

Running Head: CHILDREARING AMONG THE ARSI OROMO

Addis Ababa University  
College of Education and Behavioral Studies  
School of Psychology

Childrearing among the Arsi Oromo: Values, Beliefs and Practices

Dame Abera

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Dame Abera Abdi

Approval of the Board of Examiners

1. Advisor

Name \_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

2. Internal Examiner

Name \_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

3. External Examiner

Name \_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

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Dame Abera Abdi

PhD Dissertation

This dissertation report is submitted to the School of Psychology of Addis Ababa University in partial fulfillment of the requirement for PhD degree in Applied Developmental Psychology

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## Acronyms

CPVS-Conforming Parental Values Scale  
CVR-Content Validity Ratio  
CVI-Content Validity Index  
ESPS-Ethiopian Society of Population Studies  
FGD-Focus Group Discussion  
FES-Father Engagement Scale  
FAS-Father Accessibility Scale  
FRS-Father Responsibility Scale  
GO-Government Organization  
NGO- Non-government Organization  
PBS-Parenting Beliefs Scale  
PCRBS-Progressive Child Rearing Beliefs Scale  
PCS-Parental Consistency Scale  
PCTS-Parental Control Scale  
PNS-Parental Nurturance Scale  
PPS-Parenting Practices Scale  
PRS-Parental Responsiveness Scale  
PVS-Parenting Values Scale  
SES-Socioeconomic status  
SME-Subject Matter Expert  
SPVS-Self-directing Parental Values Scale  
TCRBS-Traditional Child Rearing Beliefs Scale  
TEFL-Teaching English as a Foreign Language  
UN-United Nations  
UNPF-United Nations Population Fund  
U.S.-United States

## Abstract

*The major purpose of the present study was to assess the indigenous parenting values and beliefs that Arsi Oromo parents tend to foster in their parenting practices. It specifically examines the relationships among parenting values, beliefs and practices. To that effect, a mixed methods research design was employed. A total of 481 participants were selected using stratified random sampling techniques coupled with purposive sampling. More specifically, while the two Arsi zones and informants of FGD were purposively selected, districts and Kebeles were selected through simple random sampling techniques. Moreover, while the participants of the household observations were randomly selected, the respondents of the questionnaire scales were selected through stratified random sampling. In addition, both quantitative and qualitative data were generated from primary sources using both quantitative (questionnaire scales) and qualitative (FGD and household observation) methods. In order to address the basic research questions and test the hypotheses formulated in the study, data were analyzed using Pearson correlation coefficients, multiple regression, t-test, and ANOVA statistical techniques. Accordingly, the current study generally revealed several important findings about parenting values, beliefs, and practices of Arsi people and about their relationships. First, in the process of child socialization the majority of Arsi households endorsed conforming parenting values more often than self-directing parenting values. Second, the majority of Arsi households endorsed traditional authoritarian beliefs more often than progressive democratic beliefs. Third, sex-role socialization; physical punishment; breast-feeding and provision of cow milk as well as infant-mother co-sleeping are customary practices of Arsi Oromo in child socialization. Fourth, gender-segregated division of labor, harmful traditional beliefs and values, patriarchal family structure, and traditional Oromo proverbs were perceived as major sources for the practices of sex-role socialization, physical punishment, and inadequate verbal interaction among Arsi Oromo. Fifth, parenting values and beliefs were found to be strongly associated with parenting behaviors and that parenting values and beliefs strongly predicted parenting behaviors. Sixth, paternal involvement in household chores and childrearing activity was found to be minimal compared to mothers. Last, compared to urban households, rural households of Arsi reported a significantly large number of offsprings. Moreover, based on the results of the current study, the following conclusions and implications were drawn. First, the parenting of Arsi people is more characterized by conformity value orientations and traditional authoritarian beliefs where these, in turn, encourage the use of impulsive and overly harsh disciplines and leave little room for fostering self-directing values. Second, gendered division of labor, some traditional beliefs and safuu values, patriarchal family structure, and some traditional proverbs were perceived as major sources of sex-segregated role socialization, for using impulsive discipline, and of inadequate verbal conversation among Arsi Oromo, where these call for appropriate and culture sensitive interventions. Third, compared to Arsi mothers, Arsi fathers play little roles in the early socialization of children, domestic tasks, and child care activities, where these continue to put Arsi mothers under pressure with childrearing responsibilities and household chores. Fourth, compared to urban households, rural households have large number of offsprings, where this high fertility will have detrimental influence on the quality of parenting and child development. Last, parenting strategy differed by the residence, educational level and occupational categories of parents.*

## **Chapter 1**

### **Introduction**

In this chapter issues pertaining to the contexts of the present study, description of the problem statement, the hypothesized relationships among the variables of the study, purpose of the study, scope of the current study, rationale of the study and definition of important terms will be presented.

#### **1.1. Background of the Study**

The way children feel, behave and think is the outcome of a socialization process. As Darling and Steinberg (1993) defined it, socialization is the process by which a child acquires skills, attitudes, and behaviors that are required for successful adaptation to a family and the larger society. In the process different actors (such as the family, day-care center, community, school, peers, and media) play significant roles at different times, especially during childhood and adolescent years (Triandis & Suh, 2002). Among these actors, the family represents the primary setting or the first social institution in which children's lives are shaped and determined. According to Hirut (2012), it is within the family contexts that children gradually internalize social standards and expectations as well as culture and tradition of their society. As central to the process of child socialization are protecting children from harm and providing them with emotional support that children experience within family settings, this function of the family is considered to be parenting (Darling, Flaherty, & Dwyer, 1997). In view of this, parenting can be considered as the first sociological environment in nurturing children to help them recognize the societal expectations, norms, values, and beliefs.

