

Internationalisation of Traditional Educational Values and the Search for Cultural Identity among Adolescents of Nso in the North-West Region of Cameroon

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Abstract

Aim: This study examined internalization of traditional educational values and the search for cultural identity among adolescents of Nso in the North-West Region of Cameroon. Most adolescents of Nso today face the challenge of negotiating a strong cultural identity due to the negative influence of factors such as: globalization, modernity, and the search for quick wealth and fame. This challenge is exacerbated by the disregard for traditional educational values amongst which include, farming, respect for one another, elders and traditional authorities, wood fetching and splitting, participation in indigenous games, use of folk-tales and proverbs etc. Nso traditional educational values emphasise communal knowledge-sharing and respect for learning, contributing to the development of a strong cultural identity. The non-internalisation of traditional educational values reflects a deeper crisis of identity and morality, as traditional educational values that once guided behaviour and fostered respect for life, are no longer strongly upheld. **Methods:** This study was carried out in Nso Fondom in Bui Division in the North-West Region of Cameroon. A concurrent mixed-method approach was used in this study, combining qualitative and quantitative data collection to give a thorough account of how well Nso traditional educational values are absorbed and understood by today's adolescents. Using simple random and purposive sampling technique, 361 and 28 parents were selected to participate in the study. A questionnaire was used to collect quantitative data from adolescents while an interview guide was to collect qualitative data from parents. The quantitative data were analysed using percentages, frequencies, means and standard deviation while Binary Logistic Regres-

sion was used to verify the hypothesis. Thematic analysis was used to analyse the qualitative data. **Findings:** The results of the Binary Logistic Regression revealed a statically significant model (Omnibus Tests of Model Coefficient: Likelihood Ratio Tests: = 23.441; $p = 0.000$). The model explained between 12.2% and 21.0% (Cox & Snell $R^2 = 0.122$, Nagelkerke $R^2 = 0.210$) variation in the development of cultural identity and correctly classified 85.3% of the cases considered. The Hosmer-Lemeshow Test was used to confirm the validity of the model, this assumption is verified (Hosmer-Lemeshow test: Chi-square = 64.349; $df = 8$; $p = 0.052$). **Conclusion:** From the results, the study concluded that internalization of traditional educational values significantly influence adolescents' development of a cultural identity. **Recommendations:** Based on the findings, some recommendations were made to parents, elders, educational stakeholders and elites of the communities.

Keywords

Internalisation, Traditional Educational Values, Nso Adolescents, Cultural Identity

1. Introduction

In Nso traditional society, education of the young is not confined to formal schooling but is carried out through oral traditions, rituals, ceremonies and mentorship of parents, elders and titleholders. As pointed out by [Nsamenang and Lamb \(1995\)](#), in most African family traditions, adolescents are directed and encouraged to perceive and partake in cultural and economic activities that emphasise socially diverse standards that help their cognitive and physical development. In the Nso traditional community, knowledge is transmitted to the younger generation through a socialisation process and in this process, the curriculum is not segmented into subject areas ([Nsamenang, 2005](#)). Mentoring by peers, parents, elders, and experts play a crucial role as beginners improve their skills and understanding through participation with more skilled partners in culturally organized activities ([Tchombe, 2019](#)). Traditional education in Nso society does not rely only on one expert but rather make use of the extended apprenticeship model. To understand how internalization of Nso traditional educational values influence adolescents' development of a cultural identity, it best to present these concepts as they are referred to in this study.

Educational values in the opinion of [Neba \(2014\)](#) refer to the achievements and outcomes of a training process. He explicates that such achievements and outcomes should be beneficial to the individual and entire community as a whole. It aims at developing the child's physical skills and character, inculcating respect for elders and those in position of authority, developing intellectual skills, instilling vocational training and healthy attitude in the child, developing a sense of belonging, and participating actively in family and community affairs and understand-

ing, appreciating, and promoting the cultural heritage of the community (Fafunwa, 1974, as cited by Olusegun and Okonkwo, 2006). Internalisation of Nso traditional educational values in this study pertains to how Nso adolescents and people, acquire, comprehend, and embrace traditional methods of knowledge acquisition. It encompasses the process through which Nso adolescents absorb and conform to the beliefs, opinions, and attitudes deemed significant by Nso society, allowing these values to become integral to their character and evident in their daily behaviour. These values inherently lead to the development of skills in activities such as wood fetching, farming, hunting, business, interpersonal relationships and most importantly respect for one another and authority.

Cultural identity is a critical piece of an individual personal identity and worldview that develops as one absorb, interpret, and adopt or reject the beliefs, values, behaviours, and norms of the communities in his/her life (Wilson, 2022). Cultural identity in the present study refers to the life style, language, methods of socialisation, food preference and dressing which make up an individuals' daily routine. It also refers to an individual's readiness or willingness to demonstrate decent and decorous conduct, respect for authority, high sense of responsibility, love for orderliness, eagerness to discharge duties with promptitude and efficiency.

