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Review Article

Exploration of the Self Evolution, Parenting Culture, and Adolescent Conflict

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Abstract: The author endeavors to understand that self-evolution is a developmental process of becoming an authentic and purposeful version of oneself by gradual conscious effort of discovery and aligning oneself with one's core values. It is a journey of continuous learning and improvement involving letting go of past identities to make a good future for oneself, which leads to better self-mastery. Adolescence is a developmental moment of serious changes of the adolescents lives and behaviors. In modern times, it involves sexual implications. The adolescents live freely from constraints. They need autonomy and freedom from parents' directives, boundaries, and control. They rebel against parents' rules and authority, but at the same time they need parents' advice and support in the environment they are with new friends. The need for rebellion and obedience causes a conflict. Conflict is part of adolescents' development in which they figure out who they are, where they fit in, and begin the separation from parents and eventually become more independent. Adolescents' feel there is a need to resolve this conflict without losing their identity and at the same time keep a relationship with their parents. In the article, the author discusses culture of embeddedness, mothering culture, parenting culture, role recognizing culture, culture of identity or self-authorship, and culture of intimacy, carefully taking into cognizance the difficulties as postulated by Robert Kegagan, *The Evolving Self* (1996). In the life cycle of human development, we encounter parenting culture and adolescents' conflict. The author sets out to explore for better understanding the developmental issues involved in the parents-adolescents relational conflict. The repetition of spiral of frictions, frustrations, and misunderstandings between the two parties.

Keywords: Conflict, Embeddedness, Self-Authorship, Self-Autonomy, Self-Evolution, Mother Culture, Parenting Culture, Parents-Adolescents.

INTRODUCTION

According to Robert Kegan, to be able to understand a person in a fundamental way one needs to know the state of the person's evolution. This state of evolution in the person's life is very crucial. The person battles a lot within the self and the environment so as to make adaptation of the self. He or she is in an active process of continuously organizing the relationship of the self to the environment. When the relationship gets better there is increasing differentiation of the self from the immediate environment (Kegan, 1996). The process of the evolution is an effort towards self-autonomy, differentiation, and identity.

Robert Kegan propounded a theory of adult development with five stages describing how people think and construct their reality. 1) Impulsive mind – the stage of early childhood, where an individual's thinking is based on immediate impulses and concrete perceptions. 2) Imperial mind – in adolescence and early childhood, individuals begin to understand how to get their needs met by others and form initial relationship. 3) Socialized mind – the stage is characterized by a greater awareness of social expectations, beliefs, and the needs of others with an understanding of how to act in social groups. 4) Self-authoring – at this stage the individuals develop their own internal systems for making decisions and setting goals, becoming less dependent on external validation or social cues. 5) Self-transforming mind - this is the highest stage which involves the ability to be aware

and consciously transform one's own underlying assumptions. Individuals are independent, recognizing the interconnectedness of people and systems, can reflect and modify their systems of belief. Conflict is seen as a valuable asset for growth and finding solutions.

The author of this article endeavors to look at some areas of parenting culture and adolescent conflicts. The concentration will be on some aspects Robert Kegan talked about concerning culture of embeddedness, mostly mothering culture, parenting culture, role-recognizing culture, culture of self-authorship, and culture of intimacy. Though more emphasis may be laid on parenting culture, role-recognizing culture and culture of mutuality not because they are the most important but because of their concerns in the article. Some of the author's examples have an African base. The author speaks here generally about all the phases of adolescence: pre-adolescence, early adolescence, adolescence proper, late adolescence, and post adolescence.

An experience of the function of culture of embeddedness motivates one to speak about the "holding on" and "letting go" in the process of separation and individuation, a process which is indispensable in human development. Just as much as the individual is an inter-relational being, he or she also needs his or her own autonomy, identity, freedom and responsibility. The young adolescents in the author's African culture and maybe in some other cultures will feel that much is still left to be desired as far as the culture of embeddedness is concerned.

Mothering Culture

Quinn (1992) used mother culture as a collective term for any given culture's most influence features – its philosophies, attitudes, values, viewpoint etc. that usually not consciously recognized as being culturally specific by the members of the culture.

A woman experiences heightened vulnerability and faces tremendous challenges when transitioning to motherhood. This exacerbates young mothers, and studies have shown that adolescent mothers experience an increased burden of responsibility during the transition to motherhood (Mercer, 2006).