A large body of literatures (e.g., Gerris, Deković, & Janssens, 1997) have shown that parenting or childrearing encompasses a number of different psychological constructs including values, goals, beliefs, expectations, ideas, attitudes, perceptions (which are generally referred to as parenting cognitions) and behaviors. Among these psychological constructs of parenting only parenting values, beliefs, and behaviors were examined in the present study. In this context, parenting value refers to the value that parents would like most to be instilled into their children or the qualities that parents consider the most desirable behaviors to be acquired by their children (Kohn, 1976). Schwartz (1999) also defined parental values as desirable goals that people hold, aspire to achieve, pass onto others, and that serve as guiding principles in people's lives. Similarly, parenting beliefs refer to what parents think about how a child is raised (Coplan, Hastings, Lagace-Seguin, & Moulton, 2002). Parenting beliefs are also defined as ideas or knowledge that parents think are true and that guide their behaviors in dealing with children (Miguel, Valentim, & Carugati, 2009). At the same time, as described by Darling and Steinberg (1993), parenting behavior refers to anything the parent does that may affect the child. As also indicated by Grusec, Goodnow, and Kuczynski (2000) parenting behavior includes such activities as playing with the child, disciplining and teaching the child, caring for the physical needs of the child, doing homework with the child, spanking the child for wrong doing and establishing a pleasant emotional environment for the child.

Several studies indicated the existence of strong linkage among parenting values, beliefs and behaviors. For instance, Tudge, Hogan, Snezhkova, Kulakova, and Etz (2000) revealed the existence of a connection between parenting values and beliefs. They found out that parents who value self-direction tend to believe that few restrictions should be placed on disciplining and controlling the child, while those who value conformity tend to believe that being overly

attentive can create a spoiled child. At the same time, Luster et al. (as cited in Tudge et al., 2000) confirmed the presence of a strong relationship between parenting values and behaviors by stating that while parents who value self-direction emphasize being responsive to their children, parents who value conformity are more likely to emphasize providing constraints on children's aversive behaviors. In line with this, a study by Hill (2006) also suggested that while the endorsement of such parenting values as interdependence, security, and common interest are often associated with parenting strategies that emphasize greater use of discipline and authority, the endorsement of such parenting values as individual achievement, competition and material well-being is associated with parenting strategies that emphasize reasoning and discussion. In addition, numerous research evidences showed the existence of a strong linkage between childrearing beliefs and behaviors (Goodnow, 1988; Hammer, Rodriguez, Lawrence, & Miccio, 2007; McShane, Hastings, Smylie, & Prince, 2009). For instance, a study by Schaefer and Edgerton (1985) revealed the presence of a relationship between childrearing beliefs and behaviors by stating that parents who believe children will misbehave if given freedom tend to restrict their children's freedom of expression, employ strict and harsh disciplinary measures, and break the will of their children.

Theory and research also showed that parenting is rooted in cultural contexts and core societal values. In regard to this, there is an increasing recognition among contemporary psychologists that human development takes place within the social contexts of the family system (Kagitçibasi, 1996; Trommsdorff, 2002; Vieira et al., 2010). Relatedly, the study of the ecology of human development shows that parenting takes place within the broader cultural contexts that shape family functioning (Bornstein & Lansford, 2010). In connection to this, Darling and Steinberg (1993) described culture as a critical force in the socialization process. A

study by Chao (1995) that compared the cultural values and parenting practices of mothers from European American and Asian American backgrounds also showed that cultural values shape both socialization and parenting values to influence parenting practices. In addition, Shaules (2007) indicated that cultural contexts provide a shared meaning system, which allows the individual person to internalize certain cultural values.

In the existing literature two cultural perspectives are identified to describe the causal relationship between culture and parenting: cultural self perspective and cultural knowledge perspective. As suggested by Tam and Lee (2010) while the cultural self-perspective assumes that culture influences parenting through internalized cultural values, the cultural knowledge perspective assumes that parents acquire certain representations of cultural ideas, and that they use these representations to guide their behavior. In light of these perspectives, parents may want their children to acquire their personal values, which may have been internalized from the culture (the cultural self-perspective) or what they perceive as normative and important in the society (the cultural knowledge perspective). In regard to this, studies also showed that in determining what values are essential qualities to be fostered into their children, parents should refer not only to a direct copy of their personal values, but also to normative socialization values, meaning what they perceive as normatively valued by other people in the society (Tam & Lee, 2010).

Generally, considerable number of previous studies suggests that both cultural values and contexts serve as important sources of parenting values (Gonzalez-Mena, 2002; Grusec, Goodnow, & Kuczynski, 2000; LeVine, 1988), beliefs (Okagaki & Sternberg, 1991) and behaviors (Arnett, 1995; Bornstein & Lansford, 2010; Daly, 2004). For instance, where individualistic cultural values inform parents to endorse such childrearing values as self-direction, self-maximization, self-reliance, and autonomy; the traditional /collectivistic cultural

values inform parents to instill such childrearing values as hard work, conformity, cooperation, dependence, and relatedness in their childrearing practice (Kagitçibasi, 2002, 1996; Keller, 2002).

In addition to culture, demographic factors such as socio-economic status (SES) as represented by family income, parents' educational level, and prestige of parents' occupations were found to influence the characteristics that parents wish to develop in their children (parenting values), parents' beliefs about how a child is raised, and what parents do with children (Sharma, Sapru, & Gupta, 2004). For instance, the existing literature shows that parents of families with lower levels of SES more often endorse and use physical discipline, hierarchical and authoritarian relationship styles and focus on obedience, conformity and maintaining order, while parents of families with higher levels of SES more often use psychological punishments, endorse egalitarian relationships between parents and children, and focus on developing independence and questioning authority ((Hill, 2006).

Though the sources mentioned above clearly indicate that parenting is adaptive to socioeconomic, cultural and demographic conditions, so far there were only few studies that have explored parenting in the context of Ethiopia in general and Oromo society in particular. Of course, few of the studies conducted so far in the Ethiopian context focus on methods of childrearing (e.g., Ringness & Gander, 1974) and on parenting styles (e.g., Seleshi & Sintayehu, 1998). For instance, Ringness and Gander (1974) revealed that the methods of childrearing in rural Ethiopia were mostly characterized by authoritarian and harsh disciplinary measures. Though, some of these studies found that authoritarian style of parenting was most common in Ethiopia, some local studies focusing on urban centers have also found there were changes in parenting (Seleshi & Sintayehu, 1998). However, none of these studies directly examined the

unique parenting values and beliefs endorsed in the childrearing practices of the Ethiopian society. Here, the researcher is of the opinion that even the studies done so far in this area were not up-to-date, comprehensive, and reflective of the parenting values, beliefs and practices of the present day reality of the Ethiopian society, including the Oromo society in both the agrarian and urban contexts, for these parenting constructs are adaptive to the changing socio-economic conditions of the country. What this makes clear, therefore, is that there is no research based data indicative of parental values and beliefs that guide the childrearing practices in the context of Arsi Oromo.