By highlighting the indispensability of African traditional educational values in general and that of Nso in particular to adolescents' development of a cultural identity, this study attempts to bring out the various factors which influence adolescents' search for a cultural identity within Nso communities. It also attempts to investigate factors that alienate adolescents from internalizing traditional educational values. Traditionally, education in the Nso society was and is not confined to formal schooling but was imparted through oral traditions, rituals, ceremonies, and the mentorship of elders through the process of socialization of the child. As already indicated, this educational system is aimed at instilling societal values, norms, and ethical practices that were essential for maintaining social cohesion, communal living, and cultural identity. Achi (2021) points out that the objectives of traditional African education cannot be skillfully distinguished from one another but that overall it is aimed at producing an individual who is honest, respectable, skilled, cooperative, and conforms to the social order of the times. Aamaele (2004) outlined the goals of African indigenous education as follows: to preserve the cultural heritage of the extended family, clan, and tribe; to help the younger generation adapt to and master their physical environment; and to emphasize that their future relies on understanding and maintaining the institutions, laws, language, and values passed down from the past.

In Africa, and specifically in the Nso community, the younger generation is socialized into a range of traditional values, including educational, which serve as important standards for social behavior (Nsamenang, 1992). However, with the advent of formal schooling and the influence of Western education systems, there has been a noticeable shift in how Nso adolescents perceive and internalize their cultural values. The introduction of modern education, coupled with the pervasive

influence of globalisation, has created a complex interplay between traditional cultural values and contemporary identity issues among Nso adolescents. This process of internalization or the adoption of cultural values and norms forms a significant part of the ongoing search for cultural identity among these young people, who are at the crossroads of traditional and modern worlds. This study therefore seeks to investigate how Nso adolescents are navigating this dynamic landscape, internalising traditional Nso educational values, and negotiating their cultural identity in the context of changing social, educational, and economic environments.

2. Statement of the Problem

Cultural identity is constructed through the internalisation of traditional values, typically conveyed to adolescents through parents and the broader cultural community. Socialisation and participation in societal and communal life are critical to this process. Despite the importance of cultural identity in shaping adolescents' self-concept and sense of belonging, many adolescents today face challenges in forming a strong cultural identity due to influences like globalisation, Western cultural values, modernity, and the search for quick wealth and fame. There is also a lack of detailed scholarly investigation into how traditional Nso educational values are internalised by modern adolescents and how these values interact with their search for identity. The non-internalisation of traditional educational values which emphasise communal knowledge-sharing and respect for learning, contributes to this problem. Individualism among adolescents, combined with the erosion of communal values, has led to a breakdown in social cohesion. The problem is further exacerbated by the introduction of formal schooling, which is modelled on a Westernised education system, has altered the traditional ways in which adolescents acquire knowledge. The formal education system, based largely on written curricula, exam-based learning, and subjects dictated by state or international standards, often prioritizes skills and knowledge that align more with globalisation than with indigenous traditions and cultural values. A grave outcome of these changes is the rampant killing and devaluation of human life, which has become more prevalent among Nso youth. Violence, theft, sexual promiscuity, disrespect for the throne, traditional authorities, misuse of traditional attires and other behaviours once considered taboo, are now increasingly common. This trend reflects a deeper crisis of identity and morality, as traditional educational values that once guided behaviour and fostered respect for life, are no longer strongly upheld. If these issues are not addressed, Nso society risks further chaos and instability.

3. Objectives of the Study

The main objective of the study is:

To explore the effects of internalisation of Nso traditional educational values on the search for cultural identity among adolescents of Nso origin.

Research question

How does the internalisation of traditional educational values influence the search for cultural identity amongst adolescents in Nso Communities?

Research hypothesis

H₀: Internalisation of traditional educational values has no significant influence on the search for cultural identity amongst adolescents of Nso origin.

H_a: Internalisation of traditional educational values has a significant influence on the search for cultural identity amongst adolescents of Nso origin.

4. Significance of the Study

By exploring these interconnected issues, this research will provide a nuanced understanding of how Nso adolescents are internalising or struggling to internalise traditional cultural values. It will highlight how traditional education, when combined with modern educational structures, can contribute to or hinder the development of a strong cultural identity. This investigation will help identify ways in which both traditional and modern educational approaches can be integrated to help adolescents maintain a sense of cultural belonging while navigating the demands of the modern world.

5. Literature Review

In traditional African education, particularly within the Nso community, educational values are seen as the outcomes of a training process that benefit both individuals and the wider community. As indicated earlier, [Neba \(2014\)](#) describes these values as essential for instilling societal and personal traits such as honesty, respect, humility, peace, and practical skills like farming and hunting. [Gwanfogbe \(2011\)](#) emphasizes that indigenous African education focuses on character training, aiming to produce skilled, honest, and cooperative individuals who contribute to social life. [Fafunwa \(1974\)](#) as cited by [Olusegun and Okonkwo \(2006\)](#) on his part highlights that traditional education develops physical and intellectual skills, fosters respect for authority, and promotes vocational training, a sense of belonging, and cultural appreciation.

[Achi \(2021\)](#) further underscores that traditional education is deeply rooted in African cultural heritage, starting within the family, with the mother as the primary teacher. This lifelong process of learning involves the transmission of cultural values, norms, and skills through active participation in the community, as emphasized by [Nsamenang \(2016\)](#). Key outcomes of this education include practical competencies, social responsibility, character development, respect for elders and peers, and cognitive abilities. When these values are internalized, they contribute to a cohesive and peaceful society. [Nsamenang \(2005\)](#) also notes that children learn through engaging in cultural and economic activities, mastering language and culture through proverbs, tales, and legends. Ultimately, the internalization of these values shapes how individuals interact within their community. Traditional education in Nso is not merely a process of knowledge transfer; it is a

comprehensive system that integrates various aspects of life, including social responsibilities, cultural heritage, and ethical conduct. One of the core principles of Nso traditional education is its holistic approach, which encompasses intellectual, emotional, spiritual, and physical development. This perspective is rooted in the belief that education should prepare individuals not only for specific roles within the community but also for life as a whole.