The transition to becoming a mother requires extensive psychological, social, and physical adaptation. Mothers face several health problems related to pregnancy, childbirth, postpartum and breastfeeding. The adolescent mother simultaneously face multiple developmental issues related to transitions into adulthood, marriage, pregnancy and mothering responsibility.

Mothering culture encompasses the diverse practices, beliefs, and values surrounding motherhood across different societies, influencing how mothers and motherhood are perceived and experienced. The term mother culture refers to earlier culture that significantly influences later cultures and societies. It is often used in anthropology to describe how foundational cultures shape beliefs, practices, and values of subsequent civlizations. Ancient Egypt and the Olmec civilization are frequently cited as mother cultures due to their lasting impact on later societies.

Mothering culture refers to the idea that mothers should prioritize their own intellectual and emotional well-being by engaging in continuous learning and self-care. The concept encourages mothers to cultivate their minds and interests, thereby enriching their family life and modeling a love of learning for their children.

The practice of mother culture allows mothers to pursue their interests, needs, and engage in hobbies, which help prevent burnout and feelings of emptyness that can arise from the demands of motherhood.

By actively engaging in their own education, mothers demonstrate the value of lifelong learning to their children, fostering an environment where curiosity and knowledge are cherished. Taking time for oneself is essential for maintaining mental health. The concept suggests that mothers should carve out at least 30 minutes each day for person enrichment which can include reading, studying or reflecting.

Generally speaking, mothers in cultures would normally attend to their newborn babies and provide them with the necessary cares the babies need – close warm physical contact. They do accept the baby's total dependence on them, and gradually help the child to grow and eventually at the appropriate time they wean the child. When the children are weaned, the mothers continue to provide for them and nurse them. They do acknowledge the children's displays of independence and willful refusal. Mothers do not abandon their children when they are going through separation and psychological transition.

Mother's time with their adolescent can be characterized by the extent to which mothers are available to their adolescents' versus directly focused on their adolescent with each playing an important role for adolescent welfare. Theoretically, mothers accessible time facilitates parental monitoring and constrains adolescent delinquent behavior.

Parenting Culture

In the traditional societies of the people of Northern Ghana, it is often said that a child is forever a child as long as both parents are still alive. This in a way affirms Rousseau's statement that "nature would have children" before being men. If we wish to prevent this order, we shall produce precocious fruits which will have neither maturity nor flavor, and will speedily deteriorate,

we shall have young doctors and old children (Emile Rousseau, 1762). Someone can have his or her own family but still be considered a child in the eyes of the parent (s). Your parents would want to control you like a child or young adolescent. Decisions and choices are made for you, the kind of work to do, the kind of woman one should go in for or the kind of man a woman should marry. The parents decide at will which children in the family should go to school and which ones should help with house and farm works. Even those children who are privileged to attend school can be withdrawn any time the parents feel they need them back at home for something else.

Biological, psychological, and societal process of growth and differentiation manifest themselves during puberty yet proper separation and individuation cannot take place fully. We have family, community, and social initiation rites performed each year during certain months for adolescent into adulthood, a stage which symbolizes that the individual self is matured and has found identity. The individual with experience of social initiation is meant to be detached from his or her parents, to have his own freedom and responsibility yet that cannot be realized because of parental control. At a stage like this we may see the adolescent doing wrong things for the right reasons.

Individuation implies that the growing person takes increasing responsibility for what he or she does and what he is, rather than depositing this responsibility on the shoulders of those under whose influence and guidance he has grown up. At some quarters, adolescent have reacted against such forces or attitudes of parenting culture. The incapacity to separate from internal objects except by detachment, rejection, and debasement is subjectively experienced as a sense of alienation (Claudia *et al*., 1962).at the time when the adolescent process of individuation is in its most vigorous season, deviant, turbulent behavior is most prominent, Stanley Hall described the period of adolescent as a period of storm (Stanley Hall, 1922).

According to Schlegel and Barry, the giving up of earlier patterns acquired by parents and acquiring new attitudes, values and behavior is not without some of the tensions brought to both adolescents and their families. To change these roles and expectations during adolescent period often becomes point of friction with the potential for disagreement. Parents have to cope with the situation by adjusting their own attitudes, demands and expectations they make on their maturing offspring (Schlegel & Barry, 1991).

