

PARENTAL RELIGIOUS ORIENTATION AS A PREDICTOR OF IDENTITY STYLES OF UNIVERSITY STUDENTS

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Abstract

This case study is an endeavour to discuss the parental religious orientation as a predictor of identity styles of university students. Developed questionnaires were used for parents to collect data about their religious orientation as well as for university students about their identity styles. Total 1887 university students of 1st to 8th semesters and their parents from 10 public universities in Pakistan were selected through random sampling technique. Path analysis in Analysis of Moment Structure (AMOS) was used in order to calculate the relationship between parental religious tilt and university students' individual styles. The study revealed that extrinsic religious orientation is a major contributor in developing diffusive/avoidant identity style. On the other hand parental intrinsic religious orientation plays lesser role in diffusive identity style.

Keywords: Religious orientation, Identity style, University students, Path analysis

Introduction

Erikson (1965) was the first theorist who studied identity in detail.¹ For his extensive work on identity, Erikson has often been considered as 'identity's architect' (Leon-Frias, 2000).² Erikson (1965) pointed out that religion played an essential role in the formation of the identity of youth.³ Specifically, he described that religion has close connection with an essential part of the socio-historical matrix that helped in the formation of individual identities. Moreover, he opined that religion played its part as the oldest and long lasting institution that helped in development of loyalty with an ideology which provided aid in successful completion of crisis related to identity formation.⁴ There is limited literature available that describes the relationship between identity and religion. However, some studies explored that religion is assertively connected in identity formation.⁵ During identity formation, students adopted

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different identity styles. Berzonsky and Kuk (2005) drew results from their study that students with informational identity style reported high academic self-independence, self-efficacy, operational management skills, acceptance of abilities of different people, establishing intimate relationship, emotional stability during life traumas and developing self-awareness as compared to students with normative and diffused identity styles.⁶

Parents are the major source of transferring religiosity to their next generation. Bosma and Kunnen (2001) indicated in their study that parents provide the basis for their children in choosing and holding a belief and value system.⁷ Adolescents are commonly expected to hold and demonstrate their parental and other faith systems related to their families. Then they use those ideals as a beginning place in the exploration of their respective values (Para, 2008).⁸ Many studies indicated that children tend to adopt those religiosity trends which their parents adhere to and in the same way membership of any religious community also demands social conformity from their followers.⁹

Most of the studies were conducted among children for understanding the process of transfer and adoption of the religion in a better way. The researchers found from their studies that parents have a noteworthy role in prompting the evolution of religion in their children. Religious parents on most of the occasions have the desire to see their children having similar religious values and beliefs and their children also show willingness to adopt those beliefs and characters which their parents modelled in front of them.¹⁰ It was observed that religious system always offers the parents clear cut guidelines and instructions for living an appropriate life. It also helped the religious parents in providing clear rules of communication and strategies to monitor and evaluate their children's behaviour.¹¹ This was confirmed by Snider, Clements and Vazsonyi (2004) in their study that religious parents might be perceived as having better monitoring and guidance strategies as compared to non-religious parents.¹²

The theory given by Erikson on the topic of psychosocial development sheds light on the fact that identity is the crowning achievement of adolescence. In this period, teenagers are faced with the numerous challenges and searching the answer to different overwhelming questions like, who am I? On the other hand, some adolescents discuss the issues that are related to their sense related to self, others remain unclear and rely on external sources to fashion their identities. According to Hartman (2016), Identity-style analysis largely works on the basis of Erikson and Marcia's works as a research tool to better understand the identity formation process. According to Berzonsky (1989), identity style called social cognitive approach that individual applies to comprehend the identity relevant information, deliberating identity relevant problems and making personal decisions. He described three identity styles, namely informational, normative and diffuse identity style. Information identification

style is the most adaptive style that helps to manage daily state matters. These people are industrial with high self-esteem and have a good capability to solve the problem. These people are usually hopeful about the future, are strong and happy, do not impress others and emphasize their beliefs while working. A normative style is typical of adolescents who rely on the norms and expectations held by significant others (such as parents and authority figures) when confronted with identity-relevant information or problems. A diffuse/avoidant style is typical of adolescents who avoid personal issues and procrastinate decisions until situational demands dictate their behaviour.

