

Communal Assistances and Emotional Comfort of Teenagers in Faithful and Adulterous Marital Assemblies: The Occasion of Shinasha People

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Abstract:- The aim of this study was to examine the difference in communal skills and emotional comfort of teenagers in faithful and adulterous families. A total of 120 high school students in Shinasha community whose age ranges between 14 and 23 years from both faithful and adulterous families (60 from each family structure) were included in the study. The data was collected using questionnaire. The results report that teenagers in faithful families scored more on both communal skills and emotional comfort. Faithful parents are more responsive and caring than that of adulterous parents. Teenagers in faithful families reflected a feeling of happiness, capable in managing their daily activities, sense of confidence in voicing their opinions, positive self-concept and success in their communal relationships. Teenagers in adulterous families, in contrast, were found to receive limited interaction and support from their parents; they developed feeling of unhappiness about their families and lacked trustful and strong relation with their families and others. The study also revealed that teenagers from these families were found to have lower levels of communal assistances and diminished quality of emotional adjustment. The findings, therefore, suggest that family marital structure has relation with teenagers' communal development as well as emotional adjustment.

Keywords:- Adolescence, Adultery, Communal Assistances, Emotional Comfort, Teenagers.

I. INTRODUCTION

Teenagers is one of the stages of human development. Though different researchers define adolescence differently, one of the most predominant definitions is by Sprinthall and Collins (1988), who characterized it as a separate time of adjustment or a journey to maturity in which teenagers must deal with fast physical, cognitive, and social changes. Early adolescence encompasses the majority of an adolescent's significant physical changes, such as changes in appearance, as well as changes in associations with parents and friends. The emotional and social maturity of teenager will grow as he or she grows older.

According to Nurmi (1997), the sources of developmental tasks in adolescent are physical maturation, socio-cultural pressure and personality. These developmental tasks comprise (1) "achieving new and more mature relations

with age mates of both sexes, (2) achieving a masculine or feminine social role, (3) achieving emotional independence from parents, (4) preparing for marriage and family life, (5) desiring and achieving socially responsible behavior and so on" (Nurmi,1997, p. 215).

Bengston and Allen (1993) identified developmental tasks of life based on Piagetian principles including social contexts of school and family. They defined developmental task as "a task which arises at a certain period in life on an individual, successful achievement of which leads to his/her happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval in the society and difficulty with later tasks" (p. 263).

The influence of social environments, such as family, peers and school on an adolescents' development has been investigated by several studies. Bronfenbrenner (1986), for example, pointed out that adolescent's psychological development needs both cognitive stimulating interaction and emotional support from parents.

Numerous theorists (Havighurst, 1972; Hinley 1983; Nurmi, 1997) have agreed that the course of adolescent development also depends on biological, socio-cultural and psychological factors. Social skills, as noted by MacDonald (1975) are the interpersonal behaviors that contribute to the effectiveness of the individual as a part of a large group of individuals. In other words, social skill is the ability to interact with others in given social context in specific ways that are socially acceptable or valued and at the same time personally beneficial, mutually beneficial or beneficial primarily to others.

Emotional comfort, on the other hand, according to Flouri & Buchanan (2003, p. 399) refers to "individuals' ability to fulfill certain aspects of their lives, such as relationships, support, and work." As summarized by Huppert (2009), psychological well-being is about lives going well; it is the combination of feeling good and functioning effectively.

Rosenberg (1979) pointed out that children's psychological well-being is most likely developed through interaction with their parents. Interaction in general and role-playing in particular are the basis of the development of an individual's psychological well-being. Rosenberg (1979, pp.

289) added that adolescents begin building their own self-concept through observing the reactions directed toward them by vital individuals in their lives.

Gecas (1971) and Wilkinson (2004) also noted that personal experiences that evolve from the parent-adolescent relationship are the initial source of how adolescents will self-evaluate and interact with others. In other words, the type of relationship they experience with their parents is thought to foreshadow their attitudes toward themselves and the quality of relationships they will have with their peers.