At the same time, in most of the existing literatures parenting is described more in relation to the maternal rather than the paternal roles. In fact, fathering has come to the forefront of several societies around the world because of its association, in part, with the decline of the traditional family structure and changes in women's roles (Ribas & Bornstein, 2005). However, although fathers are a topic of interest and research and the importance of fathering in determining the welfare of children has been emphasized in the United Nation's convention on the rights of the child (UN, 1989), fathers have received little empirical attention.

It seems that the inclination to report in research about the involvement of African fathers in childrearing activities is minimal compared to fathers in the western contexts. In this regard, Nsamenang (2007) stated that though the participation of fathers in domestic chores, child care responsibilities, and gender equality is on increase, Africa perhaps is the least known world region in research-based knowledge on men's roles and fatherhood. Compared to even other African countries, the situation of fathering and fatherhood seems to be the least reported issue in Ethiopia. However, little studies conducted so far on the issue show that paternal involvement in childrearing activities was limited. For instance, a study by Belay (2008) indicated that the

notion of fatherhood as conceptualized in the Ethiopian context is composed of independent gender components (masculine and feminine oriented personality traits, bread winning and home making roles, and masculine and feminine oriented childrearing activities). More specifically, the results of Belay's study (2008) showed that while fathers display disciplinarian, controlling and leadership personality traits, mothers were reported to display childcare and nurturing personality traits. Similarly, his study also revealed that while the fathers' role was generating and securing family income, mothers' role was performing domestic chores (cooking, cleaning, washing, and childcare).

Even though adequate empirical evidences were not available indicative of how fatherhood was conceptualized in the context of Oromo society, few of the studies conducted on related issues revealed results similar with that of Belay (2008). For instance, Alemayehu (2009) reported that in Oromo society women are highly represented in feminine activities such as cooking, cleaning and child care-the home making role whereas men are represented in masculine activities such as managing, financing and farming-the bread-winning role. In his study of a cultural representation of women in the Oromo society, Jeylan (2004) also reported that there is a spatial stratification and differentiation of the household activities, including childrearing, between men and women among Oromo society. Similarly, in her study of gender relations in the context of Arsi Oromo, Hirut (2012) indicated that early socialization of Arsi male and female, psychological orientation of females to the domestic sphere and of males to the public domain arises and is reproduced largely through the culturally guided efforts of male children to differentiate themselves from the feminine world. The points indicated above generally show that, in addition to early sex-role socialization, through time a girl learns a

feminine role and a boy learns a masculine role by observing their parents' every day demonstration, enactment and involvement in a gender segregated role system.

Similarly, the existing practice shows that in all traditional societies like Arsi Oromo, childrearing is an activity mainly considered as a mother's job. This means that the involvement of mothers in childrearing activities is a customary practice among Arsi Oromo. However, though some literature evidences show that the involvement of fathers in childrearing activities is on the rise worldwide, no empirical research data are available to justify this assertion in the context of Arsi Oromo. In fact, this seems to justify the need to examine the extent, and dimensions of fathers' involvement, not only of mothers' involvement, in childrearing activities in the context of Arsi Oromo. Therefore, in order to fill the existing gaps and add new knowledge on the parenting of Arsi Oromo, the present study attempts to examine both fathers' and mothers' roles in childrearing activities in both the agrarian and urban settings.

## **1.2. Statement of the Problem**

Theory and research tell us that every society has its own indigenous childrearing values, beliefs and practices. This is confirmed by the existing studies (e.g., Gardiner & Kosmitzki, 2008; Nsamenang, 2007). Of course, Oromo society is no exception. The existing literature shows the presence of strong links among parenting values, beliefs and behaviors (Miller, 1988; Okagaki & Sternberg, 1993; Schaefer, 1991; Tudge et al., 2000). However, in the context of Oromo society, the parental values, beliefs and behaviors unique to these societies, and the patterns of relationship among them were not studied well and supported by empirical research. In fact, several literature evidences (e.g., Asmarom, 1973; 2000; Levine, 2007; Baxter, Hultin, & Triulzi, 1996; Gemechu & Assefa, 2006) show that the Oromo people have rich cultural values

and essential layers of social structures that form the basis of Oromo way of life, tradition, identity and indigenous parenting.

In view of this, Asmarom (2000) further identifies three institutions that form the basis of Oromo culture, tradition and identity including *gada* (the age/generational organization), *moiety* (dual organization), and qallu institution. There is a widely held view in the literature that the qallu institution has a ritual function, where the qallu or abba muda (a hereditary ritual leader) is a ritual assistant to the abba gada (elected political leader) (Ibrahim, 2006). As described by Asmarom (1973), the gada system is a system of age-sets and classes that succeed each other every eight years in assuming military, judicial, economic, and political responsibilities. Age-set is a system in which the members of each class are recruited strictly on the basis of chronological age while class system is a system in which the members are recruited strictly on the basis of genealogical tie where sons of varying ages of a father belong to the same gada class (Keller, 1995; Tadesse, 2004).

Literature sources also suggest that the distinct Oromo cultural values as enshrined in the tradition of gada institution include personal responsibility, democracy, cooperation, justice (Asmarom, 1973); egalitarianism, group decision-making, freedom of expression, (Lemmu, 1994); and respect for elders, rule of law, *safuu* (morality) as well as oral traditions (Lewis, 1994). It is also indicated that in this complex indigenous democratic and deeply egalitarian system women, children and elders are held in high esteem (Asmarom, 2000). The other basic cultural values of the Oromo people include kin support system and family formation (Alemayehu, 2009; Hirut, 2012). With regard to this, studies indicated that the existence of a strong kin support system among the Oromo people has long been encouraging the extended

families (especially grandmothers) to involve in sharing the costs of child rearing (Ethiopian Society of Population Studies, 2008).