According to Oppong (2013) religion is considered instrumental in the formation of identity. The role of religion varies from society to society and area to area. Religion might be an influential force in one community while in some communities its role might be insignificant. In Pakistani context, religion plays a vital role for parents to make decisions in life for their children whereas, adolescents obey their parents. This is considered an Islamic tradition. So, both religion and parents put an influential impact in developing, shaping and modifying the identity of their children. It is concluded that it is not possible for any society and epochs to eliminate the entire influence of religion on identity development and evolution over time. In addition, Oppong (2013) also found from his study that parental influence plays a vital role in the identity formation if they do it by keeping the religious context in backdrop.¹³ Therefore this study will be an effort to analyse the parental religious orientation as a predictor of identity styles among university students.

Objectives of the Study

Some of the salient points of the research study were as following:

- To find out the religious orientation among parents of university students.
- To explore the identity styles of university students.
- To analyse the parental religious orientation as a predictor of the identity style of university students.

Hypotheses of the Study

Following were the hypotheses of the study:

- H₁: Parental religious orientation has a relationship with identity styles.
- H₂: Extrinsic religious orientation has a relationship with informational identity style.
- H₃: Extrinsic religious orientation is linked with normative identity style.

- H₄:** Extrinsic religious orientation is linked with diffuse/avoidant identity style.
- H₅:** Extrinsic religious orientation is linked with commitment identity style.
- H₆:** Intrinsic religious orientation is linked with informational identity style.
- H₇:** Intrinsic religious orientation is linked with normative identity style.
- H₈:** Intrinsic religious orientation is linked with diffuse/avoidant identity style.
- H₉:** Intrinsic religious orientation is linked with commitment identity style.

Study Participants and Procedure

For this study, the explanatory research design was adopted as researchers tried to explain the relationship between the parental religious tilt (external religious orientation, internal religious orientation) and students' identity styles (normative and informational identity style, commitment of strength and diffuse/avoidant identity style).

In this study, population was largely scattered across the country, therefore, to meet the objectives of the study, different sampling techniques were adopted at different stages. At first stage researcher selected 10 public universities by adopting random sampling technique from all over the provinces. In the second phase, researchers chose four common faculties (faculty of art, faculty of science, faculty of social sciences and faculty of science) in every university. At third stage, from each faculty researcher chose 50 students (25 female, 25 male) of different BS/MA/MSc programs from four conveniently selected faculties. Total 200 students were selected from each University.

Measuring Instruments

The Religious Orientation Scale

Allport and Ross (1967) designed the first religious orientation scale (ROS).¹⁴ Allport scale measures two core constructs namely extrinsic and intrinsic religious orientation.

Revised Identity Style Inventory (ISI-5)

For measuring identity styles of university students, ISI-5 was used. This inventory assessed four different identity styles namely, informative (9 items), normative (9 items) diffuse/avoidant (9 items) and strength of commitment (9 items) the internal consistency of this inventory was based on Cronbach's alpha. For informational style $\alpha = .81$; for normative style $\alpha = .67$; for diffuse-avoidant style $\alpha = .75$; and for strength of commitment $\alpha = .73$ as reported by Zahaj & Dimitrova (2018).¹⁵

Findings/Results

University students aged between 16-26 years and their parents aged from 45 to 65 were taken.

Descriptive variables included in the analysis (n=1887) were distributed across 10 Public Universities.

| Parents level | Frequency | Percentage % |
|-------------------------|-----------|--------------|
| Father | 1183 | 62.7 |
| Mother | 704 | 37.3 |
| Job status | | |
| Govt. Job | 692 | 36.7 |
| Private Job | 253 | 13.4 |
| Business | 365 | 19.3 |
| Farming | 105 | 5.6 |
| House wife | 465 | 24.6 |
| Any other | 7 | 0.4 |
| Locality | | |
| Urban | 1231 | 65.2 |
| Rural | 656 | 34.8 |
| Family structure | | |
| Joint Family | 795 | 42.1 |
| Nuclear Family | 1092 | 57.9 |
| Students level | Frequency | Percentage % |
| Gender | | |
| Boys | 1042 | 55.2 |
| Girls | 845 | 44.8 |
| Locality | | |
| Urban | 1140 | 60.4 |
| Rural | 747 | 39.6 |
| Sect | | |
| Ahle-Sunnah | 1435 | 76.0 |
| Ahle-Tashiah | 116 | 6.1 |
| Ahle-Hadith | 68 | 3.6 |
| Ahle-Duebandi | 179 | 9.5 |
| No belief in any sect | 89 | 4.7 |
| Province | | |
| Punjab | 693 | 36.7 |
| Sindh | 465 | 24.6 |
| KPK | 380 | 20.1 |
| Baluchistan | 133 | 7.0 |
| ICT | 216 | 11.4 |