Wilkinson (2004, p. 479) posited that young people develop self-esteem and sense of wellbeing when they are raised in a loving environment; if abandoned by either parent, they may feel unwanted or unloved. When attention and praise is withdrawn, young people often respond by becoming anxious or depressed.

Monogamous parents, according to Henrich et al. (2002, p. 233), are considered as more responsive and closer to their children. Normative monogamy provides dramatic and essential benefits for adults, children and society. They also explained that “monogamous marriage reduces family violence, tends to increase relational quality, increases paternal investment and significantly improves child well-being outcomes.

As noted by Gibson and Jefferson (2006), self-esteem was found to have positive correlation with adolescents talking with their fathers, perceiving their fathers to be interested in their lives, and frequency of family activities, which is absent in most polygamous marriage.

Similarly, Flouri and Buchnan (2003) stated that teenagers who possess psychological distress may also exhibit characteristics of low levels of happiness and self-efficacy along with high levels of depression.

Adulterous marital is highly practiced in developing countries including African countries. O'Donovan (1995) clearly stated that Africa seems today the continent where the practice is most common. One of the reasons may be that in many traditional African societies, having several wives has been a symbol of power, wealth, and influence for many centuries or having many spouses safeguards partaking a bulky family, which is seen as the way to intensification of happiness, sense to life and state of mind of safekeeping.

It is also significant for a man in traditional society of Africa, as indicated in Kuper and Adam (1985), to continue his family name into future generations; having several wives usually ensures that he will have many male children to continue his name. Lucia (2000) in her study on African polygamists explained that polygamy may appear to be attractive, especially for those who not only complain sexual dissatisfaction within their own marriage, but also underneath the veil of sex comes many other responsibilities as well.

Even if the isometrics is not as joint as faithful marital, adulterous bridal is practiced in most traditional societies of

Ethiopia. African Rights Monitor (2011) reported that the prevalence of polygamy in Ethiopia ranges from 3% (Amhara and Addis Ababa) to 27% in Gambella.

II. STATEMENT OF THE PROBLEM

Works beginning entirely over the world recommends that the form of a family's marital has an impression on teenagers' general advance and comfort in their later years of youth. According to Wilkinson (2006), the type and relationship that teenagers have with their parents is determined by parental marital structure.

Adulterous marital relationships disrupt family development, which in turn disrupts the comfort of teenagers in these families.

With the due attention of the harmful impression of plural marital on the comfort of teenagers, current study designed at discovering whether parental marital assembly inspirations the social assistances and emotional comfort of teenagers or not and tries to answer such overall research interrogations as:

- How family structure affects the communal assistances and emotional comfort of teenagers?
- How are communal assistances and emotional comfort of teenagers in in cooperation faithful and adulterous families described?

III. RESEARCH METHODS

Subsequently the goal line of the study was the investigation of communal assistances and Emotional Comfort of teenagers in faithful and adulterous intimate assemblies so as to know whether marital structure contributes to the teenagers' behavior, the cross-sectional study design was used. Hence, the study employed a quantitative research method to gather data.

The study involves of 120 pupils from four secondary schools in Metekel Zone, whose age ranges between 15 and 23. The adolescents were proportionally selected from both monogamous and polygamous families; 40 students from each grade together with equal number from in cooperation sexes.

The contributors were purposively selected from grades 9 through 12, from high schools in Bullen, Dibatie, Wombera and Guba separately.

Only four of the zone's seven woredas were purposefully chosen to accommodate people from different parts of the community with minor differences in lifestyle and social values. As a result, 40 students from each school took part, representing both sexes as well as faithful and adulterous household systems. A whole of 120 students, ranging in age from 15 to 23, took part in the study. Only four woredas out of the zone's seven were purposefully chosen to put up people from locations in the people with minor variances in routines and communal values. As a result, 40 students from each school contributed, on behalf of both sexual category and

faithful and adulterous domiciliary systems. A total of 120 students, oscillating in age from 15 to 23, seized share in the study.

