-concept thinks about his failures and his inadequacies. Self-function is a standard for evaluating and predicting one's performance or potential performance for the purpose of maintaining and enhancing self.

Educationists and psychologists agreed that self-concept has a pervasive influence on the child's total development. A child's basic need to being is reflected in his self-concept, and the teacher has great opportunity to effect the way a child meets this need for belonging through his behaviour. Franken (1994), noted that behaviour is a reflection of a person's self-concept. Undesirable behaviour is a probable outcome of low self-esteem. Self is generally assumed to be a major determinant of behaviour. Self-concept is developed by observations and impression of oneself, called percepts, which are related, organized and meaningfully interpreted. The self-concept system in the views of Shertzer and Stones (1985) in Ugwuegbulam and Njoku (1998) is defined as the constellation, more or less well organized of all the self-percepts. In their own remark, self-concept is defined as an object within the individual's awareness; its assessment is usually through self-reports.

In this circumstance, self-concept is cognitive and determines individual's behaviour through what is described as congruence or incongruence between self as perceived and the actual experience of the organism. It forms the



IBRARY

nucleus of one's personality, which implies active intellectual awareness and control as part of the life task. Self-concept is those aspects of an individual that the individual is aware of and feels some control over. This means that self-concept represents those parts of the phenomenal field which the individual has differentiated a definite and fairly stable characteristics of himself. The operative word is differently illustrating cognitive activity.

Similarly, self-concept is the key element in nature of one's personality, which implies active intellectual awareness and control. Self-concept is an important factor in the understanding of human behaviour. In addition, this means that a child's behaviour is generally influenced by his perception of himself and his social environment. These perceptions one formed through his environment are influenced especially by environment through reinforcement and significant others. Admittedly, it can be maintained that self-concept is influenced by environment (parents, sisters, brothers, teachers and counsellors, psychologists, etc.), especially when the child is young. An individual's behaviour, whether positive or negative is determined by his self-concept.

While family, school and friends are forces designed to help children adjust to the rules and regulations that encourage them to maintain satisfactory relationships with others and to function smoothly in society, individuation refers to those processes that inspire children to become the best they can possibly be. To help understand these phenomenon, a trace of the development of self-identity and self-esteem would be made.

### 2.3.1 The Emerging Self

Imagine for a moment you are looking in a mirror. What do you see? You see you. But what exactly do you see? When you look in the mirror, you see yourself. But there are two sides to this vision of yourself. The first is referred to as "I" self; that part of you that is doing the actual looking. The second part of what you see is the "me" self; that is, the "Me" is the person being seen (Harter, 1993).

We have the great American psychologist, William – James, to thank for this dividing of the self into two distinct parts. He believed that "I" part of the self was the knower that thinks, makes judgment, recognize it's separate from everything it sees, and controls the surrounding world. the "me", on the other hand, is the object of all the "Is" thinking, judging, and so on. Think of the "me" as your Self-image, which helps you to understand how the "I" develops feelings of self-esteem. As a result of the "I" evaluating the "Me's" activities, the self is judged good or bad, competent or incompetent, masterful or fumbling. As another great American psychologist, Jerry Seinfeld once said, "I can't marry her, she's too much like myself. I hate myself".

### 2.3.2 When I and Me are We

As a practical example of the relationship between I and Me, consider the case of Julia Ming Gale. Born in Taiwan of Chinese parents, adopted by American Caucasian parents, product of an American upbringing, Julia Ming Gale often looks in the mirror and asks herself, "who am I"? In her mind she sees a young

woman with curly red hair, green eyes, and freckles, an image that causes her considerable sadness. Adopted by parents with two children of her own age, the Gales had lived in Taiwan for three years, studied the Chinese language, had many Chinese friends, and kept Chinese items in their American home- books, scrolls, and furniture.

But Ming's world was Caucasian and she couldn't recall a time when she didn't feel Caucasian, even though every time she looked in the mirror she faced an inescapable reality; the face looking back at her was Chinese. Periodic reminders of her Chinese heritage plagued her. Once doing the dishes, her younger brother came in with a friend. Telling his friend she was the maid and didn't speak any English, her brother was joking, but Ming still remembers the hurt. Bewildered, she begin to fantasize that her birth mother was some famous Asian woman.

Nevertheless, her inner self didn't want to be any more Chinese than she had to be, and she resisted any efforts her parents made to encourage the flourishing of her Chinese roots. She just wanted to be treated as another Caucasian. By the time she was 12, she learned she had been born in Taiwan, not Chinese, which only increased her sense of cultural rootlessness. She was bothered that she couldn't claim the culture she grew up in. She even tried to force herself to "go Chinese", she couldn't bridge the gap between the two cultures.

As her parents gradually realized what she was going through, they tried to help her reconcile her conflicts. Ming at 24 years of age, has slowly started to

explore her Chinese background through language lessons, course in Chinese history, and readings that show her interest in both China and adoption. The career she has chosen reflects her own background: helping Chinese adoptees discover their identities to help them live with the duality that caused her so much pain.

In Ming's case, two selves existed in conflict and she spent more than two decades trying to reconcile the differences between them. A novelist couldn't create a better example illustrating how knowing who you are shapes a child's development, furnishing the poise and assurance to undertake challenges they may otherwise shun. Too often children feel conflict between the self they want to be and what they actually see themselves as two different versions of the same self, when "I" and "Me" are "We".

### 2.3.3 The Development of Self

The pertinent question to ask here is: how do your students construct a sense of self, this sense of who they are and what makes them different from everyone else? In a famous and ingenious study of self development, psychologists Michael Lewis and John Brooks – Gunn (1979) devised different strategies for uncovering how children discover they are distinct from their surroundings.

* Working with infants between 5 and 8 months old, the investigators placed them before a mirror. The children looked at themselves intently, smiled at their images and even waved at the mirror, but gave no indication that they knew they were looking at themselves.

* Next infants between 9 and 12 months reached out to the mirror to touch their bodies and turned toward other people or objects reflected in the mirror.
* The researchers then dabbed red rouge on the noses of infants between 15 and 18 months. When they saw themselves in the mirror, they pointed to their noses (on their own faces not in the mirror) and tried to rub off the rouge.
* Finally, between 21 and 24 months, infants used their names and correctly applied personal pronouns. When placed with other same-sex infants in front of the mirror, they accurately identified themselves.

We can then say that children will usually have acquired a sense of self by 18 months of age.

After infants take this initial step on the path to self development and understanding, the next phase centres on the early childhood years. Children's growing – even astonishing – ability to understand things provides them with ever-deepening insights into themselves. When asked to tell who she was, a 4-year old replied as follows:

> *I go preschool. I like it. I play with my brother a lot. I have dark brown hair. I like to talk.*
> *Here are the comments of a 6-year old girl when asked to describe herself:*
> *I'm the youngest in my family. I'm happy most of the time. I like riding my bike. I eat a lot and I like different kinds of food. I have brown eyes. I have lots of freckles. I like almost everybody and I have lots of friends. Sometimes I get a little scared. When I'm a little older, I want to be a babysitter and I'll protect people. When I grow I'm going to be a librarian.*

Her reactions are fairly sophisticated for 6-year old. Not the more abstract ideas of happiness, friendship and protecting others, concepts that usually appear at later ages. Most children of her age focus on the physical – hair colour, colour of eyes, and so on – or on tangible objects such as food, toys, even freckles.

As children grow, their sense of self isn't limited to their reflections in a mirror, they have acquired language and are able to tell us what they think of themselves. Notably, children change from identifying themselves by physical characteristics (hair or eye colour) to more social and emotional characteristics (feeling good or bad about themselves). As they get older, they usually begin to compare themselves with others. Here are the remarks of a 9 – year – old girl when she described herself:

> *I'm going to be a hippie for Halloqueen. I'm good at roller blading. I like going to the movies and playing basket-ball. I wear a ponytail. I've got a lot friends who like me because I'm a good friend. When I'm through school, I'm going to be a pastry chef. Now I've got a brain drain.*

Culture also contributes to self-development. Here is an adolescent Mexican American boy speaking:

> *As I moved to junior high, the issue of my ethnicity became a problem. I remember thinking I would be a great deal more popular if only I had Bobby's face and body and brain I would look in the mirror and imagine what I would like*

(The mystical Bobby was of course always white and popular with girls), (Schoem, 1991).

### 2.3.4 The Changing Self

As you can see, many elements contribute to the sense of self. Physical, cognitive, and psychological influences all are active forces in self-development.

**The table 2.1 below lists several of the factors contributing to a sense of self:**

| Physical | Cognitive | Language | Psychosocial | Gender |
|---|---|---|---|---|
| Health | Representation | Speech | Attachment | Identity |
| Coordination | Evaluation | Referents | Separation | Role |
| Appearance | Problem-solving | Labeling | Relationships | Stereotypes |

To demonstrate the close-link between your students' realistic self-esteem and their attainment of competence, you have to know the meaning of self-esteem. A good way to think of it is as a feeling of confidence and self-satisfaction with one's self. Self-esteem seems to be composed of several elements that contribute to a child's sense of worth.

* A sense of physical safety: children who feel physically secure aren't afraid of being harmed, which helps to develop feelings of confidence.
* A sense of emotional security: children who aren't humiliated or subjected to sarcasm feel safe emotionally, which translates into a willingness to trust others.
* A sense of identity: children who know "who they are" have achieved a degree of self-knowledge that enables them to take responsibility for their actions and relate well with others.

* A sense of belonging: children who are accepted by others are comfortable in seeking out new relationships and begin to develop feelings of independence and interdependence.
* A sense of competence: children who are confident in their ability to do certain things are willing to try to learn to do new things and persevere until they achieve mastery (Youngs, 1991).

Concern with competence appears at about 7 or 8 years of age and suggests that developmental changes occur in self-esteem. Interestingly, before school, children coming from a supportive home typically feel very good about themselves, very self-important. As they begin to measure themselves against their classmates, however, confidence in their own abilities becomes more realistic. By the second grade, what they think about their self-esteem comes from close to the opinions of those around them. In other words, children's evaluations of their abilities match teacher ratings test scores, and direct observations (Berk, 1997).

### 2.3.5 Self-Esteem and Competence

Individuals should beware of the pop books discussing self-esteem, most of them have detailed suggestions for improving a child's self-something (self-concept, self-esteem, self-efficacy, etc,) without any clear idea of what they're talking about. Susan Harter, a developmental psychologist at the University of Denver, has been a long time student of the self, self-development, self-concept, and self-esteem, and her research has been a beacon of light in an otherwise murky field (Harter, 1993).

Studying children 8 to 13 years of age, she identified five types of competence that seem to be central to a child's level of self-esteem: scholastic competence, athletic competence, social competence, behavioural conduct and physical appearance. Trying to determine what produces a child's sense of self-esteem, Harter posed a basic question:

> *How do children's evaluation of their competences affect the level of their self-esteem?*

Devising a questionnaire that tapped children's perception of their competence, the researcher used items such as the following:

> *Some kids have trouble figuring out the answers in school. but other kids can almost always figure out the answers.*

Children would then indicate which of the answers best describe them, thus creating a profile of their feelings of competence. The results were fascinating. Children don't feel they do equally as well in all five types of competence Harter identified. Most children show a "sawtooth" profile, indicating that they feel good about themselves in some activities but not good in others. Not only that, some children who have noticeably different profiles have quite similar profiles of self-esteem. Other children, with similar profiles, have vastly different levels of self-esteem. The table 2.2 below shows the profiles of two children. (Note the difference in level of self-esteem for these two children).

**Table 2.2 Similar Profiles-Different Levels of Self-esteem**

| | | | | | | |
|---|---|---|---|---|---|---|
| **Child 1** | | | | | | |
| High | | | | | * | * |
| Medium | | | * | * | | |
| Low | * | * | | | | |
| | Scholastic Competence | Athletic Competence | Social Acceptance | Behavioural Conduct | Physical Appearance | Self-Esteem |
| **Child 2** | | | | | | |
| High | | | | | * | |
| Medium | | | * | * | | |
| Low | * | * | | | | * |
| | Scholastic Competence | Athletic Competence | Social Acceptance | Behavioural Conduct | Physical Appearance | Self-Esteem |

You can see from the data in table 2.2 that each child has a similar profile but a much different level of self-esteem. Self-esteem was affected only by the things they viewed as important (social acceptance, looks, etc). The first child did not see school or athletics as important, therefore, not doing well academically or athletically doesn't matter. The other child, however, valued sports and studies and feels inadequate with an accompany loss self-esteem.

In the second phase of her study, Harter probed to discover how what others think about children affects their self-esteem. She used questions similar to the following:

> *Some kids have classmates that like the kind of person they are.*
> *But other kids have classmates who do not like the kind of person they are.*

The results were as you probably anticipated. Children who receive considerable support from important people in their environment had a high regard for themselves. Those who obtain little, if any, support from their

significant others showed the lowest self-esteem. Taken together, these feelings provide you with penetrating insights into how children acquire their sense of self-esteem.

Examining the data, Harter proposed several troublesome questions about the information she and her colleagues uncovered. For example, in all studies there was a strong link between what children thought of their physical appearance and their level of self-esteem. In fact, what children think of their looks is the leading predictor of their self-esteem. As Harter wondered, is self-esteem only skin deep?

Harter asked the young adolescents in her study whether they felt that their appearance determined their self-esteem or did their sense of worth help them to, positively evaluate their looks. She discovered that those who believed their looks determined their self-esteem felt worse about their appearance had lower self-esteem, and were more subject to bouts of depression.

Teachers (and students' parents) must walk a thin line between providing the necessary support and encouragement for students to face "the great battle of life" on the one hand and the equal necessity of keeping their feet securely planted in reality on the other. It is important to emphasize the need to praise and recognize children's honest achievements.

But if an adult's reactions are an island of praise in a sea of neutral, even negative evaluations, eventually children will ignore the praise. Children shouldn't be subjected to a salvo of criticisms, but reactions to their efforts can't be transparently false. You can't fool your students, they cut right

through any sham, especially if something is meaningful to them. It is better to be honest. "You didn't do well this time, but I know if you study (practice, rehearse, whatever the activity) hard, you'll do better next time". Honest evaluation, coupled with support and encouragement, go long way toward deserved self-esteem. There is however, a flip side to this positive look we've taken at the self. For their own good, and the good of those around them, students must develop self-control.

### 2.3.6 The Self In Self-Control

For children to be successful in any of their endeavours and enjoy pleasant relationships with others, they must exercise restraint in deciding what to do, how to do it, what to say, and how to say it. In other words, controlling their impulse becomes an increasingly important feature in their lives.

Psychologists have found the study of impulsivity alluring, much as standing at a window and peering into the depths of a child's personality. And what they see is not only revealing but has serious long-term developmental implications. (You may also have seen impulsivity referred to as a child's lack of ability to delay gratification or, of course, self-control). Children who are reflective as opposed to impulsive seem destined to achieve at higher levels, attain greater emotional maturity, and gain appreciable personal popularity (Mischel and Mischel, 1983; Yuochi, Mischel and Peake, 1993).

What do we know about impulsivity and the developmental path it follows? Like the tributaries of a river joining to form the major body, the streams of research into impulsivity coverage on delay of gratification studies, picture this

setting: children are placed in a position in which they are presented with something they enjoy – candies, toys – and told if they don't eat the candy or play with the toy until the researcher returns, they can have two pieces of candy or even bigger toy. The researcher then leaves the room and observes the children through one-way mirrors. The results were as you would expect: some children ate the candy immediately or played with the toy; others resisted by trying to distract themselves.

The truly amazing part of this work, however, was the follow-up research. The same children who displayed impulsivity at 4 years of age were the more troubled adolescents; they had fewer friends; they experienced more psychological difficulties including lower self-esteem; they were more irritable and aggressive, and less able to cope with frustration. The 4 year olds who delayed their gratification could better handle frustration, were more focused and calm when challenged by any obstacle, and were more self-reliant and popular as adolescents. The behaviour of the 4 year-olds on delay of gratification tests predicted success in both elementary and secondary schools, and even turned out to be a powerful predictor of how they would do on their SATS (Mischel and Mischel, 1983).

As a teacher of pre-school children, you can help them to develop self-control by urging them not to think of other things, that is, to distract themselves. As they grow a little older, perhaps by first grade, a phenomenon called transformation appears, that is, children learn to think about what they shouldn't do in different terms. If they're instructed not to eat marshmallows,

for example, they may think of the marshmallows as white clouds (something they don't eat). From this time on, students do well at devising their own strategies as they become more competent with their growing cognitive abilities. In fact, children exercise greater self-control when using strategies they themselves have devised than using those suggested by adults.

You can see how important the studies of impulsivity are for teachers in the classroom, especially for any decisions they may have to make about disruptive students. In their study of fifth-grade antisocial boys, Walker and Sylvester (1991) found that by the seventh grade 21 of the 40 times for antisocial boys had been arrested 68 times for criminal behaviour. These authors suggested that three simple measures taken when the boys were in the fifth grade would have predicted the later problems:

* Teachers ratings of social skills
* Negative playground behaviour of the boys and playmates
* Disciplinary contacts with the principal's office

Teachers should play a critical role in obtaining early for troubled students. By the time they are identified and placed in programmes in the late middle and adolescent years, they're well on the way to serious trouble, which has increased the interest in early child-hood programmes. These students are part of a system of social institutions (family, school, community), and well-designed programmes can help such as health-care, improved child-rearing practices and counselling (Broke, In Elliott et al 2000).

### 2.3.7 Adolescent and Individuation

For teachers, especially those working with adolescent students, helping them to integrate the physical, sexual, and cognitive changes of adolescence and focus on clearly defined goals becomes a crucial task, one whose successful attainment helps students to develop self-control and to acquire healthy feelings of identity. Teachers play a key role in this process because of their daily contact with students. In fact, teachers may be the first to observe changes in behaviour such as mood changes, outbursts of anger, drop in school achievement, truancy, feeling of fatigue, and new friends that may signal oncoming problems.

Although the transition from childhood may be difficult, most teens escape the scourge of such major problems teen pregnancy, drug dependency, and suicide. As Dacey and Kenny (1997) noted:

> *History suggests that from ancient times parents have feared that their adolescent children were more unruly and less reasonable than they were in their youth. In line with this traditional view, some researchers suggest that it is normal for adolescents to be in a state of turmoil much of the time. Many others, however, find the majority of teenagers to be well-balanced, reasonably happy, and pleasant to work with.*

Nevertheless, in a society in which adolescents are constantly seduced by advertising that urges them to become part of the smart set by smoking, drinking, and acting provocatively, some teenagers do succumb. In a survey conducted by the University of Michigan Institute for Social Research (1994), 15% of eight-graders, 24% of tenth-graders, and 28% of twelfth-graders reported drinking five or more consecutive alcoholic drinks during the preceding two weeks. Interestingly, the use of marijuana is reported to have

declined to 10.6% of the adolescent population, down from 17.4% in 1988 (US Bureau of the Census, 1994).

If you find yourself involved with disruptive students, encourage, support, and participate in pertinent interaction programmes. Several core elements occur in worth-while intervention programmes. These include the school's leadership role in establishing the programme as soon as students' antisocial behaviour begins to appear, the earlier the better. The programme should include instruction in critical personal, academic, and social skills that these at-risk students need for school success; a vital part of this instruction would be the interest and help of peer and teacher mentors. A brief training programme for parents that emphasis awareness of their children's activities and the parents' appropriate involvement in their children's lives plus the skillful use of praise and rewards is needed (stressing the positive) coupled with fair discipline (Walker and Sylvester, 1991).

### 2.3.8 Self-Concept and Self-Esteem

There are a variety of words to think about self. Two of the most widely used terms are self-concept and self-esteem. Self-concept generally refers to how we think about ourselves. Purkey (1988) defined Self-concept as the totality of a complex, organized and dynamic system of learned beliefs, attitudes and opinions that each person holds to be true about his or her personal existence.

Self-esteem generally refers to how we feel about or how we value ourselves. Branden (1992) defined self-esteem as the disposition to experience oneself as competent to cope with the challenges of life and as deserving of happiest.