Table 1: Findings of parental religious orientation

| Sr. No. | Nature of parental religious orientation | Percentage |
|---------|--|------------|
| 1 | Extrinsic religious orientation | 79.1% D |
| 2 | Intrinsic religious orientation | 90.3% A |

To find out the parental religious orientation, sum and percentage was used. Majority parents disagreed about having extrinsic religious orientation. On the other hand, majority parents agreed about having intrinsic religious orientation.

Table 2: Finding of university students identity styles

| Sr. No. | Nature of university students identity styles | Percentage |
|---------|---|------------|
| 1 | Informational identity style | 71.5% A |
| 2 | Normative identity style | 58.5% A |
| 3 | Diffuse/Avoidant identity style | 51.4% A |
| 4 | Commitment of strength | 53.9% A |

To find out the university students identity styles, sum and percentage was used. Majority university students agreed about informational identity style as compared to normative, diffuse/avoidant and commitment of strength.

Table 3: Impact of Extrinsic Religious Orientation on University Students Identity Styles

| Variable | Mean | SD | R ² | β | T | Sig. |
|------------------|------|------|----------------|---------|---------|-------|
| Informational | 2.83 | 0.44 | 0.38 | -0.622 | -34.481 | 0.000 |
| Normative | 2.59 | 0.24 | 0.10 | -0.320 | -14.671 | 0.000 |
| Diffuse/Avoidant | 2.50 | 0.30 | 0.27 | 0.522 | 26.528 | 0.000 |
| Commitment | 2.54 | 0.38 | 0.40 | -0.635 | -35.670 | 0.000 |

Table 3 shows simple linear regression analysis for Parental religious orientation subscale (Extrinsic religious orientation) impact on identity styles of students. Results revealed that extrinsic religious orientation has significant relationship with the identity styles according to model Fit. Informational identity style described only 0.38%, normative identity style 0.10%, Diffusive/Avoidant identity 0.27% and commitment 0.40 variance in extrinsic religious orientation. The independent variable Extrinsic religious orientation beta value shows the contribution in diffuse/avoidant style ($\beta=0.522$). Meanwhile informational style ($\beta=-0.622$), Normative style ($\beta=-0.320$) and

Commitment identity style only ($\beta=-0.635$) have less role in university students identity styles.

Table 4: Impact of Intrinsic religious orientation on university students Identity styles

| Variable | Mean | SD | R ² | B | T | Sig. |
|------------------|------|------|----------------|--------|--------|-------|
| Informational | 2.83 | 0.46 | 0.41 | 0.647 | 36.83 | 0.000 |
| Normative | 2.59 | 0.33 | 0.19 | 0.446 | 21.63 | 0.000 |
| Diffuse/Avoidant | 2.50 | 0.28 | 0.22 | -0.477 | -23.54 | 0.000 |
| Commitment | 2.54 | 0.39 | 0.41 | 0.64 | 36.59 | 0.000 |

Table 4 shows simple linear regression analysis for Parental religious orientation subscale (Intrinsic religious orientation) impact on identity styles of students. Results revealed that intrinsic religious orientation has significant relationship with the identity styles according to model Fit. Informational identity style described only 0.41%, normative identity style 0.19%, Diffusive/Avoidant identity 0.22% and commitment 0.41 variance in intrinsic religious orientation. The independent variable Intrinsic religious orientation beta value shows the contribution in informational style ($\beta=0.647$), Normative style ($\beta=0.446$) and Commitment identity style only ($\beta=0.64$). Meanwhile Diffuse/Avoidant style ($\beta= -0.477$) has less role in university students' identity styles.

