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# CHANGING PATTERNS OF CHILD REARING PRACTICE IN BADAGRY AREA OF LAGOS STATE: IMPLICATION FOR DELINQUENT BEHAVIOUR

*Ajiboye, Olanrewaju Emmanuel, PhD*

Department of Sociology, Faculty of Social Sciences, Lagos State University, Ojo

*Atere, Adewole Akinyemi, PhD*

Department of Sociology and Criminology, Osun State University, Okuku Campus.

*Olufunmi, Afolshade Nimotalai*

Department of Sociology, Faculty of Social Sciences, Lagos State University, Ojo

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## Abstract

Child rearing practices is a form of socialization process whereby a new member is trained and nurtured in such a way that he/she learns the ways of life of his people in order to become a useful member of the society and this provides opportunity for the survival of the society. However, faulty socialization or child rearing practice has resulted in to delinquent behavior among the young members of the various families in Nigeria today with its attendant social concomitant effect on the larger society. This study is an exploratory one. It therefore focuses on Changing patterns of child rearing practice in Badagry area of Lagos State, Nigeria: Implication for delinquent behaviour. Triangulation method was used for data collection. A multi-stage sampling procedure was adopted to select 100 respondents. Chi-square technique was used to test the hypothesis for the study. The study found positive relationship between pattern of child rearing practices and personality and delinquent behavior formation among the people of Badagry. The study also found positive association between effective socialization by parents and child's positive attitudes towards life. It was recommended that Parents should put more effort to ensure that their children are adequately provided for and morally groomed. This call to question the issue and justification for family planning which among other objectives seeks to ensure that parents only give birth to children they can comfortably cater for. Government should therefore assist through education and enlightenment campaign that could help in the reduction of delinquent behavior among the youth in Nigeria at large.

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**Keywords:** Social Change, Child Rearing, Cultural Pattern, Delinquent Behaviour, Badagry.

## Introduction

Startling transformations have occurred all over the world, particularly on the mode of caring and rearing of children. There are a number of important issues, which arise as a result of these transformations and the major structural shift in the population. One of these issues is the concern of every well meaning individual for the future of our youths on the one hand and the development of the society on the other. It should however be mentioned at this juncture that this transformation affects different people in different ways, depending on the location, economic resources (individual, familial and national), norms inherited from the past and individual's live experiences and personality. For example, patterns of childbearing and child rearing are significant factors influencing the formation of individual personality. This has direct consequences for what an individual becomes in the near future, whether, a child will become maladjusted or not. The formation of child behavior, whether a child become delinquent or well behaved in the society will to a large extent be determined by the pattern of socialization process such a child is exposed to.

There is a paucity of material on studies of parent-child relationships in the world over as well as cultural variations among families across the globe (Chin-Yau and Cindy, 2003). Knowledge about child-rearing values, attitudes, and behaviours among many tribes in Nigeria particularly in Badagry are limited. Recent studies on children in many African and other developing countries of the world have focused mainly on parental influence on their children academic performance (Chin-Yau and Cindy, 2003). Thus there is the need to understand child-rearing practices among parents in Nigeria.

One of the reasons which have been adduced for this dearth of knowledge on child rearing and child personality development and behavior may not be unconnected with the fact that, there is lack of “an explicit conceptualization of the significance of child rearing to personality development” (Hoi, 2001) as cited in Chin-Yau and Cindy, (2003). Suffice to note that the concepts of individual and society are mutually inseparable in normal sociological discourse because they are interdependent. The society, through the various practices affects individual's life course and behavior and in the same way as individual affects the nature of the society. Before an individual behaviour is considered meaningful it must be in conformity with certain norms, values and goals/standard of the society.

However, evidences have shown that parents in all over societies of the world and in Nigeria in particular grapple with how to raise their children in a way that prepares them for the complexities of life (Yorburg, 2002) and equips them to one day become parents

themselves (Hamner & Turner, 2001). In order to accomplish this daunting task, parents rely on their own socialization into parenting, their intuitive sense of right and wrong, and their overall cultural beliefs (Hamner & Turner, 2001). The sanctions of these influences create a prerogative that confers upon parents the responsibility to guide their children to become competent, responsible, and fully functioning members of society. There is no doubt that poor parental supervision, or monitoring, erratic or harsh parental discipline, parental disharmony, parental rejection of the child and low parental involvement with the child (as well as anti social parents and large family size) were all important predictors of anti-social behaviour.

Culture guides parents' beliefs about child discipline, behavior management, and control. In Nigeria with multiplicity of culture , cultural beliefs have given rise to a parenting style that has been shown to negatively affect children's psychosocial outcomes, leading to serious concerns about the psychological adjustment of Nigerian children and youth. For instance, often rigid and controlling, authoritarian parents place high demands on their kids without allowing room for discussion or regard for the child's feelings. This can result in children who are fearful, anxious, frustrated or withdrawn. Favoring supportive discipline, authoritative parents expect good behaviors from their kids, but they gently and lovingly guide them, rather than being forceful or cruel. Kids with authoritative parents are typically self-confident and socially adept.

Extremely lenient, permissive parents allow children to decide for themselves what they feel is appropriate behavior. Unfortunately, these kids often have poor control over their emotions and may have difficulty with peer relationships. Unlike permissive parents who are involved in their children's lives, neglectful parents place the welfare of their children as a low priority. Children of neglectful parents are frequently emotionally immature and may engage in antisocial behaviors.