Self-concept can also refer to the general idea we have of ourselves and self-esteem can refer to particular measures about components of self-concept. Some psychologists use the two terms interchangeably. Franken (1994) believed that there is an important relationship between self-concept and its corollary, self-esteem and motivation. He stated that, there is a great deal of research, which shows that the self-concept is, perhaps, the basis for all motivational behaviour. It is the self-concept that gives rise to possible selves, and it is possible selves that create the motivation for behaviour.

However, Franken (1994) made an important distinction between self-concept and self-esteem. He suggested that self-concept is related to self-esteem in that, people who have good self-esteem have a clearly differentiated self-concept.... When people know themselves they can maximize outcomes because they know what they can and cannot do. It could seem then, that one way to impact self-esteem is to obey the somewhat outworn cliché of "know thyself."

We develop and maintain our self-concept through the process of taking action and then reflecting on what we have done and what others tell us about what we have done and can do in comparison to our expectations and the expectations of others as well as to the characteristics and accomplishments of others (James, 1980; Brigham, 1986). That is, Self-concept is not innate but is develop by the individual through interaction with the environment and reflecting on that interaction. This dynamic aspect of self-concept (and, by

corollary, self-esteem) is important because it indicates that it can be modified or changed.

Franken (1994) stated that:

> *There is a growing body of research, which indicates that it is possible to change the self-concept. Self-change is not something that people can will but rather it depends on the process of self-reflections. Through self-reflection, people often come to view themselves in a new more powerful way, and it is through this new more powerful way of viewing the self that people can develop possible selves (p. 443).*

There are several different components of self-concept: physical, academic, social and transpersonal. The physical aspect of self-concept is related to that which is concrete; what we look like, our sex, height, weight, colour, what kind of clothes we wear; what kind of car we drive; what school we attend or how we learn. There are two levels of academic component of self-concept; a general academic self-concept of how good we are overall and a set of specific content-related self-concepts that describe how good we are in mathematics, science, language, arts, social science, etc. The social self-concept describes how we relate to other people and the transpersonal self-concept describes how we relate to the world beyond ourselves or existential unknowns.

Marsh (1992) showed that the relationship of self-concept to school achievement is very specific. General self-concept and non-academic aspects of self-concept are not related to academic work; general academic achievement measures are related moderately to academic success. Specific measures of subject-related self-concepts are highly related to success in that content area. Using linear discriminant analysis, Bryne (1990) showed that

academic self-concept was more effective than was academic achievement in differentiating between low-track and high-track students. Hamachek (1995) also asserted that self-concept and school achievement are related. The major issue is the direction of the relationship; does self-concept produce achievement or does achievement produce self-concept?

Gage and Berliner (1992) stated that:

> *The evidence is accumulating; however, to indicate that level of school success, particularly over many years, predicts level of regard of self and one's own ability, whereas level of self-esteem does not predict level of school achievement. The implication is that teachers need to concentrate on the academic success and failures of their students. It is the student's history of success and failure that gives them the information with which to assess themselves (p. 159).*

If academic achievement leads to increased self-concept/self-esteem, but self-concept is a better predictor of being a low-track or high-track student, it would appear that there is some intervening variable. James (1980) stated that the intervening variable is personal expectations. His formula is: self-esteem = success/pretensions. That is, increasing self-esteem results when success is improved relative to expectations. An interesting corollary to this equation is that success is limited by expectations and self-esteem; success pretensions self-esteem. This equation stated that success, especially the limits of one's success can be improved by increasing expectations and/self-esteem.

However, it is noted by Gage and Berliner (1992) that the research on the relationship between self-esteem/self-concept and school achievement

suggested that measures of general or even academic self-concept are not significantly related to school achievement. It is at the level of very specific subjects (e.g. reading, mathematics, science) that there is a relationship between self-concept/self-esteem and academic success. Given the above formula, this suggests that success in a particular subject area is not really changing one's self-concept (knowledge of one's self) or even self-esteem (one's subjective evaluation of one's value or worth), but rather is impacting one's expectation about future success based on one's past experience.

Seligman's (1996) work on explanatory style suggested that the intervening variable connecting self-esteem and achievement is not specific expectations in a particular subject, but rather the student's level of "optimism" or the tendency to see the world as benevolent (good things will probably happen) or malevolent (bad things will probably happen). Branden (1992) suggested that self-esteem rests on the "twin pillars" of self-efficacy (one's perceptions of confidence in an ability to perform successfully) and self-respect (a sense of personal worth).

Barell (1995) provided an effective rationale for why personal efficacy should be an important educational goal. Huitt (1997) also presented evidence for the importance of self-efficacy in terms of the trends related to the movement from the agricultural/industrial age to the information technology age. Franken (1994) developed a flow chart that provided a visual model of how some of the most important effective and cognitive (regulatory) variables are related to personal success.

### 2.3.9 Types and Levels of Self-Concept

The view an individual holds about himself or how he perceives himself is generally regarded as self-concept. However, when the self-concept of an individual is measured it may yield a result that may be used as basis for classifying it into different types. When self-concept inventory is administered to a group, the following different levels of self-concept are likely to result based on their scores on the inventory. These include:

* Very low self-concept when an individual does not score above 31 on the inventory.
* Low self-concept when an individual scores between 31 and 59 on the inventory; and
* High self-concept when an individual scores between 60 and 90 on the inventory.

Basically, there are three levels or types of self-concept. According to Iwuji (1996), two levels of self-concept always emerge when her self-concept scale is used. For her, an individual who has a T-score that is less than 45 is deemed to have low self-concept while one having a T-score higher than 45 is regarded as having high self-concept in each of the component areas of the self-concept scale. The components are self-acceptance, social confidence, self-security, school affiliation and social maturity.

Apart from Iwuji's two levels of self-concept, there is yet another of such two level dimensions of self-concept. Eisenberg and Daleney cited in Ugwuegbulam and Njoko (1998) suggested the "healthy self-concept'" and "low self-concept"

dimensions. An individual with healthy self-concept thinks positively about himself. He thinks that he is okay, that he has important life goals as well as the skills to achieve such. Such a person experiences respect for himself and expects others to like him and treat him with respect. For the person with low self-concept, the reverse is the case. He anticipated stressful situations and this frightens him. From the foregoing, it can be deduced that Eisenberg and Daleney's (1977) levels of self-concept are on two level dimension like that of Iwuji (1996), but their bases for their classifications of self-concept into healthy and low self-concepts are on the characteristics of the individual which may be observed or inferred from the individual's behaviour or even through interviews.

### 2.3.10 Indicators of Different Levels of Self-concept

The levels of self-concepts that are deemed significant are:

* Low self-concept
* High self-concept, and;
* Healthy self-concept

There are different behaviours that can be exhibited by an individual to depict that the individual has low self-concept. On a generic stance, the behaviours, as identified by Odoemelan (1998) which are indicants of low self-concept included:

* Feeling hurt by people's negative remarks;

  Erecting defence against people to avoid additional pain from peoples negative remarks;
* Not identifying with people;

* Being hostile at least transiently;
* Being critical or suspecting others when relating with them;
* Distractible behaviour;
* Shyness;
* Timidity;
* Fear of failure and enemies;
* Non developmental anxiety (excessive anxiety);
* Withdrawal behaviour and possession of few coping strategies;
* Having very few interests;
* Day dreaming;
* Being sad, angry, tense and dissatisfied with themselves and leave;
* Having feelings of helplessness and powerlessness;
* Fear of new experience, and;
* Poor physical appearance, and so on.

Iwuji (1996) highlighted the indicators of low self-concept on the different components of self concept which include self-acceptance, social confidence, self-security, school affiliation, and social maturity in terms of self-acceptance which deals with an individual's view of his physical appearance and intellectual capabilities, one is said to have low self-concept if he sees "himself as physically unattractive, incompetent in many things, unhappy and unimportant to others..." (Iwuji, 1996). Social confidence deals with an individual's ability to handle social situations successfully, that man is a social animal is a truism. He lives and interacts with people.

At times problems emerge in the social interactive process. An individual, having low self-concept in social acceptance means that such individual finds it difficult to make friends, feels that people don't want or like his company and consequently has a feeling of being disliked by others. A person with low self-concept in social confidence tends towards being an isolate or neglect in the social matrix. One can have low self-concept in self-security, which deals with emotional confidence, and stability, low self-concept in self-security, which means that an individual worries about the future, thinks and anticipates troubles that will involve him. Such individual also gets concerned about what others feel, and say about him and gets nervous before people.

Another component of self-concept is School affiliation; many learners can have low-concept in this area. Their low self-concept may emanate from discrepancies between their interests, abilities, aptitudes and curricula provisions of the school. Low self-concept in School affiliation implies that the learner "dislikes" going to school, hates school as a source of unhappiness in his life (Iwuji, 1996).

Social maturity, which is another component of self-concept, according to Iwuji (1996) deals with social values acquired by individuals. Low self-concept on social maturity scale implies that such individuals have developed some social behaviours that could be described as being selfish, inconsiderate, crave for money at all cost, and immature thinking. In all, low self-concept is characterized by low sense of worth, feeling of inadequacy, self-doubts,

inability to cope with real and unanticipated stress, unrealistic and faulty thinking, among others.

High self-concept is a desirable behaviour. It is enhancing by nature. Iwuji (1996) has mentioned some behaviour that can indicate that an individual has high self-concept in the following component areas:

1. Self-acceptance: High self-concept, in social acceptance means that an individual sees himself in the following ways:
   * Good looking
   * Important
   * Happy and
   * Competent in doing many things.
2. Social Confidence: High self-concept in social confidence means that an individual sees himself in the following ways:
   * Being able to handle social situations successfully
   * Being liked and respected by others as well as liking himself
   * Having a feeling that he can make friends, and actually have friends
   * Having a feeling that others like, value and enjoy his company and
   * Being able to participate in group activities and actually participate in them.
3. Self-Security: High self-concept in self-security means that an individual sees himself in the following ways:
   * That things are alright for him

* That things will continue to be good and in his favour now and again and;
* Does not get unnecessarily worried about getting into trouble of any sort.

4. School Affiliation: High self-concept in this area implies that the individual or learner sees himself in the following ways:
   * Likes going to school
   * Being happy with the myriad of activities that go on in the school, both formal and informal and;
   * Likes fellow classmates and teachers in the school.
5. Social Maturity: High self-concept in social maturity implies that the individual or learner sees himself having acceptable social behaviours that conform with the norms and mores of the society.

   In another way, an individual with high self-concept does not feel hurt by people's negative remarks about him. He identifies with people, he is friendly and non-suspicious or critical when he relates with people either at home or outside the home. Individuals with high self-concept are not shy but assertive. They possess many coping strategies and wide range of interests. They seldom day-dream, they are happy often times.
6. Healthy self-concept: Healthy self-concept implies that one sees and thinks positively about himself. It involves one seeing self as having important life goals, which can be achieved by careful articulation and execution of plans irrespective of obstacles that are possible. It involves

one seeing self in real life situation, accepting the situation and coping with the attendant obstacles.

### 2.3.11 Methods of Assessing Self-Concept

The choice of methods or instruments to be used in the assessment of self-concept depends on the nature of the research, the type, age and literacy level of the subjects. However, the methods and instruments can be classified into four broad categories: observation, projective, graphic, and self-report. In addition to assessing self-concept some of these methods can also be used to assess other psychological constructs such as anxiety, motivation, emotion, abilities, depression, etc.

These are the processes of visually and systematically taking note of subjects' overt behavioural characteristics that are indicative of self-concept. Observation is the commonest and simplest method of assessing self-concept as the characteristics observed provide the basis for person perception and impression formation from which self-concept is inferred.

Self-concept as earlier stated is an affective component. Like other affective components, its assessment has not only been neglected but difficult. However, because of its importance, it should not only be assessed but objectively assessed. It follows that any instrument employed in assessing an individual's self-concept should be valid and reliable. In view of these therefore, some of the newly developed and commonly used self-concept scales or inventories in Nigeria as cited by Ugwuegbulam and Njoku (1998) are listed and briefly described below:

* Akinboye's (1977) APDI sub scale on self-concept
* Iwuji's (1996) self-concept scales, and
* Odoemelam's (1995) pupils Behaviour inventories and scales.

Each of these instruments for assessing self-concept have manuals. The manuals contain among others, information about the constitution, administration, scoring and interpretation of the scales. The psychometric properties are also spelt out in the manuals. For example, Iwuji's (1996) self-concept scale has split-half reliability co-efficient of the various scales ranging from 0.77 to 0.86 after applying the Spearman Brown formula for estimation of full length test to co-efficient from reliability co-efficient of half tests. In addition, content and construct validity was established by the team of Psychology experts who reviewed and helped in the selection of the items. There exist inter-correlations among the various scales (Iwuji, 1996).

Odoemelam's (1995) pupil's behaviour inventories and scales also have their own psychometric properties. In terms of validity, the self-concept inventory of Odoemelam (1996) has both content and concurrent validity. Experts in childhood education, measurement and evaluation reviewed and studied the items in section A of pupils Behaviour inventory (that is, the self-concept inventory). The self-concept inventory correlates 0.87 with Coppersmith's (1970) self-esteem inventory for children age 11+

Rosenberg (1964) Measure of self-worth is suitable for use with older pupils in secondary schools and with students in higher education. The Rosenberg's

scale of self-worth is a Guttman-type scale. It has reproducibility of .93 and an item stability of .73. Brookover (1967) devised a measure of self-concept of Academic ability. Like the Barker Lunn (1970) academic self-image scale, Brookover's (1967) measure of self-concept focuses specifically upon the self in the context of the school, and in particular, school learning. The original scale yielded reproducibility coefficients of .95 and .96 respectively.

Lipsitt's (1958) scale may be used to obtain a measure of an individual's ideal self-concept by perfecting the same 22 adjectives with "I would like to be" Lipsitt reported test-retest reliabilities (two weeks interval) for the scale as follows: for the boys, .73 and .84 for the girls, .78 and .80 respectively. Coppersmitt (1967) devised a measure of self –esteem suitable for use with primary and secondary school children. The test-retest reliabilities obtained range from .88 (over a five week period) to .70 (over a three year period). The total scores on the full and shortened versions of SEI are reported to correlate at .86. It should be noted that the Coppersmith's self-esteem inventory is the most efficient and reliable widely used because of its degree of validity and reliability after a long duration span.

### 2.3.12 Administration, Scoring and Interpretation of some Self-Concept Measuring Instruments

Psychological intervention and scales such as the self-concept inventory should be properly administered, scored and scores properly interpreted. This will help to yield good results which when used will predisposed both the psychologists, school counsellors and teachers to assist students. The administration of self-

concept inventories and scales is not a difficult task. However, it is not something anybody can administer without equipping himself or even without training.

An individual who wants to use, for example Iwuji's (1996) Self-concept Scales or Odoemelam's (1995) Pupil Behaviour Inventories and Scales should read the manuals. The manuals suggest best ways of administering the scales and inventories. Besides, testees responding to any psychological tests, either individually or in group should be well seated and the seats well spaced out if the scale or inventory is administered in a group.

Furthermore, the testing room should be well lit, ventilated and the test should be taken where reduced, non-distracting, noise exists. The researcher, psychologist, counsellor or teacher administering the tests should create and establish rapport with the testees to reduce anxiety in testees. Suggested ways of reducing anxiety in testees are in manuals of these scales and inventories.

The scoring of psychological tests depends on the response pattern demand for the items. This assertion will be exemplified with two current self-concept measuring instrument. In Iwuji's (1996) self-concept scales, there are five sub-scales, namely; self-acceptance, social-confidence, self-security, school-affiliation and social maturity scales. The response pattern is positive in nature. Testees are expected to respond either "Yes" or "No" to each of the statements in each sub-scale. Apart from the self acceptance sub-scale where a response of "Yes" is scored one point and a response of "No" is scored zero, all other responses to the other sub-scale are scored in the reverse order. This means

that for those other sub-scales, responses of "Yes" or "No" are scored zero and one point respectively. Respondents total scores for each sub-scale are added up as suggested in the manual.

In Self-concept Inventory (Odoemelam, 1996), the respondents are expected to tick under the columns of "like me", "not always like me" and "unlike me" against each item in the inventory. For positive items, a tick under "like me" is scored 3 points, "not always like" is scored 2 points and "unlike me" is scored 1 point. For negative items a tick under "like me" is scored 1 point, "not always like me" is scored 2 points and "unlike me" is scored 3 points. After scoring, the scores "for each statement are totaled at the end and written under the three columns against where total score is inscribed" (Odoemelam, 1995). The scoring of Odoemelam's self-concept Inventory requires that the researcher or person should go through the items and be familiar with them so as to know those that are positive or negative.

Having scored any psychological test and entered the scores in the appropriate columns, the next step is for the person administering the test to interpret the results. The results must be interpreted using the norm reference table for sex of the respondents or subjects. For example, Iwuji (1996) used T-score (not t-test) as the standard score for the norming of the self-concepts scale and has different T-score norms for boys and girls on each of the five components of her self-concept scale.

A researcher, psychologist and school counsellor using the self-concept scale should enter the corresponding T-score for the five components of self-concept

in the manual (Iwuji, 1996). She explained that in self-concept scale, a T-score of less than 45 on any of the components of self-concept scales should be considered low. Any of such should attract the researcher or person's attention and provoke possible counselling interventions.

Furthermore, for a psychologist or counsellor using Odoemelam's (1995) Self-concept Inventory, the interpretation as to whether the subject or client has very low, low or high self-concept depend on the subjects or clients total score on the inventory. A pupil who scores between 60 and 90 has high self-concept while any score from 31 – 59 depicts low self-concept (Odoemelam, 1995). A score under 31 is deemed to imply very low self-concept.

### 2.3.13 Problems of Assessing Self-concept

Self-concept is similar to other psychological constructs like anxiety, motivation, emotion, depression, for the fact that each of them is ill-defined and they are all aspects of the "mega-constructed personality". Most of the problems associated with personality assessment are also manifested in the assessment of each of the constructs. The first problem in assessing self-concept is a lack of agreement among researchers and authors in the conceptualization of self-concept (Olowu, 1983). Unless the disagreement is resolved, it will be difficult for the different researchers to verbally claim to be assessing the same construct. A widely acceptance operation of self-concept is therefore the first requirement in the task of empirically assessing self-concept.

Self-concept is, by its nature, predominantly a convert phenomenon to which other persons have no direct access. An individual's testimony or self-report is

acquiescence and response deviation cannot be determined easily but the outcome of using anyone of them will definitely be different from the individual's true self-concept. In essence, response set negatively affects the validity of instruments designed to assess self-concept.

Attempts have been made both to rectify these problems and to minimize the effects of response set on self-concept assessment instrument. the problem of self-conceptualization is reduced by the recognition among researchers that self-concept consists of several dimensions like physical self, family self, religious self, etc. (Olowu, 1990). As a general way of controlling for spurious responses, many self-report instruments contain validity scales some of which have "lie" or buffer items. Scores obtained with such instruments are sometimes modified by using the correction factor or K scale.

Social desirability response set and "faking bad" are sometimes minimized by using the forced-choice technique. A respondent is required to choose only one response out of each pair, in a set of responses, both of which are equally desirable or undesirable. To control for response acquiescence, items are constructed in such a way that the appropriate response for some positive items are similarly treated. Multiple-choice responses are believed to minimize response deviations were controlled for in these two ways in Tennessie self-concept scales.

In spite of all these efforts at minimizing the influences of response set, there is a view which considers the efforts unnecessary. This view considers response sets as unique styles of responding to self-reports and styles that

have some psychological meaning and implications. This view is supported by the fact that respondents do not adopt response sets deliberately but unconsciously as some form of compensating or defence mechanism. It is for these reasons that response sets are sometimes called response styles (Jackson and Messick, in Olowu, 1990). This view about response set tremendously aided the development of research into self-concept; a construct that received minimal research attention owing to its overtly phenomenological nature.

Loevinger in Olowu (1990) and her associates are credited with the adoption of the concept of response styles to speed up research into self-concept. They also suggested that age, intelligence, education and socio-economic status are important variables that should be considered in any research work on self-concept. These suggestions and many more as well as other specific problems, permeate lots of methods and instruments currently used in the assessment of self-concept.