Drawing from [Gwanfogbe \(2011\)](#), Nso educational ideas and practices are deeply rooted in family traditions, allowing parents, especially mothers, to be the primary teachers and educators. They begin with language (mother-tongue) training and progress to sanitary and aesthetic education. Like other educational systems, the Indigenous African Education System also emphasises physical training. This system benefits from inherited skills developed through social life and leisure activities ([Gwanfogbe, 2011](#)). In Nso, this is evident in the frequent and dynamic music and dance activities involving songs and body movements. Nso traditional educational values are characterized by a holistic approach to learning, community involvement, moral development, and the transmission of indigenous knowledge. These values play a crucial role in shaping the identity and social dynamics of Nso societies. While facing challenges from modern influences, the significance of traditional educational values remains profound, offering valuable insights into community cohesion, ethical conduct, and cultural resilience which are crucial components of a cultural identity.

The internalization of Nso traditional educational values is an essential process that allows individuals to internalize cultural norms, worldviews, and behavioral standards, which become key aspects of their personal identity. This process is shaped by oral traditions, rituals, and the role of elders. [Nsamenang \(2005\)](#) points out that the internalization of these values occurs through continuous socialization where children learn by observing the behavior of elders and community leaders. This informal but consistent method of education ensures that cultural values are embedded in individuals' sense of self and their understanding of their role in society. [Achi \(2021\)](#) emphasizes that the Nso community, like many African communities, uses the family as the first educational institution. The mother is often the first teacher, passing on language, norms, and cultural values. Fathers, uncles, and other elders build on this foundation by introducing practical skills and deeper cultural understanding. As individuals grow, they are increasingly exposed to communal learning and initiation rites that reinforce these values.

Cultural identity is an integral part of an individual's self-identity or self-concept which is related to nationality, ethnicity, religion, social class, generation, locality, or any distinct social group ([Cialdini & Goldstein, 2004](#)). From another point of view, cultural identity is a characteristic of both the individual and the group, shared by members with similar values and upbringing. [Collier and Thomas \(1988\)](#) views cultural identity as a fluid process shaped by various social, cultural, and historical experiences, developed through understanding, identification, and relationship-building within a culture. Cultural identification involves recogniz-

ing and understanding one's cultural attributes, beliefs, values, practices, norms, traditions, and heritage, and how they are reflected in oneself (Ferdman, 1990, 2000). Nso adolescents, as they navigate conflicting notions of selfhood influenced by traditional values and the dominant society, engage in a creative process to define their identity. This process, affected by globalization, modernism, discrimination, and enculturation, underscores the importance of crafting a strong cultural identity (Baumeister, 1987). Phinney's (1989) cultural identity development model highlights two dimensions: exploration and commitment. Exploration measures the effort put into understanding one's cultural heritage, while commitment reflects the strength of one's cultural affiliation. A well-developed cultural identity involves a conscious, reflective commitment to the shared values and practices of a cultural group (Gone, Miller, & Rappaport, 1999, as cited by Nsame-nang, 2013). Wakefield (2007) find that adolescents with an achieved cultural identity typically have a solid understanding of their cultural heritage, a clear sense of their cultural group membership, and a strong commitment to their culture. Based on this, a positive cultural identity helps Nso adolescents build self-esteem and coping skills, making them more likely to handle hardships effectively. Such identity development is especially crucial for youths facing discrimination and prejudice based on their cultural group affiliation (Les Whitbeck, Chen, Hoyt, & Adams, 2004). Mbuy (1992) insists that the destruction or manipulation of essential identity elements leaves individuals struggling through life, a situation increasingly common among Nso adolescents who have failed to internalise traditional educational values. Cultural identity in the Nso context is closely intertwined with the values imparted through traditional education. The Nso people have a strong sense of identity linked to their history, language, and ancestral practices, all of which are preserved and passed down through the traditional educational system.

Several studies have been carried out to investigate how internalisation of educational values impact cultural identity formation. Some of these studies focus on Nso while others examine broader African educational systems.

Studies carried out by Nsamenang (2005) and Achi (2021) found that the use of oral narratives, such as proverbs and folklore were very vital in the teaching of social norms and values. The researchers also stressed the importance of initiation rites in the transition from childhood to adulthood, which solidify one's understanding of their role within the community. In the same line, Gwanfogbe (2011) pointed out that traditional education promotes social cohesion by encouraging respect for elders and by fostering a sense of belonging to the community. He also indicates that the ritualized learning experiences (such as initiation rites) further solidify cultural values and collective identity.