Of course, most of the cultural values of the larger Oromo society are shared commonly by Arsi Oromo. Particularly, the *safuu* (moral) value that Arsi Oromo shares with other Oromo regulates people's activities (Østebø, 2009). To this effect, *safuu* values tend to encourage the policy of mutual respect among people; teach the boundaries that should exist among people and the family members; inform the family members about what is right and wrong, desirable and undesirable; and indicate how one has to behave in relation to others, where, of course, acting against this established *safuu* value is considered as breaking the norm. Generally, in light of the *safuu* worldviews of Arsi, a wife is expected to establish strong ties with, be loyal and obedient not only to her husband, but also to her in-laws, to her husband's entire clan, lineage and relatives. Moreover, as *safuu* values are believed to regulate the Oromo people's activities and way of life, they also exert significant influences on their parenting activities (Alemayehu, 2009). This is to mean that *safuu* values determine the pattern of interaction among children and parents, inform parents of what they should instill into their children (parental values), the beliefs that they hold about raising children and how they should actually deal with their children (parental behavior). It also means that *safuu* as the basic Oromo cultural norm that was rooted within the basic gada values determines which values to stress, which norms to follow in raising children, how children should be raised to keep and maintain the values and norms embedded in their culture, and how children should be taught to respect their parents and elders by being obedient.

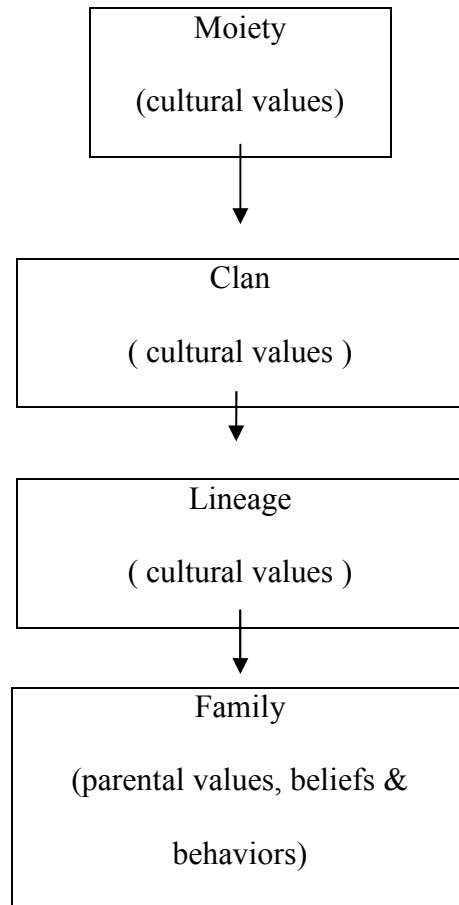
The other most important cultural value of Arsi Oromo is oral tradition. As one of the major moieties/tribes of the Oromo of Ethiopia, Arsi have a rich oral tradition which is closely

intertwined with the local identity, culture and history of the people (Jeylan, 2005). With regard to this, Jeylan (2004) pointed out that one finds countless oral traditions such as riddles (*hiibboo*), fable stories (*oduu durii*), cattle praise songs (*Faaruu Loonii*), and proverbs (*makmaaksa*) in oral arts of Arsi Oromo. Sena (2008) also indicated that to Arsi Oromo proverbs are like the spices of a speech in almost every contexts of their life. This is, of course, explicitly demonstrated in the popular saying ‘*Ittoon soogidda hin qabneef dubbiin makmaaksa hin qabne hin mi’aawu*’ (literally meaning: a stew without salt and a speech without a proverb are tasteless). Generally, according to Sena (2008), the Oromo proverb is the most beloved and famous variety of the Oromo oral tradition that can be used to reveal what people believe in, value, and how they react to situations. Though the Oromo people have rich cultural values, much of their inheritance does not exist in written form. Hence, for centuries, the Oromo cultural values and wisdom have been preserved and manifested through its oral traditions and language. This is, in fact, indicated in the writings of many scholars. For instance, Asmarom (1973) wrote that since the Oromo did not have written literature in the past, oral traditions remained as the sole source of knowledge about the society’s socio-cultural experiences. Similarly, Alemayehu (2009) indicated that it is through language and oral tradition that children learn about historical events, values and norms peculiar to Oromo society. In addition, Jeylan (2005) also showed that the Oromo people reflect their life experiences, national character and personality traits through their own oral traditions.

Generally, the chart indicated below provides a graphic summary of the essential layers of the Oromo social structures described above and demonstrates how the core Oromo cultural values (*gada* and *safuu* values) that are embedded in all layers of the Oromo social structure

shape parenting values and beliefs (as the inputs) as well as parenting practices (as the outputs) at the family or household level.

*Figure 1: Oromo social structure*



Source: Asmarom (1973)

However, even though the Oromo in general and Arsi Oromo in particular have rich oral traditions and language through which the societal values and wisdom have been transmitted from generation to generations, no study has been done so far on the issue. Similarly, though some sources also show that the Oromo *gada* and *safuu* values have substantive roles in shaping

childrearing values, beliefs, and practices, these were not sufficiently supported by empirical data.

In addition, up to date and comprehensive research data are not available regarding the ways in which Arsi Oromo deal with such aspects of child-rearing as interaction, sex-role socialization, and infant feeding, disciplining as well as sleep practices. In fact, lack of accurate research data on these aspects of childrearing practices no doubt results in a lack of understanding of what appropriate parenting interventions should be taken, what services need to be planned for parents and children, and what desirable qualities parents should instill into their children. At the same time, little is known about whether or not the customary practices of child care grounded in Arsi Oromo's cultural values are in line with the current knowledge of child development, technological changes, or empirical research outputs. What this makes clear is that parents need to modify their customary practices of childcare in light of the ever changing socio-economic conditions and age-appropriate developmental needs of children as well as be informed consumers of up-to-date research data.

Furthermore, research and theory also suggest that policy-makers, health and social workers who tend to provide services for parents seek adequate data on parenting so as to decide whether parenting is normative or detrimental in a given culture, and to develop appropriate parenting interventions (Myers, 1994; Ribas & Bornstein, 2005). However, such empirical data are not available in the context of Arsi Oromo.

Though substantial theoretical and empirical research evidences indicate the existence of strong links among parenting values, beliefs, and behaviors (Bornstein & Lansford, 2010; Kagitçibasi, 1996), nothing is known about the patterns of relationships among these parenting constructs in the context of Arsi Oromo.

Similarly, though numerous empirical and literary evidences show that parenting is changing as a result of changing socio-economic condition such as rural to urban migration (Kagitçibasi, 1996; LeVine, 1988) and demographic changes such as increased education and changes in social class structure (Myers, 1994), empirical research data are not available indicative of the situation in the case of Arsi Oromo. In fact, sporadic reports and personal observations indicate that currently many Arsi Oromo are migrating to cities in search of better life and paid work, but nothing is clear whether or not they have changed their customary practices of child care and old ways of doing things so as to cope with new urban lifestyle.