### 2.3.14 Importance of Self-concept

The main purposes of behaviour sciences are the prediction, explanation, and control of bahaviour. In the last three decades, great strides have been made in identifying the influences of self-concept on behaviour. Experiences mold and shape the self-concept, and the self-concept has an active role in shaping experiences. Thus, the self-concept is not only influenced by what happens but it also determines how an individual will behave in a wide range of situations. Olowu (1990) stated that the role of self-concept is threefold:

* the self-concept operates as mechanism for maintaining inner consistency.
* it determines how experiences are interpreted, and
* it provides a set of expectations.

It should be noted that each of these is a powerful determinant of human behaviour. For instance, self-concept as a maintainer of inner consistency: one of the earlier psychologists to talk about the importance of inner consistency is William James. He distinguished between the essential healthy person whose inner constitution is harmonious and well balanced from the outset and the "sick souls" whose spirit wars with their flesh (James, in Olowu, 1990). Researches abound in the area of personality that have shown that human beings operate in ways which will maintain an inner consistency. A situation where an individual has ideas, feelings or perceptions which are out of harmony or in opposition to one another is psychologically uncomfortable situation called "dissonance". One very important aspect of dissonance is that there is a strong motivation to be comfortable.

However, it is argued that since an individual is a unified system, with the problem of maintaining harmony between himself and his environment, in order to maintain this type of harmony, the individual may refuse to see things which other people tell him about himself, or he may strive to change things about himself, or others.

* Self-concept determines How Experiences Are Interpreted: Another reason why self-concept is a powerful determinant of behaviour is that it affects and influences perceptual processes. The individual gives his own meaning to every experience, so that even when exactly the same thing happens to two or three people, each will interpret it in his own way. For example, if a young man offers to help three women across a busy street one might interpret it as an improper advance and might probably call a Police. Each of these interpretations is influenced by the view that the woman has herself. The idea that each person behaves in a manner consistent with his "perceptual field", sometimes called one's private or personal world, or life space or one's phenomenal field, has been developed by combs and his associates.

The last term which is being used more often these days, is derived from the Greek word "phainesthai" which means "to appear". To the phenomenologist therefore, reality lies not in the event but in the phenomenon, or in a person's perception of the even. It is not within the scope of this work to discuss the nature of perception processes, nevertheless, it is worth noting that perception is a selective process, and our self-concept is a vital factor in determining the variety and riches of perceptions and consequently the selected behaviour. An examination is perceived depending on students' self-concept, as something to avoid failing or something to pass with high marks, a class discussion is seen as either something to actively engage in or something to sit quietly through for fear of saying the wrong thing.

The impact of self-concept on perception sometimes has a recoiling effect, for example, a student who views himself as poor in mathematics not only internalizes that perception but may also project it as his behaviour. This naturally leads to poor performance and ultimately leads to further evidence to support his poor and negative self-concept. This, however, is in no way suggesting that a person's behaviour is simply a matter of addressing oneself to it, for behaviour is far more complex than that. Every individual has these aptitudes and skills, is yet another matter touching on such concepts as laziness and motivation which are beyond the scope of this investigation. Self-concept, nevertheless, plays a vital role in it all.

* Self-concept provides a set of Expectations: The self-concept also determines what the individual expects in a given situation or a set of situations. A person who views himself as worthless expects others to treat him in a manner consistent with this expectation. The different modes of reopening to either internal or external expectations has been described by Riesman in Olowu (1990) an inner-directedness or other directedness. The idea has been further extended into a theoretical "locus of control" model to describe those who are internals and those who are externals when it comes to responding to their environment. Notably, this happens when people move away from "compulsively" meeting others' expectations and to become the person they feel and want to be. Self-concept not only exerts a powerful influence as a determinant of the meanings individual gives to experiences, but serves as a determinant of what they expect, and influences achievement.

## 2.4 Relationship Between Sex-role and Child-upbringing

The keystone of the self-concept is the concept of being a masculine or feminine person. There is no law that says that the psycho-social attributes should match the biological ones. The relationship is learnt, it is not innate, and of course, it is culture bound.

Evidence has shown that successful sex-role identification is related to effective personal-social functioning. Identification is a necessary process for self-conception. Identification is derived from psycho-analytic ideas. Largely, identification is unconscious process that influences a growing child to think, feel and behave in ways that are similar to the significant others in the life of the identified. Thus, a child's self-concept is built on the foundation of his earliest and most primary identification with people most significant to him.

Identification is preceded by sex-typing. Sex-typing is conscious process while identification is not. From the two processes of sex-typing and identification, a major element of self-concept emerges, which is sex-role identity.

The psycho-analytic theory of identification has two main types, the first being the nacilitic identification in which case, the child depends and identifies excessively with its mother because of her love and succorance. The other is the identification with aggressors. This defensive identification as it is also called is noticeable around the age of 4-5 years. This is closely linked with Freud's Oedpus complex. This psychoanalytic theory has tried to explain the development of an extensive area of social behaviour by one process. This

theory has had a mild support in view of Sears, Maccoby and Levin in Olowu (1990).

The theory is also faulted in view of the fact that sex-role pattern is not simply universal. Evidences abound which show that girls, from homes and schools that stress individual development do not conform with the usual sex-role standards as those from more traditional backgrounds. This is true with the children of the new elites in Africa (Lloyd 1966, 1967).

The social learning theory to identification emerges out of the behaviourist approach with an emphasis on reinforcement contingencies augmenting the vital core process of imitation of the model. Sex-role identification through imitation is seen in terms of the child's relationship with an actual or symbolic *model and model's behavioural characteristics.*

Reinforcement can be by the learners being directly rewarded by the model, by the learner himself feeling the instrinc rewards for being able to copy desired behaviour, or that the learner feels rewarded by seeing the model rewarded by the model's behaviour. The short-coming of the social learning theory has been realized in view of socialization. Bandura and Walters (1963) introduced imitation into learning process. They have shown how nurturrant and powerful models are in inducing initiative responses. Parents possess the qualities of these models. The essential basis of the social learning model is that the child learns sex-role appropriate response through reinforcement and by observation of live models and symbolic. The social learning position is restricted in that it

does not give enough scope for the affective and the cognitive aspects of sex-role identity.

The cognitive – develop theory of identification by Lawrence Kohlberg claims that early in life a child makes an unchangeable categorization of himself or herself as a boy or a girl. It is on this, that all future development of sex identity and sex-role behaviour are based. In this theory the sex-role behaviour stereotype is not a result of reinforcement or identification but it derives from universally perceived differences. Their gender categorization starts at the age of four and ends at the age of seven.

Once the judgement of gender is stable, the child is able to judge the same-sexed behaviour and objects positively. Kohlberg's theory has very little support. His studies were based on young males only. Despite the current shortage of evidence to support this theory, the cognitive aspect of it provides a central base to which all the child's perceptions, beliefs, and feelings could be attached.

The sex-role standard theory of identification combines the last three theories discussed above, according to Kagan (1964). The sex-role standards are culturally approved for male and female and are internalized by individuals to guide and evaluate their behaviour. In addition to social learning, the child identifies with the same sexed parents because of the power and resources the models control. Behaving consistently with the sex-role standard is self reinforcing consequences of acting in accordance with it. All these inculcates sex-types, self-concept traits, behaviours and feelings more strongly.

We realize today that gender identity results from a complicated mix of culture and Biology. For example, children at an early age, construct social categories from the world around them, attach certain characteristics to these categories, and then label the category. This process may be positive since it helps children to organize their world; it may also be negative if the characteristics associated with the category are limiting-girls just can't do "mathematics" (Serbin et al 1993). One of the first categories children form is sex related, there is a neat division between male and female. Children then move from the observable physical differences between the sexes and begin to acquire gender knowledge about the behaviour expected of male and female.

Depending on the source of this knowledge, gender role stereotyping has commenced and attitudes toward gender are being shaped. As Serbin and her colleagues (1993) noted, despite the societal changes, we have seen in acceptable gender roles, gender role stereotypes have remained relatively stable.

Evidence clearly shows that parents treat boy and girl babies differently from birth. Adults tend to engage in rougher play with boys, give them stereotypical toys (cars, guns, boats and trucks), and speak differently to them. By the end of the second year, parents respond favourably to what they consider appropriate sexual behaviour (that is, stereotypical behaviours) and negatively to cross-sex play (boys engaging in typical girl's play vice versa). For example, Fagot (1985; Fagot and Hagan, 1991) observed toddlers and their parents at home and discovered that both mothers and fathers differently reinforced their

children's behaviour. That is, parents reinforced girls for playing with dolls and girls for helping their mothers around the house and boys for running and jumping.

Lips (1993) believed that parents were unaware of the extent to which they engage in this type of reinforcement. In a famous study, (Will, Self and Datan, 1976), 11 mothers were observed in interactions with a 6 month's old infant. Five of the mothers played with the infant when it was dressed in blue pants and called "Adam". Six mothers later played with the same infant when it wore a pink dress and was called "Beth", the mothers offered a doll to "Beth" and a toy train to "Adam". They also smiled more at "Beth" and held her more closely. The baby was actually a boy. Interviewed later, all the mothers said that boys and girls were alike at this age and should be treated identically.

Siblings also influence gender development. Brothers and Sisters differ markedly in personality, intelligence and psychopathology inspite of shared generic roots. Since about 80 percent (80%) of children have siblings and spend considerable time with each other, these relationships exercise a considerable influence (Dunn, 1985). An older brother showing a younger brother how to hold a bat, a younger sister watching her older sister play with dolls; quarrelling among siblings – each of these examples illustrates on gender development. Perhaps, no one has summarized the importance of this differential treatment of sons and daughters better than Block (1983). It is important to note that, this parental behaviour according to Block showed that males and females grow up in quite different learning environments with

important psychological implications for development. Peers are an important part of these different learning environments.

When children start to make friends to play, the activities foster and maintain sex-typed play. Studies showed that by the age of 3, children reinforce each other for sex-typed play. When they engage in "sex-inappropriate" play (boys with doll, girls with a football), their peers immediately criticize them and lead to isolate them. This tendency increases with age until most adolescents react to intensive demands for conformity to stereotypical gender roles. We can see that the influence of limitation and reinforcement occurs. During development, youngsters of the same sex tend to play together, a custom called sex-cleavage and one that is encouraged by parents and teachers. If we think back on our own experience, we can remember our friends at this age – either all males or females.

In adolescence, despite dating an opposite sex attraction, both males and females want to live up to the most rigid interpretations of what their group thinks is ideally male or female. We can understand then, how imitation, reinforcement, and cognitive development come together to intensify what a boy thinks is masculine and a girl thinks is feminine (Dunn, 1983).

Another influence on gender development, one that carries important messages about what is desirable of males and females and one that reaches into the home is the media, especially television. Television has assumed such a powerful place in the socialization of children that it is safe to say that television is almost as significant as family and peers. What is particularly

bothersome is the stereotypical behaviour that it presents as both positive and desirable.

Lips (1993) stated that, television teaches gender stereotypes. The more television children watch, the more stereotypical is their behaviour. There is little or no doubt that children notice the different ways television portrays males and females. In spite of such shows as Murphy Brown and Murder, she wrote, the central characters of shows are much more likely to be males than females, the theme will be action – oriented for males, and the characters typically engage in stereotypical behaviour (men are the executives and leaders, women are the housewives and secretaries). Much the same holds true for television commercials.

When asked to rate the behaviour of males and females, children aged 8 to 13 responded in a rigidly stereotypical manner; males were brave, adventurous, and intelligent and made good decisions. Females on the other hand, cried easily and needed to be protected (Lips, 1993). It is however important to stress that, children understand television programmes according to their level of development, and their level of development is affected by their television viewing with all that implies for gender development. Problems can arise, however, when the characteristics associated with a label create a negative image. At this point, we start to treat the individual according to the characteristics we associate with male or female. As teachers, we can see some potential pitfalls, especially in the classroom. Although sexual equality is widely accepted today legally, professionally and personally gender

stereotyping is still alive and adopted. But the question is, are the males and females actually that different?

As concern about gender behaviour increases, a growing consensus has emerged that the differences between the sexes are not as great as once thought. In a benchmark study of gender differences published in 1974, Maccoby and Jacklin (1974) concluded that males were superior in Mathematical and visual spatial skills and females had better verbal skills. However, recent studies have continued to identified gender similarities and differences.

As an illustration of similarities, Pinker (1994) noted that anthropologists frequently stress differences between peoples (the "strange behaviours" of others) and often understate the many similarities among all humans. For example, Pinker specified such universal human characteristics as humour, insults, fear, anger, story-telling, laws, dreams, words for common objects, binary distinction, measures, common facial expressions (happy, sad, angry, fearful), crying, displays of affection, and so on.

What we have is a list of complex attractions between conditions of living in a human body in this planet (Pinker, 1994). It is obviously clear that, humans are quite similar, regardless of any male-female distinctions. Nevertheless, differences do exist, but these differences are not fixed, that is, changes occur as more sophisticated research techniques produce new data. One example of this is the realization that differences in mathematical abilities are not as great as once thought.

## 2.5 Relationship between Self-concept and Child-upbringing

The family as the fundamental group of society and the natural environment for the growth and well being of all its members and particularly children, should be afforded that necessary protection and assistance so that it can fully assume its responsibilities within the community. Similarly, in the future that our children will inhabit, they must have the skills to deal with differences in ways that you or I have not. With increased amounts and varieties of information, people, children must have a firm grasp of who they are and what their culture is. Without such a grasp of self and identity, their lives will be ruled by insecurity and fear.

Although child-upbringing take various forms throughout the world, the family is the universal and primary agent of socialization. The family group provides all the initial indications to the child as to whether he/she is loved or not loved, accepted or not accepted, a success or a failure, worthy or unworthy, because until school days the family is virtually his sole leaving contact. The first 5 years of life are accepted by most psychologists as the ones in which the basic framework of the personality and self conception are laid down. This is because the young child is so vulnerable, with a high degree of physical, social and emotional dependence on the family group, members of which become so important to him. He knows few others, and all his needs are supplied within this group. Thus, parents and siblings become highly significant to others, with whom the child participates in intimate and intense day-to-day interactions.

These first human relationships act as prototype enabling the child to consider what can be expected later in life in his dealings with others. As the parents handle their infant, satisfying or failing to satisfy its needs for food, love, comfort and security, they have an unremitting influence on it. The child begins to feel the world is either benign and to be trusted, or hostile and not to be trusted. If a child's first interpersonal relationships give him the wrong view of life at the onset what hope is there for the future? The parents' loving care help the child to develop a basic sense of security and trust, especially during the first year. The period between 2 and 5 years seems crucial for working out a satisfactory balance between dependence and autonomy.

Psychologists have attempted to categorise various child-rearing practices and the consequent personalities developed in children subject to these differing practices. But such classifications are more akin to half truths born of a tidy mind. In reality it is difficult to fit 'parenting' into neat categories, especially when the evidence is derived frequently from subjective recollections of parents and children and affected by the usual forms of distortion. However, certain trends are quite apparent, especially with respect to the house. Parents tend to adopt child-rearing attitudes and practices which are similar to those formerly espoused by their parents. This copying is likely due to identification (Burns, 1982).

The pattern of child-rearing facilitating positive self-concepts was first discerned by Stolt in Olowu (1990) who after studying 1,800 adolescents noted that children coming from homes where there was acceptance, mutual

confidence and compatibility between parents and children, were better adjusted, more independent and thought more positively about themselves. Those children from homes where family discord reigned were in general less well adjusted. Behrens in Burns (1982) also demonstrated that a parent's personality style can influence a child's self-concept for better or worse.

Coopersmith (1967) made a monumental study of the antecedents of self-esteem among 1,700 10-12 year olds. He employed three indices of self-esteem: self-evaluation, teacher evaluation and projective test material. After dividing the group into three levels of self-esteem – high, moderate and low-three sources of data were drawn on to discover associations with the levels of esteem. This data was sought from:

* laboratory tests of subject's memory, level of aspiration, response to stress, etc.;
* clinical tests and interviews investigating ability, personality, attitudes, styles of response; and
* interviews with parents to tease out child-rearing factors.

From this information pen-portraits of the formative influences and school, sporting activities, job performance, etc., it is painfully obvious for many how they compare to set standards of attainment in diverse areas.

In interpersonal transactions the focusing in one object subject while ignoring the others involved provides an inaccurate analysis, suggesting a one-way flow of self-referent information. Human life involves others; transactions influence all parties. The self-concepts of all participants in social relationships are subject to modification. Each perceives the other as well as perceiving the

other perceiving him, producing an idea of what the other thinks of him. A cyclic and complicated network of interpreted feedback is operating in all relationships. Laing, Phillipson and Lee in Burns (1982) have produced a detailed analysis of this process involving meta and meta-meta perspectives. Changing one's perceptual set or the meanings we attach to people and events is one major way of improving perception of others. Individuals should not be treated on the basis of stereotypes or pre-arranged categories. A hippy is not necessary grubby; a bald man is not necessarily a homosexual; a coloured person is not necessarily unintelligent. In other words, treat each person as an individual and not as a category.

Another vital element in improving social relationship is to try and understand the perceptions of others and the idiosyncratic meaning they apply to experience. Reduce your egocentricity as much as possible. Exposures to and understanding the perspectives of others may enable self perceptions to modify too. Finally, child-rearing techniques that emphasise respect, warmth and acceptance associated with firm consistent discipline and high standards of expected performance facilitate high levels of self-esteem. While parents who preferred to keep their children submissive and dependent, have children with lowered self-esteem and lack self-worth.

## 2.6 Relationship between Academic Self-concept and Upbringing

The relationship between self-concept and academic achievement is most pronounced when measures of academic self-concept are employed. Global self-esteem indices do not usually reveal so strong a relationship. According to

Burns (1982), the major specific measure of academic achievement is Brookover's Self-concept of Ability Scale. Brookover and his colleagues carried out a number of related studies in a longitudinal programme. Three major hypotheses were tested by Brookover as reported by Thomas and Patterson in Burns (1982), viz:

* Self-concept of ability in school is significantly and positively related to the academic performance of students even with an ability dimension controlled;
* Self-concept of ability in school is differentiated into specific self-concepts which corresponds to specific subject areas in the school programme and these specific self-concepts are better predictors of academic performance in the relevant area than in the general self-concept of ability; and
* Self-concept of ability is significantly and positively correlated with the evaluation that one perceives significant others to hold of one's ability.

Brookover's self-concept of ability scale was administered in two parallel forms. The first was designed to measure self-concept of ability in general; the second, to measure self-concept of ability in four school subject areas: Mathematics, Science, Social Studies and English. Though, the references were changed, the substance of the questions remained the same in both forms. The questions included for example, how would you rate yourself in school ability compared with those in your class at school? The pupils were requested to tick one of these five alternatives –

* I am among the best;
* I am above average;
* I am average;
* I am below average; and
* I am among the poorest.

The correlation between the grade point average and general academic self-concept with IQ controlled was +0.42 and +0.39 for boys and girls respectively.

The specified Self-concept of ability correlations are significantly higher for males in Mathematics, Social Studies and Science, for the female pupils the correlation is significantly higher in Social Studies. On the other hand, the correlation between specific self-concept and achievement in English is lower than the correlation between general self-concept of ability and achievement in English. Thus, the findings indicated that generally, the specific self-concept of ability is a better predictor of academic performance for males, but not for females. Although, this sex difference may be a reflection of the particular school community, it is interesting to recall that Mathematics and Science are subjects usually considered as important areas of achievement for male pupils. But on this argument, it would also have been expected that self-concept of ability in English would have been a better predictor for girls.

It has been observed that individuals who are low in academic self-concept may be high, average, or low in non-academic self-concept. It is likely that individuals who are low in both are in great difficulty and this may be true for

the students who are low in academic self-concept. It is possible for some individuals who are low in academic self-concept to get considerable comfort from a positive non-academic self-concept. However, the academic self-concept is important in its own right in determining whether or not the individual will voluntarily engage in other school-related activities when he is forced to do so.

Also, a low academic self-concept increases the probability that an individual will have a general negative self-concept. It is always open to those who do not do well in school to degrade and minimize the science and academic success and obtain their self-esteem through other activities, for example, athletics, delinquent, and so on. In any case, thinking, caring parents and educators would not wish to encourage pupils of limited academic potentials to appraise their overall work in terms of scholastic success. Every child possesses some strength, some positive attributes which can be made the basis of enhanced self-evaluation given the guiding hands of supportive significant others.