There is no doubt that children have been described as “inheritance from God” and it is the joy of every parent to have one or more children. A situation where someone is childless in any given family the entire family members rally round to assist such an individual to have one. People strive to have children and also train and rear them very well for so many reasons. These reasons to a large extent determined the pattern of child rearing individual parent adopt. In many Third World countries or societies, having a large family is an eminently rational strategy of survival. Children’s labour particularly that of sons is a vital part of the family economy in many peasant communities of Africa in general, and in Nigeria in particular. Children help on the fields, tend animals, fetch water and wood, and care for their younger brothers and sisters freeing their parents for other tasks. Quite early in life,

children's labour makes them an asset rather than a liability on family income (Betsy Hartman, 1998).

In urban settings, children often earn income as servants, messengers, etc, or else stay at home to care for younger children while their parents' work. Among the Yoruba community in Nigeria, demographer John Caldwell (1982) found that even urban professional families benefit from many children through 'sibling assistance chains'. As one child completes education and takes a job, he or she helps younger brothers and sisters move up the educational and employment ladder, thus the connections and the influence of the family spread.

Another reason why parents rear their children well in the traditional setting is security. According to Cain (1983), in many Third World societies, the vast majority of the population has no access to insurance schemes, pension plans, or government social security. For instance, in Nigeria, particularly among the people of Badagry, little or nothing is known, said or done about social security, i.e. about how to guarantee the individual against want, poverty, destitution, disease and idleness which may be thrust upon him by the varied hazards and vicissitudes of social life: notably loss or suspension of income or means of sustenance, resulting from sickness, maternity, injury, invalidity, old age, death of a breadwinner or unemployment. According to Nwabueze (1989) there is no clear statement of policy regarding social security and little is spent on it by the state, except in the capacity of the employer. This neglect manifests itself in the hordes of the elderly people engaged in public alms solicitation in our urban cities in the country at large, and most especially in southwestern Nigeria. One of the reasons adduced for the policy neglect is that, children are expected to care for their parents in their old age. Without them, one's future is endangered. The help of grown up children, particularly male children, can then be crucial in surviving the periodic crisis-illness, drought, floods, food shortages, land disputes, political upheavals, which, unfortunately, punctuate village life in most parts of the world.

When examine the patterns of child rearing practice on the backdrop of the motive for having children, it would be necessary to conclude that traditionally, the rearing or socialization of the younger one is not exclusively the role of the biological parents alone but rather, the responsibility of the entire family and the entire community as a whole to say little. Children or the young members of the family are trained and socialized to the norms, values and standard of the family and the society at large by all and sundry. Hence, any noticeable maladjusted behavior in a child is quickly caution, checked or nipped on the bud. Some of the sources of power of the extended family members in socializing children into the norms and

values of the society could be said to have been enshrined in the culture of the people. For instance, there is a saying among the Yoruba of Southwestern Nigeria in particular that “*eniyan kan lo ma nbi omo, sugbon gbogbo ara ilu lo ma nto ju won*”, meaning that, it is only one person who is a biological father or mother, but the entire society becomes a social parents when it comes to child training and rearing.

Traditionally, children are found to be well behaved in the society, hence, the popular usage of the concept of “*Omoluabi*” among the Yoruba of southwest, Nigeria to refer to any persons who behaved well in the society. This is because, even in the absence of the biological parents, a child or children is/are sure of being chastised whenever they did something wrong. It should also been mentioned at this juncture, that, beyond corrections, education of a child is a collective responsibility of the extended family system in African societies. Sometimes, the entire family or in some cases the entire community teamed up to sponsor the education of the younger member of their family. All in a bid to make sure that such a child becomes an important personality in the society.

Atere and Olagbemi (1998), stated that family background affects present and future behavior of an individual, thus, person brought up in a home not knowing when the next meal is coming from are expected to differ from people born in a home where money is less a problem. Socio-economic or social class background has been found to be related to child rearing practices for examples, lower socio economic classes are more likely to use physical punishment and embark on traditional method of child rearing practices to cob their children by adopting modern method of child care or child rearing practice which may be very expensive (Agbonlahor, 2005).

Having said the foregoing therefore, it should be mentioned that, this practice is becoming a dying tradition. Changes in the family structure and the shift in demographic structure of the society have affected the motive for having many children on the one hand and child rearing practice on the other hand. Today, the transition from the extended family system to a nuclear family system which has also been further broken down into the family of orientation and procreation has had its negative effect on the traditional methods of child rearing practice among the people of Badagry.

In a study conducted by Stouthamer-Loeber, it was determined, in longitudinal studies that socialization factors such as lack of supervision, parental rejection of the child, child rejection of the parent and lack of parent/child involvement were found to be the strongest indicators of delinquency. Parental dysfunction, such as criminality, substance abusers and poor marital relations were mid-level predictors and parental health and actual absence of

parent were weak predictors. In concurrent comparative studies, the strongest correlate of problem child. The importance of effective parental discipline was higher in the comparative studies than in the longitudinal studies. The overall effect of these risk factors appeared to be the same for both boys and girls. What needs to be addressed in this case is the parental rejection of their children rather than children's rejection of their parents as the one of the family causes of delinquency.

Poor parental disciplining for example beating instead of punishing and poor child-parental ties predict a child's future behavior for these lose a child's vigor with their parents; in the end they happen to live as enemies under the same. The children living under the fear and the aggressiveness from their parents make them migrate away from their homes to solicit for places of comfort. This study will further study this factor and how it influencing today's societies in Uganda.