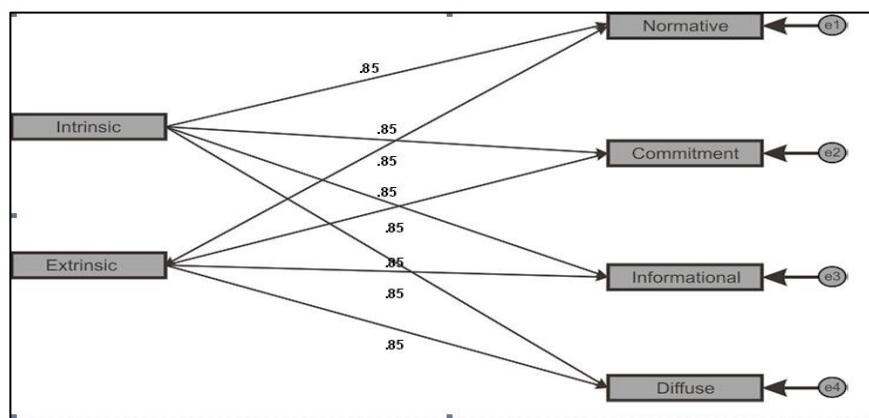


Figure -1: Illustrates the path analysis of Independent (parental religious orientation and dependent variable (students' identity styles)

Discussion

The present study motive was to analyse the Parental Religious Orientation as Predictor of Identity styles of University Students. The Parental Religious Orientation among parents of university students' findings showed that they

disagreed to have Extrinsic Religious orientation (79%), on the other hand, intrinsic religious orientation (90%). Parental Religious orientation was considerably related with identity styles of the students. Moreover, paternal attitudes, beliefs and behaviours come under the umbrella of family pattern which help in stable, moral and spiritual personality development of adolescents and their identity (Kargarshovali & Paknejad, 2004). Adolescence is a time period in the life of an individual that is characterized by different conflicts between parents and self-related issues (Christie & Viner, 2005).¹⁶ Imtiaz and Naqvi (2012) explained that there is strong incongruity between parents and adolescents, and with their peer friends because the pubertal development changes appear rapidly. To meet the second objective identity styles were explored among university students. According to analysis 71.5 % students have informational identity style, 51.4% Normative Identity Style, 51.4% Diffusive/Avoidant identity style and 53.9% followed Commitment of Strength identity styles. The parental religious orientation was explored simultaneously with different identity styles. Extrinsic religious orientation had significant impact on identity styles of university students. In previous studies, Extrinsic Religious orientation was associated with poorer mental health (Smith et al., 2003).¹⁷ Diffusive/Avoidant identity style contributed more in extrinsic religious orientation as compared to Normative, Informational and Commitment and results supported H1 to H5 hypothesis. People with diffusion identity status demonstrated avoidance to face with assignments and were involved in depression and mental problems as compared to other styles of identity. Moreover, they had less academic achievements in their life (Abdi Zarrin et al., 2009).¹⁸ Intrinsic religious orientation had also significant impact on identity styles and supported the hypothesis. Intrinsic religious orientation contributed less in diffusive identity style formation.

Identity Formation

The way parenting is practiced, it affects the decision making of children which connects directly to the procedure of identity growth and choices related to the paths one chooses for oneself. Marcia (1980) defined identity as “an active, self-constructed organization of abilities, beliefs, needs, and personal experiences”. According to Marcia (1966, 1980),¹⁹ identity formation is a job of exploration and dedication. Exploration is related to the extent to which individuals have perceived different point of views within a specific dominion of their life.²⁰ As an example, individuals who think what it means to be open-minded and traditional are discussed within the domain of political identity. Dedication encompasses the individual approach towards a particular point of view. Perhaps the same individuals come to a decision that they recognize most with traditional politics and commitment to that particular ideology.

Actually, identity development is considered to be a decision making course

by which individual discovers and obligates to diverse viewpoints pertaining to the self. Promising adults, particularly, make decisions that have a say to their identity formation as they consider and decide where to attend college, where to work, what to major in, and whether or not they should study or socialize (Arnett, 2000, 2004, 2007).²¹ Marcia used exploration and dedication to sort out individuals into four distinct identity statuses: diffused, foreclosed, moratorium, and achieved.