It is often assumed that economic disadvantages and poor academic achievement have led people of colour in the United States to have low expectations for the future and negative self-concepts. A number of recent studies have examined the relationships among several personality factors and achievement as they are related within several ethnic groups. For example, Graham (1994) learned that although motivational factors are believed to be as important as intellectual competencies in understanding achievement in all

people, this is especially so among African-Americans who do not lack the motive to strive for success.

Even in studies where African-Americans appeared to be lower in achievement motive (and no studies after 1970 showed differences favouring whites over African Americans), African-Americans reported educational and vocational aspirations equal to or higher than their white counterparts. They were just as likely as whites to aspire to go to college and/or entire high status professions. For all subjects, motive scores increased with higher social status. When Socio Economic Status (SES) was controlled, differences between African-Americans and whites diminished or reversed. In other words, high SES African-American boys had higher achievement motive scores than did boys in a number of low SES white groups. Other studies found equally low motive scores for African-Americans and whites in lowest SES groups.

People with internal locus of control (those who see themselves as the main cause of what happens to them) are considered less susceptible to social influences, better information seekers, more achievement-oriented, and better psychologically adjusted. Graham's review found less internality among African-Americans. However, studies examining the relationship between locus of control and other achievement-related variables did not support the argument that this lack of internality is a problem for African-Americans. In fact, there appears to be positive consequences of this perception, such as increased social activism and militancy.

African-Americans and whites were equal in displaying an adaptive pattern by attributing success to one's ability and effort, and failure to one's lack of effort. Data also showed that African-American subjects remained optimistic about the future even after achievement failure. Research on general self-concept in African-Americans does not support the view that they have negative self-views; they have consistently been shown to be equal to/or higher than whites on a variety of self-concept measures. Graham's overview of past research is generally supported by Taylor, Casten, Flickinger, Roberts and Fulmore (1994), who studied a sample of African-Americans, by Lease and Robbins (1994), whose research was on South-Eastern Asian adolescent refugees, and by Yan and Gaier (1994), who studied Chinese, Japanese, Korean, and South East Asian College students.

Essentially, those doing well will not only internalize a positive view of themselves but also enjoy more satisfactory relationships with peers, teachers and parents as a result of their success. This in turn, increases the child's motivation to approach academic tasks with confidence and persistence. In such a way, then, self-concept can become a predictor of academic performance.

### 2.7 Relationship of Upbringing with Ideal and Real Self-Concepts

Developmental Psychologists, educators, school counsellors, parents, and almost everyone who works with children have come to accept the vital role that a child's self-esteem plays in development. What do we mean by self-esteem? A technical definition would be that self-esteem is the evaluation and

affective dimension of self-concept (Santrock and Yussen, 1992). A simpler way of defining it would be to say that self-esteem is how children feel about themselves, how they value themselves.

A close relationship seems to exist between the way parents treat a child and that child's self-esteem. Coppersmith (1967), in an enduring study, found out that high self-esteem in boys was associated with a child's expressions of affection; concern with a child's problems, a happy house life, clearly established rules, reasonable amounts of freedom, and a structured environment that provided help when needed. However, it is important to note that, these characteristics do not cause high self-esteem; they are related to it.

During the pre-school years, children seem to distinguish between two types of self-esteem – social acceptance and competence – but as yet do not identify competence in particular activities. This ability appears at about 7 or 8 years of age and suggests that developmental changes occur in self-esteem. A child coming from a supportive home typically has an inflated ego or sense of self-esteem before beginning school. It is not until the second grade that pupil's estimation of their self-esteem matches the opinions of those around them, that is, children's estimations correlate with teacher ratings, test scores, and direct observation (Berk, 1994). Self-esteem seems to be composed of several elements that contributed to a child's sense of worth.

> *A sense of physical safety – Children who feel physically secure aren't afraid of being harmed, which helps to develop feelings of confidence. A sense of emotional security – Children who aren't humiliated or subjected to sarcasm feel safe emotionally, which translate into a willingness to trust others. A sense of identity – Children who know the degree of*

> *self-knowledge that enables them to take responsibility for their actions and relate well with others. A sense of belonging – Children who are accepted by others are comfortable in seeking out new relationships and begin to develop feelings of Independence and interdependence. A sense of competence – Children who are confident in their ability to do certain things are willing to try to learn to do new things and persevere until they achieve mastery (Youngs, 1991).*

Another powerful input into a child's sense of self is that of maleness and femaleness. This helps the child to use his ability to the limit of his potentialities. According to Olowu in Ikeotuonye (1990), in today's complex society, it is possible to choose between several goals. He explained that, each of the personal set goals is related to different component of the self and one can evaluate his success at them.

According to him, this is in line with James' law (1890). He said that, it all depends on what you see yourself as a being, and that it is the position a person holds in the World contingent on his success or failure that determines his self-esteem. Similarly, according to Burns in Ikeotuonye (1990), our feelings of self-worth and self-esteem drive partially form our perceptions of where we see ourselves standing in relation to others whose skills and abilities are similar to our own particular self-images. Therefore, expectations are self-imposed and refer to our personal levels of aspirations.

## 2.8 Relationship between the Self and Family

The family is still recognized as the great socialization agent. The concept of the family is dynamic not static. Families change, and as they do change, they exercise different effects on a child's upbringing. Some changes are significant; others are not so significant (Scarr, 1992). For example, children who remain in

an intact family, or who experience the death of a parent, or who go through a parental divorce, all undergo unique experiences that must affect their development. Defining "Family" in our changing society is becoming increasingly difficult. As Garbarino and Abramowitz (1992) noted that, family takes many different forms, both across cultures and within societies. Traditionally, a man and woman marry and raise children. Today, we see many variations of this basic theme. Most of us are born into a family - the family of procreation. We can then see that, most people spend much of their lives in family units of one type or another.

The nature of that unit has changed dramatically. For example, in 1970, 70 percent (70%) of all households in the United States had married couples; in 1990, the figure had dropped to 56 percent (56%). In 1970, 40 percent (40%) of married couples had children; in 1990, that figure had dropped to 26 percent (26%). In 1970, 18 percent (18%) of families had three or more children; in 1990; that figure had dropped to 7 percent (7%), (US Bureau of Census, 1991). About half of all the children will spend their time in single parent households before they are 18. Supportive of this claim, is the findings of Ortese (1998). In his study of the role of parents in child-rearing: Causes and Effects in single-parenting on the individual child and the society taking into consideration some theoretical underpinning, found out that, single parenting is gaining grounds in Nigeria. He pointed out that, the practice as it is currently the vogue in Nigeria, if not curtailed, there will be an astronomical rise in crimes of all kinds, prostitution, drug abuse, child-abuse and exploitation, hired assassins, and so on, in the near future.

Single-parents were formerly unknown and where they existed, they were simply ignored by the society in general as something out of the ordinary. Nowadays, they are a fast growing family tree both inside and outside Nigeria. Although the researcher has no available statistics of single-parent-families in Nigeria, but practical observations or experiences and newspaper reports showed that there is an increase of single-parents in Nigeria. Nevertheless, single-parenthood in Nigerian setting may be induced by number of factors which include marital disharmony leading to separation and eventual divorce, teenage pregnancy, where a single-girl chooses to procreate outside wedlock. It can also result from cultural practices which permit families without male children, to cause their daughters to bear children for them by special arrangement with male partner from outside the family cycle. In all these instances, single-parenthood may entail problems which may be partly general in nature and partly specific to each situation.

Psychologists have pointed out the disadvantages of single-parenthood. For example, Erikson (1964) stated that, at infancy of 0 - 15 months, the child passes through a stage of "Trust Versus Mistrust". At this stage, the child needs physical care, (water, food, shelter and so on), and psychological needs, (love, warmth, and affection) from parents. If these are met especially by the mother, the child develops a deep sense of basic trust and feels that the World is a better place to live in.

Denga (1988), affirmed that it depends on maternal relationship to achieve this feeling. This means that children who grow up without mothers lack maternal gratification, hence develop a deep sense of mistrust in life and tend to see the world

as harmful place to live in since they did not enjoy the psychological affection from parents. These children lacked love, they may hardly show love to others in later life or end up being socio-paths in later life. Similarly, Agbe (1997), in her research on the Effects of Childhood Experiences on an individual's development of self-concept, found out that, home situation (broken or intact home, and nature of discipline (Faculty or non Faculty discipline), exert more detrimental influence on the development of self-concept than to the level of parent-child interaction (cold or warm interaction).

Noting that these changes make defining a family a difficult task, Garbarino and Abramowitz (1992) used the following criteria: A family is two people related by blood, marriage, or adoption. Whatever the particular type of family, the National Commission on Children 1991 has identified several characteristics of a strong family:

* Open and frequent communication among family members
* A feeling of belonging to a warm, supportive social unit.
* Respect for individual members
* An ability to cope with stressful events
* Well-defined roles and responsibilities.

According to them, any analysis of family life contains two major themes. First is the nature of the family itself. In the late twentieth century, the identification of various forms of family living has sharply altered our view of the traditional family.

Different styles have always existed. Population projections and estimates of family styles present a fairly consistent pattern. Change will continue, but it will represent a

modification of current styles. For example, the number of single mothers will increase, but as governmental support also increases, there will undoubtedly be more and better day-care services, increased after-school programmes for the older children and perhaps, greater flexibility in the work schedules of working parents. The second major theme is the developmental conséquences of these changes.

As society changes, families also change. Children cannot escape the results, positive or negative, of these twists and turns of living. We also know that one of the most important characteristics of any family is the way that parents treat their children. For example, Dekovic and Jassens (1992) found out that, popular and rejected children have different experiences. Parents of popular children use an authoritative/democratic style when interacting with their children, relying on verbal persuasion, positive reinforcement, and indirect methods of control. Parents of rejected children tended to be authoritarians. Restrictive; that is, they were more critical and controlling. In a careful analysis of the relationship between parental behaviour and children's competence, Baumrind (1991) discovered three kinds of parental behaviours: authoritarian, authoritative, and permissive. According to her, each of these types means:

> *Authoritarian parents are demanding and for them instant obedience is the most desirable child trait. When there is any conflict between these parents and their children, no consideration is given to explain why the youngster can't go to the party, and often, the child is punished for even asking ' for permission to attend a party. Baumrind believed that permissive-parents take a tolerant accepting view of their children's behaviour, including both aggressive and sexual urges. They rarely use punishment or make demands of their children. Children make almost all of their own decisions. Distinguishing indulgence from indifference in these parents can be difficult.*

Today, most developmental psychologists believe that there are two kinds of permissive parents: permissive-indulgent and permissive-indifferent (Maccoby and Martins, 1983). Permissive-indifference refers to those parents who are not interested in their children's lives. While permissive indulgence applies to those parents who are quite involved with their children but who are tolerant and accepting and who avoid their authority and rarely punish their children. Baumrind's findings have held firm over the years. As Dombusch, Ritler, Leiderman, Roberts and Fraleigh (1987) stated, authoritative parents have adolescents who achieve better and demonstrate more positive social adjustment than children whose parents adopted either authoritarian or permissive parenting styles. Yet these findings apply to white-middle class families with both parents present. Children reared in single-parents families may experience quite different parenting behaviours.

Examining the various types of families in a modern society, Chess and Thomas (1987) have identified the following six parenting styles. In so doing they have attempted to differentiate the behaviours a parent brings to child-rearing from those that are a reaction to a child's behaviour. Secure-patents are confident of their techniques; they make mistakes, they can change with no harm done. They assume they will cope successful and look on parenting as an exciting challenge. This is not to state that all secure parents have the same parenting style, but the one defining theme is their security.

Insecure parents believe everything they do inevitably influences their child's destiny. The difficulties of parenting overwhelm them; when things turn out positively, they attribute it to a major issue. Intimidated-parents lack the ability to

be firm with their children. Whether from fear, guilt or stress, their parenting style can only be described as one of appeasement. Over interpretive-parents feel they must explore in depth the complex psychological meanings behind their children's behaviour. Victimized-parents believe it just isn't fair if their children show any sign of a problem after all they have done for them; that is, it must be their children's fault. Pathological-parents are those who actually suffer from a form of mental illness which does not necessarily mean that their children will be subject to psychological disturbances.

These different parenting-styles will not determine a child's psychological development. Rather it is the match between parenting behaviours and a child's temperament that is decisive. For example, the parents of minority children may have different goals and expectations for their children than did the parents in Baurnrind's study, which implies that the goodness of fit will be different. A good example can be seen in the work of Lin and Fu (1990) who studied child-rearing practices among Chinese, immigrant Chinese, and Caucasian-American parents of early childhood youngsters. They found out a shifting pattern of parenting behaviours among the parents of Chinese origin, especially with regard to fostering independence in their children. Contrary to the earlier research findings, they discovered both groups of Chinese parents had higher ratings on encouraging independence in their children than did the Caucasian-American parents. Yet, these same parents also reflect traditional values, such as exerting greater control over their children and having higher academic expectations for their children than did the American sample.

However, one must not forget to assess the question of how much children's temperaments affect the way they are treated, in other words, what interaction is between a child's temperament and parenting behaviour? In his elegant treatise on temperament Kagan (1994), although arguing that temperament cannot be reduced to Biology, noted that, neither can physiology be removed from any analysis of temperament. That is, we cannot say that because a child is aggressive and uninhabited, parenting behaviours are solely at fault. The biological input into temperament must also be considered. The critical question is:- How does temperament and parenting behaviour interact and what will be the resulting behaviour? Baumrind has acknowledged the influence of temperament but has also argued that parenting behaviours must have a decided impact on a child's behaviour.

From the foregoing, it could be deduced that some of the salient features of the family are that, the family provides guidance and help in learning verbal, and social skills needed for adjustment, that is, it sets the stage to develop and utilize child's abilities. For instance, the giving or withholding of the approval operates as a powerful force in determining the goals upon which the child concentrates and around which he develops skills. Also, the child received from the family his first lessons in living with other people in making adjustment to them. From the family, the child slowly discovers that there are other persons whose presence, needs, and rights he has to consider. Therefore, he learns to adjust his demands in the presence of others, and learns to be less egocentric.

It is in the family that the determination of personal attitudes takes place. Researchers have stated that among the attitudes formed through family experience are those which its members develop towards each other on the basis of their intimate and emotional relationship. It is further maintained by some authors that each member of the family group comes to develop an attitude towards every other member, child towards parents, parent towards parent, parent towards child, and child towards child. It is through this way that the child develops his patterns of later life personal relationships. Although the influence of the family appears to dominate child's upbringing during the first to six years of life, its influence on behaviour is not pre-eminent. A young child's behaviour reflects the influences of other agencies of socialization like peers, teachers, society, churches, mosques and other socializing agents. Thus, behaviour of an individual is derived from many sources other than the nuclear group into which the child is born.

Therefore, the emphasis upon the family's primary importance in the upbringing of the child must not be taken to mean (as frequently happens) is wholly and irrevocably armed during the first few years of life. Brown (1942) strongly argued that far too much emphasis has been placed upon childhood experiences parse, that subsequent experiences determine the importance of these early experiences, and that the individual instead of being a product of childhood alone, but as the result of what adolescents, youths, and adulthood experiences snow. Folson (1948) has put forward similar argument. He has reiterated that research has not proved that the total rate of personality development is fostered more in childhood than in later life. In order words, the training of the child is not only affected by the experiences the

child acquires in the family, other agencies of socialization also contribute to childhood upbringing and training experiences.

One of the common themes underlying the self and family is the dependence – independence dimension (Kagicibasi, 2005; Markus and Kitayama, 2006). In cultural contexts where interdependent human/family relations are common, "social intelligence" is valued and the development of the relational self is encouraged. This contrast with the promotion of the separated individual self in the context of human/family pattern of independence perhaps, it may interests one to ask why is it that some socialization contexts reinforce independence while others reinforce interdependence? A functional/contextual perspective is required to answer this question and to make an attempt to reveal some systematic patterns underlying the apparent complexity of the intricate relations between the self and the family in diverse socio-cultural settings.

Kagitcibasi (2005;2006) proposed a model of family change which differentiates three ideal-typical patterns of self/family dynamics in different socio-economic contexts. In the rural-traditional context with low levels of affluence and a 'culture of relatedness' (collectivism) the family is a system of interdependent relations, particularly between generations through the family life cycle. Children are socialized into interdependence and loyalty to the family, since their future material support is crucial for the family livelihood. Independence and autonomy in child-rearing is not functional in this context.

In contrast is the Western (American) middle-class family of independence where autonomy and independence training are stressed in child-rearing. The model

proposes that with urbanization and industrialization in collective societies there is not a simple shift from the former to the latter model, as assumed by the modernization paradigm, but rather a third model emerges which synthesizes some elements of each. This the human/family pattern of relationships characterized by independence in the material realm not interdependence in the emotional realm. Thus the resultant self is a relational-autonomous self (Kagitcibasi, 2006). The model seems to reflect some of the complexities observed in diverse self and family patterns but needs to be substantiated by more research.

Within an individualism-collectivism framework, Markus and Kitayama (2005) proposed a similar distinction between the 'independent' and the 'interdependent' self construe and examined its consequences, particularly its implications for cognition, emotion, and motivation. This distinction has also been integrated with horizontal (egalitarian) and with communication styles (Singelis, Triandis, Bhawuk and Gelfand, 2005). Beyond variations in self construal, diverse behavioural implications of individualism –collectivism have also been the topic of much research to which we now turn.

Cross-cultural social psychological research has been most concerned about the rather culture-blind manner in which mainstream social psychology constructs theories and assumed generalities based on research with narrow samples of subjects (mostly American University students). For example, systematic programes of replication by Amir and Sharon (2004 in Israel and by Rodrignes (2002) in Brazil demonstrates the rather severe limits in the replicability of some well-known social psychological experiments. There is a need to develop a better understanding of the

reasons for the cross-cultural variability that is implied by these failures of replication. Some of the theorizing in cross-cultural social psychology has endeavoured to do this.

Individualism-collectivism has served a tool for understanding and interpreting cross-cultural variability in social behaviour. It may be seen as the main paradigm for social psychological research across cultures, particularly since the early 1980s. These constructs have their antecedents in Tonnies (2004) Gesell-Schaft and Gemeinschaft were introduced into cross-cultural psychology by Hofstede's (2002) culture's consequence, to be followed by much research and theorizing, especially promoted by Triandiis in 2005.

As a paradigm, individualism/collectivism seems to have replaced to some extent the ecocultural framework (Berry, 2005) in social psychological research. This is because, while earlier work on sensation, perception, cognition, and cognitive style was conducted among pre-industrial groups, more directly influenced by the ecology (e.g., hunting-gathering vs agriculture), more recent social psychological research is conducted more with similar, mainly urban groups (e.g., students) in contemporary societies. Nevertheless, these societies often differ on cultural norms and values, particularly those arranging interpersonal relations, this dimension can serve as a theoretical basis for the selection of the societies in comparative research.

Given the variations in individualism/collectivism, as well as the related factors of socialization for independence/interdependence or loose/tight social networks in different societies, corresponding variations in social influence and conformity may be predicted. Smith and Bond (2006) noted that given the variations in subjects and

procedures used in replication studies, it is difficult to arrive at clear-cut results. Nevertheless, it is found in general that more conformity is obtained in collectivistic cultures and with non-student subjects (University students tend to be more individualistic than the general population in any culture). The collectivists not only engage in more compliant, conformity behaviour, but they also value conformity, as demonstrated by a number of studies in non-Western countries.

However, such behaviour is shown and valued not indiscriminately but mainly with 'in-groups', i.e., groups that are important for the individual, such as the family. An earlier finding by Frager (1980) of less conformity among Japanese students (compared with the original American finding) was seen as an anomaly. However, it can be explained in terms of the fact that in Frager's study the student subjects did not know each other, thus the others constituted an 'out-group', whereas, in collectivistic societies conformity occurs to one's 'in-group'. In fact, an important variation in self-other relations among individualistic and collectivistic people is seen in how differently they treat the in-group and the out-group – this difference is greater for collectivists.

### 2.8.1 Relationship between School and Child-Upbringing Practices

Though the school is often accused of playing the role of emphasizing cultural conflict between the families, the fact remains that it is an important factor in the process of training children. The school plays three major roles in this regard.

* Socialization of the young
* providing role models for the child
* influencing the set of values the child requires for the chances.