Another study carried out by Neba (2014) highlighted values such as honesty, humility, respect, and love as central to Nso education. It also underscores the role of elders in mentoring younger generations and how oral traditions and communal activities reinforce these values. Rachidatou (2014) on her part found out that

a combination of cultural values and new knowledge from formal education, influenced the status of a Mbang-fulbe Fulani girl and gave her power, and brought a change in her social identity. A major finding by the researcher was the fact that the internalisation of cultural values, blending with new knowledge from formal education, gave the Fulani girl a new social identity. Also, Tchombe (2019) established that resilient cultural practices were significantly predictive of cognitive processes, reasoning, skills, and strategies. She further showed that the active role of children in their learning is not well captured or explained by theories or even empirical data but by learning pathways as models, oriented thinking, based on the fact that all activities children engage in, always have social, psychological, and physical implications for cognitive enrichment. The researcher also concluded that resilient cultural practices in the socialisation of the African child ensure the development of responsible, leadership, and personal survival skills directed by African values and beliefs. These values and beliefs set out to encourage and promote socio-emotional skills to enable children to have control over their emotions through empathy. In another study, Tchombe & Tani (2016) established that participation in indigenous games, use of folktales and proverbs contributed significantly in the development of problem-solving skills and hence to the emotion regulation abilities of Nso adolescents. The researchers further indicated that cultural values such as a sense of hospitality, a sense of the sacredness of human life and of religion, a sense of time, a sense of respect for authority and the elders, and a sense of language and proverbs contribute to the high acquisition of social competence skills by adolescents.

6. Theoretical Review

Theoretically, the study made use of the Mediated Mutual Reciprocity theory by Tchombe (2019).

The theory posits that the learner is required to assume an active part rather than a passive one in the construction of the knowledge (Tchombe, 2019) which is the case in a typical Nso traditional educational system. As such, the learner will be able to internalise the educational values to be learned. As pointed out by Tchombe (2019), learning in the African (Nso inclusive) context is through experimentation, participation, observation, modelling, imitation, and hands-on and collaboration. As such the learner will be able to fully internalise the values/skills during the learning process and hence will enable him/her to easily attain a cultural identity. This indicates therefore that learning in the Nso context is multi-directional in which the adolescent develop skills through mediation in their own terms and affecting a change in the behaviour of the more knowledgeable other. Hence, the internalisation of traditional educational values is easily attained through social interaction. The theory of mediated mutual reciprocity of Tchombe & Tani (2016) proposes and emphasises the interactive and interconnected roles of the learners, the more knowledgeable other and the environment (Tchombe, 2019). In the Nso traditional educational system, participation of the

learner is the key and is directed by the cultural beliefs about knowledge, parents' and children's expectations and aspirations. According to Tchombe (2019) the competences and skills children employ in order to make meaning through shared activities have an enormous impact on the quality of mutual reciprocal behaviour they portray due to mediation which is a core aspect of Nso education.

Tchombe (2019) indicated that mediated mutual reciprocity is characterised by actions that are need-interest-driven (traditional values to be inculcated into the learner) and such actions can be manifested through the use of different indigenous communication tools and styles, through diversity of actions in different activities. This approach within Nso communities is reinforced as the learner develops the ability to capture shared routines and participatory learning rather than in completing school-based instruments. The method of knowledge transmission proposed by Tchombe in the mediated mutual reciprocity theory is inherent in the Nso educational system. Tchombe (2019) in the mediated mutual reciprocity theory argues that mediation through mutual reciprocity is central to learning that is transformative. Transformative learning leads to the development of cognitive, affective and psychomotor skills inherent in the Nso educational system due to the reception of inputs from the formal, informal and non-formal context. In the Nso world view, development is transformation in the individual brought about by participation in socio-cultural activities and internalisation of values inherent within the particular community. Learning in the African (Nso inclusive) cultural context is through experimentation, participation, observation, modelling, imitation, and hands-on and collaboration (Tchombe, 2019). At such, learning helps the individual to easily internalise values within the cultural context.

In the Nso traditional society, it is believed that the community is knowledge and it is only when an individual interacts with the community and internalised the values upheld by the community that he/she gains this knowledge. Thus, as Tchombe (2019) indicated, African children gain this knowledge by virtue of the fact that they grow up in a dynamic ecological society. Thus, they have the opportunity to engage personally in their learning process through different cultural amplifiers by creating, initiating, influencing others and being influenced in a process of give and take. This interaction within the Nso society and the subsequent transmission of knowledge is the underlining principle of mediated mutual reciprocity theory and can foster the internalisation of traditional educational values.

Tchombe (2019) further indicated that as the context of development is composed of people and ecological impact, cultural amplifiers such as; cleaning, farming, clearing, coking, fetching wood, trading, singing and dancing, playing of local instruments, trading etc. create rich opportunities that enhances development and learning through observation and participation. Mediated mutual reciprocity do not generate knowledge as such in the African context but rather it directs and redirects learners actions and thinking requiring more learner involvement. The dialectical relationship generated in the mediated and reciprocal process, illus-

trates that all the actors' influence each other's behaviours in significant ways as they recognise, negotiate and exchange ideas in the transaction through a cyclical chain, thereby causing bidirectional changes. The mediating effects of the rich African cultural context, provides opportunities for the discovery of specific knowledge, skills, competencies, attitudes and values that no one other than the learner can discover and exploit through independent mutual reciprocation and are all encourage by the cultural amplifiers (Tchombe, 2019).

This theory is important for this study as it is generative and it explains how the learners can initiate, negotiate and modulate learning to suit their rhythm base on the reality of the context and modifying the learning behaviours of others. Hence, the theory will help Nso adolescents to be able to internalise the traditional educational values of the Nso traditional society through socialisation and participation in a mediated mutual reciprocal process between members of the community. This mediation process will enable them to easily negotiate the search for a true cultural identity that reflects the values intrinsic in the Nso traditional setup. The relevance of this theory is also seen as indicates how through the process of socialisation and participation within the different ecologies. Nso adolescents will learn and develop skills by interacting with peers and other members of the community which will help them in the process of internalising traditional values and search for cultural identity.