Individuals who achieve little on exploration and are short on dedication (i.e., diffused identity status) characteristically lack will to discuss and to show commitment to what is the best. These individuals often possess zero self-esteem, stumpy autonomy, and an orientation dependent on external sources suggesting that the behaviour they possess is externally driven. Marcia has referred to those individuals who possess little exploration and extraordinary dedication (foreclosed) as doing what their parents compel them to do. As an example, college students whose parents force them to attend medical school have no other choice but to become a doctor before even searching or exploring other choices/career paths without realizing the path and its relevancy to their interests and abilities. The Individuals who score good grades in exploration but low in terms of dedication (moratorium) are working to differentiate their own targets by engaging in widespread exploration; this identity status is related to high levels of nervousness as these individuals are uncertain of their identity. Lastly, high exploration and high dedication individuals (achieved) have sufficiently discovered and are dedicated to those options that suit them the best. These individuals regarded themselves with high self-esteem, greater autonomy, and internal orientation which meant that goal-oriented behaviour is internally driven or self-driven and not the other way around.

Marcia (1980) said, "Individuals expressed their affiliation with their parents differently depending on the extent of their identity growth". Those having high exploration and dedication (i.e. achieved) reported in a positive manner, while those having high exploration and low dedication (i.e., moratorium) informed that their parents were critical and not satisfied with them. Individuals who were not interested in exploration but were more prone towards dedication (i.e., foreclosed) reported that their parents were in a friendly relation with them, however, they felt a lot of pressure to conform to the expectations. Individuals who achieved low on both exploration and dedication (i.e., diffused) reported feeling isolated from their parents and that their parents were unable to understand their talent. They also reported feelings of social distancing from their parents. Henceforth, identity formation seems to be related to the style of parenting and the way in which children are treated by their parents.

Impact of Religion on Regulating a Family

Religion has its mark on family functioning. In his study, “*The Religious Factor*”, “Lenski” was one of the individuals to observe the impact of religion on economics, politics and on family life. Religion is found to enlighten us about getting married, to give birth or to influence approaches about spousal roles (formation and creation of family relationships), to have an influence on divorce percentages, parenting processes (maintenance and development of family relations) and also to affect the way different people handle the domestic violence (transformation of family relationships). To further ponder upon the linkage between the religion and parenting, there happens to be little difference in three aspects of parenting: goals, practices and style. *Goals* refer to the preferred results of parenting or to the standards parents want to inculcate in their children. Coming over to the relationship between religions and parenting goals, the focal point has been on *agreement* and *independence* as significant values and ethics to be inculcated in children. Again results are diverse, however, in a recent study, Ellison and Sherkat (1993) also measured the result of definite religious beliefs and principles next to religious affiliation and discovered that the liking for agreement among traditional Protestants was controlled by specific conventional beliefs.²² Pertaining to the link between religions and parenting practices, numerous US studies have focused on Christian conservatism and corporal retribution. As per their overview, Mahoney et al.²³ mention several studies that established a link between Christian conservatism and positive attitudes towards physical punishment. Besides this, they also point out that these attitudes are the result of traditional theological beliefs rather than of conservative protestant attachment.

While researches have tried to investigate progressive correlations between religious orthodoxy, harsh parenting, and nurturing, they are constrained in that, therefore no clear religious effects have been evaluated.²⁴ Children's moral discomfort is often linked with the use of constructive socialization techniques used by their parents, which includes appreciating the good character of the child, in fact, finding parents who usually take part in religious events is often related to lower rates of outsourcing behavioural problems. Getting parents who are committed to religious cause increases the probability of child's vulnerability and their participation in moral activities may help the parents as well as their children to avoid behavioural problems.²⁵ It is also observed that parents from different religious backgrounds help in children's brought up and catering issues.

