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Sociocultural Values and the Development of Resilient Behaviour among NSO Adolescents of the Bamenda Grass Fields of Cameroon

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Abstract:

This study looked the influence of sociocultural values on the development of resilient behaviour among Nso adolescents of the Bamenda grass fields of Cameroon. The context in which Nso adolescents develop places them under a high burden of adversities. Furthermore, the ramification of the Cameroon's Anglophone crisis in Nso has equally created significant risks for these adolescents like post-traumatic stress and internal displacement. The ability to adapt positively after such adversities and problems is becoming quite challenging nowadays for some Nso adolescents. This study investigated how sociocultural values such as respect for elders influence the development of resilient behaviour among Nso adolescents. The study was carried out in the Nso fondom of the Bamenda grass fields of Cameroon. The study employed a convergent parallel design. The sample of the study was made up of a total of 384 adolescents and 25 parents were conveniently sampled for the study. A questionnaire was used for collection of quantitative data from Nso adolescents while a focus group discussion and interview were used to collect qualitative data from adolescents and parents respectively. Data obtained were analysed descriptively using frequencies, percentages, mean, standard deviations and multiple responses set. For inferential statistics, linear regression analysis was used to verify the hypotheses at the 0.05 level of significance. Qualitative data was analysed using thematic analysis. Findings showed that respect for elders significantly predicted the development of resilient behaviour, and accounted for 14.5% of its variance, $R^2 = .145$, $F(1,372) = 37.56$, $p < 0.01$. The study concluded that the solution to the challenges Nso adolescents faced when trying to navigate their way through adversities could be found in their local environment in terms resources such as sociocultural values like respect for elders. Based on the findings, it was recommended that parents, teachers, counsellors and leaders of Nso cultural development associations should socialise the adolescents in to sociocultural values like respect for elders that as it will enhance the development of resilient behaviour for those going through adversities.

Key words: sociocultural values, respect for elders, Nso adolescents, resilient behaviour

Introduction

There is no human society that exists without sociocultural values in the form of rules, shared beliefs, attitudes, traditions and principles that are regarded as standards for social behaviour (Keltner et al., 2014). These sociocultural values shape how people in various societies approach situations and interpret the world (Sabri, 2004). The capacity to develop and implement normative standards of behaviour, is seen to be one of the features that distinguish the human species from other species (Fehr & Fischbacher, 2004).

Resilience which is the ability to adapt positively despite significant adversity is influenced by both culture and context of the individual (Masten & Wright, 2010; Ungar, 2011). Although there seems to be universal mechanisms of resilience, research has proven that the processes of resilience function in unique ways across cultural contexts (Cicchetti, 2010; Masten & Wright, 2010). The development of resilient behaviour is very

important during adolescence because adolescence is an intense and demanding time of physical, socio-emotional, intellectual and personality development. Some aspects of development like physical changes and formation of identity, can be overwhelming for some adolescents and thus they need resilience to be able to bounce back and learn from the challenges and so enter adulthood with good chances of coping well. Therefore, adolescents need tools for navigating tough times. Such tools could be local resources within the culture that could help them develop resilient behaviour.

By drawing attention to the essentiality of sociocultural values of Nso, this study attempts to x-ray the development of resilient behaviour from the Africentric perspective as opposed to the western perspective portrayed by the founding theorists of resilience (Rutter, 2006; Luthar, 1991; Masten, 2001 and Ungar, 2004). Although, some recent studies of resilience have drawn attention to the Africentric paradigm (Lo-oh & Atemnkeng, 2019; Theron & Theron, 2013; Neblett, Hammond et al, 2010), the criticality of socio-cultural values to the development of resilient behaviour among adolescents in Cameroon and particularly in the Nso Community has not been foregrounded. This study is thus an attempt to salvage and promote the development of resilient behaviour by answering one research question which is: how does respect for elders influence the development of resilient behaviour among Nso adolescents?

Literature Review

According to Masango (2006), respect for elders is shown in the manner in which the young greet or address the elders. Various African communities have the particular way they address the elderly. For instance, the elders are addressed in Nso with a lot of respect and using titles as *yaya* for the elderly women and *tata* for the elderly men. When children call such names, they are showing a sign of respect to that adult person. According to Njiofor (2015), age is central to the African epistemological order. He asserts that elders in this regard, act as the moral eyes of the society and act as peacemakers in moral conflicts. The elders are considered to be the veritable deciphers of the universal moral order put in place by the supernatural beings. The assertion by Njiofor (2015), is prove of the fact that elders have a duty to ensure that the moral code is not violated by ignorant youths and careless adults.