Criminal, anti-social, and alcoholic parents also tend to have delinquent sons, as Robins 1979 found. For example in her follow-up study of over 200 black males in St. Louis (Robins et al 1975), arrested parents tended to have arrested children, and the juvenile records of records and children showed similar rates and types of offences. McCord 1977 with her 30 years follow-up study of about 250 boys in the treatment group of the Cambridge-Somerville study reported that convicted fathers tended to have convicted sons. Whether there is a specific relationship in her study between types of conviction of parents and children is not clear.

Experts concluded that family dysfunction and poor parental supervision and socialization are major influences on children's subsequent delinquency. The family is thus the most natural environment for human development but it is however important not to over-idealize the former, at least in its assumed traditional stable form, since it now seems to be in crisis, as can be seen from statistics worldwide (Bernard van Leer Foundation, 1984). For instance, "In the family system of every human society, incomplete families emerge due to various reasons - demographic, economic or social: such as the death or divorce of a spouse, partition of the family, or migration" (UNESCO, 1991, P. 11).

It should be mentioned at this juncture that the value of children have reduced considerably due to the various factors mentioned above. In contemporary Nigeria society, for instance, the reliance on children as old-age security among the elderly people has declined considerably. This may not be unconnected with the anti-social behavior developed by the children as a results of faulty socialization process under the name of social change, which has swept through the entire continent in the recent past. Today, the costs of child or

children upbringing has by far outweigh the benefits accrued or derived hence reliance on children as old-age security is not profitable any more.

The exodus of movement otherwise known as migration, modernization and urbanization have combined to erode the traditional roles of extended family network with its attendant effects on the personality formation and the behavior of the child. What is therefore in place today is individualistic approach to rearing of children as oppose to the traditional collective approach. Furthermore, difficulties in the rearing of children in today's society have further been compounded by time constraint on the part of parents. Parents no longer spend quality time with their children. The role of parents in socialization of the younger members of the family has been taken over by various agencies and institutions. Today, housemaid has taken over the role of mothers, while the school has taken over the roles of the family institution. Family institution in the world over is seen as the first agent of socialization in all human societies, and as such, the family institution is directly responsible for socializing children in society. During socialization process, every child acquires the cultural values of his or her society, these cultural values include; child rearing practices, which vary from one society to the other. A child may not be conscious of the kind of treatment provided by the family until he/she grows older (Olurode, 2004). The family as primary agent of socialization is failing in the provision of this function, hence, what the new members are supposed to know from the family are now been learned in the school resulting in faulty socialization of the younger ones.

### **1.1 The Problem**

Parents have been said to be the most critical factor in the social development of children (Alvarado and Kumpfer, 2000; Conger and Simons, 1997). A plethora of studies have produced empirical findings that indicate parental behavior can either increase or decrease an adolescent's risk for delinquency and other problem behaviors (Elliot, Huizinga, and Menard, 1989; Loeber and Stouthamer-Loeber, 1986; Patterson et al., 1992; Sampson and Laub, 1993; Simons et al., 1998; Simons, Chao, and Conger, 2001).

There is a general agreement among experts around the world from developing as well as developed nations that early childhood rearing and training are not only desirable but essential for personality development among children. There are a range of behaviors and associated emotions exchanged between parents and their adolescent offspring: Some of these exchanges involve positive and healthy behaviors and others involve the opposite; some

of the outcomes for child development of these exchanges reflect good adjustment and individual and social success, whereas other outcomes reflect poor adjustment and problems of development and deviant or maladjusted behaviour. There is no doubt that the modes of child rearing have changed over time. For instance, social change which have swept all over and across the continent of Africa has affected virtually all facets of our lives. Child rearing patterns has not been left out of this What this simply posits is that social change is an inevitable phenomenon in all human society. Child socialization and child rearing practices however have not been left out of the shackles of change as the phenomenon is also felt in many communities in Badagry area of Lagos State. Child rearing practices have several significant impacts on the life of child.

Many parents today have deviated from the traditional ways of caring for their children as compare to what use to be obtainable in the traditional society. Every society has its unique cognitive and normative cultural components that guide the mode of conduct of every member of the society. This is why in some societies, the traditional child rearing practices is seen as being better than those of modern child rearing method. Though, many reasons have been adduced for this preference, which include, simplicity, perceived efficiency and effectiveness in belief system and so on, however, the most germane reasons has been the collective efforts of the entire family members. However, all these have been affected by the advent of social change, structural shift in the society and the culture of poverty as currently been experienced in Badagry area of Lagos state, Nigeria.

But when parents fail to fulfill these fundamental responsibilities, their children often suffer the consequences (Kumpfer and Alvarado, 1997). In fact, the evidence is overwhelming. A tremendous amount of research reveals that children are at risk of developing antisocial behaviors when they are exposed to ineffective parenting behaviors such as poor supervision, rejection, or harsh and inconsistent discipline. Specifically, research indicates that antisocial behavior of parents (Slavin and Rainer, 1990; Henggeler, 1989); unsupportive parents (Conger and Simons, 1997; Sampson and Laub, 1993; Gottfredson and Hirschi, 1990); physical and emotional abuse (Doerner, 1987); parent–child involvement, parental supervision, and parental rejection (Loeber and Stouthamer–Loeber, 1986; Cernkovich and Giordano, 1987); and parental monitoring, parenting techniques, and caretaker discipline toward children (Steinberg, 1990; Snyder and Patterson, 1987) have all been found to influence delinquent behavior.