Moreover, though parenting is a dynamic adaptational process which develops in accordance to the developing needs of the child (Roberts, Block, & Block, 1984), nothing is clear concerning the extent to which Arsi Oromo parents understand how imperative it is to adjust their parenting behaviors to the developing needs of their children.

Generally, the facts and gaps indicated above clearly suggest that there is a dire need to investigate parenting in the context of Arsi Oromo. Therefore, the present study is an attempt to address this felt gap.

### **1.3. Research Questions and Hypotheses**

This research attempts to answer the following questions and test the corresponding hypotheses.

**RQ<sub>1</sub>.** What are the indigenous childrearing values, beliefs and behaviors of Arsi Oromo?

**RQ<sub>2</sub>.** Do parental values and beliefs significantly relate to parenting practices in the tradition of Arsi Oromo?

**H<sub>1</sub>.** Parental values and beliefs significantly relate to and predict parenting practices in the context of Arsi Oromo.

**RQ<sub>3</sub>.** Do the childrearing values, beliefs and behaviors of Arsi Oromo vary as a function of some selected demographic variables?

**H<sub>2</sub>.** Parenting values, beliefs and practices of Arsi Oromo vary with the residence, age, gender, occupational status and educational level of parents.

**RQ<sub>4</sub>.** Is there a significant difference between rural and urban fathers in the level of their involvement in childrearing activities?

**H<sub>3</sub>.** There is a significant variation between urban and rural fathers of Arsi Oromo in the level of their involvement in childrearing activities.

**RQ<sub>5</sub>:** Does the value of having children vary as a function of some selected demographic variables?

**H<sub>4</sub>:** The value of having children varies according to the residence, educational level, and occupational status of parents in the context of Arsi Oromo.

Here, since there are lack of empirical data and research on the parenting of Arsi Oromo, the hypotheses formulated as tentative answers to the basic research questions were mainly meant to enable the researcher test relationships, examine predictions, and make comparisons among the variables considered in this study.

#### **1.4. Purpose of the Study**

The major purposes of the present study were to assess the unique parenting values and beliefs that Arsi Oromo parents foster in their parenting practices as well as to examine the relationships among parenting values, beliefs and behaviors.

More specifically, the study intends to:

- Explore the indigenous parenting values, beliefs and practices of Arsi Oromo
- Examine the relationship among parenting values, beliefs and behaviors of Arsi Oromo

- Explore whether parenting values, beliefs and behaviors of Arsi Oromo differ as a function of parents' age, sex, residence, occupational status, and educational level
- Investigate whether Arsi Oromo fathers' level of involvement in childrearing activities differ as a function of residence
- Examine whether Arsi Oromo parents value of having children vary as a function of parents' residence, educational level, and occupational status

### **1.5. Significance of the Study**

The findings of this study have both theoretical and practical values. Its theoretical significance relates to shedding some light on what parents think about their children and how they explain children's behavior and justify their own parenting practices. Its practical value is associated with increasing parental skills in nurturing, educating, guiding, monitoring, disciplining, and modeling children so as to help them fit into the cultural expectations of their community.

First, since children will have better opportunity to possess the necessary developmental tasks and age-appropriate behavior patterns as a result of improved parenting skills, they are the primary beneficiaries from the results of the present study.

Second, since acquiring adequate knowledge about child development and good parenting may help parents develop effective parenting skills and improve their childrearing practices, parents are also the major beneficiaries from the results of the present study.

Third, the findings of the present study may also benefit researchers in drawing clear insights about contextual, familial, and cultural factors that affect childrearing values, beliefs, and practices of Arsi Oromo.

Fourth, the findings of this study may also provide information about the parenting of Arsi Oromo to social workers, psychologists, and health professionals who assist parents on their parenting practices.

Last, administrators and policy planners may benefit from the findings of this study for they are mostly responsible to plan and allocate the necessary resources as well as design culture sensitive parenting interventions and set standards for parenting education.

### **1.6. Delimitation of the Study**

Though the Oromo are comprised of many moieties, such as Raya, Barentu, Mecha, Tulama, Arsi, Karayyu, Boran, Wollo, Guji, and Yeju, the present study site is limited to Arsi Oromo who reside in the present east Arsi and west Arsi administrative zones.

Similarly, though parenting consists of a number of related constructs, in this study only parenting values, beliefs and behaviors were treated.

Lastly, though there are a number of demographic, familial, and socio-economic variables, such as family structure, marital status, income level, religious background, child's age and characteristics, parent's age, sex, occupation, and level of education that influence parenting, in this study only parent's age, residence, sex, occupation, and level of education were considered due to issues of practicality and resource limitations.

### **1.7. Definition of Terms**

In this study:

- Cultural values refer to the normative values in the general society that are transmitted and expressed through parenting values, beliefs, and behaviors

- Parenting/childrearing values refer to the desirable traits or qualities that parents want to foster into their children, and that include conformity and self-directing values
- Conforming values refer to the values of politeness and obedience which are based on external standards and the influence of external authority
- Self-directing values refer to the values of independence, initiative, and curiosity that are based on one's own judgment and inner standards
- Parenting/childrearing belief refers to the belief that parents hold about how a child is reared or raised, and that is expressed as traditional authoritarian and progressive beliefs
- The traditional authoritarian beliefs refer to the attitudes and beliefs that favor children should follow adult directives
- The progressive-democratic beliefs refers to the beliefs that assume children should be treated as individuals, and should be encouraged to express their own ideas
- Parenting/childrearing practice refers to the specific behaviors that parents perform in treating their children, and that includes parental nurturance, consistency, responsiveness, and control
- Parental nurturance refers to parent's provision of support, warmth, encouragement, and care-giving to a young child
- Parental responsiveness refers to parent's timely and appropriate responses to children's basic needs
- Parental consistency refers to how firm, stable and uniform care-givers are in their control and discipline
- Parental control refers to parent's provision of appropriate discipline, direction, and restraint when managing children's behavior

- Paternal engagement refers to father's direct contact with his child, through caretaking and shared activities
- Paternal accessibility refers to times when a father is available for interaction with the child
- Paternal responsibility refers to the extent to which a father plans and ensures his child's care and welfare
- Residential area refers to the urban and rural settings where the Arsi Oromo reside
- Urban setting refers to the two capital towns (Asella and Shashemenne) of Arsi and west Arsi Zones
- Rural setting refers to the local districts and Kebeles in which the agrarian Arsi Oromo reside
- Zone refers to an administrative unit consisting of several districts
- District refers to an administrative unit consisting of several Kebeles
- Kebele refers to the smallest public administrative unit in which households reside
- Childrearing parents refer to both mothers and fathers (age 19 and above) who have and are rearing children between the age of infancy to 18 years old

## Chapter 2

### Review of Related Literature

In this chapter, descriptions of the theoretical framework and relevant theoretical perspectives pertaining to parenting constructs (values, beliefs, behaviors); definition of culture and cultural values, beliefs and behaviors; how culture shapes parenting; how parenting values and beliefs serve as basis of parenting behaviors; the socialization practices of Oromo people; implications of the reviewed literature to the present study and the conceptual framework of the current study will be presented.