This means that the school's main function is to "educate the young", that is, to transmit the basic knowledge, skills, and values of the society's culture. In this respect the school, like the family, is a recognized institution representing adult authority. The school is also characterized by rules and regulations. The role expectation and status among students, teachers, and the school authority are well defined. The activities and organization of the school reinforce role and status expectation and values. For example, activities like participation in games, clubs, classroom work, are the behaviour of role and status expectation the child acquires in school. Through these activities the school contributes to the training of children. The school plays the role as a transmitter of the values of the society's culture. That is in its teaching functions, it transmits language, literature, history, traditions, music and art, religious beliefs, and a sense of what is proper and improper in interpersonal relations (Brembeck, 1971).

In providing role models for children, schools create in them a commitment to perform specific kinds of tasks which are performed by adults. They do this by holding before them certain models of different roles and thus provide the training and skills necessary to assume these roles. Some of the models are associated with vocational choices like teacher, doctor, engineer, farmer (poultry most especially), clerk, judge, good-house-wife, and so on. Other models may relate to social skills like father, mother, husband, wife, sister, neighbour, citizen and so on. For instance, when a teacher speaks to a child about unacceptable behaviour of stealing, she is referring to the model of a good citizen and neighbour. When she helps the children to think critically for themselves, she is presenting a model of a person who is potentially equipped with the ability for future adult leadership.

Not only does the school socializes the young, transmits values, and provides role models, it also influences the set of values the children acquire for their future life chances. The school performs this function by sorting out and selecting students (children) on the basis of academic achievement. The children's academic achievement helps to determine their curriculum, scholastic standing, motivational directions, and opportunity for further education, and these tend to determine the nature of the opportunities which will be opened to them as adults. In all human societies the school plays an important role in the training of children. It provides a traditional experience from the values and bahaviours of traditional life into those required in the modern sectors of the society. While the family's role in training is mostly unconscious or unintentional, much of the training role performed by the school is deliberate and calculated, and goal directed.

## 2.9 Summary

The review of related literature revealed that sex-role, academic, ideal and real self-concepts are difficult terms to define and the absence of a widely accepted definition of sex-role and self-concepts create complexity and problems of assessing the two constructs. The review also showed that sex-role, academic, ideal and real self-concepts are not innate but learned through the child's experiences and interaction with significant others and his environment. The review of previous studies did not show any much work being done in the area of socio-cultural studies as it relates to upbringing practices by different ethnic groups in Nigeria. In fact, the studies available are not recent studies, however, the procedures employed by some of these studies helped in guiding the researcher in conducting the study.

The review of related literature established that there is no data on the sex-role, academic, ideal and real self-concepts of Nupe children. This shows that there is a gap, which needs to be filled as far as the sex-role, academic, ideal and real self-concepts of Nupe children are concerned. The review of related literature on the assessment of sex-role, academic, ideal and real self-concepts revealed that survey research design and qualitative guidelines are effective in conducting researches on child-upbringing practices. This researcher employed the use of survey research design and qualitative guidelines for the study.

# CHAPTER 3

# METHODOLOGY

## 3.1 Introduction

This chapter presents a detailed description of the procedures used in carrying out the study. To this end, the research design, population, sampling procedure and sample-size, validity and reliability of the instrument, and administration of the instrument were described. The statistical techniques used to analyse the data collected for the study was also specified.

## 3.2 Research Design

The survey design was adopted for the purpose of conducting this study. In a survey research, large and small populations can be studied by selecting and studying samples from the populations to discover the interrelatedness of sociological and psychological variables. This research design is therefore the most appropriate for this study, hence its adoption. In this study, the sociological variables are Nupe-students, and urban/rural dichotomy, while the psychological variables are gender, sex-role, academic, ideal and real self-concepts. In this study, the psychological variables are the independent variables, while the sociological variables are the dependent variables.

## 3.3 Population of the Study

The population of the study consisted of SS II Nupe-students in secondary schools in Niger State. The total figure of SS II Nupe-students was 2,325 from 56 secondary schools (ZIE, Bida, 2004). This level of students' was chosen as the population for the study due to their age and ability to express their views,

about their sex-role, academic, ideal and real self-concepts in relation to their upbringing.

### 3.4 Sample and Sampling Technique

The sample of the study was drawn from among SS II Nupe - students from 16 secondary schools. The 16 schools were chosen as the sample size for schools based on Best (1986) method of sampling. He stressed that for a small population, 20% and above of the population is an adequate size for the sample. In this case, 16 schools represent approximately 29% of the school population for the study. To determine the sample of SS II Nupe-students for the study, 465 SS II Nupe-students were drawn from 16 secondary schools following Best (1986) method of sampling. This sample-size represents 20% of the study population.

**Table 3.1 below shows population of SS II Nupe-students in the Schools and sample-size**

| Local Government | Population | | Sample | |
|---|---|---|---|---|
| | No of Schools | No of SSII students | No of Schools | No of SSII students |
| Agaie | 5 | 200 | 1 | 40 |
| Badegi | 4 | 168 | 1 | 33 |
| Bida | 8 | 216 | 2 | 43 |
| Doko | 6 | 252 | 2 | 50 |
| Edati | 3 | 120 | 1 | 24 |
| Edozhigi | 3 | 126 | 1 | 25 |
| Katcha | 4 | 164 | 1 | 33 |
| Lapai | 5 | 210 | 1 | 42 |
| Lavun | 7 | 287 | 2 | 57 |
| Gbako | 3 | 160 | 1 | 32 |
| Mokwa | 6 | 240 | 2 | 48 |
| Mashegu | 2 | 182 | 1 | 37 |
| Total | 56 | 2325 | 16 | 465 |

Source: ZIE Office, Bida (2004)

## 3.5 Instrument for Data Collection

To generate data for the study, sex-role and Self-concepts Evaluation Inventory in Nupe child-upbringing (SSCEI) designed by the researcher was used. This instrument was designed by the researcher after a careful study of instrument of Hake (1972); Copper-Smith (1970; 1967); Rosenburg (1964); Brookover (1967); and Lipsitt (1958) on personal Biography, sex-role, academic, ideal and real self-concepts.

There are six sub-scales, namely: personal biography, child-hood experiences, sex-role, academic, ideal and real self-concepts. The response pattern was varied in nature. The respondents were to respond either "Yes" or "No" to each of the statements in the sub-scales for personal biography and childhood experiences. The response "yes" was scored 2 points, and the response "No" was scored 1 point. The response to each of the statements in the sex-role sub-scale was based on the likert format of 5 possible responses, i.e., "Strongly-Agree" (SA) = 5 points; "Agree" (A) = 4 points; "Not – Sure" (NS) = 3 points; "Disagree" (DA) = 2 points, and "Strongly – Disagree (SDA) = 1 point.

The response to each of the statements in the academic self-concept sub-scale was based on "yes often", = 3 points' "sometimes", = 2 points, and "Not-Sure", = 1 point. The response to each of the statements in the ideal and real self-concepts sub-scales were also based on the likert format of 5 possible response, i.e., "All of the time", = 5 points; "Most of the time" = 4 points; "Some of the time", = 3 points; "Not very often", = 2 points; and "Not at All", = 1 point. All other responses that were in negative statements in these two sub-scales were scored in the reverse order. For example, items No. 59, 66, and 69 for ideal self-concept sub-scale, and items No. 81, 88 and 91 for real self-concept sub-scale. The respondent's total scores for each sub-scale were added up and written under each column.

### 3.6 Validity and Reliability of the Instrument

To determine the content and face validity of the instrument, the designed questionnaire was given to the researcher's supervisors, for validation. They examined each of the questions critically and demanded for explanations on some of the questions that were either vague or ambiguous. Out of 100 questions, 7 were rejected due to their irrelevance to the study. They suggested that items 59, 66, and 69 in ideal self-concept be scored in the reverse order as they were stated in negative form. The same suggestion was given on items 81, 88, and 91 in real self-concept. The researcher duly effected the corrections and 93 questions were left as valid and relevant.

To determine the internal consistency of the reliability of the instrument, a pilot study was conducted using test-retest method. A sample of 200 SS II Nupe-students in secondary schools in Kwara State (in predominantly Nupe-speaking areas) were selected through simple-random sampling technique for the pilot study. They were seated in 2 classrooms in Government Secondary School, Lafiagi. The timing was in the morning from 9.00 am to 10.30am. With the assistance of the principal, the researcher distributed the actual questionnaire of the study to the respondents. The necessary explanations on how to fill the questionnaire was done by the researcher. After completion, the questionnaires were collected back by the researcher. After 3 weeks, the same questionnaire was re-administered to the same set of SS II Nupe-students at the same timing period following the same format as the previous administration.

determine the degree of the relationship existing between the variables, while t-test of independent samples was used to test the null hypotheses two, three and four to find out the significance of difference existing in respect of the groups under study. The level of significance was set at 0.05.

## 3.9 Summary

In this chapter, the research design and procedures used in carrying out the study were explained. The target population, sample-size and sampling technique were clearly identified. The instrument for data collection was carefully designed to ensure its content and face validity, and internal consistency of its reliability. The statistical techniques employed to facilitate the analysis of the data collected for the study were also identified.

# CHAPTER 4

# DATA PRESENTATION AND ANALYSIS

## 4.1 Introduction

In this chapter, the analysis of the data collected for the study was carried out. The results of the findings of the study were also presented.

## 4.2 Demographic Data

The demographic characteristics of the respondents borders on location of school, age, sex, area of domicile, qualification of parents, children living with biological parents, children's parents with extended families and polygamous family background.

**Table 4.1: Location of the Schools**

| Location | Frequency | Percentage |
|---|---|---|
| Urban Schools | 231 | 49.7 |
| Rural schools | 234 | 50.3 |
| Total | 465 | 100.0 |

The table 4.1 above shows location of the schools. It could be observed that the majority of the schools were located in the rural areas.

**Table 4.2: Age of the Respondents**

| Age | Frequency | Percentage |
|---|---|---|
| 15 – 20yrs | 384 | 82.6 |
| 20 – 25yrs | 80 | 17.2 |
| 25 – 30yrs | 1 | 0.2 |
| Total | 465 | 100.0 |

The table 4.2 above reveals the age of respondents. It indicates that the majority of the respondents were between fifteen to twenty years.

**Table 4.3: Sex of the Respondents**

| Sex | Number of Respondents | Percentage |
|---|---|---|
| Males | 232 | 49.9 |
| Females | 233 | 50.1 |
| Total | 465 | 100.0 |

From the table 4.3 above, it could be observed that the majority of the respondents were females.

**Table 4.4: Area of Domicile of the Respondents**

| Area of Domicile | Frequency | Percentage |
|---|---|---|
| Urban Areas | 192 | 41.3 |
| Rural Areas | 273 | 58.7 |
| Total | 465 | 100.0 |

The table 4.4 above reveals that the majority of the respondents were living in rural areas.

**Table 4.5: Qualifications of the Mothers of the Respondents**

| Qualifications | Frequency | Percentage |
|---|---|---|
| Primary School | 123 | 26.5 |
| Secondary School | 81 | 17.4 |
| Diploma / HND | 76 | 16.3 |
| Degree / PGD | 39 | 8.4 |
| Masters / Ph.D | 26 | 5.6 |
| None of the above | 120 | 25.8 |
| Total | 465 | 100.0 |

An examination of table 4.5 above shows that the mothers' highest qualification was primary school.

**Table 4.6: Qualifications of the Fathers of the Respondents**

| Qualifications | Frequency | Percentage |
|---|---|---|
| Primary School | 43 | 9.2 |
| Secondary School | 73 | 15.7 |
| Diploma / HND | 97 | 20.9 |
| Degree / PGD | 48 | 10.3 |
| Masters / Ph.D | 111 | 23.9 |
| None of the above | 93 | 20.0 |
| Total | 465 | 100.0 |

The table 4.6 above indicates that the fathers' highest qualification was Masters degree/Ph.D.

**Table 4.7: Respondents Living with their Biological Parents**

| Responses | Frequency | Percentage |
|---|---|---|
| Yes | 67 | 14.4 |
| No | 398 | 85.6 |
| Total | 465 | 100.0 |

From the table 4.7 above, it could be observed that the majority of the respondents were not living with their own parents.

**Table 4.8: Respondents parents Living with extended family members.**

| Responses | Frequency | Percentage |
|---|---|---|
| Yes | 164 | 35.3 |
| No | 301 | 64.7 |
| Total | 465 | 100.0 |

An examination of table 4.8 above reveals that the majority of the respondents' parents were not living together with other extended family members.

**Table 4.9: Respondents polygamous family background**

| Responses | Frequency | Percentage |
|---|---|---|
| Yes | 159 | 34.2 |
| No | 306 | 65.8 |
| Total | 465 | 100.0 |

The table 4.9 above shows that the majority of the respondents were not from polygamous family background.

## 4.3 Hypotheses Testing

In this section, the results of the research hypotheses tested were presented. The presentation were done hypothesis by hypothesis.

**$H_{01}$:** There is no significant relationship between the child-upbringing practices of Nupe-parents and self-concepts of Nupe-children.

In this hypothesis, sex-role, academic, ideal and real self-concepts are the independent variables while child-upbringing is the dependent variable. The hypothesis is meant to test the relationship between each of the independent variables and the dependent variable. The table below shows the relationship between each of the independent variables and the dependent variable as measured by the Pearson Moment Correlation-Coefficient (PPMC).

**Table 4.10: Correlations of child-upbringing practices of Nupe-parents with Sex-role and self-concepts of Nupe-children.**

| Variables | Correlations | P-Value |
|---|---|---|
| Up-bringing Vs Sex-role | 0.4125 | 0.00 |
| Upbringing Vs Academic | 0.1134 | 0.01 |
| Upbringing Vs Ideal | 0.2181 | 0.00 |
| Upbringing Vs Real | 0.1443 | 0.02 |

The table 4.10 above reveals that child-upbringing practices of Nupe-parents have significant relationship with sex-role, academic, ideal and real self-concepts of Nupe children. In fact, sex-role and ideal self-concepts have a perfect correlation with upbringing at 5% level. Therefore, based on the data collected on the child-upbringing practices of Nupe-parents, sex-role, academic,

ideal and real self-concepts of Nupe-children for the study, the null hypothesis cannot be accepted.

**$H_{02}$:** There is no significant difference between Nupe-parents in urban and rural areas in child-upbringing practices.

**Table 4.11: t-test of independent samples of location showing the significant of difference between Nupe-parents in urban and rural areas in child-upbringing practices.**

| Location | N | $\bar{X}$ | SD | t-value | Df | P-value |
|---|---|---|---|---|---|---|
| Urban | 231 | 37.35 | 2.44 | -3.57 | 463 | 0.00 |
| Rural | 234 | 38.08 | 1.87 | | | |

The table 4.11 above shows a higher mean in favour of Nupe-parents in rural areas with p-value less than 0.05. This implies that there is significant difference between the upbringing practices of Nupe-parents in urban and rural areas at 5% level. Based on the data collected on the upbringing practices of Nupe-parents for he study, the null hypothesis cannot be accepted.

**$Ho_3$:** There is no significant difference between male and female Nupe-students in sex-role, academic, ideal and real self-concepts.

**Table 4.12: t-test of Independent Samples of Sex-role, academic, ideal and real self-concepts Showing the Significance of difference between Male and Female Nupe-students in Sex-role, Academic, Ideal and Real Concepts**

| Variables | Sex | N | $\bar{X}$ | SD | t-Value | df | P-Value |
|---|---|---|---|---|---|---|---|
| Sex-role | Male | 232 | 45.01 | 5.00 | .31 | 463 | .760 |
| | Female | 233 | 44.86 | 5.59 | | | |
| Academic | Male | 232 | 19.90 | 2.45 | -2.21 | 463 | .028 |
| | Female | 232 | 20.38 | 2.20 | | | |
| Ideal | Male | 232 | 93.49 | 8.38 | -1.05 | 463 | .294 |
| | Female | 233 | 94.35 | 9.38 | | | |
| Real | Male | 232 | 93.94 | 9.44 | -2.36 | 463 | .018 |
| | Female | 233 | 95.95 | 8.81 | | | |

A critical examination of table 4.12 above reveals a higher mean in sex-role in favour of male Nupe-students with P-value greater than 0.05. This implies that there is no significant difference between the sex-role of male and female Nupe-students at 5% level. Therefore, based on the data collected on sex-role of male and female Nupe-students for the study, the null hypothesis cannot be rejected.

The table 4.12 also shows a higher mean in academic self-concept in favour of female Nupe-students with P-value less than 0.05. This implies that there is significant difference between the academic self-concept of male and female

Nupe-students at 5% level. Based on the data collected on the academic self-concept of male and female Nupe-students for the study, the null hypothesis cannot be accepted.

In table 4.12 above, it could be observed that in ideal self-concept, the female Nupe-students have a higher with P-value greater than 0.05. This implies that there is no significant difference between the ideal self-concept of male and female Nupe-students at 5% level. Therefore, based on the data collected on the ideal self-concept of male and female Nupe-students for the study, the null hypothesis cannot be rejected.

The table 4.12 above shows a higher mean in real self-concept in favour of female Nupe-students with P-value less than 0.05. This implies that there is significant difference between the real self-concept of male and female Nupe-students at 5% level. Based on the data collected on the real self-concept of male and female Nupe-students for the study, the null hypothesis cannot be accepted.

**$Ho_4$:** There is no significant difference between Nupe-students in urban and rural areas in sex-role, academic, ideal and real self-concepts

**Table 4.13: t-test of Independent samples of Sex-role, academic, ideal and real self-concepts showing the significance of difference between Nupe students in urban and rural schools in sex-role, academic, ideal and real self-concepts**

| Variables | Location | N | $\bar{X}$ | SD | t-Value | df | P-Value |
|---|---|---|---|---|---|---|---|
| Sex-role | Urban | 231 | 44.37 | 5.67 | -2.30 | 463 | .022 |
| | Rural | 234 | 45.49 | 4.84 | | | |
| Academic | Urban | 231 | 20.32 | 2.32 | 1.62 | 463 | .107 |
| | Rural | 234 | 19.97 | 2.34 | | | |
| Ideal | Urban | 231 | 93.68 | 8.46 | -.57 | 463 | .569 |
| | Rural | 234 | 94.15 | 9.28 | | | |
| Real | Urban | 231 | 95.09 | 9.25 | .34 | 463 | .737 |
| | Rural | 234 | 94.80 | 9.16 | | | |

In table 4.13 above, it could be observed that the Nupe-students in rural areas have a higher mean in sex-role with P-value less than 0.05. This implies that there is significant difference between the sex-role of Nupe-students in urban and rural areas at 5% level. Based on the data collected on the sex-role of Nupe-students in urban and rural areas for the study, the null hypothesis cannot be accepted.

The table 4.13 above shows a higher mean in academic self-concept in favour of Nupe-students in urban areas with P-value greater than 0.05%. This implies that there is no significant difference between the academic self-concept of Nupe-students in urban and rural areas at 5% level. Therefore, based on the

data collected on the academic self-concept of Nupe-students in urban and rural areas for the study, the null hypothesis cannot be rejected.

The table 4.13 above also reveals a higher mean in ideal self-concept in favour of Nupe-students in rural areas with P-value greater than 0.05. This implies that there is no significant difference between the ideal self-concept of Nupe-students in urban and rural areas at 5% level. Therefore, based on the data collected on ideal self-concept of Nupe-students in urban and rural areas for the study, the null hypothesis cannot be rejected.

The table 4.13 shows a higher mean in real self-concept in favour of Nupe-students in urban areas with P-value greater than 0.05. This implies that there is no significant difference between the real self-concept of Nupe-students in urban and rural areas at 5% level. Based on the data collected on the real self-concept of Nupe-students for the study, the null hypothesis cannot be rejected.

## 4.4 Summary of Major Findings

In the preceding sections, the null hypotheses of the study have been subjected to rigorous statistical analysis and the following results were obtained:

1. It was found that the child-upbringing practices of Nupe-parents have significant relationship with self-concepts of Nupe-children.
2. There was significant difference between Nupe-parents in urban and rural areas in child-upbringing practices.
3. There was significant difference between male and female Nupe-students in academic and real self-concepts.

4. There was no significant difference between male and female Nupe-students in sex-role and ideal self-concept.
5. There was significant difference in the sex-role of Nupe-students in urban and rural areas.
6. There was no significant difference in academic, ideal and real self-concepts of Nupe-students in urban and rural areas.