IV. RESULT

Respondents' and their parents' socio-demographic characteristics with reverence to both marital provisions, this part shows the respondents' age and grade level, as well as their educational level, religious affiliation, monthly income, occupation, and parenting style.

Table 1. The Delivery of Complainants by Age and Grade

Appearances		Adolescents in			
		Faithful family (N=120)		Adulterous family (N=120)	
		N	%	N	%
Age	15 -16 years	48	57.6	45	37.5
	17 -19 years	37	44.4	38	31.666
	20 -23 years	35	42	37	30.83
Grade	9 th	30	25	30	25
	10 th	30	25	30	25
	11 th	30	25	30	25
	12 th	30	25	30	25

Table 1 demonstrations was how the Complainants were divided into three age groups. (15-16, 17-19, and 20-23). This category includes the vast majority of respondents from both

types of marriages occurred between the ages of 15 and 16. Complainants from all grades are distributed equally by sex and number (i.e. 30 students from each grade and both sexes).

Table 2. The Distribution of Parents by Educational Level

Parents' education	Faithful (N=120)		Adulterous (N=120)	
	N	%	N	%
Illiterate	14	11.66	9	7.5
Read and write	22	18.33	32	26.66
Secondary/12 complete	53	44.16	40	33.33
Diploma and above	31	14	39	32.5

Teenagers from two-family households expressed their parents' educational status in different ways. The majority (55 %) of adolescents from polygamous families reported that their parents were illiterate. Those who come from Faithful

families with illiterate educational Level, parents account for 42%, while those who can read and write account for 28%, 12th graders account for 16%, and those with a diploma or higher account for 14%.

Table 3. The Dispersal of Parents by Occupation

Parents' Occupation	Faithful (N=120)		Adulterous (N=120)	
	N	%	N	%
Agriculturalist	38	31.6	43	54
Commercial	44	36.66	46	25
Government/NGO employee	30	25	26	6
Other	8	6.66	5	15

The above table shows that farmers made up 40% of monogamous parents and 54% of polygamous parents. It also confirms that 32 % of monogamous households and 25 % of polygamous households have merchant parents. 11% and 6% of parents worked for the government or a non-governmental organization, respectively. association derived from a faithful

and an adulterous family structure, respectively There are also parents whose occupation is labeled as 'other,' which includes retired and unemployed parents, who account for 11% and 12% of faithful and adulterous families, respectively.

Table 4. The Distribution of Parents by Parenting Style

Child-rearing style	Faithful (N=120)		Adulterous (N=120)	
	N	%	N	%
Authoritative/democratic	50	41.66	17	14.16
Authoritarian	37	30.833	31	25
Permissive	26	21.66	18	7.5
Neglectful	7	2.833	54	55

The above table illustrates that the most participants came from faithful families with authoritative/democratic child-rearing styles (45 or 56 %). In this family structure, the inattentive parenting style has the fewest members. In comparison, the vast majority of responders from adulterous

families (55 %) experienced inattentive parenting. Authoritarian parenting style came in second with 25% and 15% of respondents coming from adulterous and faithful families, respectively.

Table 5. The dispersal of respondents by religious membership

Religious affiliation	Faithful (N=120)		Adulterous (N=120)	
	N	%	N	%
Orthodox	48	60	9	11
Catholic	14	17.5	4	5
Muslim	8	10	5	6.5
Pentie	4	5	14	17.5
Non-religion	6	7.5	48	60.0

60 % of teenagers from religious families identified their parents as Orthodox. This group has 17.5 % are Catholics, 10 % Muslims, 5% Pentie, and are all represented in the Parents were conveyed by 11 percent, 5%, 6.5 percent,

and 17.5% of adulterous teenagers, respectively. Surprisingly, nearly all (60%) of teenagers from non-religious Only 7.5 percent of respondents came from faithful families, while their parents came from adulterous families.

Table 6. The dispersal of parents by Income.