7. Methods

Both quantitative and qualitative data were collected for this research using an concurrent mixed method research design. This design was chosen because it integrates the in-depth, contextual perspectives of qualitative research with the broader generalisations of quantitative approaches, ensuring a rigorous and credible data collection process. Additionally, it permitted the simultaneous collection of both data types, enabling a proper understanding of the research problem. Through triangulation, the design increased the validity of the research results as it provided room for the exploration and explanation of the findings from one approach using data from the other. The integration reinforced the interpretation and understanding of the research topic.

The design was implemented using a structured questionnaire with close ended items, for quantitative data collection and interview guide consisting of open ended items for qualitative data collection. In this light, data were collected only from some respondents who were considered as representative of the entire group. The use of the design enabled the researcher to understand the participants' thoughts, feelings, and experiences about the concept of internalisation of traditional values and cultural identity formation. Also, the design gave the researcher direct access to the culture and practices of the participants and a useful approach for learning first-hand information about the behaviour and interactions of participants within the particular cultural context. The qualitative data collected from the interview was used to strengthen the results obtained from

the quantitative analysis, certifying a more nuanced interpretation of the results.

The sample of the study was made up of 361 adolescents aged 14 - 21 years and 28 parents of adolescents. The purposive sampling technique was used to select only villages that were accessible to the researcher, considering insecure nature of some villages due to the on-going socio-political crisis plaguing the North West and South West regions of Cameroon. Using this method ensured data collection while maintaining the study's relevance. Additionally, purposive sampling technique was used to select 28 parents for the interview. The rationale for using the technique to select parents for this study was that only parents who are indigenes of Nso and who must have lived in Nso (the study area) for over a period of 15 years and above were selected. This ensured that the participants had substantial lived experience within the cultural setting, thereby providing reliable and contextually rich data. The simple random technique was applied to select adolescents, where participants had to opt to participate or not in the study. The justification of the use of this technique is because the resulting sample, when the technique is used, is considered to be a representative of the population and the conclusions drawn by studying such a sample are deemed to be generalisable to that population. Adolescents who consented in participating in the study were assigned numbers and selection was made from this pool so as to ensure randomness. This was to minimise selection bias and enhanced the reliability of the findings.

The questionnaire was used to collect quantitative data from the adolescents while the interview guide was used to collect qualitative data from the parents. The instruments for the study were validated in two phases, that is, face validity and content validity, in order to ensure absolute validity and reliability of the instruments. The researcher used the self-delivery method to administer the instrument. Collected quantitative data were analysed using descriptive and inferential statistics while the qualitative was analysed thematically. The quantitative data was analysed using the Statistical Package for Social sciences (SPSS) version 25 while the qualitative data was analysed thematically using Atlas Ti 6.0. For descriptive statistics, percentages, means and standard deviations were used while the inferential statistics for hypothesis verification made use of Binary Logistic Regression Model.

A theory-driven method guided the selection of variables for the BLR analysis. This ensured that the variables were relevant to the model based on the relevant available literature on traditional educational values and cultural identity development. Hence, six predictor variables were included in the final model: use of proverbs in the transmission of knowledge, playing indigenous games, participation in house chores, use of folk tales and myths, interaction with peers and elders, and parental use of story-telling about tradition and history.

The ethical issues employed in order to protect the research participants and ensure validity of results included: informed consent, access to the research participants, non-falsification of data, avoiding plagiarism, anonymity and confidentiality, and creation of a conducive atmosphere.

8. Findings

Research question: How does the internalisation of traditional educational values influence the search for cultural identity amongst adolescents in Nso Communities?

In an attempt to answer this research question, the opinions of the respondents patterning to adolescents' internalisation of traditional educational values were grouped into two categories (agree and disagree) and presented in terms of frequencies, percentages, mean, and standard deviations and bar chart.

Table 1 and **Figure 1** show the descriptive statistics for internalisation of educational values as an indicator of cultural identity. Looking at the various component that make up this indicator, the Table and Chart show that the first components which is "Proverb-use is very important in the transmission of traditional knowledge", 84.0% (303) of the respondents agreed with this opinion while 16.0% (58) of the respondents disagreed with it. The component had a mean value of

Table 1. Descriptive statistics for adolescents' internalisation of educational values.

Indicators	Disagree	Agree	Mean	Standard Deviation	N
Proverb-use is very important in the transmission of traditional knowledge.	58 (16.0%)	303 (84.0%)	3.18	0.818	361
Playing indigenous games helps us understand individual and social values.	88 (24.4%)	273 (75.6%)	2.91	0.740	361
Participation in house chores and other activities such as farming is very important.	10 (2.8%)	351 (97.2%)	3.68	0.545	361
Folk-tales and myths often teach us a lot about individual and societal values.	30 (8.3%)	331 (91.7%)	3.30	0.699	361
I understand most of the values inherent within tradition by interacting with peers and elders.	86 (23.8%)	275 (76.2%)	3.02	0.872	361
My parents often tell me stories about the history of our family and other traditional activities.	34 (9.4%)	327 (90.4%)	3.27	0.621	361
MRS (Aggregate score)	306 (14.1%)	1860 (85.9%)	3.23	0.716	2166