## 4.5 Discussion of Results of the Major Findings

Based on the major findings of the study, it was found that the child-upbringing practices of Nupe-parents have significant relatedship with self-concepts of Nupe-children. It is important to say that this finding of the study is as a result of the nature of the data collected on the child-upbringing practices of Nupe-parents and self-concepts of Nupe-children for the study. This implies that child-upbringing practices is a very strong factor that accounts for the development of sex-role, academic, ideal and real self-concepts of Nupe children. This finding of the study confirms the general notion which says that child-upbringing practices of parents determine the sex-role, academic, ideal and real self-concepts of children. However, as reflected in the literature, other factors such as environment, intelligence, verbal fluency, motivation, teachers, age and peers, etc, also contribute to the children's development of sex-role and self-concepts as they advance in growth.

According to Scarr (1992) the family exercises different effects on a child's upbringing. The parents and significant others provide guidance and help to the child in learning verbal, and social skills needed for adjustment in life. It sets the stage to develop and utilize the child's abilities. For instance, the giving or withholding of the approval operates as a powerful force in determining the goals upon which the child concentrates and around which he/she develops skills. Also the child receives from the family his first lessons in living with other people in making adjustment to them.

It is in the family that the determination of personal attitudes takes place, the child develops his patterns of later life personal relationships through the way parents and other family members behave towards him. Although, the influence of the family appears to dominate child's upbringing during the first to six years of life, its influence on behaviour is not pre-eminent. A young child's behaviour reflects the influences of other agencies of socialization like peers, teachers, community, churches and mosques. Therefore, the emphasis upon the parents' primary importance in the upbringing of the child must not be taken to mean wholly and irrevocably armed during the first few years of life.

The child-upbringing practices of Nupe-parents provide for the development of a "healthy self-concept" as reflected in the background of the study. An individual with healthy self-concept thinks positively about himself. He thinks that he is okay, that he has important life goals as well as the skills to achieve such.

Notably, such a person experiences respect for himself and expects others to like him and treat him with respect. However, for the person with low self-concept, the reverse is the case. High self-concept is a desirable behaviour, it is enhancing by nature. Iwuji (1996) listed some behaviour that can indicate that an individual has high self-concept in the following component areas:

Self-acceptance - high self-acceptance in social acceptance means that an individual sees himself in the following ways:

* Good looking
* Important
* Happy and
* Competent in doing many things.

Social Confidence - high self-concept in social confidence means that an individual sees himself in the following ways:

* Being able to handle social situations successfully,
* Being liked and respected by others as well as liking himself,
* Having a feeling that he can make friends, and actually have friends,
* Having a feeling that others like, value and enjoy his company,
* Being able to participate in group activities and actually participate in them.

Self-security - high self-concept in self-security means that an individual sees himself in the following ways:

* That things are alright for him,
* That things will continue to be good and in his favour now and again and

* Does not get unnecessarily worried about getting into trouble of any sort. School Affiliation - high self-concept in this area implies that the individual or learner sees himself in the following ways:
* Likes going to school,
* Being happy with the myriad of activities that go on in the school, both formal and informal, and
* Likes fellow classmates and teachers in the school.

Social-Maturity - high self-concept in social maturity implies that the individual or learner sees himself having acceptable social behaviours that conform to the norms and mores of the society.

Healthy Self-concept - this implies that one sees and thinks positively about himself. It involves one seeing self in real life situation, accepting the situation and coping with the attendant obstacles. It is not surprising therefore that Nupe-children are very determined and hardworking in reality. Nupe-children are trained to acquire the right approach to life situations.

The second finding of the study showed that there was significant difference between Nupe-parents in urban and rural areas in child-upbringing practices. This finding of the study revealed that although certain broad practices and expectations apply to all members of a given group, the effective child-upbringing practices are never precisely the same for Nupe-parents living in urban and rural areas. For instance, differences exist in terms of norms and values upheld by the Nupes living in urban and rural areas. For example, the Nupe-parents living in rural areas are more traditional and hold traditional

norms and values firmly and in high esteem. They have definite ideas, about normal sex-roles, obedience and respect for elders and these they inculcate in their children. In Nupe culture, good character and respect is cherished. This goes to show that the values of a society directly determine preferred patterns of child-upbringing practices.

Supportive of this finding, is Garbarino and Abramowitz (1992). They stressed that, family takes many different forms, both across cultures and within societies. They pointed out that traditionally, a man and woman marry and raise children, but today, what is seen is the variations of this basic theme. Most children are born into a family, i.e., the family of procreation, but what is seen is that most children today spend their lives in family units of one type or another.

Similarly, Lin and FU (1990) studied child-upbringing practices among Chinese, immigrant Chinese, and Caucasian- American parents of early childhood youngsters. They found out a shifting pattern of parenting behaviours among the parents of Chinese origin, especially with regard to fostering independence in their children.

The third finding of the study showed that there was significant difference between male; and female Nupe-children in academic and real self-concepts. However, there was no significant difference between male and female Nupe-children in sex-role and ideal self-concept.

As stated in the literature, the relationship between self-concept and academic achievement is most pronounced when measures of academic self-concept are employed. Global self-esteem indices do not usually reveal so strong a relationship. It is therefore not surprising that the above result was obtained from the study.

Perhaps, it may also be important to stress that, individuals who are low in academic self-concept may be high, average, or low in non-academic self-concept. It is likely that individuals who are low in both academic and non-academic self-concept are in great difficulty and this may be true for the Nupe-students who are low in academic self-concept. It is possible that some individuals who are low in academic self-concept do get considerable comfort from a positive non-academic self-concept. However, the academic self-concept is important in its own right in determining whether or not the individual will voluntarily engage in other school-related activities when he is asked to do so.

Essentially, those children doing well will not only internalize positive views about themselves, but, also enjoy more satisfactory relationships with peers, teachers and parents as a result of their successes. This in turn increases the children's motivation to approach academic tasks with confidence and persistence. In such a way, then, self-concept can become a predictor of academic performance.

However, problems can arise when the characteristics associated with a label create a negative image. At this instance, parents start to treat the individual

according to the characteristics associated with male or female. Similarly, teachers can see some pitfalls, especially in the classroom. Although, sexual equality is widely accepted today, legally, professionally and personally, gender stereotyping is still existing and adopted in Nupe community.

Personality when seen as the dynamic organization of those psychological systems that define a person's behaviour and thought, then, the concern should be how children acquire this sense of real self-concept. Suffice it to say that, children form their personalities by using their genetic endowment that defines their potentials, both physical and intellectual. Similarly, children also learn about themselves from those around them. The reactions of others contribute greatly to what children think of themselves.

In real life situations, the training needs of girls during up-bringing are quite distinct from those of boys especially in Nupe-society. Invariably, what these children consider as "real self-concept" will depend largely on their nature, sex, training and significant others in their domain of interactions. Naturally, it is not expected that girls would be similar to boys in their real self-concept because of their gender identity and roles. It is therefore not surprising that the above result of this finding of the study was obtained because expectations are self-imposed and this refers to our personal levels of perception of what we feel we are.

Considering the finding which showed that there was no significant difference between male and female Nupe-students in sex-role and ideal self-concept, the case of sex-role of male and female Nupe-children not being different is very

shocking and surprising even though the finding varies from the reality and what is also established in the literature. The nature of the data collected on sex-role of Nupe-students for the study contributed to this finding. For instance, it has been observed that parents treat boy and girl babies differently from birth. Adults tend to engage in rougher play with boys, give to them stereotyped toys (cars, guns, boats and trucks) and speak differently to them. By the end of the second year, parents respond favourably to what they consider appropriate sexual behaviour (that is stereotypical behaviours) and negatively to cross-sex play (boys engaging in typical girl's play and vice versa).

Fagot and Hagan (1991) observed that toddlers and their parents at home discovered that both mothers and fathers differently reinforced their children's behaviour. That is, parents reinforced girls for playing with dolls and girls for helping their mothers around the house and boys for running and jumping. Perhaps, no one has summarized the importance of this differential treatment of sons and daughters better than Block (1983). Notably, this parental behaviour according to Block showed that males and females grow up in quite different learning environments with important psychological implications for development. Peers are an important part of these different learning environments.

During development, children of the same sex tend to play together, a custom called sex-cleavage and one that is encouraged by parents and teachers. Perhaps, if we think back to our own experience, we can remember our friends at this age - either all males or females.

Dunn (1983) stated that in adolescence, despite dating an opposite sex attraction, both males and females want to live up to the most rigid interpretations of what their group thinks is ideally male or female. We can understand then, how imitation, reinforcement and cognitive development come together to intensify what a boy thinks is masculine and a girl thinks is feminine.

In reality, what obtains in Nupe culture as an established fact is that, feminine males and masculine females are not tolerated. In Nupe-society, there are definite ideas about the normal sex-roles. This further confirms that, in Nupe society, parents consciously differentiate the training of their children according to their sexes. As stated in the literature review, while Nupe mothers concentrate in training of their girl-children in their trade and how to become successful housewives and future mothers, Nupe fathers train their boy-children in masculine jobs in their fields of trade and make them their successors as heads of the family and future fathers.

However, even though the finding on sex-role of male and female Nupe-children were found to be similar, it could be argued that since the respondents responded positively to the questionnaire and the research methodology employed were very well organized and accurate, the finding should be accepted but put to test for verification through research. Even though, from reality too, a lot of factors could be capable of influencing the sex-role of male and female Nupe-children to be the same. For instance, the children watch

cable satellites and they see boys and girls performing similar roles for survival, etc.

Considering the finding on ideal self-concept of male and female Nupe-students being the same is not surprising as there is no clear cut difference established in the literature. It is a psychological concept that is capable of being influenced by several factors such as family and socio-economic background, IQ, motivation, type of training, peers association, role models in existence, values, target goals, levels of aspiration, parental expectations, etc. Therefore, this finding is not unusual to be considered abnormal.

It is of course not shocking about the way both male and female Nupe-children feel about themselves, or how they would like to be. It was shown in the literature that male and female Nupe-children are treated or trained towards achieving functionality and target goals of becoming useful adults. From observation, a close relationship seems to exist between Nupe-mothers and their girl-children while the Nupe-fathers are closer to their boy-children as they are seen as future heads of the family. The way Nupe-parents treat their children and the children's self-esteem depend on what they see their children capable of doing and what they want them to become. The parents also believe that it is the position a person holds in the world contingent on his success or failure that determines his real and ideal self.

Similarly, Ikeotuonye (1990) said that, our feelings of self-worth and self-esteem drive partially from our perceptions of where we see ourselves standing in relation to others whose skills and abilities are similar to our own particular self-images.

Fourthly, it was found that there was significant difference in the sex-role of Nupe-students in urban and rural schools. However, there was no significant difference in the academic, ideal, and real self-concepts of Nupe - students in urban and rural schools.

This result of the findings of the study is quite interesting for the mere fact that it confirms what is in the literature. As stated in the review of literature, Nupe society in Nigeria has definite ideas about normal sex-role. In Nupe culture, masculine women and feminine men are not tolerated. Therefore, Nupe parents whether living in the cities or villages ensure in their child-upbringing practices the distinct gender-role differentiation. For example, all girl-children regardless of the parents' location are trained in the broad features of feminine roles acceptable in Nupe culture for females and the same goes for the male children. It is therefore not impossible to say that, Nupe parents in the rearing of their children emphasize compliance and obedience, self-reliance, assertion, initiative and achievement.

For instance, in Nupe culture, good character and respect for elders is cherished. Hence, the values of Nupe society directly determine preferred patterns of child-upbringing practices.

It is not very surprising that no significant difference exist between the academic self-concept of Nupe-students in the urban and rural schools because there are reasons for the sharp similarity. In the first instance, the environments the children find themselves have the same setting and this has effect on them. Nupe community is homogenous in nature, the language,

culture, beliefs, social settings, and parental expectations and school achievements are similar in nature.

Other factors responsible for the sameness in academic self-concept of Nupe-children in urban and rural areas include: Socio-economic status of parents, level of motivation, intellectual ability of the children, and educational status of parents, existence of role models worthy of academic emulation, peer influence, societal values, and educational values.

However, it is often assumed that economic disadvantages and poor academic achievements have led people of colour in the United States to have low expectations for the future and negative self-concept. For example, Graham (1994) found out that although motivational factors are believed to be as important as intellectual competencies in understanding achievement in all people, this is especially so among African-Americans who do not lack the motive to strive for success.

Of course, it is expected that urban and rural dwelling of Nupe parents would have influence on the ideal self-concept of Nupe children. Environment is one of the bases for the understanding of the child-upbringing practices, and the impact it has on development of children. This can also serve as a basis for understanding the factors that underlie the development of different motives, beliefs, interests, and values in different groups of individuals.

Essentially, this implies that the broad features of a society culturally determine the child's dependence on his parents and the socio-economic values of the

family. Certainly, because of the close homogeneity of the Nupe - people, this type of finding is anticipated and it is not out of place. The ideal self-concept is acquired through role models in existence, expectations and values of the parents and those of the children.

Likely any other components of self-concept, the real self-concept is not innate but is developed by the individual through interaction with the environment and reflecting on that interaction. This dynamic aspect of real self-concept is important because it indicates that it can be modified or changed. It is not surprising that the real self-concept of Nupe-children in urban and rural areas were not significantly different. The effect of the homogenuity in the setting of urban/rural dichotomy could perhaps be responsible for this since environment can change or have effect on real self-concept of individuals. Other attributing factors include the children's emerging awareness of feelings, intentions and sense of having certain specific characteristics and comparative evaluations of self with others.

The nature of the environment can have effect on the development of general self-concept of children. Similarly, self-concept develops either-through learning and modeling or from parental or adults conditional regard. This is to say that the quality of conditional regard influences the development of self-concept.

The result of the fifth finding of the study showed that the sex-role of Nupe-students in urban and rural schools are significantly different. Olowu (1990) stressed that the cornerstone of the self-concept is the concept of being a

masculine or feminine person. Evidence has shown that successful sex-role identification is related to effective personal-social functioning. Identification on the other hand is a necessary process for self-conception. Largely, identification is unconscious process that influences a growing child to think, feel and behave in ways that are similar to the significant others in the life of the identifier. Identification is further proceeded by sex-typing. While identification is an unconscious process, sex-typing is not. Sex-typing on the other hand is a conscious process. From these two processes of sex-typing and identification, a major element of self-concept emerges, which is sex-role identity.

Burns (1982) emphasised that sex-role identification through imitation is seen in terms of the child's relationship with an actual or symbolic model and model's behavioural characteristics. Kagan (1964) also stressed that behaving consistently with the sex-role standard is self-reinforcing and that the standard is strengthened by the reinforcing consequences of acting in accordance with it. All these inculcate sex-types, self-concept traits, behaviours and feelings more strongly in the child.

This suggests that by nature and training of Nupe children, the sex-role of male and female Nupe children are different. It clearly shows that Nupe boys and girls in urban and rural areas are treated differently from birth. Dacey and Travers (1996) pointed out that one of the first categories children form is sex-related, they said that there is a division between the roles of male and female children. They also explained that children move from the observable physical

differences between sexes and begin to acquire gender knowledge about the behaviour expected of male and female.

The sixth finding of the study revealed that the academic, ideal and real self-concepts of Nupe-students in urban and rural schools are related. This suggests that Nupe-students in urban and rural schools are by nature not different in their views, perceptions, aspirations, norms and values. Suffice it to say that a person who has a positive self-concept thinks about his/her success and good qualities. While a person with negative self-concept thinks about his failures and inadequacies. Ugwuegbulam and Njoku (1998) stressed that self-function is a standard for evaluating and predicting one's performance or potentials in the society objectively and personally. An individual with healthy self-concept thinks positively about himself. He thinks that he is okay, that he has important life goals as well as the skills to achieve such.

Notably, such a person experiences respect for himself and expects others to like him and treat him with respect. However, for the person with low self-concept, the reverse is the case. High self-concept is a desirable behaviour, it is enhancing by nature. It involves one seeing self in real situation, accepting the situation and coping with the attendant obstacles. It is not surprising therefore that Nupe children are very determined and hardworking in reality.

Bundura and Walters (1963) showed how nurturant and powerful models are in inducing initiative responses. Parents possess the qualities of these models. Thus, the parents and siblings become highly significant others with whom the child participates in intimate and intense day-to-day interactions. These first

human relationships act as prototypes enabling the child to consider what can be expected later in life in his dealings with others.

They stressed that reinforcement can be by the learner being directly rewarded by the model, by the learner himself feeling the intrinsic rewards for being able to copy desired behaviour, or that the learner feels rewarded by seeing the model rewarded by the model's behaviour.

## 4.6 Summary

This chapter dealt with analysis and interpretation of data collected for the study. The summary and discussions of the major findings of the results of the study were clearly presented

# CHAPTER 5

# SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

## 5.1 Introduction

This chapter presents a precise and concise summary of the major findings of the study. It also includes the conclusions drawn from the results of the findings of the study, suggestions for further studies and recommendations for educational practice.

## 5.2 Summary of the Major Findings

The study was on sex-role and self-concepts in relation to child-upbringing practices of the Nupes in Niger State. The purpose of the study was to determine how the child-upbringing practices of the Nupes influence the sex-role and self-concepts of Nupe-children. Specifically, the study sought to find out the: relationship between the child-upbringing practices of Nupe-parents and self-concepts of Nupe-children; difference between Nupe-parents in urban and rural areas in child-upbringing practices; difference between male and female Nupe-students in sex-role, academic, ideal and real self-concepts; and the difference between Nupe-students in urban and rural areas in sex-role, academic, ideal and real self-concepts.

The population of the study consisted of all the SS II Nupe-students in the Nupe-speaking dominated local government areas of Niger State. The total population figure was 2,325 students from 56 secondary schools. From this population a sample-size of 465 respondents were drawn from 16 secondary schools which represents 20% of the study population. The Sex-Role and Self-

Concepts Evaluation Inventory (SSCEI) which measured the personal biography, child-upbringing, sex-role, academic, ideal and real self-concepts of secondary school children was adapted by the researcher for data collection. The Pearson Product Moment Correlation-Coefficient (PPMC) and the t-test of independent sample was used in analyzing the data collected for the study.

Based on the analysis of the findings of the study, the following results were obtained: The child-upbringing practices of Nupe-parents have significant relationship with self-concepts of Nupe-children. There was significant difference between Nupe-parents in urban and rural areas in child-upbringing practices. There was significant difference between male and female Nupe-students in academic and real self-concepts. There was no significant difference between male and female Nupe-students in sex-role and ideal self-concept. There was significant difference in the sex-role of Nupe-students in urban and rural areas. There was no significant difference in academic, ideal and real self-concepts of Nupe-students in urban and rural areas.

Based on the results of the findings of the study on sex-role, academic, ideal and real self-concepts of Nupe-students, it was concluded that the study demonstrated that the child-upbringing of Nupe-children determines their sex-role and self-concepts. It was therefore recommended that Nupe-teachers' planning of learning processes and strategies for improving teaching/learning should be geared towards enhancing the development of the sex-role, academic, ideal and real self-concepts of Nupe-students. This will in turn help the teachers to identify the nature of Nupe-students' differences in the pace of learning and their areas of deficiencies.

## 5.3 Conclusions

Based on the results of the major findings of the study, it was found that child-upbringing practices of the Nupe-parents have significant relationship with self-concepts of Nupe-children. Suffice it to say that this result was obtained based on the nature of the data collected on the child-upbringing practices of Nupe-parents and self-concepts of Nupe-students for the study which is narrow in perspective and its scope. The data was limited to only SS II Nupe-students in Niger State. Therefore, it is suggested that a wider data could be collected on the child-upbringing practices of Nupe-parents and sex-role, academic, ideal and real self-concepts of Nupe-students in Nigeria by conducting another further studies inorder to obtain a broader outcome for more wider and plausible generalizations of the results of the findings.

The second finding of the results of this study showed that there was significant difference between Nupe-parents in urban and rural areas in child-upbringing practices. This finding shows that the child-upbringing practices of Nupe-parents in urban and rural areas are by nature not the same, and this was accounted for by the nature of the data collected on the upbringing practices of the Nupe-parents for the study.