Dixon-Fyle (2002) holds the view that African traditions place a high value on respect for elders. In the same way that African families highly cherish children, elders too hold a high position in African families and communities. Old age has a sacred status in Africa, the elderly people are regarded as drawing closer to the spiritual world, this therefore implies they are more in touch with the source of all knowledge, greatness and discernment (Kopytoff, 1971; Mbele, 2004). Dixon-Fyle (2002) argues that Africans have low life expectancy and so old age has added rarity value. It is the elders that have the obligation to perform rituals and so regulate family and community life. It is a group of elders that come together and take decisions on pertinent issues such as marriage, distribution of land and inheritance. And so, when the young respect the elders and go close to them, they will be socialized to take up these duties in the future.

Garmezy (1991) sees resilience as the capacity to recovery and maintain adaptive behaviour after experiencing a stressful event. Ungar (2004) on his part, sees resilience as an outcome from the interactions between personal characteristics and the environment to benefit from resources that keep individuals healthy despite adverse and challenging conditions. Therefore, the assessment criteria of resilience are based on specific cultural norms within the historical and social contexts (Luthar & Cushing, 1999). Panter-Brick (2014) on her part, argues that determinants of resilience include a host of genetic, social psychological, and cultural factors that interact with one another to determine how one responds to stressful experiences. She thus defines the concept of resilience as a process of exploiting available resources to promote wellbeing. According to Shean (2015), the two most frequently used indicators of positive outcomes are lack of psychopathology and signs of competence. Competence could be academic or social. Whereas psychopathology, for example depression, anxiety and psychosis can be associated with multiple risk factors such as poverty, abuse, marital discord. Consequently, individuals who do not experience psychopathology are considered to be resilient.

Lukong and Atemkeng (2020) carried out a study with the main objective to investigate how child upbringing values impact the psychosocial development of early adolescents in Buea Subdivision of the South West Region of Cameroon. The study identified child upbringing values that included: respect for elders and authority figures, morals and tolerance. The research design used by Lukong and Atemkeng was cross-sectional survey in which both qualitative and quantitative data were collected for the study. The sample of the study was 120 early adolescents randomly selected from the four localities of the Buea. Data was generated from the administration of closed-ended questionnaire and two focus group discussions for parents. Findings showed that respect for elders and authorities had a significant effect on the psychosocial development of early adolescents ($R=0.421$; $P=0.00$). Respect for elders and authority figures had the highest effect as seen from the coefficient of determination of 0.421 which was highest.

Another study in relation to respect for authority figures was conducted by Mellor et al. (2015) to explore and identify important themes related to respect for the elderly. The objective of the study was to determine the meaning of respect for the elderly, focusing mainly on the similarities and differences that exist across participant groups, how people demonstrate respect toward older adults, and the factors that contribute to whether respect is shown toward older adults. The study used a sample of 211 participants that included 43 high school students, 43 older adults living in the community, 44 older adults living in residential care, 40 aged-care staff and 41 volunteers. This was a purely qualitative study and the instrument used for data collection was focus groups discussion. A total of 46 focus group discussions were conducted. The results revealed that adolescents focused more strongly on practical help as a form of respect than other manifestations, whereas older people highlighted the role of interaction as a form of respect. Adolescents also made reference to the limitations of older people, noting that they are more likely to show respect to an older person with whom they are familiar, and expect others to earn their respect.

Two theories were used to underpin this research. The two theories are: The resilience theory of Ungar (2005) and the Developmental Niche theory of Charles Super and Sara Harkness (1986). Ungar (2005) posits that resilience is not all about personal characteristics but it includes structures in the individuals' environment as well as the services the individual receives and how health knowledge is acquired. According to Ungar (2005), it is the interactions between the individual and the environment that enhance positive adaptation when faced with significant challenges. Ungar et al (2007) pinpointed seven pathways to resilience visible in almost all cultures and called them tensions. These seven tensions identified by Ungar include: relationships with loved ones, identity, access to material and financial resources, power and control, adherence to culture, social justice, and cohesion. Ungar et al. (2007) claimed that these tensions may be found in all cultures; but the way the tensions are resolved by individuals depends on their culture, as there is an interplay between culture, context and personal characteristics as the individuals navigate the tensions. Ungar (2011) brought out four principles of resilience that include: complexity, decentrality, cultural relativity and atypicality.