This research suggests that improving fundamental parenting practices should reduce problem behaviors. Today there are several major categories of interventions designed to

improve parenting practices and thus prevent future problem behaviors. These programs include behavioral parent training, parent education, parent support groups, in-home parent education or parent aid, and parent involvement in youth groups. This section generically labels all of these “parent training programs.”

## **1.2 Objectives of the Study**

The general objective of this study is to investigate in to the nexus of interaction between, changing pattern of child rearing practice and delinquent behavior among the people of Badagry area of Lagos State. The specific objectives therefore include to:

- i. Examine the impact of modernization (social change) on the child rearing practice among the people of Badagry area of Lagos State.
- ii. To establish the relationship between faulty socialization and delinquent behavior among the youth in Badagry area of Lagos State.
- iii. To examine the influence of parental socio-economic backgrounds on child rearing practices among the people of Badagry.

## **2.0 Gap in Literature**

In this section, effort was made to review few of the relevant literature in attempt to find out gap in knowledge on the subject matter of changing pattern of child rearing practice and its implication for delinquent behavior in Nigeria at large and in Badagry Area of Lagos State in particular.

The traditional and modern child-rearing practices are widely acknowledged in the literature. Otite (2004) asserts that the family precedes the individual who is born into an existing network of roles and relationship. Relations between existing family members are shaped by the socio-cultural context within which they occur and the experience of the newborn will also be influenced by the type of rearing practice or method adopted. Olurode (2004) supported Otite’s view where he maintained that the birth of a child itself and even the anticipation of the event affect the family. In Nigeria for instance, children are highly valued and procreation is regarded as the essential purpose of marriage. Thus, every couple cares for their child(ren) in a peculiar way. Olutayo (1995) was also of the view that childlessness is a calamity. In his own findings, Oyenaye (1995) stated that the care of the newborn varies between cultures in many societies.

Holborn (2000) noted that unlike some animal species, the human infants come helpless into the world and have to be fed, cared, nurtured and protected for a long period of time in order to survive, but he /she entered into a social as well as a physical world. They emphasize that socialization is the process by which a mere biological being is transformed into a social being. What this therefore posits is that, it is a process by which culture is transmitted from one generation to the next. Culture in this sense, is the totality of ways of life of the people, which include, behavior, attitude, individual personality, etc. Holborn (2000), further maintained that, socialization begins in infancy through a process of social learning, interaction, limitation and identification. Evidence shows that newborns can learn on the first day of life. It has been found that mothers in all societies are equally able to make their very young babies, smile, when they are asked to do so.

Studies conducted by James, (2007) have provided relevant information regarding the comparative analysis of traditional child rearing practice and modern ones. James (2007) noted that unlike the average American family, the Nigerian family is characterized by traditional child rearing practices. He noted further that the cultural environment of the Nigerian family favours the practice of traditional child care. Unlike the modern child care, which he maintained has been the product of westernization. He further noted that, Nigerian household is mainly extended with many relatives in addition to parents and children, living in the same compound. All these factors affect child socialization process of a child and its attendant behavior and characteristics of such a child.

The life-span developmental perspective lends credence to the above position. For instance, the life-span developmental perspective extends the study of development across the course of life by conceptualizing the basic process of development as *relational* in character, that is, as involving associations between the developing individual and his or her complex and changing social and physical context, or ecology. The broadest level of this ecology is history. As explained above with regard to family diversity and family policy, embedding change within a historical context provides a temporal perspective to the study of a phenomenon. Linking the changes that characterize lifespan individual development with an ecology that includes temporality focuses scholarship on the degree of *plasticity* (of the potential for systematic change; Lerner, 1984) that may exist across life. In addition, there is a concern with the characteristics of the person and his or her context that may foster continuity or discontinuity in development.

The life course and the human ecological views of human development also take a view of developmental processes as relational in character. The life course perspective

significantly extends the analysis of the developmental process beyond the individual by considering the contributions that institutional structure, function, and change make to the person-context relation and, as well, to the experience of both individuals and groups of individuals (cohorts) developing within specific historical periods. For example, people who were children during the economically difficult period of the Great Depression developed differently across their lives than did people who experienced their childhood years in more economically favorable historical periods (Elder, 1974).

When extrapolate the position of the life-span developmental perspective to the issue of child rearing among the people of Badagry Area of Lagos State, Nigeria, we can conclude that, children who received good socialization or in another language who enjoyed or undergone good rearing practice are likely to exhibit good character, while on the other hand, children who received faulty socialization or poor rearing practice are likely to exhibit maladjusted behavior, otherwise known as deviant behavior in the society.

Olukoju (2008) found that the people of Badagry are usually referred to as the Eguns. Traditionally, Egun children were reared in such a way that they are physically strong and fit and have the ability to cope with all rigours of life, especially with any conditions they may found themselves. Physical fitness in the sense that all body organs are properly responding to all external and internal stimulus-in the early history of Egun people, they have lived their lives well and fine in coping and overcoming all sorts of hardships. An older Egun man will like to train a child to securing skills and stressing confirmative, conduct in the environment in which they like. Their physical fitness enables them to live in the society in order to provide food, shelter and clothing and also in overcoming any mysterious and fear some forces in the environment that frightens them like fire out burst, dreadful animals, floods and famine and so on.