Consequently, this implies that Nupe-parents in urban ad rural areas have different perceptions on the ways they bring-up their children. This means that Nupe-parents in urban and rural areas have by nature different views, values, perceptions and aspirations about their children. However, the difference in the child-upbringing practices of Nupe-parents is in fvaour of Nupe-parents in the

rural areas which shows that Nupe-parents in rural areas inculcate in their children during their upbringing the standard sex-role, academic, ideal and real self-concepts. It could be said that this explains why Nupe-children in rural areas are more traditional in their sex-role, social life, obedience, maintenance of law and order and respect for elders, etc.

The results of the third finding of the study revealed that there was significant difference between male and female Nupe-students in academic and real self-concepts in favour of female Nupe-students. This finding shows that the academic and real self-concepts of Nupe-students are different. This result of the findings of the study clearly shows that the male and female Nupe-students have by nature different academic competencies, views, perceptions and aspirations, etc. Also, their view about who they are differ especially on how they evaluate their academic competencies and self.

Consequently, the nature of the data collected on the academic and real self-concepts of male and female Nupe-students for the study contributed to the difference in their academic and real self-concepts. Therefore, it is suggested that a wider data could be collected on academic and real self-concepts of male and female Nupe-students in Nigeria through research studies for more broader outcome.

The fourth finding of the study showed that there was no significant difference between male and female Nupe-students in sex-role and ideal self-concept. Based on the data collected on sex-role of Nupe-students for the study, the researcher clearly fashioned out the functions of male and female children as it

is in real life in our local communities. Therefore, the nature of data contributed to this finding of the study. The data collected on ideal self-concept was based on global standard of "ideal self". Therefore, it was not surprising that this result was obtained. Although, the data collected on sex-role and ideal self-concept was limited to male and female Nupe-students in Niger State, wider data could be collected on sex-role and ideal self-concept of male and female Nupe-students in Nigeria by conducting another further studies to obtain a wider result for broader generalizations.

It was also found from the results of the findings of the study that there was significant difference in the sex-role of Nupe-students in urban and rural areas in favour of Nupe-students in rural schools. This implies that the sex-role of Nupe-children are by nature not related and this was accounted for by the nature of the data collected on the sex-role of Nupe-students in urban and rural schools for the study. Consequently, this means that the Nupe-students in rural schools have a better and enhanced perception of what their sex-roles are and what they are capable of doing in life as male and female students, and as adults. The Nupe-teachers and parents by implication can develop adequate learning activities and strategies for imparting knowledge based on their understanding of the Nupe-students sex-role. This finding of the study also suggests that by nature and training, the sex-role of Nupe-students in urban and rural areas are not related.

In Nupe-society, the parents adhere strictly to the acceptable sex-roles for their male and female children. For instance, they train their female children in

feminine roles such as sweeping, cooking, bathing younger ones, fetching-fire-wood, and learning the trades of their mothers, etc. While their male children are trained in masculine roles like farming, taming animals, clearing bushes around the compound and taking after their fathers' trade. However, it is suggested that further research studies be conducted on the sex-role of Nupe-students in Nigeria for further findings on the variations in the nature of their sex-role.

The result of the sixth finding of the study revealed that there was no significant difference in academic, ideal and real self-concepts of Nupe-students in urban and rural areas. Suffice it to say that the Nupe-students in urban and rural areas have by nature similar academic competencies, views, values, perceptions, expectations and aspirations. This implies that their views about themselves and their academic expectations do not differ in any way. Consequently, the nature of the data collected on the academic, ideal and real self-concepts of Nupe-students in urban and rural areas for the study contributed greatly to the similarities in their academic, ideal and real self-concepts. However, the nature of data collected on the academic, ideal and real self-concepts of Nupe-students in urban and rural areas for the study is narrow in perspective and its scope. The data was limited to only SS II Nupe-students in Niger State. Therefore, it is suggested that a wider data be collected on the academic, ideal and real self-concepts of Nupe-students in Nigeria by conducting another further studies to obtain a wider outcome.

Finally, this study has been able to tackle the problem of the absence of empirical data on the sex-role, academic, ideal and real self-concepts of Nupe-students in relation to child-upbringing practices of Nupe-parents. Consequently, this would go a long way in improving the sex-role, academic, ideal and real self-concepts of Nupe-children in particular which will inturn enrich the teaching strategies of Nupe-teachers and the learning processes of Nupe-children in school.

### 5.4 Recommendations for Education

Based on the results of the findings of the study, the following recommendations are made for Educational Practice:

1. The teachers should provide the necessary support and encouragement for students to be able to face the challenges in learning situations. Honest evaluations, coupled with teacher and parental support and encouragement will go a long way in helping the Nupe-students towards achieving desired sex-roles, academic, ideal and real self-concepts.
2. The teachers should help the students develop more self-control in order to acquire healthy feelings of self identity. For children and students to be successful in any of their life endeavours and to enjoy pleasant relationships with others they must exercise restraint in deciding what to do, how to do it, what to say, and how to say it. Controlling their impulses becomes very important feature in their lives.

3. The teachers and the parents should help the students to integrate the physical, sexual and cognitive changes of adolescence and focus on clearly defined goals. The teachers should play a key role in this process because of their daily contact with the students.

4. Disruptive students should be helped by their teachers by encouraging and supporting them to participate in pertinent intervention programmes. These programmes should include instruction in critical personal, academic, and social skills that these at-risk students need for school success, and other life challenges. There should be brief workshops in form of training programmes for Nupe parents that will emphasize awareness of their children's activities and the parents' appropriate involvement in their children's lives plus the skillful use of praise and rewards vis-a-vis fair discipline.

5. The teachers and the curriculum developers should identify the areas of sex-role, academic, ideal and real self-concepts that Nupe-students are deficient. This will help them to enrich the curriculum with supportive programmes in order to enhance their development of healthy sex-role, academic, ideal and real self-concepts.

6. The teachers should develop strategies for effective translations of Nupe students sex-role, academic, ideal and real self-concepts into Nupe language to enrich and enhance their learning processes in school, etc.

7. Teachers, psychologists, and school counsellors should always identify with the sex-role, academic, ideal and real self-concepts of Nupe-students for proper placements, grading and improvement of learning behaviour.

## 5.5 Suggestions for Further Studies

Based on the methodology and findings of the study, the following suggestions are made for further studies:

1. The population for the study was SS II Nupe-student's in the Nupe-speaking dominated local government areas of Niger State. It is therefore, suggested that the study be replicated using more secondary schools in the Nupe speaking areas of Nigeria. This is to identify whether the same result would be obtained such that generalization would be made about the findings on all the Nupes in Nigeria.
2. The demand for socio-cultural studies of Nigerian ethnic groups should constitute the major aspects of research work by educational psychologists who are concerned with the development and education of Nigerian children. This will enable the children learn and acquire appropriate societal values and the need to make an individual responsive and responsible to the society in which he/she lives. The need to make the Nigerian child develop positive values/skills of the society points to the study of child-upbringing practices of the various Nigerian ethnic groups.

3. The traditional, cultural and ethnographic factors play a significant role in child-upbringing. It is therefore, very necessary to conduct studies on these areas to clearly determine the impact of the various factors on child-upbringing practices.

4. This study established that urban/rural dichotomy has significant difference on the sex-role, academic, ideal and real self-concepts of Nupe-students. There is therefore, the need to conduct research on the effects of urban/rural dichotomy to keep abreast with the social changes taking place in Nupe society with regards to the sex-role, academic, ideal and real self-concepts of Nupe-children.

## 5.6 Limitations of the Study

One of the major limitations of the study was that the investigation did not cover a wider scope. Rather than attempt to conduct an investigation which would be too broad into child-upbringing practices in the whole of Nupe kingdom, this study was intended to be intensive but restricted to Nupes in Niger State. The attention was focused on sex-role and self-concepts of Nupe-students in relation to their upbringing with particular reference to the Nupes in Niger State.

Any study on child-upbringing practices for the entire Nupe Kingdom, has limitations in terms of data collection that will adequately represent the entire Nupe kingdom. By focusing the study on only SS II Nupe students and other variables such as sex-role, academic, ideal and real self-concepts, gender, urban/rural dwelling, parental background, limitation has already been

established. This is because this study was not to cover the Nupes in Kogi and Kwara States. There is therefore a limitation regarding the extent to which the findings of this study could be generalized.

## 5.7 Summary

This chapter presented a precise summary of the study. The conclusions were drawn based on the major findings of the study, recommendations were made for Educational Practice to help develop in the Nupe-students healthy sex-role, academic, ideal and real self-concepts. Further research studies similar to this study were suggested to help in establishing another empirical data on sex-role and self-concepts of Nupe students in Nigeria.

## References


Agbe, N. N. (1997). The Influence of Childhood Experiences on the Development of Self-Concept: Implication for Psychological Counselling. *Journal of Education,* Vol. 1(2).

Amir, Y. Sharon, I (2004). Are social psychological laws cross-culturally valid? *Journal of cross-cultural psychology,* 18, 383-470.

Barell, J. (1995). *Critical issue: working toward student self-education and personal efficacy as educational goals.* Oak Brook, J. L: North Central Regional Educational Laboratory.

Baumrind, D. (1971). Current Patterns of Parental Authority. *Development Psychology Monograph,* 4(1), Part 2.

Baumrind, D. (1991). To nurture nature. *Journal of Behavioural and Brain Sciences.* 14, 386.

Berelson, B. and Steiner, G.R. (1967). *Human behaviour.* New-York: Harcourt Brace and World Inc.

Berk, L. (1994). *Child development.* Boston: Allyn and Bacon.

Berk, L. (1997). *Infants, children and adolescents.* Boston: Allyn & Bacon.

Berry, J. W. (Ed). (2005). *Handbook of cross-cultural psychology.* Theory and method, Vol. 1. Boston: Allyn & Bacon.

Best, J.W. et al (1986). *Research in education.* Fourth Edition by Prentice – Hall Inc. U.S.A: Englewood Cliffs N.J. 07632.

Brembeck, C.S. (1971). *Social Foundations of Education: Environmental Influences in Teaching and Learning.* (2nd Ed.) New York: John Wiley and Sons Inc.

Brown, L.G. (1942). *Social Pathology.* New York: F.S. Crofts and Company.

Block, J. (1983). Differential premises arising from differential socialization of the sexes: some conjectures. *Child Development,* 54, 1335 – 1354.

Branden, N. (1992). *The power of self-esteem,* Deerfield Beach, FL: Health Communications, Inc.

Brigham, J. (1986). *Social psychology.* Boston: Little, Brown & Co.

Brookover, W.B.; Erikson, E.L. and Joiner, L.M. (1967). Self-concept of Ability and School Achievement, III, Final Report on Membership in High School. *Canadian Journal of Education,* 15(2), 173 – 182.

Bryne, B. (1990). Self-concept and academic achievement: Investigating their Importance as Discriminators of Academic Track Membership in High School. *Canadian Journal of Education*, 15(2), 173 – 182.

Burns, R.B. (1982). *The self-concept theory in education. London: Holt Rinehart and Winston.*

Chess, S. and Thomas, A. (1987), Know Children's Defense Fund (1989): *A day in the lives of some teens.* Washington, DC: Children's Defense Fund.

Coppersmith, S. (1967). *The Antecedent of Self-esteem.* San Francisco: Freeman.

Dacey, J. and Kenny M. (1997). Peak periods of creative growth across the lifespan. *The Journal of Creative Behaviour,* 23 (4), 224 – 247.

Dacey, J. S. and Travers, J. F. (1996). *Human development: Across the life span.* Boston: McGraw-Hill.

Dekovic, M. and Janssens, J. (1992). Parents' Child-rearing Style and child's Sociometric Status. *Developmental Psychology,* Vol. 28, 925 - 932.

Denga, D.L (1988). *Education and Social Organizations.* Calaba: Rapid educational Publisher Ltd.

Dombusch, S.; Ritter, P.; Leiderman, P.; Roberts, D., and Fraleigh, M. (1987). The Relation of Parenting Style to Adolescent School Performance. *Child Development,* Vol. 58, 1244 - 1257.

Dunn, J. (1985). Sibling relationships in early childhood. *Child Development,* 54. 787 – 811.

Elliott, S. N.; Kratochwil, T. R.; Cook, J. L., and Travers, J. F. (2000). *Educational psychology: effective teaching, effective learning:* Boston: McGraw-Hill.

Erikson, E. (1964). *Childhood and Society.* New York: Penguin Books.

Fagot, B. and Hagan, R. (1991). Observations of parent reactions to sex, stereotyped behaviour: Age and sex effects. *Child Development.* 62, 617 – 628.

Fagot, B. (1985). Changes in Thinking About Early Sex-Role Development. *Developmental Review,* 583 – 98.

FGN (2004). *National Policy on Education* (revised Ed.) Yaba - Lagos: NERDC Press.

Folson, J. K. (1948). Regional family patterns: The New Englander family. *The American Journal of Sociology,* May, 1948, 423 – 425.

Frager R. (1980). *Conformity and anticonformity in Japan.* Journal of personality and social psychology, 15, 203-210.

Fox, L.K. (1967). *East African childhood: three versions.* Nairobi: Oxford University Press.

Franken, R. (1994). *Human motivation.* (3rd ed.). Pacific Grove, CA: Brooks/Cole Publishing Co.

Garbarino, J. and Abramositz, R. (1992). The Families as a Social System. In J. Garbarino, *Children and Families Social Environment.* New York: Aldine.

Gage, N. and Berliner, D. (1992). *Educational psychology.* (5th ed.). Boston: Houghton Mifflin.

Graham, S. (1994). Motivation in African-Americans. *Review of Educational Research,* 64(1), 55 – 17.

Hake, J. M. (1972). *Child-rearing practices in Northern Nigeria.* Ibadan: Ibadan University Press.

Hall, C. S. and Lindzey, G. (1967). *Theory of personality.* New York: Wiley.

Hamachek, D. (1995). Self-concept and school achievement: Interaction dynamics and a tool for assessing the self-concept component. *Journal of Counselling & Development,* 73(4), 419 – 425.

Hater, S. (1993). *Visions of self: Beyond the me in the minor:* In J. Jacobs (Ed), Developmental perspectives on motivation. Lincoln, Nebraska: University of Nebraska Press.

Hofstede, G. (2002). *Culture's consequences.* Beverly hills, CA: Sage.

Huitt, W. (1997). *The scans Report Revisited.* Paper Delivered at the Fifth Annual Gulf South Business and Vocational Education Conference, Valdosta State University, Valdosta, GA: April 18.

Ikeotuonye, A.I. (1990). *Career Guidance: A vocational approach for schools.* Zaria: Hudahuda Pub. Co.

Iyortsuun, P. T. (1985). *Education and Socialization: a study of child development in a Nigerian community.* Unpublished Ph,D Dissertation, ABU, Zaria.

James, W. (1980). *Principles of psychology.* New York: Holt.

Kagan, J. (1994). *Galen's Prophecy.* New York: Basic Books.

Kagiticbasi, C. (2005). *Family and socialization in cross-cultural perspective: A model of change.* Lincoln, NE: Nebraska university press.

Kagiticbasi, C. (2006). *Family and human development across cultures: A view from the other side.* Mahwah, NJ: Lawrence Evilbaum.

Kalu, W. J. (1986). Emotional Abuse and Neglect in contemporary Nigerian family: *A re-assessment of parenthood skills.* Proceedings of the first International work on child –Abuse in Africa: Enugu.

Kaye, E. (1962). *Bringing-up children in Ghana.* London: Allen and Unwin.

Ker, B. O. (1998). A study of special needs and interests of adolescents girls in Makurdi metropolis of Nigeria: Implication for counselling. *The counselor,* Vol. 16(1), August 1998, 224 – 249.

Lease, K. P. and Robins, S. B. (1994). Relationships between goal attributes and the academic achievement of South-East-Asian adolescent refugees. *Journal of counselling psychology,* 4(1), 45–52.

Lewis M. and Brooks–Gunn, J. (1979). *Social cognition and the acquisition of self.* New York: Plenum.

Lin, C. and Fu, V. (1990). A Comparison of child-rearing practices among Chinese, immigrant Chinese, and Caucasian-American parents. *Child Development,* 61(2), 429 – 433.

Lips, H. (1993). *Sex and gender.* Mountain View, CA: Mayfield.

Lipsitt, L.P. (1958). A self-concept Scale for Children and its relationship to the Children's Form of Manifest Anxiety Scale. *Child Development,* 29(4), 463 – 469.

Liyod, B.B. (1970). *Yoruba mothers Reports on Child rearing: Some Theoretical and Methodological Consideration.* In P. Mayer, (Ed.) Socialization: The Approach from Social Anthropology London: Tavistock Publications.

Maccoby, E. and Jacklin, (1974). *The psychology of sex differences.* Polo Alto, CA: Standard University Press.

Maccoby, E. and Martins, J. (1983). Socialization in the Context of the Family: Parent-Child Interaction. In P. Mussen (Ed.) *Hand book Psychology.* New York: John Wiley and Sons Inc.

Markus, H. R. and Kitayama, S. (2005). Culture and the self: implications for cognition, emotion, and motivation. *Psychological review,* 98(2), 224-253.

Marsh, H. (1992). *The content specificity of relations between academic self-concept and achievement: An extension of the marsh/shavelson model.* ERIC No. ED349315.

Mason, M. (1970). *The Nupe Kingdom in the 19th Century: A political history* Unpublished Ph.D Dissertation, A.B.U. Zaria.

Mead, M. (1928). *Coming of age in Samoa: A study of adolescence and sex in primitive societies.* Middle Sex: Penguin Books Ltd.

Mickee, J. B. (1981). *Sociology, the study of society.* New –York: Holt Rinehart and Winston.

Mischel, H. and Mischel, W. (1983). The development of self-control strategies. *Child development,* 54, 603 – 619.

Nadel, S.F. (1954). A Black Byzantium: *The Kingdom of Nupe in Nigeria.* Australia: University Press.

Nadel, S.F. (1942). A Black Byzantium: *The Kingdom of Nupe in Nigeria.* London: Oxford Press.

Odoemelan, A.L. (1997). Developmental of Self-concept among Pre-Adolescents in Nigerian Schools. In Odoemelan, A.L. (Ed.) *Studies in Primary and Secondary Schools Guidance and Counselling.* Okigwe: Fasmasn Communications.

Oguntade, H. O. (2000). *The use of proverbs as a means of preventing delinquency.* The Nigerian Adolescent in perspective. Ekwulobia: Theo Onwuka and Sons.

Olowu, A.A. (1990). *Contemporary issues in self-concept studies.* Ibadan: Omoade Printing Press.

Olowu, A. A. (1983). A cross-cultural study of the adolescent self-concept. *Journal of Adolescence,* 6(3), 263-274.

Omojola, E. B. (1999). *Principles of effective parenting.* Ibadan: Agape publishers.

Ortese, P.T. (1998). Single Parenting in Nigeria: Counselling Concerns and Implications. *The Counsellor,* Vol. 16(1), August 1998, 61 - 65.

Owuamanam, D. O. and Owuamanam, T. O. (2002). *Fundamentals of educational psychology*. Lagos-Nigeria: Bolabay Pub.

Peshikin, A. (1972). *Kanuri school children: education and social mobilization in Nigeria.* New York: Holt, Rinehart and Winston Inc.

Peterson, A. (1988). Adolescent Development In M. Rosenzweig and L. Porter (eds). *Annual Review of Psychology*. Palo Alto, CA: Annual Reviews Pub.

Pinker, S. (1994). *The language instinct*. New York: Morrow.

Purkey, W. (1988). *An overview of self-concept theory for counsellors.* ERIC Clearing House on Couselling and Personnel Services, Ann Arbor Mich. An ERIC/CAPS Digest: ED304630.

Rodrignes, A. (2002). *Replication: A neglected, Type of research in social psychology*. Inter-American Journal of psychology, 16, 19-109.

Rosenberg, M. (1964). *Society and adolescent self image*. New Jersey: Princeton University Press.

Santrock, J. and Yussen, S. (1992). *Child Development,* Madison, WI: WM. C Brown.

Scarr, S. (1992). Developmental theories for the 1990s: Developmental and individual differences. *Child Development*, 63, 1 – 19.

Schoem, D. (1991). *In separate worlds life stories of some young blacks, Jews and Latinos. Ann Arbor:* University of Michigan Press.