The theory of Ungar (2004) is relevant to this study in that it explains how resources in the local culture of Nso adolescents can influence their positive adaptation. The principle of cultural relativity by Ungar explains the fact that the way Nso adolescents try to resolve the seven tensions of resilience is dependent on the interaction between the sociocultural context and the adolescents' characteristics. Cultural adherence is another tension of resilience in which Ungar suggests that if adolescents adhere to their local practices such as respect for elders, they stand a better chance to navigate their way through challenges. This can be true since these adolescents may gain from the rich experiences of elders when faced with challenges.

The developmental Niche theory was proposed by Super and Harkness (1986), as a way of understanding how common features of childhood development vary according to culture. The developmental niche provides a framework that can be used to examine the cultural structuring of child's development. Super and Harkness (1997) opine that the children grow up in a developmental niche that is composed of three elements which are: physical and social setting, customs and child-rearing practices and caretaker psychology. These components

are dynamic and interact but not always in a coordinated system because of external influences, limited resources and historical changes.

The developmental niche is relevant in this study in that it articulates the fact that socialization values vary across cultures and social ecologies. This means that Nso children learn how to think and behave in culturally appropriate ways primarily through socialization (Nsamenang & Lamb, 1994). The socialization process in Nso as well as in any culture depends on the three elements of the developmental niche. For instance, aspects of the physical and social settings such as where they live and the types of facilities found in their homes influences the roles adolescents are socialized into. Equally, their social environment determines the people with whom they form relationships. Furthermore, the parental ethnotheories in Nso shapes what values they instill in the adolescents.

In Africa in general and Nso in particular, the young are socialized into a good number of sociocultural values such as respect for elders amongst others that act as standards for social behaviour (Nsamenang, 1992; Yovsi, 2014). Unfortunately, there is a shift seen in that fact that a good number of a Nso adolescents due to the increasing influence of globalization tend to neglect respect for elders and other sociocultural values. Observation has shown that the ability to adapt positively after significant adversities and problems is becoming quite challenging nowadays for some Nso adolescents. The context in which Nso adolescents develop places them under a high burden of adversities such as pervasive poverty, health related problems, limited educational opportunities and high unemployment. Some have experienced the loss of parent(s), while some are victims of abuse and neglect (Wirsiy et al., 2019). Furthermore, the ramification of the Cameroon's Anglophone crisis in Nso has equally created significant risks for these adolescents like post-traumatic stress and internal displacement. Unfortunately, many of these adolescents, resort to unhealthy ways of coping such as drug/substance abuse, risky lifestyle behaviour, and self-isolation. Due to the aforementioned challenges, some of these adolescents have developed psychopathologies such as anxiety disorders, depression and even suicidal behaviours. Sociocultural values such as respect for elders have been found to promote wellbeing. Regrettably, there is a shift as some Nso adolescents have lost the sense of respect for elders whom they often consider as old and useless. As a result, they are unable to access the wealth of wisdom and experience, or get advice from the elders when faced with challenges. It is hoped that if the adolescents are properly socialized into respecting elders, the elders can be a vital tool to aid them to develop resilient behaviour. This study targets just one objective of the larger study of sociocultural values and the development of resilient behaviour among Nso adolescents of the Bamenda grass fields of Cameroon.

Methods

This study took a mixed method approach specifically using a convergent parallel (concurrent triangulation), design where the researcher simultaneously conducted quantitative and qualitative elements in the same phase of the research. However, the results are analyzed independently, and results from both are compared, contrasted and merged for interpretation. The mixed study design was chosen for complementary purposes in order get a comprehensive picture of the influence of respect for elders on the development of resilient behaviour where the qualitative component complemented the quantitative component and vice versa.