Adolescents react sometimes to petty issues such as household chores, disobedience, and freedom of movement especially from supervision. Girls are watched more closely than boys. A conflict may occur between an adolescent and parents as regards the opportunity of having formal education. Because of sparse family resources sometimes children are denied that privilege as seen in the author's society. Boys are better off than girls in the family and community. It is often said that girls will marry and bring wealth to the family and community because of the dowries. The girl who is educated does not marry early and by the time she marries, the parents might have died and not gotten some material help from the in-laws as compensation for the family's resources used on her education. Besides, it is often said that the educated girl or woman does not act like the traditional woman because of her formal education.

One of the author's cousins experienced a bit of this parent-adolescent conflict. He was made a herd boy of cattle for a year looking after cattle. He had to pave his way to go to school first against the wish of the uncle, but afterwards the uncle was happy when he started getting help from the son because the son was gainfully employed. The author may return to this in the section of culture of mutuality.

Sometimes, conflicts occur in the family because parents are not willing to change their own traditional, religious, ceremonial, family values and practices, to accommodate the modernization, technology, and education (Claudia *et al*., 1967). In some agricultural set-ups where they do subsistence farming, which is the case with most African communities, the ownership of private property is crucial. Like the prodigal son in Luke's Gospel who spent his days laboring for his father, there can be conflict between the father and son because of the son at times feels that he is laboring for his father but has only a subordinate role as an apprentice, a helper. Again, like the brother of the prodigal son, there will be disagreement between him and the father.

In general, conflict between parents and their daughters takes a different turn. In our societies, children tend to move away from wicked parents. This could be one of the reasons why some fathers keep a distance from their children. However, the children are closer to their mother than their father. But girls are closer to their mother than boys. Boys also identity themselves more with their father than they do with their mother. At early adolescent, the author found himself close to his mother than his father simply because the father was not living with the family because of work outside the city. The author probably would have been close to his father if he were around.

Schlegel & Barry (1991) will have us believe that the nature of parent-adolescent relationship in general and parent-adolescent conflict in particular are a function of such social-cultural variables as subsistence economy, ownership of property, and family structure (Schlegel & Barry, 1991).

As said earlier on, society has a way of initiating an adolescent into adulthood. Rolf E. Muus has discussed this in terms of descriptive expression, rites and ceremonies, visual marker, and new social roles (Muus, 1996). In some African nations such as Malawi, concerning rites and ceremonies, adolescents from the ages of thirteen and above are sent to a place set apart for the rites. They boys are instructed by men instructors in a group, and the girls are also instructed by women in a different place. They are taught all the duties and responsibilities of men. What it means to be a father. While the girls are taught the duties and responsibilities of women and how to be mothers. They acquire the knowledge of these things and when they return home after two weeks of instructions, they would want to put into practice what they have learned and the parents won't understand and allow them. The parents are still holding them on and failing to let them go. They have found their identity of what it means to be men or women yet separation from the parents to be on their own is difficult. Those who want to have their way (freedom and responsibility) begin to act out in non-conformist way towards the parents. According to Erick Erikson, they feel the process of adolescence is conclusively complete now that they have subordinated their childhood identifications to a new kind of identification, achieved in absorbing sociability and in competitive apprenticeship with and among their age mates Erikson, 1975).

The "holding on" of the parents does not give room to the adolescent process of individuation to occur. Culture is not static but the parenting cultures of some African societies the author thinks are still static. Can we say that the only way out for individuation of the adolescent is to be a non-conformist or a deviant?

Peter Blos "draws on the various constructs emerging from ego-psychology the second individuation process, regression to the earlier experiences in the services of ego development, separation from parents, and turning to peers as a necessary development task" (Blos, 1962). He emphasizes separation experience from parents' dependency and love objects as a crucial task for normal adolescent development, an idea he sees as the second individuation process. The process of development in an adolescent requires a partial regression to the earlier stages of development, which is necessary not as a defense but in the service of the adolescent development (Blos, 1962).

The first individuation process according to Blos helps in the differentiation between child and parent, it helps to model the child after the parent and contribute to the dependency of childhood. This phase of individuation process allows independence from the concrete physical presence of the mother, and the mother becomes internalizes (Blos, 1962).