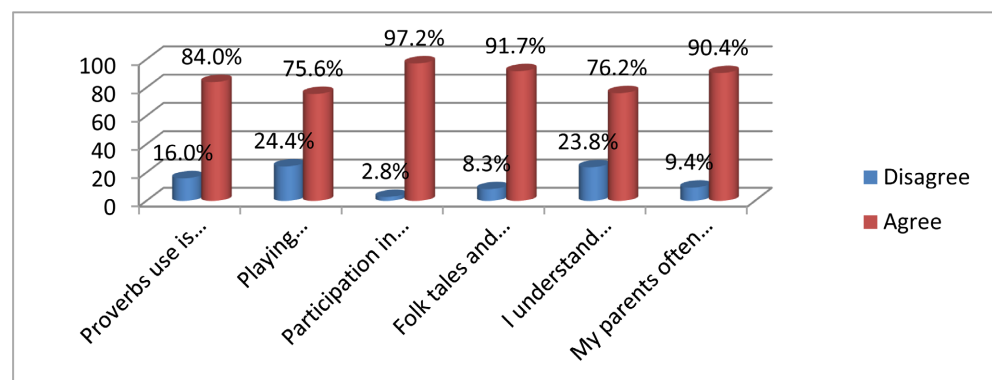


Figure 1. The descriptive statistics for internalisation of educational values.

3.18 and a standard deviation of .818 indicating that the component is an important indicator of internalisation of educational values as a predictor of cultural identity.

Looking at the second component which is “Playing indigenous games helps us understand individual and social values”, 75.6% (273) of the respondents agreed with the opinion while 24.4% (88) of the respondents disagreed with it. The component had a mean of 3.68 and a standard deviation of .545, indicating the importance of this component as a significant indicator of internalisation of educational values. With regards to the component “Participation in house chores and other activities such as farming is very important”, 97.2% (351) of the respondents agreed with the importance of this component as an indicator of internalisation of educational values as a predictor of cultural identity while 2.8% (10) of the respondents disagreed. The component has a mean value of 3.68 with a standard deviation of 0.545.

With regards to the fourth component, “Folk-tales and myths often teach us a lot about individual and societal values”, 91.7% (331) of the respondents agreed with the importance of this component as an indicator of internalisation of educational values, while 8.3% (30) of the respondents disagreed with the importance of this component. The mean value of the component is 3.30 with a standard deviation of 0.669. For the component, “I understand most of the values inherent within tradition by interacting with peers and elders”, 76.2% (275) of the respondents agreed with the opinion while 23.8% (86) of the respondents disagreed. The component has a mean of 3.02 with a standard deviation of .872 indicating the importance of this component as an indicator of internalisation of educational values as a predictor of cultural identity. Looking at the last component, 90.4% (327) of the participants agreed with the opinion that “My parents often tell me stories about the history of our family and other traditional activities”, while 9.4% (34) of the respondents disagreed with the opinion. The component had a mean of 3.27 and a standard deviation of .621 indicating its importance as an indicator of internalisation of educational values as a predictor of cultural identity.

In conclusion, the aggregate score indicates that an overwhelming majority, 85.9% (1860) of the participants agreed with the opinion that internalisation of educational values is an important predictor of cultural identity. But 14.1% (306) of them disagreed with this opinion giving a mean value of 3.23 and a standard deviation of 0.716 (See [Table 2](#) and [Table 3](#)).

Verification of hypothesis

To verify the hypothesis, two modelling approaches; Binary Logistic Regression Model and Log Likelihood Ratio-Test were used to establish the explanatory power of the predictor variable over the explained variable. The hypothesis was verified at a 0.05 level of significance.

A logistic regression analysis was performed to ascertain the influence of internalisation of educational values on the likelihood of adolescent development of a cultural identity. The logistic regression model was statically significant (Omnibus

Table 2. Analytical frame-work for qualitative data patterning to adolescents' internalisation of Nso educational values and the search for cultural identity.

Question	Themes	Code description	Sample quotations
How does the internalisation of Nso educational values influence adolescents' development of a cultural identity?	Insistence on cultural knowledge	Participants' opinions on the influence of Nso educational values on the development of a cultural identity	I learned the history of my family by taking part in the various sacrifices (<i>antangri</i>) that were often performed in our family compound.
	Respect for elders and ancestors		A child was severely punished for insulting any of his/her parents talk not of fighting the parent.
	Promotion of critical thinking, inquiry and problem solving skills		We often sell wood in the market to meet up with our needs, especially when social events were to be organised in the village.
	Community/family involvement and collaboration		Nso traditional educational values stress the importance of community involvement and collaboration.
	Practical skills and cultural practices		My mother never explicitly taught me how to cook corn-fufu, but I mastered the process by observing her prepare the meal regularly.
	Promotion of moral and ethical values		Elders are revered and their wisdom is highly valued. Young people are taught to show reverence to their elders and those in authority positions.
Fostering of leadership and responsibility	Leadership qualities in adolescents are determined by assessing their comportment in public and their abilities to handle their differences with others.		

Table 3. Analytic framework for factors alienating adolescents from internalising Nso educational values.