The sample of the study was made up of 382 late adolescents and 25 parents of adolescents. The selected adolescents were late adolescents whose ages range from 16 to 24 years. From this sample, 374 adolescents answered the questionnaire and 8 of them participated in a focus group discussion. The sampling for this study was done in stages; the selection of the Nso Fondom for investigation in this study was partly based on convenience and accessibility. Cluster sampling technique was used to select the two subdivisions (Jakiri and Kumbo central) for study. The adolescents as well as their parents were conveniently sampled from the two subdivisions. The convenience sampling technique was employed because there was no possibility of bringing all the adolescents together for any probability sampling procedure. However, the sampling was done in a way that the proportion of adolescents from each sub division was proportionate to the accessible population of the respective subdivisions.

Three tools were used to collect data for this study. A questionnaire named Adolescents’ socio-cultural values and Resilient Behaviour Questionnaire was used to collect the quantitative data for this study. The questionnaire items were in five sections containing close ended items for measuring sociocultural values and resilient behaviour. For qualitative data, a focus group discussion and interviews were used to collect data from adolescents and parents respectively. Data was analyzed using both descriptive and inferential statistics. For descriptive statistics, frequencies, percentages, mean score, and standard deviations were used to answer research questions. For inferential statistics, linear regression analyses were used as a statistical tool to verify the impact of respect for elders the respective indicators on the development of resilient behaviour. The qualitative data obtained from the interviews and focus groups discussions were analyzed using the thematic analysis.

In order to ensure the protection of the research participants and the validity of findings, the ethical issues that were taken care of include: informed consent and voluntary participation, anonymity and confidentiality, avoidance of harm (non-maleficence), access to the research community, avoiding plagiarism, and non-falsification of data.

Findings

Quantitative data was analyzed in the form of frequencies, percentages; mean and standard deviation were employed to answer research questions while qualitative data was analyzed using thematic analysis. Linear regression analysis was used to verify the influence of respect for elders on the development of resilient behaviour at the 0.05 level of significance.

In an attempt to answer the research question on respect for elders, items 39 to 48 of section D of part two of the questionnaire were analyzed and presented inform of frequencies, percentages, mean and standard deviation as follows;

Table 1

Characterization of respect for elders

Items	Always	Often	Rarely	Never	Mean	SD
I like spending time with elders in my community	180(48%)	114(30%)	74(19%)	6(1%)	3.25	.82
I rely on the elderly members of my family for advice and guidance	209(55%)	147(39%)	14(3%)	4(1%)	3.50	.62
I see elderly people as source of cultural knowledge, wisdom, and leadership	236(63%)	98(26%)	34(9.1%)	6(1%)	3.50	.72
I believe the elderly members of the community should be cared for by the young ones	266(71%)	86(22%)	16(4%)	6(1%)	3.63	.64
It is my duty to respect elderly persons in my community	282(73%)	78(20%)	14(3.7%)	0%	3.71	.54
I comply with directives given by elders	225(60%)	135(36.3%)	14(3.7%)	0%	3.55	.58
Elders are a source of inspiration	225(60%)	130(34%)	19(5%)	0%	3.54	.60
I see elders in my society as custodians of our culture	231(61%)	117(31%)	20(5%)	6(1%)	3.54	.67
I consult elders over personal and community matters	189(50%)	123(32%)	58(15%)	4(1%)	3.32	.77
As much as possible I avoid inappropriate language when talking to elders	284(75%)	78(20%)	23(3%)	0	3.72	.51
Multiple response set	233(62.2%)	110(29.6%)	28(7.6%)	3(0.86%)	3.20	0.64

Source: Fieldwork (2023)

Summarily, as seen from the total average on table 1, an average of 233(62.2%) of the responses claimed that the value of respect for elders was always practiced, 110(29.6%) of the responses showed that it was often practiced, 28(7.6%) responses claimed it was rarely practiced while 3(0.86%) indicated that respect for elders was never practiced. The mean of spirituality is 3.2 which is higher than the hypothesized value of 2.5. This is evidence of high prevalence of respect for elders among the respondents. The standard deviations were small meaning that the responses were similar.

In order to test the hypothesis, linear regression analysis was computed to verify the influence of respect for elders on the development of resilient behaviour among Nso adolescents. This was done at the 0.05 level of significance.

Table 2

Model summary for respect for elders

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.381 ^a	.145	.143	3.88490

A bivariate linear regression analysis showed the coefficient of determination (R Square) for respect for elders as seen on table 2 was 0.145 indicating that 14.5% of the variance in resilient behaviour was accounted for by respect for elders.