#### 2.1. Theoretical Framework

The theoretical framework that guides this research comes from LeVine's (1988) model of parental strategies. Since the primary purposes of the present study were to explore indigenous parenting values and beliefs that the agrarian and urban Arsi Oromo parents instill into their childrearing practices as well as to examine the relationships among these parenting constructs, the researcher believes that this model will serve as a guide to the present study. Basically, LeVine's model assumes that parental strategy is adaptive to the socioeconomic (agrarian and urban settings), demographic conditions (occupational status, educational level) and cultural factors. The central idea of the model rests on the concept of parental investment strategies for allocating time, attention, and domestic resources to the raising of children. The model proposed separate parental strategies for both agrarian and urban-industrial societies. Accordingly, the model suggests that the optimal parental strategy for agrarian societies is quantitative: it emphasizes high fertility, the child's economic utility, as well as obedience and conformity in childrearing as its primary goal. In contrast, the model assumes that the optimal parental strategy

for urban-industrial societies is qualitative: it emphasizes the child's acquisition of skills, low-fertility, and independence in childrearing as its primary goal (LeVine, 1988).

The empirical validity of this theoretical model is partly confirmed by the works of Kagitçibasi (1996; 2002) and partly by the work of Hoffman (1988). Kagitçibasi (1996) developed a model of family change in which she theorizes three patterns of family interaction: the traditional family in developing countries characterized by overall material and emotional interdependence, the individualistic nuclear family model of the west based on material and emotional independence, and a dialectical synthesis of the two, involving material independence but emotional /psychological interdependence. Whereas the model of independence characterizes urban, educated families in industrialized and post-industrialized information societies, the model of interdependence characterizes rural, subsistence-based, mainly farming families (Kagitçibasi, 1996). Similarly, the model of autonomous-relatedness that is evolving as an adaptation to changing lifestyles, socio-economic development (increased urbanization, education, industrialization, affluence), and immigration represents the urban, educated, middle-class families in traditionally interdependent societies (Keller, Lamm, Abels, & Yovsi, 2006). As also stated by Keller, Borke, Chaudhary, Lamm, and Kleis (2010) it is the combination of distal (face-to-face or eye contact and object stimulation) and proximal (body contact and body stimulation) parental strategies that support the development of an autonomous-relatedness self. It appears that where Kagitçibasi's family model of material and emotional interdependence fits into LeVine's model of agrarian parental strategy, both the cultural model of independence (characteristics of western urban families) and the cultural model of autonomous-relatedness (characteristics of non-western urban families) fit into LeVine's model of urban-industrial parental strategy.

In addition, Hoffman's (1988) value of children (VOC) study also lent support to LeVine's model by suggesting that parents who want children for economic or utilitarian reasons are more likely to expect obedience and less likely to want them to be independent. In a similar vein, Trommsdorff (1999) pointed out that whereas in traditional agrarian societies children are expected to fulfill the economic and social needs of family members, in urban industrial society children are expected to fulfill the psychological needs of family. Sam (2001) also indicated that in the typical traditional agrarian societies while young children are expected to engage in household chores such as cleaning and caring for younger siblings, older children are expected to have children of their own soon after puberty and to support their older parents. In these societies, children are socialized to adopt the norms and expectations of the family, to fulfill prescribed social roles and to conform to cultural values (Hoffman, 1988). To achieve this, parenting was more rule-oriented and authoritarian, and that child rearing practices are geared towards obedience and interdependence (Kagitcibasi, 1996). From this viewpoint, Hoffman's assertion that conformity and obedience are the preferred modes of socialization in the rural societies in which the economic and social value of children is emphasized seems to fit into LeVine's model of agrarian parental strategies while the preference for autonomy and emphasis on the psychological value of children fits into LeVine's model of urban parental strategy.

LeVine's (1988) model also suggests that cultural factors are influential in explaining parenting behavior. LeVine's (1988) conception of cultural factors as influential of parenting constructs (values, beliefs, and behaviors) has also been supported by numerous theories. For instance, by defining culture as core societal values, the theory of individualism-collectivism trace variation in parental behavior across cultures explained by core values that influence the individual (Cooper & Denner, 1998). Numerous evidences also indicate that the cultural values

of individualism-collectivism and the corresponding developmental goals of independence-interdependence have been serving as the best framework for understanding cultural differences in childrearing values, beliefs and practices (Gonzalez-Mena, 2002; Matsumoto & Yoo, 2006; Tamis-LeMonda, Way, Hughes, Yoshikawa, Kalman, & Niwa, 2007).

Similarly, by defining culture as a context, the ecological system theory holds the potential to address diversity in psychological processes by looking at the interrelationships of individuals and contexts (Cooper & Denner, 1998). Since the view that human development takes place in cultural contexts is getting an increased recognition in cultural research (Bornstein & Lansford, 2010; Kagitçibasi, 1996; Vieira et al., 2010), Bronfenbrenner's ecological systems theory became a useful framework to understand how child development and parenting can be influenced by the different environmental settings within which family members function (Gardiner & Kosmitzki, 2008).

Generally, previous research sufficiently demonstrated that cultural values and contexts serve as important source of parent's values/goals for their children (Grusec, Goodnow, & Kuczynski, 2000), beliefs about how a child is raised (Okagaki & Sternberg, 1993) and parenting behaviors (Arnett, 1995; Bornstein & Lansford, 2010; Daly, 2004). More specifically, it is evident that individualistic cultural values inform parents to endorse such childrearing values as self-direction, self-maximization, self-reliance, and autonomy; while the traditional /collectivistic cultural values inform parents to instill such childrearing values as hard work, conformity, dependence, and relatedness in their childrearing practices (Arnett, 1995; Kagitçibasi, 1996, 2002; Keller, 2002).