The environment makes great demand for physical fitness or well being of the child. This should not be looked just from the outside physical appearance of the body, but also to include all that has to do with his body organisms which includes the proper functioning of the brain, the beating of the heart, blood circulation and the respiratory system of the body and so many other things like that. This is why general saying that “a healthy mind is a happy mind” matters a lot among Egun people and it help them in taking good care of their children.

In the early history of the Egun, children who were not physically fit or who lacks physical courage, skills and stamina were open or prone to dangers and are burden to the society. The reform to improve their life styles, the Egun tribe encourages children to develop all rigours of out door life through physical activities or dances like Zangbeto, Sato, Pasha,

Hungan, and Akoto. In order to obtain all the essential necessities of life and to engage in defensive action in addition to acquiring the physical process necessary to perform the work required for survival. Children are requested to know how to develop the muscles of their body through physical exercise so that they can be able to cope with their daily activities without getting easily fatigued. They are also encouraged the communications of the body process through which they could articulate their wants and fears to the visible forces and the invisible ones that affects their life (Olukoju, 2008).

Exciting games and dramatic dances are encouraged like jumping, climbing trees and a lot of cultural dances and display. In the traditional African society, a typical Egun child engage in some physical activities which enhance his still, this is referred to in the modern education as the psychomotor domain and that which enhances his knowledge as the cognitive domain while that which enhances his attitudes and interest is the affective domain, finally, intend to understand, appreciate and promote and cultural heritage of his society at large (Ojo, 2000).

The physical fitness of an Egun child contributes greatly to their educational background in some ways that includes building a society of their land, which is physically, mentally, emotionally, spiritually and socially all right. This further help in providing satisfying success and enrich experience for the Egun youths that is of immense benefit to themselves and the community at large throughout the life. In other words, it brings about the general awareness sense of reasoning, knowledge, attitudes and interest as well as their physical well-being and skills in coping with any situation anywhere, anyhow, anytime on earth (Odumosi, 1999).

Having said the foregoing, it should be mentioned that, these practices are becoming a dying tradition. Evidences and researches have shown that, there are many factors today which have contributed to the changing patterns of child rearing in our society, particularly among the Egun of Badagry Area of Lagos State. These include: education of both the parents and the child; employment in the formal sectors as opposed to the traditional agrarian economy; as well as cultural contact which has brought about the modern and western ways of lives to our people. The introduction of the western life style actually created what we can sociological address as “cultural lag”. The attendant social concomitant of which is deviant behavior in today’s Egun communities.

### **3.0 Methodology**

The method and methodology adopt in any social research is a crucial aspect of the entire study process. This is because it shows clearly in an unambiguous terms the details of how the research exercise is carried out. This therefore helps to give credence to the study. The methodology entails a comprehensive and objective description of the methods employed in carrying out the research and thereby enhancing the study acceptability. This chapter discusses the study population, sample size and sampling procedures, research instrument and data collection methods, methods of data analysis and field experience.

### **3.1 Study Location**

#### **3.1.1 The Egun (Ogu)**

One of the major settlers of the Ogu in Lagos State is Badagry. A town which is noted for being a one-time transit camp of slaves captured from the interior and transported to Europe. This settlement is one of the major tourist centres in the state. It is noted as the museums of relics and artifact relating to the Trans-Atlantic slave trade in Nigeria. More importantly, the town is noted for being the first settlement in Nigeria where Christianity was preached in the nineteen century, and the Bible translated into Yoruba language. The town houses the first storey building in Nigeria and can boast of many kilometers of aquatic splendor.

The Egun (Ogu) speaking people are descendants of those who migrated from Whidah, Allada, Weme which are now part of the Republic of Benin but were all geographically and politically one with Egun (Ogu) speaking people found before and after 1900 in Nigeria. Some of the migrations were induced by need for new waters for fishing, good farmland and largely because of the Dahomian war of the 18<sup>th</sup> century.

In terms of spatial distribution, the Ogu occupy about 15% of the state population and present a distinct ethnic group. Places like Badagry, Igbogbele, Rapoji, Agbojetho, Kweme, Aivoji, Iweseme towns and villages; Ajara (14 groups), Ikoga and Ajido towns, etc, are today in Badagry local government area and are a division of Lagos State. Linguistically, they sub-ethnic groups of the larger Egun (Ogu) speaking people of the Benin Republic, Formerly Dahomey.

According to Mesawaku *et al* (2000) “the Egun (Ogu) speaking people found their way to Badagry and Adjoining settlements because of the need for security as early as the

15<sup>th</sup> century, as a result, they travel along the coastal area for shelter on daily basis. Also encouraging the development of some village settlement was the opportunity for salt production. It is on record that Bapo village in Igbogbele beach was a famous salt factory for large production of salt. The Yoruba traveled from far and wide to Badagry in search of this essential product in the 18th century and during the second world war of 1939. Besides salt making the Ogu speaking people tap wine and also involve in Gari production and coconut processing. The people are dynamic and are today found in both the public and private sectors management both at home and abroad”.

The Egun (Ogu) speaking people are socio-politically organized and the institution of *Aholu* represents one of the achievements of the Egun (Ogu) in political centralization. Until the turn of the twentieth century, the people are into fishing, coconut processing, trading, salt production and a little farming. In the era of the Trans-Atlantic route which says “Badagry soon became a significant slave market in the world at large”. Traditionally, the Ogu are very religious and ritualistic and every traditional Ogu community has sacred shrines.