Table 3

Coefficients of influence for respect for elders

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	14.591	1.860		7.847	.000
	Respect for elders	.422	.053	.381	7.943	.000

From table 3, we see that the regression equation is;

Predicted resilient behaviour = 14.591 + 0.422 respect for elders. When respect for elders is zero, resilient behaviour will be 7.847. According to the slope, for each additional unit change in respect for elders, resilient behaviour will increase by 0.422. The constant term is positive. This means that there are still some factors not included in the model that aggregately influenced positively resilient behaviour among Nso adolescents within the period of study. Increase in these factors will positively impact the development of resilient behaviour everything being equal. Considering the t- value of respect for elders, the result is significant at 5% level of significance. This explains that respect for elders is an important factor influencing the development of resilient behaviour among Nso adolescents. As such any policy decision in relation to the development of resilient behaviour among Nso adolescents requires that serious considerations should be granted to respect for elders.

Table 4

F-test showing the fitness of the model to test of influence of respect for elders on the development of resilient behaviour

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	624.826	1	624.826	37.562	.000
	Residual	6188.104	372	16.635		
	Total	6812.930	373			

Table 4 reveals that respect for elders significantly influence the development of resilient behaviour (F = 37.562, df=372, P=0.000). The P-value=0.000 which is less than 0.05 indicating a significant effect of respect for elders on the development of resilient behaviour. Thus, the null hypothesis is rejected and the alternative

hypothesis which states that respect for elders has a significant influence on the development of resilient behaviour among Nso adolescents is upheld.

Table 5

Thematic analysis on respect for elders based on data from interview

Question	Theme	Code description	Grounding	Quotations
Do you teach your children respect for elders?	Teaching respect for elders	If parents teach their children respect for elders	All	It is a duty for me to bring up children who give the much-needed respect to elders.
Tell me the different ways you expect your children to practice respect for elders	Greeting elders	How parents expect their children to greet elders	All	Children should greet elders first when they see them I think sending a hand to great an elder is not correct.
	caring for elders	How children expect their children to care for elders	Majority	Offering their seats to the elders Youths should run errands for elder
	Proper language	How parents expect their children to talk with elders	Majority	children shouldn't use raw language with them They should not argue with them
How do you help your children to respect elders within the family and community?	Consulting elders	How parents expect their children to consult elders	Majority	Children should ask directives from elders when necessary. Respect their opinions
	Role modelling			I teach by example as I show respect to elders in my family and community I always appreciate them when they receive a favour from them
	Educating children	how parents educate their children in relation to respect for elders	All	Tell them about goods done by some of the elders. Educating them on categories of traditional officials and ways of greetings and respect
	Sanctions and rewards	How parents reward or sanction in	Majority	I sanction any of them who disrespect Encourage those who make an effort

Source: Fieldwork (2023)

Table 5 shows that all parents accepted that they try to socialize their children into respect for elders. Furthermore, themes related to how elders expect their children to show respect for elders were identified from the interview such as: greetings, care, proper language and consulting elders. Moreover, themes on how parents socialize their children into respect for elders emerged such as: role modeling, educating children, sanctions and rewards.

In an attempt to characterize the dependent variable (resilient behaviour), items 49 to 58 the adolescents' questionnaire were analyzed and presented in the form of frequencies, percentages, mean and standard deviation as follows:

Table 6

Characterization of resilient behaviour

Items	True nearly always	Often true	Rarely true	Not true at all	Mean	SD
I am able to adjust when changes occur	14(3.7%)	204(54.5%)	149(39.8%)	7(1.9%)	2.84	.72