## 2.2. Defining Culture

Obtaining a concrete definition of culture is not a simple matter. This is because culture is like an iceberg. The tip of the iceberg is the smallest part, where most of the iceberg is submerged. The same is true for a culture. Although there is no universally accepted definition, one helpful framework comes from cultural anthropology which defines culture as a system of shared beliefs, values, customs, behaviors and artifacts that members of the society use to cope with their worlds and with one another, and that are transmitted from generation to generation through learning (Sareen, Visencio, Russ, & Halfon, 2004; Triandis & Suh, 2002). According to this definition, culture involves three key components: what people think (beliefs, attitudes and values), what they do (behavior), and what they produce (material products or artifacts) (Matsumoto & Yoo, 2006). The part of culture which we can easily see – the behavior of people – is the smallest and external, while the greatest part, internal culture, is beneath the water level of awareness. This internal culture, which is inside people's heads, includes our way of thinking and perceiving, and the values and beliefs unconsciously learned while growing up in a particular culture. What this shows is that we cannot separately see culture from the individual as they are intertwined. At the same time, it can be argued that all the definitions of culture share some common denominators: that culture is learnt, transmitted and shared (Olsen, Bhattacharya, & Scharf, 2006). Accordingly, culture is transmitted to individuals across generations through thoughts, language, values, traditions, and the artifacts of society (Matsumoto & Yoo, 2006), and by the enculturation agents (parents, families, schools, day-care centers, community, and work organizations) across the life span, especially during formative childhood and adolescent years (Triandis & Suh, 2002).

It is also suggested that the values, beliefs, and attitudes that help define a particular culture shape and influence values and beliefs about that which is normal or abnormal, acceptable or unacceptable, and typical and atypical (Daly, 2004; Gonzalez-Mena, 2002). In short, through its components (values, beliefs, and attitudes), culture shapes experiences; the ways parents discipline their children, and the structure of family relationships (Olsen et al., 2006). However, Daly (2004) is of the opinion that culture should not be viewed only from the perspective of unidirectional or linear transmission model where it shapes how people parent; but it has to be viewed also from the perspective of a bidirectional model whereby parents create culture as much as they are shaped by culture. In supporting this view, Matsumoto and Yoo (2006) argued that culture is created as societies adapt to their contexts in order to meet the biological and social necessities of survival.

Generally, culture is now viewed as an important theoretical construct to incorporate in models of human behavior and an important variable to consider in all areas of psychological research (Matsumoto & Yoo, 2006). Despite the wide spread agreement that culture is an essential component in the understanding of human behavior, there are remarkable conceptual differences regarding the ways in which culture and behavior interrelate (Segall, Lonner, & Berry, 1998). One perspective that focuses on studying the relationship between culture and human behavior is cross-cultural psychology (Cooper & Denner 1998; Kagitcibasi & Poortinga, 2000; Triandis & Suh, 2002). Berry, Poortinga, Segall and Dasen (as cited in Segall et al., 1998) identified three theoretical orientations in cross-cultural psychology, which describe how culture should be studied in relation to human behavior. These theoretical orientations include absolutism, relativism, and universalism.

The absolutist position or approach, which is sometimes termed as an *imposed etic*, assumes that human phenomena are basically the same (qualitatively) in all cultures (Misra & Gergen, 1993), and that psychological theories, theoretical notions, researches conducted and instruments designed, produced, and validated in one setting also work in other settings (Allwood & Berry, 2006). This position also assumes that there are species-wide basic processes that produce many similarities. From the absolutist perspective, culture is thought to play little or no role in either the meaning or display of human characteristics (Segall, Lonner, & Berry, 1998), where the assessments of such characteristics are likely to be made using standard psychological instruments (perhaps with linguistic translation), frequently making evaluative comparisons (Matsumoto & Yoo, 2006; Triandis & Suh, 2002).

The relativist position, which uses the *emic approach*, focuses on a careful and internal exploration of psychological phenomena in local cultural contexts (Segall, Lonner, & Berry, 1998). Relativism, which stands as a stark contrast with absolutism, was primarily meant to provide indigenous, culturally based meanings while avoiding invalid cross-cultural comparisons, intergroup similarities, and the use of ethnocentric context-free concepts (Segall, Lonner, & Berry, 1998). The primary goal of relativism is to understand how people think, feel, and behave within a particular cultural context that relies on values, concepts, belief systems, methodologies, and other resources indigenous to the specific ethnic or cultural group under investigation (Allwood & Berry, 2006; Ho, Peng, Lai, & Chan, 2001; Kim & Berry, 1993).

As absolutism insisted on the assumption that the relationships between behavior and underlying processes are the same everywhere and overlooked the role of culture on human behavior on the one hand, and relativists insisted on the uniqueness of phenomena and rejected the assumption of a psychic unity of humankind on the other hand, both of them took extreme

positions. As an attempt to bridge this gap, universalism, a third orientation or position in cross-cultural psychology, emerged (Kagitcibasi & Poortinga, 2000). The universalist orientation also known as the *derived etic* (integrationist) approach (Kim & Berry, 1993) lies somewhere in between cultural absolutism and relativism. As indicated by Segall, Lonner, and Berry (1998), the universalist orientation strikes a balance, borrows from both of the poles, adapts and integrates existing theories to fit local knowledge and allows for the study of both cross-cultural similarities and differences. Universalist assumes that basic human characteristics are common to all members of the species and that culture plays different variations on these underlying themes (Burman, 2007). From this perspective, the universalist position assumes both biological and cultural factors to influence human behavior. In the universalist framework, assessments are based on the presumed underlying process, but measures are developed in culturally meaningful versions (Segall, Lonner, & Berry, 1998). According to Kagitcibasi and Poortinga (2000), universalists consider both the uniqueness of phenomena and the assumption of a psychic unity of humankind, where, in fact, insistence on the uniqueness of phenomena challenges comparison and makes the use of common methods and instruments inappropriate.