It is also a common thing to find Egun (Ogu) speaking man respecting and adoring his ancestor’s cultural heritage. Malimowski (1957) in his contribution to culture says *Culture represents a complex whole, which includes knowledge, beliefs arts, custom and habit...*

The Egun (Ogu) speaking people prefer in their quantum cultures Zangbeto. Zangbeto is highly regarded and respected in Badagry and its neighbouring communities. Zangbeto may be considered as a deity, youth masquerade or a myth used in sustaining the law and order of the society. Zangbeto remained the traditional town police among the Egun (Ogu). One other significant thing among the Egun (Ogu) speaking people is variety of dialects, for instance, there is the Thevi, Whla, Seto, Toli, etc. which are common in parts of Badagry, Lagos and Mauto in Ogun State.

Kuckholm (1951) says *culture holds a distinctive value for the society*; the view of this foremost writer explains the position of the Egun (Ogu) speaking people concerning the value attached to and the efforts at sustaining their culture, hence every aspect of their culture is jealously guarded. The various shrines and divinities perform different roles in the development of the community. It is against this background that one can understand why the town represents the seat of politics and economic powers for a large number of Ogu and many Awori. The town up till 1968 served as the Divisional Headquarters, thus maintaining its territory from Seme Border to Orile in Ajegunle as a local government headquarters.

Generally, the Egun (Ogu) and the Awori speaking people of Badagry are peaceful and good neighbors to their visitors.

### **3.1.2 The Study Population.**

The population of the study comprises all matured residents of the various Egun communities in Badagry Area of Lagos State who understand what child rearing pattern is all about. Any persons who is over eighteen years and above is qualified to be included in the sample selection process.

### **3.1.3 Sampling Size and Sampling Procedures.**

The sample size for this exploratory study is 100. The research sample would be drawn from the various categories of persons resident in the study area. A multi-stage sampling technique was adopted for the selection of the samples of respondents included in the study. A stratified sampling technique was adopted. Badagry area was stratified into the following areas namely: Apa, Ajido, Ajara, Ikoga, Iworo, Kankon, Olorunda, Owode-Apa, Topo and Border area. Next was the selection of the area included in the sample with the help of simple random sampling technique. Five areas were selected for the inclusions in the sample. Next was the identification of streets in the selected areas. Having identified the streets, two streets were selected to be included in the study area. Ten respondents were selected from each of the street using simple random sampling method and this gave us a total of twenty respondents from each area.

### **3.1.4 Research Instrument and data collection method**

Triangulation method of data collection was adopted. While the main instrument used for data collection was the structured questionnaire, qualitative method, specifically in-depth interview method was employed to elicit additional relevant information that could help us to complement the quantitative information earlier collected from respondents through structured questionnaire. The questionnaires were designed in such a manner that it contained both opened and closed ended questions on the various issues that can help us to critically evaluate the nexus of interaction between child rearing practice and formation of

delinquent behavior among our youth in the study area. Unstructured questionnaire was used for the in-depth interview among the key informants.

#### 4.0 Method of data analysis

In this section, both the quantitative and qualitative data collected were analyzed. Attempt was also made to highlight and cross tabulate some of the socio-demographic characteristics of the respondents by gender from the analysis of the quantitative data collected.

The uni-variate analysis involves the use of simple statistics to examine the distribution of respondents according to some socio-cultural, demographic and economic characteristics. Frequency distribution was employed with a view to highlighting how varied the respondents were according to individual characteristics. Through the use of percentages, the univariate analysis was able to provide preliminary answers to some of our research questions. At the bi-variate level of analysis, there was a simultaneous examination of two variables using cross tabulations method. Chi-square statistical analysis was use for the test of hypotheses.

#### 4.1 Socio-Demographic Characteristics of Respondents

This section discusses the various socio- demographic variables of the respondents. This is done using simple percentage distribution's table as shown below:

**Table 1: Frequency Distributions of Respondents Socio-economic variables**

GENDER	FREQUENCY	PERCENTAGE
Male	56	63.0
Female	33	37.0
<b>TOTAL</b>	<b>89</b>	<b>100</b>
<b>AGE</b>		
Below 20 years	11	12.4
20 – 30 years	21	23.6
31 – 40 years	37	41.5
41 years and above	20	22.5
Total	<b>89</b>	<b>100</b>
<b>EDUCATIONAL QUALIFICATIONS</b>		
Primary Education	4	4.5
Secondary Education	51	57.3
Post Secondary Education	23	25.8

Others	11	12.4
Total	<b>89</b>	<b>100</b>
OCCUPATIONAL STATUS		
Civil Servant	16	18
Trader	27	30.3
Business	46	51.7
Total	<b>89</b>	<b>100</b>
LENGTH OF SERVICE		
Below 5 years	21	23.6
5 -10 years	54	60.7
10 years and above	14	15.7
Total	<b>89</b>	<b>100</b>
MARITAL STATUS		
Married	61	68.5
Single	27	30.3
Others	1	1.1
Total	<b>89</b>	<b>100</b>

**Source: Field study data, 2011.**

The table above shows that male respondents have 63.0 percent of the total number of respondents, while the remaining 37.0 percent representing 33 respondents were females. The significant of the table and the inference drawn is that male respondents are more in numbers than their female's counterpart. This of course may be due to the fact that patriarchal nature of the society places men at an advantage position to be heard than their female counterparts. Another reason could be because men engage in domestic chore activities than their female counterparts. Among the Badagry people, men play more of domestic roles than their female counterparts. Hence, more men are seen around the house than their female counterparts as at the time of this research.