Monthly Household Income	Monogamous (N=120)		Polygamous (N=120)	
	N	%	N	%
< 160 ETB	21	26	20	25
160 – 600 ETB	26	32	30	37
601 – 1500 ETB	20	25	23	29
1500 and above	13	17	7	9

According to the above table, 25% of adulterous parents and 26% of faithful parents earn less than 160 birrs per month. There are also parents with monthly domiciliary incomes ranging from 160 to 600 ETB. This group of parents represents 32% of faithful marriages and 37% of adulterous marriages, respectively. Only 13% of faithful parents and 9% of adulterous parents have a monthly income of \$1,000 or more. 1500 ETB or greater. In both family provisions, the

most popular parents earn between 160 and 600 birrs per month.

The results for the six Emotional Comfort Being mechanisms are presented in the table below. Teenagers who excel in each of these areas are thought to be in a good psychological state, whereas adolescents who struggle in these areas are thought to be in a bad emotional state in the long run.

Table 7. The Mean Scores of Teenagers from Faithful and Adulterous Families on Emotional Comfort Survey

Construct	Mean and Standard Deviations				t-value
	Faithful		Adulterous		
	Mean	SD	Mean	SD	
Self-sufficiency	26.5	1.097	20.15	3.028	16.943
Optimistic Relations	27.01	1.131	21.34	1.929	22.704
Persistence in Life	19.5	1.125	18.43	1.52	5.075
Self-Acceptance	17.4	0.894	14.04	1.141	20.742
Individual Growth	13.16	1.307	12.66	1.055	2.663
Eco-friendly Mastery	22.23	2.00	19.31	1.327	10.853

p= .05, sig. (2-tailed), df=158

The two groups of teenagers scored inversely on the PWB magnitudes, as shown in the table above. The t-test for students was used to connect the mean scores of teenagers, and the variance between the scores is statistically significant at the 5% level of significance.

The findings revealed a significant difference in mean scores on the self-sufficiency measurement (faithful 26.25 and adulterous 20.15), with a computed score of t=16.943, p=.05. This could explain why teenagers from faithful homes performed better and are more likely to be self-sufficient than those from adulterous homes.

The two groups differed significantly in terms of optimistic associations. of teenagers (t= 22.704, p=.05.) The disparity in According to the results, teenagers from faithful families have more trusting and solid connotations with others than teenagers from adulterous families.

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Table 8. The Mean Scores of Teenagers from Faithful and Adulterous Families on Emotional Comfort Survey

Marital Structure	Mean Scores	Standard Deviation	t-value
Faithful	63.43	2.036	13.104
Adulterous	51.01	2.379	

p =.05, sig. (two tailed), df=158

Teenagers from faithful homes had a mean score of 63.43 with a standard deviation of 2.036, while those from adulterous families had a mean score of 51.01 with a standard deviation of 2.379. The difference was assessed at a 95 percent confidence interval, two-tailed, to ensure that the results obtained were not skewed. due to random chance the obtained test statistic is 13.104.

As a result, a statistically significant difference was discovered, indicating that the levels of communal competency of teenagers from faithful and adulterous families differed. As a result, we can conclude that faithful teenagers are more capable or successful in the community than adulterous teenagers.

V. DISCUSSION

According to this study, the family marital assembly has an impact on teenagers' emotional comfort and communal assistance. There's no denying that the nature of the family and the understandings teenagers gain from it have an impact on their comfort. Adolescents raised in faithful and adulterous families had varying levels of social competence and emotional comfort.

Teenagers in faithful homes scored According to the findings, women scored higher in all categories of emotional well-being. Teenagers in religious homes, for example, have a higher level of autonomy, as evidenced by their strong agreement on the majority of the construct's components.

For example, the overwhelming majority of this group's responses (62 out of 80) expressed strong agreement.