I have been able to deal with difficult moments in my life	9(2.4%)	191(51%)	168(44.9%)	6(1.6%)	2.78	.79
I try to see the humorous side of things when I am faced with problems	5(1.3%)	175(56.8%)	167(44.7%)	27(7.2%)	2.61	.82
Having to cope with stress can make me stronger	3(.8%)	84(22.5%)	244(65.2%)	43(11.5%)	2.55	.81
I tend to get better quickly after illness, injury or other hardships	11(2.9%)	157(42%)	194(53%)	12(3.2%)	2.46	.86
I believe I can achieve my goals, even if there are obstacles	34(9.1%)	156(41.7%)	154(41.2%)	35(9.4%)	3.01	.94
I stay focused and think clearly even under pressure	19(5.1%)	246(65.8%)	109(29.1%)	1(0.3%)	2.46	.74
I am not easily discouraged by failure	24(6.4%)	179(47.8%)	163(43.6%)	8(2.1%)	2.71	1.10
I think of myself as a strong person when dealing with life's challenges and difficulties	30(8%)	190(50.8%)	152(40.6%)	2(0.5%)	2.87	.83
I am able to handle unpleasant or painful feelings like sadness, fear, and anger	4(1.1%)	80(21.4%)	259(69.3%)	31(8.3%)	2.56	.79
Multiple response set	15(4%)	166(44.4%)	176(47%)	17(4.6%)	2.68	.84

Source: Field work (2023)

Summarily, table 6 reveals that 15 (4%) of the respondents were resilient almost all the time, 166 (44.4%) often showed resilient behaviour, 175 (47%) were rarely resilient while 17 (4.5%) never showed signs of resilience. The mean of resilient behaviour was 2.68 which is a little bit higher than the hypothesized test value of 2.5. This was enough evidence of the fact that the resilient behaviour among the respondents was just average. Generally, the standard deviations for the items were low indicating that the responses were close to the mean, that is to say the respondents had similar responses.

Discussion of Findings

The study revealed that respect for elders significantly influenced the development of resilient behaviour among adolescents. This finding ties with that of the study of Lukong and Atemkeng (2020) whose study indicated that respect for elders and authorities significantly influenced the early adolescents' psychosocial development. Respect for elders was seen to enhance the development of resilient behaviour. This is consistent with Callaway (2021) who claims that the youths who learn to respect elders may benefit in many ways. For instance, Callaway (2021) argues that in the process of giving respect to elders, the adolescents require self-control which enhances the development of personal tools of mastery. These tools can be applied by adolescents to resolve more complicated and difficult tasks that they encounter. When these adolescents give respect to the elders, they in turn create self-respect and self-worth and thus command respect. The self-respect and self-worth lead to an increase in self-esteem which is seen to be a protective factor of resilience. This is in line with Achebe (1978) who says that anyone who accord respect to the great, is indirectly paving the way for their own greatness and that when a child washes his/her hands clean he/she can dine with the elders.

The findings revealed forms of respect for elders that are practiced in Nso such as; greeting elders first when you see them, not using raw language with addressing elders, not arguing with them, listening to them, seeking advice from them, running errands for them, not walking out on an elder when he/she is talking and helping them amongst others. These findings are consistent with those of the study of Sung (2004) that identified an inclusive set of forms of respect in form care respect, acquiescent respect, linguistic respect, consultative respect, salutatory respect, and precedential respect. These forms are mutually inclusive. Therefore, an

adolescent cannot isolate one form of respect and practice while neglecting the rest. For instance, once an adolescent who practice the form of acquiescent respect will automatically not use raw language when addressing an elder.

Implications

The findings of this study suggest that issues of resilience among adolescents of Nso are so numerous and diverse that it is very difficult to find one special solution to handle. From increasing poverty to less access to education, unemployment, loss of parent (s), psychological abuse, sexual abuse, relationship problems, physical abuse, chronic illnesses, coupled episodes of traumatic events recorded from the ongoing social political crisis, the adolescents do not seem to have a smooth ride towards the development of resilient behaviour. Sociocultural values like respect for elders have been found to be an important resource in the development of resilient behaviour. Therefore, parents and practitioners working with adolescents need to help socialize them in to respect for elders so that they enjoy the benefits of respect for elders as they navigate their way through significant problems and adversities.

Recommendations

Based on the findings from both quantitative and qualitative data recommendations were made to Nso adolescents and some stakeholders in relation to respect for elders and the development of resilient behaviour among Nso adolescents. The parents on their part should do their best to socialize their children into respecting elders in their family and community by being role models, educating the children on the need to respect elders and by rewarding those who show respect for elders while sanctioning those who disrespect elders.

Nso adolescents should be socialized to respect the elderly within their family and community by going close to them, spending time with them, listening to them and seeking advice from these elders who are reservoir of wisdom, experiences and cultural knowledge especially when faced with adversities and problems.

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