On the issue of age of the respondents, the table further shows that respondents whose age are below 20 years were 12.4% of the total respondents, 21 respondents representing 23.6% are between ages 20-30 years; while 37 respondents are between 31- 40 years; those whose ages are 41years and above had 20 respondents representing 22.5% of the total population.

When effort was made to find out the educational qualification of the respondents, the table further reveals that 4.5% of the respondents possessed primary school leaving certificate. 57 representing 13.7 percent had secondary education. Another 23 respondents representing 25.8 percent obtained post secondary education such as B.Sc., HND etc., while those who claimed Others such as professional certificate holders ICAN,CIPM,ICEN,CIBN

amongst others were 12.4 percent of the total population. It can be deduced from the table of distributions that those with secondary school education were in majority.

On the occupational status of the respondents, those who claimed civil servant had 16 respondents representing 18 percent of the total sampled population; 27 respondents representing 30.3% were into trading, while the remaining 46 respondents representing 51.7 percent are private workers. Effort was made to find out the number of years our respondents had worked in their respective occupation, the table above reveals that those who said below 5 years in service made up 23.6 percent, those who have served between 5 – 10 years had 54 respondents representing 60.7 percent, while those who had spent more than 11 years are 14 representing 15.7 percent of the total population. The sociological significant of the above distributions is that, most of our respondents are still in active service or workforce. This may also has its implication on the quality time such individual will spend with their children.

**Table 2: showing Respondents Perception of changing patterns of child rearing and delinquent behavior:**

S/N	Variables	SA	A	UND	D	SD
1.	Child rearing practice is essential part of early childhood care and education in Badagry area of Lagos state.	4 4.4%	67 75.2%	- 0.0%	18 20.2%	- 0.0%
2.	Child rearing practices do not influence child's behavior among the people of Badagry.	13 14.6%	21 23.5%	5 5.6%	7 7.8%	43 48.3%
3.	There is no relationship between faulty socialization and delinquent behavior formation among the people of Badagry.	23 25.8%	16 17.9%	- 0%	7 7.8%	43 48.3%
4.	Early childhood care and education programmes are not only desirable but essential for many children.	27 30.3%	33 37.0%	- 0.0%	21 23.5%	8 8.9%
5.	Most parents now go to work while their children are being enrolled to school at a very tender age when culture and traditions should have been taught to the children.	7 7.8%	43 48.3	11 12.3%	12 13.4%	16 17.9%
6.	Child rearing practice/method is a determinant of child/children behavior formation	46 51.6%	28 31.4%	14 15.7%	1 0.0%	- 0.0%
7.	In traditional child rearing	26	5	44	12	2

	practices, family place more emphasis on the use of herbs as well as exclusive breast feeding, given them quality time to spend with their children.	29.2%	5.6%	49.4%	13.4%	2.2%
8.	The modern child rearing practice is a product of western ideology acquired through colonial imperialism which encourages career mother, with little or no time to spend with their children.	58 65.1%	12 13.4%	19 21.3%	- 0.0%	- 0.0%
9.	Parents are the most active socialization agents during early childhood.	57 64.0%	- 0.0%	- 0.0%	15 16.8%	17 19.1%
10.	Child rearing practice is one of the many ways by which children are nurtured, cared for and trained to become important persons in the society.	32 35.9%	41 46.0%	- 0.0%	15 16.8%	1 1.1%
11.	Many parents today are no longer giving adequate training required to their children, thereby resulting in delinquent behavior formation among these children.	56 62.9 %	8 8.9%	5 5.6%	- 0.0%	20 22.4%
12.	Modern child rearing practices require female education yet most women in Nigeria are illiterates.	34 38.2%	41 46.0%	- 0.0%	5 5.6 %	9 10.1%
13.	Lower classes are more likely to use physical punishment and embark on traditional method of child rearing practices to curb their children by adopting modern method of child rearing practice which may be very expensive.	43 48.3%	31 34.8%	2 2.2%	9 10.1%	4 4.4%

Source: *Field study data, 2011*

***Strongly Agree = (SA), Agree = (A), Undecided = (UND), Disagree = (D), Strongly Disagree = (SD)***

The findings from the above table of respondents indicated that child rearing practices influences child's behaviour in any given society and in particular, among the people of Badagry. This is evident as 62.9% of the total population consented to the notion. The table further revealed that, Child rearing practice is essential part of early childhood care and

education in Badagry area of Lagos state. Findings also showed that 67.3% affirmed that early childhood care and education programmes are not only desirable but essential for many children.

Furthermore, the table shows clearly that virtually all respondents agreed that child rearing practice/method is a critical determinant of the behavioural formation among the children, hence, a faulty socialization process results into a delinquent behavior formation among our children and the youth in the society. This is evident as 83% of the total population affirmed to this position. Many parents today have deviated from the traditional ways of caring for their children as compare to what use to be obtainable in the traditional setting.

## 4.2 Test of Hypotheses

In this section, the two hypotheses earlier proposed for the study were tested, using chi-square statistical method of analysis.

**Hypothesis 1:** “There is no relationship between faulty socialization and delinquent behavior formation among the people (Children/Youth) of Badagry”.