Seligman, M. (1996). *The optimistic child: how learned optimism protects children from depression.* New York: Houghton Mifflin.

Serbin, L.; Powlishata, K. and Gulko, J. (1993). The Development of Sex-typing in Middle Childhood. *Monographs of the Society for Research in Child Development,* 58 (2).

Singelis, T. M.; Triandis, H. C.; Bhawuk, D. S. and Gelfand, M. (2005). *Horizontal and vertical dimensions of individualism and collectivism: a theoretical and measurement refinement. Cross-cultural research, 29, 240-275.*

Smith, P. B. and Bond, M. H. (2006). *Social Psychology Across Cultures. Hertfordshire, UK: Harvester Wheatsheaf.*

Taylor, R.D.; Casten, R.; Flickinger, S.M.; Roberts, D. and Fulmore, C.D. (1994). Explaining the school performance of African-American adolescents. *Journal of Research on Adolescence*, 4(1), 21 – 44.

Triandis, H. C. (2005).*individualism and collectivism.* Boulder CO: Westview.

Tonnies, F. (2004). *Community and society* (C. P. Loomis, translator). East Lansing: Michigan state press.

Thomas, R. (1992). *Comparing theories of child development.* Belmont, CA: Wadsworth.

Uka, N. (1966). *Growing up in Nigerian culture.* Ibadan: Institute of Education, University of Ibadan.

Ugwuegbulam, C.N. and Njoku, L.N. (1998). *self-concept: a psycho-counselling perspective.* Owerri: Chinis Printers.

Walker, H. and Sylvester, R. (1991). Where is school along the path to prison? *Educational leadership.* 49(1), 14 – 16.

Will, J.; Self, P. and Datan, N. (1976). Maternal behaviour and perceived sex of infant. *American Journal of Orthopsychiatry*, 46, 135 – 139.

Yan, W. and Gaiser, F.I. (1994). Causal Attributions for colleges success and failure. *Journal of Cross-cultural Psychology,* 25(1), 146 – 158.

Youngs, B. (1991). *The 6 vital ingredients of self-esteem and how to develop them in your child.* New York: Revision Associates.

Yuochi, S.; Mischel, W., and Peake, P. (1993). Predicting adolescent cognitive self-regulatory competencies from preschool delay of gratification. *Developmental psychology,* 26(6), 978 – 986.

**Appendix I**

Department of Education
Psychology Section
Faculty of Education
Ahmadu Bello University
Zaria.
8 June, 2005.

Dear Respondent,

You have been chosen to take part in a research project, which is a study of Sex-role, academic, ideal and real self-concepts in Relation to Child-Upbringing practices of the Nupes in Niger State. The researcher has asked a number of questions that you will react to. The researcher is interested in your first reaction, that is, how you feel. Answer the questions quickly and move on to the next one.

Although, the researcher asked you to put down the name of your school on the questionnaire, this is only to enable the researcher compare answers with others later on. Your supervisor will collect the questionnaire and immediately seal them in the envelopes, which would be returned directly to the researcher.

None of your answers would be seen by any one in your school. It is very important to the researcher that the answers you give are exactly what you feel, not what you think the researcher might like. You will notice that the questionnaire is rather long; the researcher considers your response as being of great value. Please be patient and careful in filling it.

Thank you.

Yours faithfully,

**Amina Lami Abdullahi**

**Appendix II**

## SEX-ROLE AND SELF-CONCEPTS EVALUATION INVENTORY (SSCEI) IN NUPE CHILD-UPBRINGING

**Instruction:**

Please read each of the following statements and give your honest responses. Your responses will not be shown to any other person. For each statement, there are possible responses, put a tick (√) in the box that best indicate the level to which you agree or disagree with each statement.

**Section A: Personal Data**

1. Name of School .....
2. Location of School: (a) Town ( ) (b) Village ( )
3. Age: (a) 15 – 20 yrs ( )
   (b) 20 – 25 yrs ( )
   (c) 25 – 30 yrs ( )
4. Sex: (a) Male ( ) (b) Female ( )
5. Where do you live? (a) Town ( ) (b) Village ( )
6. What is your mother's highest qualification?
   (a) Primary School ( )
   (b) Secondary School ( )
   (c) Diploma / HND ( )
   (d) Degree / PGD ( )
   (e) Masters / PhD ( )
   (f) None of the above ( )
7. What is your father's highest qualification?
   (a) Primary School ( )
   (b) Secondary School ( )
   (c) Diploma / HND ( )
   (d) Degree / PGD ( )
   (e) Masters / PhD ( )
   (f) None of the above ( )
8. Do you live with your own parents? (a) Yes ( ) (b) No ( )

9. Do your parents live together with other extended family members?

(a) Yes ( ) (b) No ( )

10. Does your father have more than one wife?

(a) Yes ( ) (b) No ( )

| S/No | Section B: Childhood Experiences<br>When I was a child my parents: | Yes | No |
|---|---|---|---|
| 11 | taught me how to take good care of myself. | | |
| 12 | taught female children how to farm. | | |
| 13 | taught the male Children to cook and wash plates. | | |
| 14 | encouraged me to go to school. | | |
| 15 | Punished me immediately I do something wrong. | | |
| 16 | Taught me how to practice their religion. | | |
| 17 | Taught me to be obedient. | | |
| 18 | Were very strict. | | |
| 19 | taught and encouraged me to obey and respect elders. | | |
| 20 | Taught me to be happy, neat and courageous | | |
| 21 | allowed male and female children to mix freely and play together | | |
| 22 | Took me along to ceremonies, like naming of children, weddings, community festivals and burial ceremonies. | | |
| 23 | gave me instructions on how to receive elders and strangers in the home. | | |
| 24 | did not tolerate rudeness from all their children | | |
| 25 | fed me well with food and allowed me to eat to my satisfaction. | | |
| 26 | my mother took care of my brothers only. | | |
| 27 | my father took care of my sisters only. | | |
| 28 | my father gave more severe punishments to me than my mother | | |
| 29 | did not tolerate laziness and telling of lies | | |
| 30 | sometimes rewarded me either by praise or material gifts when I did something good. | | |

**Instruction:** Please do kindly circle the correct answer.

## Section C: Sex-Role

| S/N | Items | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|---|---|---|---|---|---|---|
| 31 | Female children learn to dress decently in female outfit and male children in male outfit | | | | | |
| 32 | Household activities like sweeping, washing dishes, bathing children, fetching water, firewood, cooking, etc. are done by female children | | | | | |
| 33 | Farming, taming animals and clearing of bushes around the compound are done by boys | | | | | |
| 34 | Male and female children mix freely and play together | | | | | |
| 35 | Mothers bore greater responsibility in child-rearing and teach the female children their trade | | | | | |
| 36 | Fathers take greater responsibility in child-rearing and teach their male children their trade | | | | | |
| 37 | Father is the head of the family and male children are trained to inherit the mantle later in life | | | | | |
| 38 | Fathers use tougher methods of discipline than mothers | | | | | |
| 39 | Female children are trained to be completely feminine and male children totally masculine | | | | | |
| 40 | Rudeness to parents, elders and peers is never tolerated from both male and female children. | | | | | |

**Instruction:** Please put a circle in one box on each statement to show how you view yourself in terms of school work.

**Section D: Academic Self-Concept**

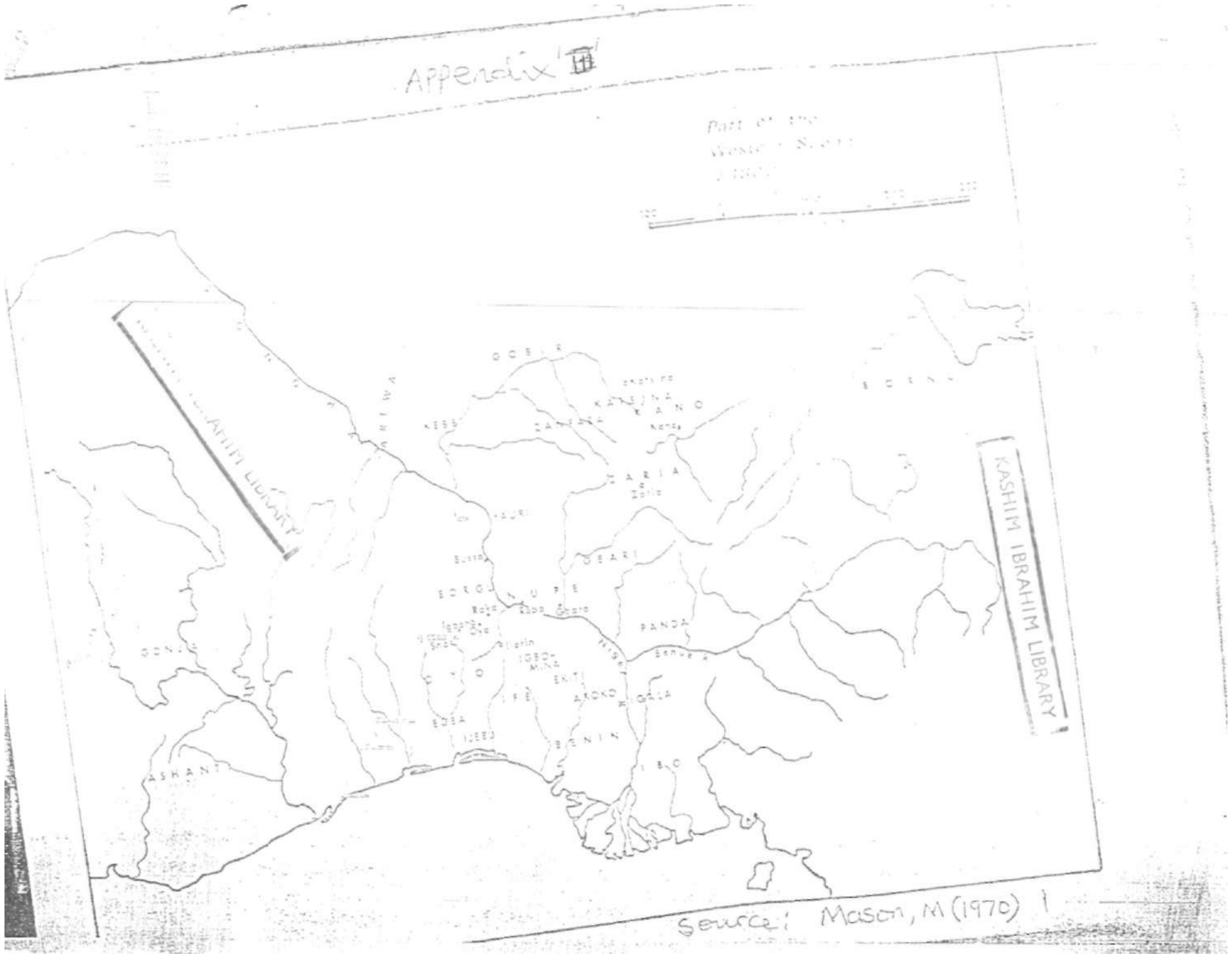
| S/N | Items | Responses | Scores |
|---|---|---|---|
| 41 | I get lots of sums wrong | | |
| 42 | I think I am pretty good at school work | | |
| 43 | I am useless at school work | | |
| 44 | My teacher thinks I am clever | | |
| 45 | I am very good at sums | | |
| 46 | When we have tests I get very good marks | | |
| 47 | I find a lot of school work difficult to understand | | |
| 48 | I sometimes think I am not good at anything | | |
| 49 | I don't seem to be able to do anything really well at school | | |

**Instruction**: Please put a circle in one box on each line to show how you view yourself.

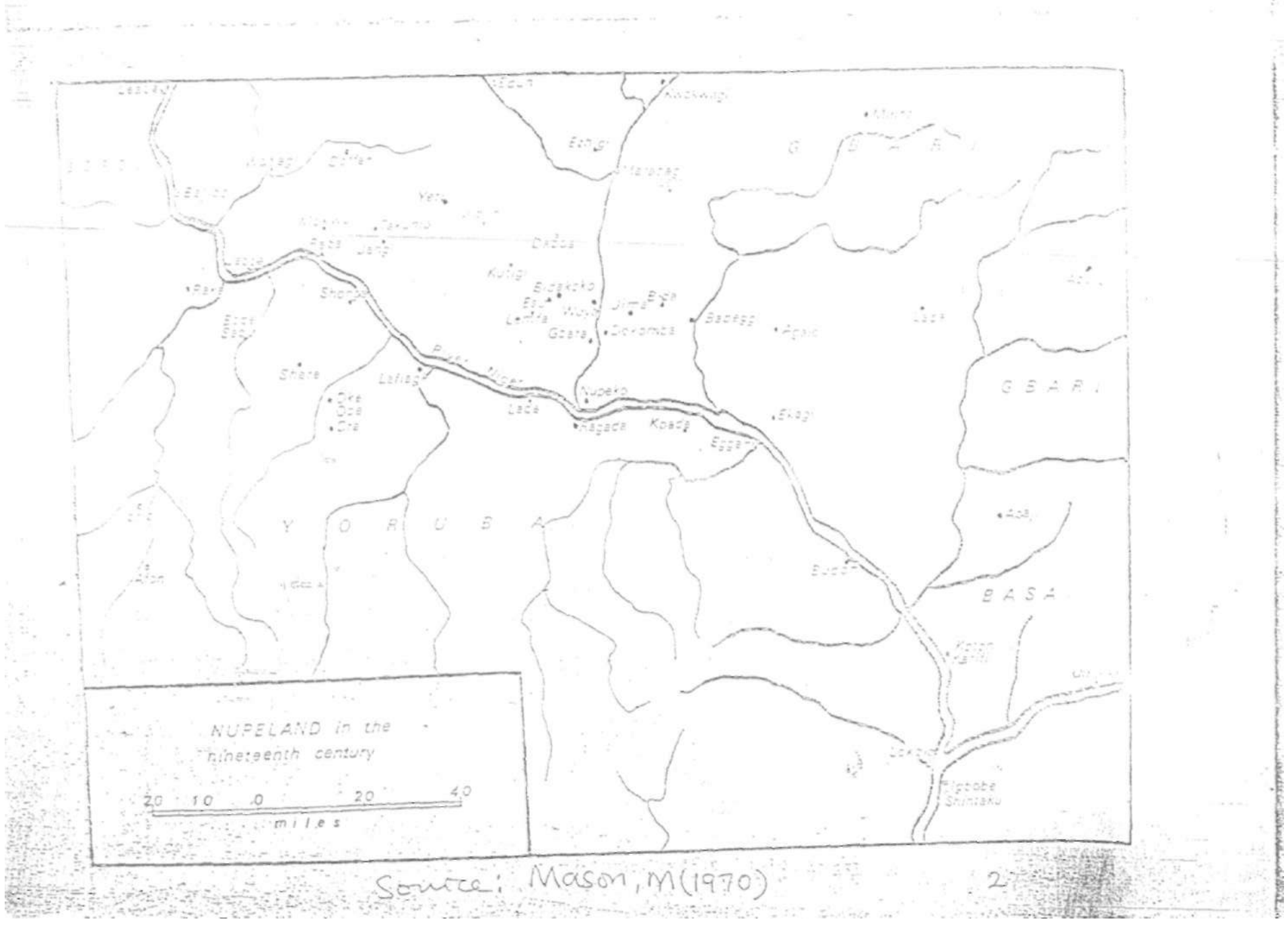
## Section F: Real Self-Concept

| S/No | Items | All of the time | Most of the time | Some of the time | Not very often | Not at all |
|---|---|---|---|---|---|---|
| | I am: | | | | | |
| 72 | Friendly | | | | | |
| 73 | Happy | | | | | |
| 74 | Kind | | | | | |
| 75 | Brave | | | | | |
| 76 | Honest | | | | | |
| 77 | Likeable | | | | | |
| 78 | Trusted | | | | | |
| 79 | Beautiful | | | | | |
| 80 | Proud | | | | | |
| 81 | Lazy | | | | | |
| 82 | Loyal | | | | | |
| 83 | Cooperative | | | | | |
| 84 | Cheerful | | | | | |
| 85 | Thoughtful | | | | | |
| 86 | Popular | | | | | |
| 87 | Well-mannered | | | | | |
| 88 | Jealous | | | | | |
| 89 | Obedient | | | | | |
| 90 | Polite | | | | | |
| 91 | Destructive | | | | | |
| 92 | Neat | | | | | |
| 93 | Helpful | | | | | |

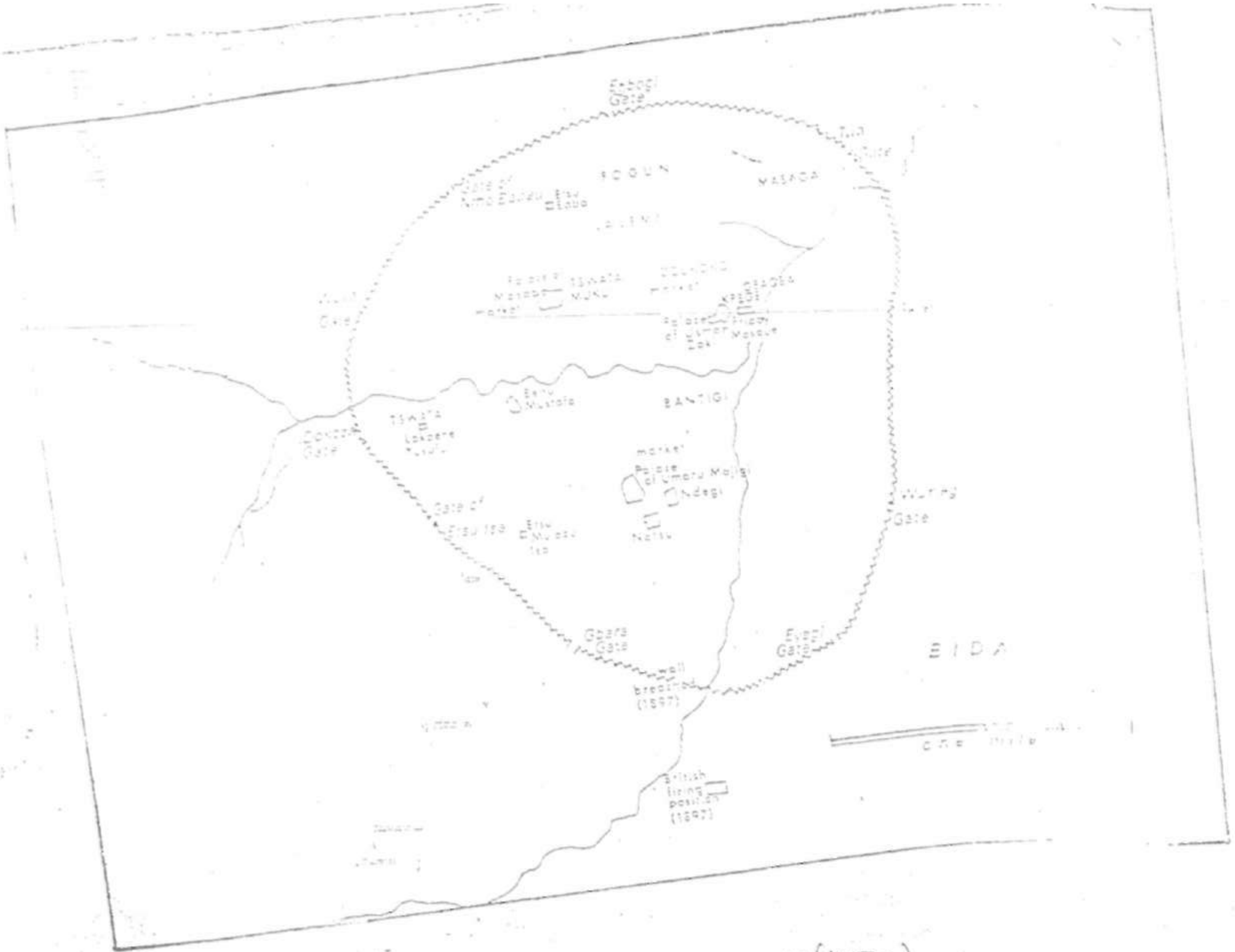
Appendix




Source: Mason, M (1970)




Source: Mason, M (1970)




Source: Mason, M(1970)

4.