With the disengagement from parental control and from internalized, immature attachments of familial love and hate objects, individuation process leads to somewhat true evaluation of parents and helps in the process of self-definition, and ego-maturity. Individuation involves "the shedding of family dependence, (and) the loosening of infantile object ties in order to become a member of the adult world" (Blos, 1962). "The adolescent individuation process helps to establish a personal, social and sexual identity. It requires a turning away from parents and because of still insufficient autonomy, a temporary turning toward the peer group serves several functions, for example, helping the adolescent to resolve the oedipal conflict during this period and to sever parental dependencies" (Blos, 1962).

One may say at this stage that there is fear of a new dependency on the love object especially at this point when the dependence on parents is just beginning to decline. The adolescent expresses the conflict with fear of getting "too involved" or "getting too far" with his or her heterosexual love object. He is afraid of love and new dependency because he has escaped from the intense emotional involvement with the parents. "The striving for independence from parents is not without some ambivalence, since it not only contains a strong desire for adult freedom and independence but also an unacknowledged wish for childlike dependence and parental protection with fear of loss or security and adult guidance" (Blos, 1962).

In some family units, the adolescent is not given the opportunity to develop the strength and ability to fend for himself or herself. Parents resist the development of self-reliance on the part of their offspring. The adolescent remains a child in experience far too long. Over-protection of offspring by parents becomes an additional abuse and rejection, since children and youth are prevented from over-protection, he or she has difficulty in making decisions about anything, and he always wants to be told what to do and how to do it which I think is not healthy. It does not show any sign of maturity and independence of the adolescent in question. As the adolescent sets out to differentiate the self from the parents, it is inevitable that he or she will frequently run into conflicts with them as he assumes more independence and more authority over his own life. In a society like mine the parents and relations will simply say the adolescent is rebellious, and the adolescent sees parents as out of touch with the changing times. Parents must note as Gibran writes, that their offspring are not theirs to keep:

"Your children are not you children. They are the sons and daughters of life's longing for itself. They come through you but not from you. And though they with you, yet they belong not to you. You may strive to be like them, but seek not to make them like you backward nor tarries with yesterday. You are the bows

from which your children as living arrows are sent forth" (Gibran, 1923).

Parents who are less responsive to their adolescents needs and adopt controlling parenting behaviors are likely to experience high level of conflict with their adolescents. Authoritarian parenting style with low responsiveness, high demandingness, and hash discipline, is positively associated with lower cohesion between parents and their adolescent have higher conflict frequency (Dentale *et al.*, 2018). In a like manner, parents who show high level of affection, nurturance, and empathy towards their adolescents, as well as adopting an authoritative parenting style, would have less parent-adolescent conflict. Parents who have high expectations of their adolescents and provide affection and support and communicate with them positively are less likely to experience conflict with their adolescents, and the adolescents are less likely to be involved in antisocial behavior. They demonstrate more cohesion with their adolescents and encounter less frequent and intense conflict. (Robinson, 1995).

Parents with warm, responsive, and supportive parenting attitudes are able to foster high self-efficiency in their adolescents. Whether parent-adolescent conflict is good or bad for adolescents depends on the frequency of conflicts and how they cope with conflicts (Brett & Hofen, 2009). Research showed that parent-adolescent conflict is a major cause of negative family functioning.

Parents VS Adolescents

Adolescence is a period when the need for self-reliance, independent decision-making, and rational functioning is enhanced. Whether adolescents' need for autonomy is satisfied or frustrated by parenting behavior, such as psychological adjustment and well-being. Parents normally hold positive opinions about their parenting, and report lower level of psychological control and higher level of autonomy support (Korelitz & Garbar, 2016). Given the established understanding of gendered parenting behavior little is known about whether adolescent discrepancies in perceiving parenting differ between adolescent boys, and girls.

Adolescents want their autonomy which is a normal part of their development. They start to go against parents' directives and boundaries. Parents on their part may tighten their control and the adolescents tend to break more of parents' rules. There begins a repetition of spiral of frictions, frustrations and misunderstandings between adolescents and parents. Conflict is part of adolescents' development in which they figure out who they are, where they fit in, and begin the separation from their parents and eventually become more independent. They begin to try different new things not like their parents, not having the cognitive development to think about things that might look fun and dangerous, things that seem natural and can generate conflicts.