**Table 3: Table of respondents showing cross tabulation of child rearing pattern and personality/delinquent behavior formation**

There is no relationship between child rearing pattern (faulty socialization) and delinquent behavior formation among the people of Badagry.	Child rearing practice/method is a determinant of child/children behavior formation			Total
	Yes	No	Don't Know	
Strongly agree	6	2	0	8
Agree	2	0	0	2
Disagree	4	2	2	8
Strongly disagree	12	4	2	18

## Chi square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.000 <sup>a</sup>	6	.043
Likelihood Ratio	13.917	6	.031
Linear by- linear Association	1.789	1	.181
N of Valid Cases	18		

a. 11 cells (91. 7%) have expected count less than 5. The minimum expected count is .22.

$$\begin{aligned} \text{Thus, } X^2 \text{ calculated} &= 13.000^a \\ \text{Degree of Freedom (df)} &= (c-1) (r-1) \\ &= (4-1) (3-1) \\ &= 3 \times 2 = 6 \end{aligned}$$

Where  $\alpha = 0.05$  (level of significant)

$$(X^2)_t = 12.592$$

Therefore,  $13.000^a$  is greater than the tabulated. 12.592

### Interpretation of findings

Since the chi-square calculated value ( $x^2$ ) of  $13.000^a$  is greater than the chi-square table value ( $x^2$ )  $t$  of 12.592, we reject the null hypothesis which says “there is no relationship between child rearing pattern (faulty socialization) and delinquent behavior formation among the people (Children/Youth) of Badagry” and accept the alternative hypothesis that says there is significant relationship between child rearing pattern and delinquent behavior formation.

**Hypothesis 2:** “There is significant relationship between parental influence and personality development of a child”.

**Table 4: Table of respondents showing cross tabulation of parents as active socialization agent by personality formation in children.**

Parents are the most active socialization agents during early childhood.	Child rearing practice is one of the many ways by which children are nurtured, cared for and trained to become important persons in the society.				
	SA	A	D	SD	Total
Yes	32	16	8	0	56
No	6	0	8	0	14
Don't Know	42	4	0	2	48
Total	80	20	16	2	118

### Chi square Tests

	Value	Df	Asymp. Sig (2-sided)
Pearson Chi-Square	42.968 <sup>a</sup>	6	.000
Likelihood Ratio	43.465	6	.000
Linear by- linear Association	3.358	1	.067
N of Valid Cases	118		

$$\text{Thus } x^2 \text{ calculated} = 42.968^a$$

$$\begin{aligned}\text{Degree of Freedom (df)} &= (c-1) (r-1) \\ &= (3-1) (4-1) \\ &= 2 \times 3 = 6\end{aligned}$$

Where  $\alpha = 0.05$  (level of significance)

$$(\chi^2)_{t} = 12.592$$

Therefore,  $42.968^a > 12.592$

### **Interpretation of findings**

Since the chi-square calculated value ( $\chi^2$ ) of  $42.968^a$  is greater than the chi-square table value ( $\chi^2$ )  $t$  of 12.592 we therefore reject the null hypothesis and accept the alternative hypothesis which says “There is a significant relationship between parental influence and personality development of a child”.

## **5.0 Summary, Conclusions and Recommendations**

Parents have been said to be the most critical factor in the social development of children. This exploratory study examined the relationship between pattern of childrearing practices and child personality development vis a vis delinquent behavior formation among the people of Badagry area of Lagos State. The study found that, early prevention is seen as the most effective and cost efficient way of reducing the chances of young people entering the adult criminal justice system. Early prevention programs can include the nurturance of ideal behaviour, school programs to develop intellectual potentials and family interventions to promote positive socialization experiences.

The family serves as the child's first socialization agent. Parents model behaviours that may be prosocial or antisocial. Parents are also in a powerful position to reward and punish a child's behaviour. Evidences have shown that children repeatedly demonstrate that parents who have difficulty expressing warmth, and who fail to monitor and appropriately discipline their children, raise children who have a high likelihood of engaging in delinquent behaviour.

If the lack of parental affection and inadequate parenting skills influence the delinquent pathway then family interventions that encourage positive relationships between parent and child and that teach appropriate parenting skills would be expected to reduce the chances of children following a criminal trajectory. This studies has been able to achieve this in the study area.

## 5.1 Conclusion

From the pragmatic view point, it could be more voluminous to discuss in details all the issue raised by the mere mentioning of the changing patterns of child rearing practices and its implications for delinquent behavior formation in the entire Nigerian society. It is therefore, the aim of this study is to establish the nexus of interaction between patterns of child rearing practice and personality development and behavior formation in the study area, which is Badagry Local Government Area of Lagos State.

Based on the interpretation of our findings, it has been discovered that, there is significant relationship between parents' influence, parents' background, level or degree of socialization of a child by the parents, personality development and behavior formation, among others.

The study also reveals that child rearing practices influenced child's behaviour among the people of Badagry. The study also found that, child rearing practice is essential part of early childhood care and education in Badagry area of Lagos state. Findings also showed that 67.3% agreed in totality that early childhood care and education programmes are not only desirable but essential for many children.

Finally, it is also evident in our findings that, there is significant relationship between parental effective socialization and children personality and behaviour formation among Ogu speaking people of Badagry area of Lagos state.

## 5.2 Recommendations

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

- ❖ Parents must spend quality times with their children at their formative stage in life.
- ❖ Parents should put more effort to ensure that their children are adequately provided for and morally groomed. This call to question the issue and justification for family planning which among other objectives seeks to ensure that parents only give birth to children they can comfortably cater for.
- ❖ Intensive workshops and seminars should be regularly organized for those formative adolescents to keep driving home to them the dangers of anti social behaviours. Proper guidance and counseling should always be given to them at and in school by those qualified and recruited to such a high responsibility.

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