These people performed well not only on one dimension, but also on other concepts of emotional comfort. According to the total Emotional comfort score, teenagers who are upstretched in faithful families appear capable in their activities, feel confident and good about their lives, adjust better to their environment, and have a positive attitude toward themselves. According to the total Emotional comfort score, teenagers raised in polygamous families appear capable in their activities, feel confident and good about their lives, adjust better to their environment, and have a positive attitude toward themselves.

Teenagers in both domiciliary outlines performed inversely in terms of communal aids. In terms of communal behavior, teenagers from faithful homes outperformed those from adulterous homes. assistances. They seem more socially Adolescents from adulterous families are more capable. This

group of people is more outgoing, connects with others more effectively, best understands others and is understood by others, shares what they have with others, and is more likely to be active in their social activities than teenagers from adulterous families.

Despite the fact that people of all educational levels experience faithfulness and adultery, the most popular adulterous parents in this study were those with less education. According to the data gathered, adulterous parents appear to be inattentive. Those from adulterous homes were the most likely to say their parents' parenting practices were inattentive. This could be because polygamous fathers do not devote enough time and attention to their children in order to favor one wife over the other and their children.

Teenagers from adulterous families tend to have not only low emotional fine-tuning; the effect is also on their communal operational. They experience difficulty adjusting to communal system of the school and less likely to learn from experience in social collaboration. They also made less effort to make new friends. This is reliable with the finding by Dekovic and Meeus (1997) who explored adolescent-parent and adolescent-peer relationships. They found that teenagers who have a more fulfilling connection with parents had healthier dealings with peers.

VI. CONCLUSION

Based on the findings, the following conclusions were reached:

Adolescents receive adequate courtesy and support regardless of their families' economic status because faithful parents are more responsive and caring. As a result, they have positive feelings about their families, as opposed to adolescents in polygamous homes, who see their parents as negligent.

The findings show that teenagers from faithful families have a high level of Emotional Comfort. As a result, they appear more competent, capable of handling daily activities, confident in expressing their feelings, and have a positive self-concept than teenagers from adulterous families.

The following suppositions were designed based on the findings:

Because faithful parents are more responsive and compassionate, teenagers receive appropriate courtesy and support regardless of their family's economic situation. As a result, they have positive feelings about their families, as opposed to adulterous teenagers who see their parents as uncaring.

According to the findings, teenagers from faithful homes have a high level of Psychological Wellbeing. As a result, they appear more capable, capable of managing daily tasks, confident in expressing themselves, and have a positive self-concept than adulterous teenagers. Scents in faithful homes performed better in terms of communal assistances; they are more successful in their communal assistances. They

have more success in their communal relationships and have more preferences in the activities in which they participate.

Teenagers from adulterous homes, on the other hand, lack temperance and trusting relationships with others (i.e. spend less time with peers or made less effort to make new friends and they often understanding of loneliness). Furthermore, teenagers from adulterous families have difficulty adjusting to the school's communal system and are less likely to learn from social interaction experience.

RECOMMENDATIONS

Teenagers' social competence and emotional comfort are both influenced by the quality of their parents. Teenagers who received adequate parental courtesy and assistance as children fared better in terms of development later in life.

Marital, as communal kin, necessitates an ideal form of shared life between spouses. Each child in the family requires the closeness and affection of their parents. In adulterous families, each man has multiple wives, making it difficult for him to provide adequate care and support for all children and wives. Adultery has a negative impact on the household economy as well. Even if the economy is sufficient to support the family, they fail to distribute resources and time equally to each of them. Children in these homes may experience negative outcomes in their social and emotional development if adequate care and support, as well as closeness, are lacking. As a result, adulterous husbands should be responsive and show their wives respect. and their corresponding children in order to construct.

Adultery has a broader impact than just the family; it also has a societal impact. As a result, civic institutions should recognize the value of faithful marital customs and discourage plural marriage, taking into account the negative impact on youth. As a result, it is critical to educate individuals at the individual, family, and community levels about the negative impact of plural marriage on the personal well-being and communal comfort of adolescents. Future research in this area should include parents, particularly mothers.

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Contending curiosity

The authors declared that there are no contending welfares itemized.

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