Some of parents and adolescents' problems for example, could start from reckless driving, disordered eating and drinking, being truants at school, risky sexual behavior, substance use and self-harm which need therapy. While it is important for adolescents to focus on decision making, emotion regulations, it is equally important for parents to work on issues that they are unequipped with tools they need to navigate conflict. What happens is that parents at times carry with them bitter experiences they carried from their parents in upbringing. Parent need to build communication skills to deal with friction between parents and adolescents. There should be active listening among both parties. Conflict that they struggle with such as squabbles over minor issues.

Parents need to work on how they respond to their adolescents whom they think they have seen a failure. For example, when an adolescent makes a poor decision. Parents at times default to anger. When parents and adolescents are at odds, both parties need respect. Parents should not demand respect but don't give it back to adolescents make for a pretty high conflict environment. Regarding communication parents should know that it is a developmentally appropriate response for adolescents to cease speaking when they are overwhelmed. The reflex cease speaking is an adolescent strongest tool when he or she has no more words. Adolescents have a kind of build in process to stop talking but they have body language and lack of words means a lot. This can make parents to escalate, yell and can be agitated.

In research conducted in Hong Kong in 2019 on parent-adolescent conflict, it was found out that early adolescents have a higher intensity of conflict with their parents than late adolescents. However, the adolescents would prefer problem-solving rather than conflict strategies.

Parents-adolescents conflict may be described as disagreement and opposition behavior between parents and their adolescents about negative emotional responses between the 2 parties (Law, 2019). Social cognitive theory validates self-efficiency as important part of adolescence which adolescents need in order to cope with challenges.

Kurdek shows four adolescents coping strategies: "conflict engagement" in which verbally abusive, angry, and defensive behaviors, attacks, and displays of anger are observed; "withdrawal" which involves avoiding the problem, avoiding talking, and becoming distant; "compliance" accepting the antagonists' perspective; and "positive problem-solving" understanding the antagonist's position and working out a compromise (Kurdek, 1994). It is demonstrated that adolescents who adopt positive problem-solving and conflict resolution strategies can facilitate the effect of parent-adolescent conflict (Collins and Lauren, 1991).

The adoption of positive conflict resolution strategies also predicts life satisfaction among adolescent.

Role-Recognizing Culture

In the culture of embeddedness, it is both good for parents to hold on to their child or adolescent but to let him or her go when the time is appropriate for differentiation. Parents of the author's culture mostly fail to realize this "letting go" and when the adolescent feels the urge for this separation, he or she begins to react in various ways that will enable him or her to find his or way out. This probably is the time the person is in school. Parents find more problems with their adolescents who are in school than those at home generally. Because those at school tend to intellectualize everything and often-times they would think their parents' ways of thinking are outmoded.

Author Recounts:

I remember my father making comparison one time he sent money to me at school. He said in his letter that in his days as a child like me, he never had the opportunity to handle physical cash for anything. In acknowledging receipt of the money, I found myself giving him reasons why our generation of today cannot be compared with generation of yesterday.

One of the problems is that some parents do not take into cognizance the age and changing times. As students (at both high school and college) we used to say we had a task of changing some of the cultural values (practices) we thought were not alright with our times, and we could spend time talking about this at the end of year students' get-together. One of the things we talked about was parents wanting their children on holidays from school to do farm work every blessed day instead of taking a rest and reading books.

Our parents were never comfortable with our end of year students' get-together. One reason being that they would need us at home to work. The number two and most important reason is that it was culturally not allowed for boys and girls to mingle together and be on their own without supervision of any kind. For us the students, it was a way of saying that we could do it by ourselves. We wanted an identity, freedom, and responsibility. Among peer group we felt we were self-sufficient without parents' supervision. This was the period we started to development the sense of role playing in the culture, and also the sense of intimacy. As adolescents, this way of acting was an emergence from the culture of embeddedness.

There were many things we would want to do on our own but our parents would not agree. One would want to go on holiday with a friend to his home town and his parents would not allow, he may want to pursue a career and they would say no, to look for a job and they would not yet. Sometimes, you have no alternative other than to react in a way that may eventually force them to give in.