The target of this investigation would be a better comprehension of the prospect of confidence on child rearing and whether parents' faith has an impact on the methods they applied. By and large, the results present evidence that differing parts of parental strictness may have positive/progressive and

negative ramifications for youngsters' prosperity. These connections could likewise be adapted by the family in the course of action during which kids live. Traditional religious heterogamous families may have greater degree of self-control and respect for others that causes kids to have a sense of security and adds to positive formative conduct throughout everyday life. There is a legitimate arrangement of historical proof to recommend that religion has the ability to mingle, propel, compel, and direct human supposition, values, inclinations, moral responsibilities, decisions and practices (Smith, 2003).²⁶

While there is adequate evidence that global religious indices are related to family functioning, the process by which religion affects family dynamics is not well known or recorded empirically (Pargament, 2005).²⁷ It is generally recognized that the manner in which parents relate to their children and express the demands they put on their offspring is of critical significance not just for the overall well-being of their children, but also for their meaning internalization (Baumrind, 2013;²⁸ Dudley, 2000;²⁹ Eisenberg et al., 2005).³⁰ There is contradictory evidence that parental dedication to religious values is likely to result in a parenting style that is stern or pleasant (Bartkowski & Wilcox, 2000; Mahoney, 2010).³¹

Padilla-Walker and Thompson (2005),³² set up those strict qualities that guardians hold stronger affect child rearing propensities than some other qualities guardians hold. In an examination led by Horwath et al. (2008)³³ on the job of strict confidence and strict practices on the child rearing of teenagers, members in the guardians' centre gatherings habitually talked about the impact their own parents keep on applying on them in grown-up life. They persistently alluded to manners by which their parents' strict convictions had affected their own way to deal with child rearing and life decisions. It is imperative that despite the fact that examination on the useful impacts of strictness among teenagers has expanded over the previous decade, generous holes stay in our comprehension of the job of strictness in adapting to family-related misery, for example, brutal child rearing.³⁴ Earlier examination proposes that guardians shape their youngsters' administrative styles through providing care without aggression.³⁵

Accordingly, teens experiencing strict discipline are likely to exhibit low self-control owing to their history of having compromised quality commitment, loss of comfort and minimal modelling. Shor (1998)³⁶ reported that physical violence, such as yelling at an infant, was not accepted as it was perceived to have possible harmful effects for the infant, whereas Bartkowski and Wilcox (2000) noted that Conservative Protestants favoured corporal punishment over screaming at adolescents. Harsh discipline, such as bullying, yelling or screaming in reaction to abuse, is believed to lead to more regular externalization of actions that normalize conflict or hostility (Catalano &

Hawkins, 1996).³⁷ On the other side, population survey showed that higher maternal sanctification by biblically liberal mothers was related to fewer spanking, but extra spanking by biblical conservatives.³⁸ Yet biblically strict parents can't be believed to be too severe. Nevertheless, in a nationwide study these parents reported screaming less often at their children than parents of others.³⁹ Research suggests that strict training is correlated with behavioural disorders varying from disturbance of conduct to depression, and poor self-esteem. For example, researchers have noticed that each parent uses severe discipline in a two-parent household.

Then again, as per Hoskins (2014)⁴⁰ legitimate guardians score high in responsiveness and demandingness and display more steady than cruel practices. Young people with definitive guardians are less inclined to expressing practices and explicitly are more averse to participate in medication use than people with guardians who lack personal involvement. Alternately dictator guardians are squat in responsiveness yet exceptionally requesting. The tyrant child rearing style is related with guardians who underscore dutifulness and congruity and expect that rules be obeyed without clarification in a less warm condition (Baumrind, Larzelere, and Owens, 2010).⁴¹ Despite the fact that writing on young adult poise according to cruel child rearing is presently not accessible, research on kids demonstrates that unforgiving child rearing and potential for misuse are related with helpless restraint, which is related with disguising and externalizing issues for kids (Kim-Spoon, Cicchetti, and Rogosch, 2013; Schatz,⁴² Smith, Borkowski, Whitman, and Keogh, 2008).⁴³

According to Howarth and Lees (2010), religious parents historically and most prominently in the United States continue to be viewed as strict in their approach to parenting, requiring conformity from their children in accordance with the standards of their individual religion (Gunnore, Hetherington, & Reiss, 1999).⁴⁴ Such studies have speculated that rather religious people may have a more controlled parenting. Danso et al. (1997) proposed that a higher parental objective of good moral principles for their children could cause the parents to emphasize compliance more frequently.⁴⁵ Such scholars have speculated that rather religious people can have an inclination towards a more traditional form of parenting, and therefore becoming parents in this manner. Strict parenting could in turn obstruct the growth of a vigorous religious identity (Armet, 2009).⁴⁶ It will be to deter a kid from confronting and striving to keep it from forming a strong and meaningful dedication to its roots.⁴⁷ This suggests that Christian parents adopt a strict parenting method, which impedes the religious development of the child, and possibly also leads to harmful emotional results.