Question	Themes	Code description	Sample quotations
What factors are hindering adolescents from internalising Nso educational values	Globalisation	Factors alienating adolescents from internalising Nso educational values	Exposure to global media, technology, and pop culture has promoted Westernised educational norms and diminished the perceived relevance of Nso traditional educational values.
	Urbanisation and modernisation		The interactions between adolescents from other tribes and Nso adolescents have contributed in alienating them from Nso educational values.
	Economic factors		Parents with certain social status do not encourage or expose their children to Nso traditional educational values.
	Westernisation of education and educational system		Influence of Western educational systems and ideologies has led to the marginalisation of Nso traditional educational values.
	Generation disconnect		Some adolescents perceive some activities such as hunting, wood-splitting, tapping, etc. as activities for the poor.
	Migration and diaspora		Adolescents living far from Nso, in the diaspora may not have regular exposure to traditional ceremonies, festivals, and daily practices that reinforce Nso values.
Parental influence	Some educated parents do not even speak <i>lamnso</i> to their children.		

Tests of Model Coefficient: Likelihood Ratio Tests: $\chi^2(6, N = 361) = 23.441$; $p = 0.000$). A chi-square value of 23.441 and $p < 0.01$ as shown in **Table 4** confirms that the model (internalization of traditional values) significantly predicted the search for cultural identity among adolescents of Nso.

Table 4. Omnibus Tests of model coefficients for Nso internalisation of traditional educational values.

	Model	Chi-square	df	Sig.
	Step	47.160	6	0.000
Step 1	Block	47.160	6	0.000
	Model	47.160	6	0.000

Table 5. Model summary for internalisation of traditional values as a predictor of cultural identity development.

Step	-2 Log likelihood	Cox & Snell R Square	Nagelkerke R Square
1	267.750	0.122	0.210

Table 5 shows that 21.0% (Nagelkerke $R^2 = 0.210$) variation in the development of cultural identity was explained by adolescents internalization of traditional educational values during the period of the research and the model correctly classified 85.3% of the cases considered.

Table 6. Hosmer and Lemeshow test for BLR model fit.

Step	Chi-square	df	Sig.
1	64.349	8	0.052

The Hosmer-Lemeshow Test was used to confirm the validity of the model. The Hosmer-Lemeshow test is performed by dividing the predicted probabilities into deciles (10 groups based on percentile ranks) and then computing a Pearson chi-square that compares the predicted to the observed frequencies (in a 2×10 table). Non-significant ($p > 0.05$) values of the Chi square indicate a good fit to the data and, therefore, good overall model fit. In the context of the present model, this assumption is verified as shown in **Table 6** above (Hosmer-Lemeshow test: Chi-square = 64.349; $df = 8$; $p = 0.052$). The Wald statistics for the overall model was also significant (SE = 0.144; Wald = 134.505; $df = 1$; $p = 0.000$) indicating that the effect of the indicator is significant.

The effect of each variable include in the overall was also computed as shown in **Table 7**. The Table shows that 5 indicators out of 6, "Playing indigenous games help us understand individual and social values" ($p = 0.047$), "Participation in house chores and other activities such as farming is very important" ($p = 0.043$), "Folk-tales and myths often teach us a lot about individual and societal values" ($p = 0.013$), "I understand most of the values inherent within tradition by interacting

Table 7. Likelihood ratio test predicting the influence of internalisation of educational values on adolescents' development of a cultural identity.

Indicators	B	S.E.	Wald	df	Sig.	Exp (B)	95% C.I.for EXP (B)	
							Lower	Upper
Proverb-use is very important in the transmission of traditional knowledge.	-0.088	0.221	.158	1	0.691	0.916	0.594	1.412
Playing indigenous games helps us understand individual and social values.	0.491	0.253	4.765	1	0.047	1.112	1.373	2.005
Participation in house chores and other activities such as farming is very important.	0.607	0.261	5.822	1	0.043	1.545	1.268	2.117
Folk-tales and myths often teach us a lot about individual and societal values.	0.493	0.198	6.183	1	0.013	1.637	1.110	2.414
I understand most of the values inherent within tradition by interacting with peers and elders.	0.858	0.209	16.798	1	0.000	2.359	1.565	3.555
My parents often tell me stories about the history of our family and other traditional activities.	0.720	0.285	6.391	1	0.011	2.055	1.176	3.593
Constant	-0.600	1.660	0.131	1	0.718	0.549		

with peers and elders" ($p = 0.000$), and "My parents often tell me stories about the history of our family and other traditional activities" ($p = 0.011$) added significantly to the model, thus enhancing adolescents development of a cultural identity. The indicator "Proverb-use is very important in the transmission of traditional knowledge" ($p = 0.691$) did not significantly add to the model. The overall results show that internalization of traditional educational values significantly predicted the search for cultural identity among adolescents. It was thus concluded that the null hypothesis should be rejected and the alternate hypothesis retained.

Binary Logistic regression was chosen for the analysis because the dependent variable, cultural identity development was categorical (binary outcome: cultural identity = 1, No cultural identity = 0). The following assumptions of logistic regression were verified:

- Independence of observations: this was done by ensuring that the responses from each participant was treated independently thus no repeated measures.
- Linearity in the logit: The log odds of the dependent variable and the continuous predictor variables were assessed for linearity.
- No multicollinearity: the variance inflation factors (VIF) were verified and all gave values less than 5 indicating that the predictor variables were not highly correlated.