Could one say that all this of our parents was for moral education? Maybe yes and maybe no. Some hypotheses would say that the stages of moral development of early adolescent have a positive relation to the degree to which individuals rated highly in social participation and social interaction. Adolescent with significant peer group involvement, role-taking opportunities, and social interaction advanced more rapid through the moral stages than those adolescents who were withdrawn and lacked social participation (Blos, 1962). Salman also said that "the ability to understand reciprocal social perspective" – that is role-taking skills – related positively to higher levels of moral thought and constitute one precondition for progression in moral development" (Blos, 1962).

Some researchers discussing the moral development of young adolescents said that when students encounter other students, they are able to form new and more intimate friendship. "There is no question that the college environment provides a context for the later adolescents work on identity formation" (Isabel *et al*., 2021). They come gradually to discern the need for commitment or the "act or ongoing activity relating a person as agent and chooser to aspects of his life in which his energies, his care, and his identity" (Isabel *et al*., 2021).

According to Lawrence Kohlberg, the basic criterion for understanding morality is to learn how a person reasons about "Justice." To him, a person come to understand justice in stages, and he developed a six-staged theory of moral development with each stage giving a different understanding of justice (Kolhberg, 1984).

Adolescents identify more with their compeers and with their doings. They imitate, copy, and exhibit intense allegiance to their gang and team. One remembers a friend who overemphasized loyalty to sport to the detriment of his studies. But he showed up his best in the group discussion. He wanted to think for himself what would be a good trait for any future citizen.

Adolescents also want to get involved in doing something. School system can be a means by which society perpetuates and renews itself. Teachers have become agents in transmitting and refining cultural heritage and defining duties of citizenship. A report on readjustment of high school education carries this statement, "we think schools should put equal emphasis on the obligation and the privileges of citizenship, for no government demands so much from its citizens as Democracy, and none gives so much in return." (Medinnus *et al*., 1976).

With formal education things are gradually changing in some culture. The parents now know when a child is sent to school and they are automatically letting go that child whether they like it or not. Because with culture of role-recognizing the child is eager to have something doing and immediately he completes high school whether he or she goes to college or not he detaches himself in so many ways from his parents. Adolescents no longer accept future marriages organized for them by their parents. In the past as in the case of Africa and other nations parents would arrange marriages between families with good reputation. Whether one wanted it or not he or she was forced into it just because one's parents felt one should marry a girl or a boy from a particular family. This kind of system can be described as the betrothal system. Many people today will tell you that formal education has made them what they are now in society without which their self probably would not have evolved probably and still would have been engulfed by culture of embeddedness. Without school, the culture of role-recognizing which for many was realized rather in a forceful way would not have been possible because of the "holding on" of the parenting culture. It is very interesting, if the adolescent forces his way out and eventually becomes successful in life then the family respects that individual but before that no. you were considered a deviant or non-conformist. The family and the community now recognize one and the expect one's cooperation, support and solidarity. As a worker anytime one would return home on leave, a day after one arrives, the family will expect an account of one's work. The support, interpersonal relationship and collaboration manifest the culture of mutuality.

Adolescent have specific rights and responsibilities that are essential for their development and participation in society, including the right to education, freedom of expression, and the responsibility to respect others. Adolescents have the right to receive a free and quality education that meets modern standards. 1)They can choose educational institutions and change them if necessary. 2) They have the right to express their opinions and ideas in various settings including at home, in school, and within their communities. They can participate in decision-making process that affect their lives 3) They are entitled to access information and services related to their health. This right is crucial for their overall well-being. 4) they have the right to be protected from abuse and caregivers. 5) They have the right to access information from various sources including media, to help them make informal decisions.

Adolescents also have the responsibilities such as 1) They are expected to respect the rights and freedom of others, including their peers, family members, and community members. 2) They have the responsibility to pursue their education and fulfill basic educational requirements which are essential for their person development and future opportunities. 3) They should contribute to their family by helping with household chores and maintaining a respectful attitude towards family members. 4) they are expected to adhere to laws and regulations, acting as responsible citizens within their communities. 5) Adolescent should be actively involved to participate in their communities, contributing to discussions and initiatives that affect their lives and the lives of others.

Parents need to understand that these rights and responsibilities are crucial for their adolescent as they navigate their transition into adulthood, and ensuring they are equipped to advocate for themselves while also contributing positively to their society at large (WHO, September 30, 2022).