On the other hand most of the investigations have seen the definitive child rearing style as a reliable indicator of positive young adult results. Despite the fact that the examination overwhelmingly demonstrates that child rearing

practices, for example, parental warmth and control, are related with positive young adult results. Exploration likewise proposes that child rearing style and parental order practices influence teenagers contrastingly dependent on social qualities among various ethnic gatherings inside various sorts of networks. As referenced before, dictator child rearing practices in ethnic minority bunches frequently have less negative impacts on juvenile results since it is viewed as regularizing and an esteemed socialization instrument.⁴⁸

Parents actually are the essential agents of providing socialization for their youngsters. Studies showed that youngster's strictness will in general resemble their respective parents and that that participation of a strict network empowers social congruity.⁴⁹ There is, in any case, an idea that youngsters and their parents ought to be treated as isolated people. So as to accomplish this, distinctions in youngster raising, because of family structure, religion, culture, and traditional birthplaces, ought to be regarded and comprehended (Department of Health; Home Office and Education and Employment, 2000). For instance, the prevailing strict convictions of general public are probably going to impact structures, conventions, traditions and manners which lead us to live our lives that is led inside that society (Gilligan and Furness, 2006).⁵⁰ As far as tools of disguising parental social norms is concerned, religion is a likely vehicle for disguise which has been to a great extent neglected in the examination. In view of the clashing proof on parental strict convictions, child rearing styles, and youngster results, the systems through which these practices are disguised could be a state of flight for future examination attempts. Subsequently, considering the previously mentioned investigations there is clashing proof whether parental duty to strict convictions is probably going to bring about unforgiving or warm parental styles. This is because there are different factors, for example, culture, ethnicity, strict foundation, parental styles, character and childhood, network structures, just as family esteems, which assume a huge job on how religion influences child rearing and the strict childhood of a kid.

Adolescence is a period in which there is transformation for teenagers and families alike. Children face many physical, emotional, and behavioural transformations from infancy to adulthood. Adolescence is described by the parents as their children's most complicated and anxious stage of life. While this methodical appraisal was limited to relying on patterns of parental socialization which was supported by their religious values, there are clear drawbacks to this process.

The network of friendships that teenagers make plays a vital role when the parenting fails in helping to comprehend a certain thing. Parents group interactions were reversed to the degree that group religiosity acted as a limelight for teenagers while parents affected the adults. Religion doesn't give

due recognition to those practitioners who are concerned for child care and security. The above tends to lack knowledge or preparation about the role and contribution of religious beliefs in family life, with many becoming uncertain about coping with the impact of faith on parenting. Beliefs that include parental approval were to a great extent related to parental induction and the conscience of children, but attention is required not to assume that religion has always a positive role in social life. It further indicated that it is important to investigate all the aspects that are related to the socio-cultural effects regarding the growth of children, potential of the role that faith plays in the emotional feelings of children and the creation of rule-compatible behaviour.

Conclusion

Religion plays a great role in the evolution of teenage identification. The religious tilt of parents will affect the behaviours and values they pass on to their children. Parental religion and spirituality has a dominant effect on the emotional well-being of children, particularly in the years preceding early childhood. Therefore, faith plays an important part in fashioning the lives of children. Religious parents shape their children's beliefs and attitudes by focusing on their relations and social interactions. Religious customs and beliefs in fact form family life, marriages, and different ways of parenting. Focus groups' participants of the parents regularly speak about their own parents' influence which continues to shape their lives.

We need to constantly focus on the aspects in which religious views have a say in the growth of children. This also demonstrates that with different techniques directed at improving specific flexibility and fostering greater awareness to encourage the actions of an infant, parenting can change to a great length.

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