9. Discussion of Findings

The results of the binary logistic regression analysis showed that the internalisation of Nso educational values significantly influenced adolescents' search for cul-

tural identity. The findings from the qualitative analysis divulged that Nso educational values lay emphasis on the transmission of cultural knowledge, history, and values, respect for elders and ancestors, promotion of critical thinking, inquiry and problem-solving skills and the promotion of moral and ethical values from one generation to the next. These findings are supported by Nsamenang (2005) and Achi (2021) who saw that the use of oral narratives, such as proverbs and folklore were very vital in the teaching of social norms and values and stressed the importance of initiation rites in the transition from childhood to adulthood. The findings are also corroborated by Gwanfogbe (2011) who indicated that traditional education promotes social cohesion by encouraging respect for elders and by fostering a sense of belonging to the community.

Also, the findings of the present study indicate that Nso educational values prioritise the importance of community involvement and collaboration, the incorporation of practical skills and cultural practices into the learning process, the cultivation of leadership qualities and a sense of responsibility among adolescents. Adolescents who internalise these values correctly tend to negotiate their search for identity with less stress and will easily fit themselves in the Nso Community. Furthermore, the findings brought to the limelight some factors that alienate Nso adolescents from internalising these educational values. The factors identified included, parenting styles and values, Westernisation of the educational system, economic pressure, urbanisation and migration, and many others.

The above findings are supported by those of Rachidatou (2014) who saw that formal education influences the social identity of Fulani girls and modified their cultural identity. The researcher pointed out that the modifying effect on their cultural identity stems from the fact that formal education has affected their self-confidence, self-actualisation, and self-esteem which are integral components of a cultural identity. Also, these findings are corroborated by those of Tchombe and Tani (2016) who saw that there was a strong correlation between indigenous modes of socialisation and the emotion-regulation ability (resilience) of Nso early adolescence. The researchers further indicated that cultural values such as a sense of hospitality, a sense of the sacredness of human life and of religion, a sense of time, a sense of respect for authority and the elders, and a sense of language and proverbs contribute to the high acquisition of social competence skills by adolescents. These social competence skills make up an important component of adolescents' cultural identity.

The above findings are consistent with the postulates of Tchombe's Mutual Reciprocity Theory who argues that at the adolescent age (12 - 20) knowledge transmission is through story-telling (Tchombe, 2019), which are often family-oriented based on bravery, tribal wars, and family history especially about how the family came to settle where it is. The narratives in this case are more analytic and critical, highlighting values and models for emulation. During these important sittings, adolescents are encouraged to ask questions to demonstrate their understanding, awareness and the possibility of sharing acquired knowledge. Such ac-

tions demonstrate a sense of responsibility, which is evidence of growing maturity, social competence, and implied growing into an intelligent person from a Bamiléké perspective. She further argues that major activities that are mediated and reciprocated within the socialisation context are initiation into cultivation of the farm and trading, construction of bridges with the use of bamboos or tree-trunks, construction of houses with traditional materials, and engaging in other traditional activities such as traditional meetings and age-group membership. These activities are similar activities found in the Nso educational system.

In line with the above findings, Tchombe (2019) found out that resilient cultural practices are significantly predictive of cognitive processes, reasoning, skills, and strategies. These resilient cultural practices are inherent within the traditional educational values. The researcher indicated that the development of cognitive skills and processes was enhanced by resilient cultural practices of sense of responsibility and personal survival skills. She also pointed out that through socio-emotional and moral practices like indigenous games and play and songs, children were able to develop cognitive strategies in interpersonal relations.

10. Conclusion

The findings of this study are outstanding as they have revealed a significant insight in the relationship that exists between internalisation of traditional educational values and the search for cultural identity among adolescents of Nso. The findings confirm the hypothesis that adolescents' who internalise the traditional values inherent within their cultural context, easily negotiate the development of a cultural identity. By employing a binary logistic model, the study was able to predict the likelihood of adolescents' development of a cultural identity based on their internalisation of traditional educational values. Furthermore, the qualitative data obtained from the interview, provided rich explanations into how internalisation of traditional educational values influence the search for cultural identity among adolescents. In fact, the findings indicate that adolescents who internalise Nso traditional values, are more likely to develop a positive cultural identity and exhibit resilience in the face of cultural pressure or able to shunt alienating factors such as influence from social media, globalisation, religious conversion, economic pressure, urbanisation, family dynamics, etc. This study has provided valuable insights into how internalization of Nso traditional educational values impacts the complex search for cultural identity among adolescents. By focusing on Nso youth, the research has contributed an understanding on how indigenous educational systems play a role in maintaining cultural identity in context of modern educational systems and globalization. The significant influence of educational values on cultural identity as indicated by the findings, suggest the incorporation of cultural education by educational stake-holders in Nso and other indigenous Communities into the school curricula, in order to enhance adolescents' connection to their heritage. Also, educational policies that emphasise traditional educational values help adolescents to build a stronger sense of cultural identity and pride,

which will potentially lead to improved self-esteem and academic performance.

11. Recommendations

Grounded on the findings, the researcher had the following recommendations to make:

Parents, stake-holders, Elders and traditional title-holders should encourage the incorporation of Nso educational values such as farming, clearing and production of household articles, for example bamboo chairs and cupboards and singing of traditional songs, into the school curricula.

Parents and family members should encourage adolescents to embrace activities such as bee-keeping, farming, and other agricultural activities which are part of Nso educational values. Also, parents, title-holders, elites, and community leaders should finance the establishment of and support cultural institutions such as museums, cultural centres, and research institutes such as the Bernard Fonlon's Museum dedicated to preserving and promoting the cultural heritage of Nso.

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Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper.

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