Culture of Identity or Self-Authorship
At this stage the adolescent has found his or her identity and is now the author of his ow life. He has independence, self-definition, assumes authority and is ambitious to work and make achievements. This stage promotes adulthood emergence from the embeddedness in independence self-definition. He is prepared to take risk in life. This is the time one has the idea about religion, politics, and love. Each of these cultures of embeddedness is not distinct and separate as such from the next. They seem to evolve out of each other, each one including or potentially including the last. The othering culture, parenting culture, role-recognizing, the school and so on are all part of a single community, and serve as a vehicle by which the community communicates. Each time a particular culture of embeddedness "hold securely" it ensures integrity of the wider community and anytime it assists in "letting go" it attests to the community greater loyalty to the person-who-develops than to the self-the-person-composed (Gesel *et al.*, 1986).

Cultural identity is the feeling of belonging to a group and is part of a person's self-conception and self-perception. It is related to nationality, ethnicity, religion, social class, generation, region or any kind of social group that has its own distinct culture. Cultural identity is both characteristic of the individual and of the culturally identical group of members sharing the same cultural identity. Culture is the way in which individuals or groups of people handle the raw material of their social and material existence in order to develop.

The culture of identity or authorship is a complex between personal development and cultural influences. It involves the process of self-evolution where individuals develop their own identity, beliefs and ideologies which they hold fast to. The process is not solidly dependent on external values and beliefs but is based on internal generation and coordination of one's beliefs, values and internal loyalties. Self-authorship is a stage of adult development where individuals have extended beyond the need to be socialized and have developed their own identity, ideology and beliefs. Robert Kegan defined self-authorship as an "ideology, an

internal personal, identity, that can coordinate, integrate, act upon, or invent values, beliefs, convictions, generalizations, ideals, abstraction, interpersonal loyalties, and intrapersonal states" (Kegan, 1994).

Self-authorship is a stage of adult development where the individual has extended beyond the need to be socialized among their community and has developed the identity, ideologies and beliefs which they hold fast to (Kegan & Magolda, 2010). Kegan and other have contributed much to our comprehension of self-authorship and its public recognition. Self-authorship has 3 parts: cognitive, intrapersonal, and interpersonal. dimensions. it also involves how individuals turn experiences into personal growth and opportunities.

Self-authorship is a simple phase development within the lifelong process of self-evolution. Instead of depending on external values, beliefs and interpersonal loyalties, self-authorship depends on internal generation and coordination of one's beliefs, values and internal loyalties (Magolda *et al*., 2010). Cultural factors can also play a part in the development of self-authorship. Multiple cultural factors including race, gender and sexuality all make the development of self-authorship complex (Orozco *et al*., 2018).

Self-authorship is based on theory involves adult learning and gaining of knowledge with the product of self-authorship. It is attained through external formulas and crossroads and eventually to obtaining self-authorship. Self-authorship is also built on 2 assumptions: learning and knowledge. The first assumption states that people create knowledge by interpreting their personal experiences constructivism. The second assumption states self-authorship has an underlying structure that is developmental in nature – as one matures, the self-authorship also continues to develop (Magolda *et al*., 2010).

Culture of Intimacy

Kegan theory of social maturity emphasizes the development of consciousness including intimacy. He views that as individuals mature, they are aware of their own and others' feelings which lead to deeper connections and complex understanding of intimacy. In the book entitled *"The Evolving Self,"* he explores how consciousness influences interpersonal relationships and cultural dynamics, highlighting the importance of understanding the emotional context in intimacy interactions. The concept of intimacy encompasses self-disclosure, emotional, intellectual and physical connection, and mutual dependence.

It is when identity formation is well on its way that true intimacy which is really a counterpointing as well as a fusing of identities is possible. Sexual intimacy is only part of what one may have in mind, for it is obvious that sexual intimacy often proceeds the capacity to develop a true and mutual psychosocial intimacy with another person, be it in friendship, erotic encounter, or in joint inspirations.

Conclusion

The evolving of the self from the embeddedness through the five stages of transformation is a different and gradual process. For proper individuation of the self to take place all five stages as propounded by Kegan must cooperate in response to the other namely: impulsive mind, imperial mind' socialized mind, self-authoring mind, and self-transforming mind. The emancipation and independence of the adolescent from his parent is necessary and inevitable. The most important single cause of parent-adolescent is the perseveration of parents' attitudes that interfere with the adolescents' freedom.

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