In the current research, the principal purpose was to explore the subtle powerful and indirect influences of the broad cultural layers (moieties, clans, lineages), traditional values (safuu, obedience, respect), and social institutions (gada, qallu) of the Oromo society on the current parenting values, beliefs and practices of Arsi Oromo. To realize this, since there are no locally or culturally calibrated standardized instruments to assess parenting constructs, standardized instruments developed in the western settings were adapted to fit into the local Arsi Oromo culture and used to gather quantitative data that help in testing the relationships among the parenting constructs, on the one hand, and FGD guide was locally prepared in the context of

Arsi culture for generating indigenous qualitative data about the unique parenting values, beliefs and practices of one cultural ethnic group (i.e., Arsi Oromo) that no western instruments, however, adapted cannot capture. Therefore, in order to explore the uniqueness of a phenomenon and adapt western oriented instruments to collect some quantitative data for testing the relationships among the parenting construct of Arsi society, then the *integrationist* or the *derived etic* approach was adapted for use in this study.

### **2.3. Defining Cultural Values**

As described by Schwartz (1999), cultural values represent shared abstract ideas about what is desirable in a society and serve as bases for specific norms which tell people what is appropriate in various situations. As defined by Chan (2009) cultural values around child-rearing refer to the ways that parents respond to their children's behavior and their views of desirable or undesirable parenting behaviors.

Over the past two decades the majority of studies pertaining to cultural values have been influenced by the seminal work of Hofstede (Wu, 2006). Hofstede's work on work-related cultural dimensions has been regarded as a paradigm in the field of cross-cultural studies (Shulruf, Hattie, & Dixon, 2003). Hofstede's cultural framework was originally comprised of four dimensions: Individualism/ Collectivism, Uncertainty/Avoidance, Masculinity/Femininity, and Power Distance (Matsumoto & Yoo, 2006).

The first dimension, individualism-collectivism, refers to how people value themselves and their groups/organizations (Wu, 2006). Research has shown that some cultures are more collectivist in orientation while others are more individualist in orientation (Sareen, Visencio, Russ, & Halfon, 2004). For example, collectivist cultural paradigms are more common to African, Asian, Latin American and Native American cultures and focus on relationships, human

interactions, and connectivity between individuals (Daly, 2004; Sareen et al., 2004; Triandis & Suh, 2002) while individualist cultures are more common to western countries such as Europe, Australia, Canada and North America and emphasize self-determination and independence (Green, Deschamps, & Paez, 2005; Keller, 2002). Generally, while the collectivist worldview places more emphasis on social relationships, group activity, and interprets events and actions in relational context (Vieira et al., 2010; Gonzalez-Mena, 2002), the individualist worldview places more emphasis on independent thinking, individual activity and on teaching children even from a very early age to understand and manipulate objects (Kagitcibasi, 2002; Sareen et al., 2004; Tamis-LeMonda et al., 2007).

The second dimension, uncertainty avoidance, refers to people's tolerance of ambiguity. In high uncertainty avoidance organizations, there are more written rules in order to reduce uncertainty, whereas in low uncertainty avoidance organizations, there are fewer written rules and rituals (Wu, 2006). The third dimension, masculinity, defines the gender roles in organizations. In a masculine society individuals are more aggressive, ambitious, and competitive; whereas individuals in feminine societies are more modest, humble, and nurturing (Matsumoto & Yoo, 2006). The fourth dimension, power distance, refers to the power inequality between superiors and subordinates (Wu, 2006). Individuals in societies characterized by higher levels of power distance tend to follow formal codes of conduct, and are reluctant to disagree with superiors. Different from high power distance organizations, low power distance organizations tend to have a flat organizational structure that shortened the vertical hierarchies.

In addition to the original four cultural dimensions, Hofstede also proposed the fifth cultural dimension, called Confucian Work Dynamic (Wu, 2006). According to Wu, the new Confucian cultural dimension includes four items: (1) ordering relationship, (2) thrift, (3)

persistence, and (4) having a sense of shame, where these four items represented the Confucian values in the Chinese society.

Although all of Hofstede's dimensions have received some attention in the literature; the cultural value dimension of individualism-collectivism became the most widely studied in the field and has been conceptually linked to many psychological differences across cultures (Keller, 2002; Matsumoto & Yoo, 2006). In connection to this, numerous evidences indicate that the cultural model of individualism-collectivism and its corresponding constructs of independent-interdependent selves have been serving as the best framework for understanding human development (Ball, 2001) and cultural differences in parenting values, beliefs and behaviors (Green et al., 2005; Matsumoto & Yoo, 2006).

However, though the cultural models of individualism and collectivism have long been viewed as polar opposites, some current research evidences show that many cultures have a mix of elements of both individualism and collectivism (Green et al., 2005; Sareen et al., 2004), where, some cultures may have more or less of the elements and are thus categorized accordingly. For instance, individualist cultures may have essentially less elements of collectivism and more elements of individualism, showing that there are also distinctions in the the value systems of even individualist cultures (Tamis-LeMonda et al., 2007). Similarly, Kagitçibasi's (1996) family model of material independence but emotional/ psychological interdependence and its associated autonomous-relatedness self confirm the coexistence of individualism and collectivism (Gonzalez-Mena, 2002). A study by Suizzo (2007) also provides evidence for the coexistence of dimensions of independence and interdependence in parents' cultural models. Moreover, Tamis-LeMonda et al. (2007) proposed a theoretical model on the dynamic coexistence of cultural value systems and parents' developmental goals. According to

these authors cultural values and the associated developmental goals that have once been classified as polar opposites can now be viewed as coexisting in the forms of conflicting (the developmental goals of autonomy as interfering with the goal of relatedness or vice versa), additive (parents may endorse both autonomy and relatedness values), or functionally dependent (parents may consider the developmental goal of relatedness to be a path to the goal of autonomy and/or autonomy to be a path to relatedness). As suggested by the above authors, these forms of coexistence are themselves dynamic; changing across situations, developmental time, and in response to social, political, and economic contexts.

#### **2.4. Parental Values**

According to Kohn (1976), parental values refer to the values that parents would like most to be instilled into their children, or the qualities that parents consider the most desirable behaviors to be acquired by their children. Schwartz (1999) also defined parental values as desirable goals that people hold, aspire to achieve, pass onto others, and that serve as guiding principles in people's lives. As stated by Chan (2009) values are beliefs, referring to desirable goals, excel specific actions and situations, and serve as standards to guide the selection or evaluation of behavior, people, and events. Relatedly, parenting goals are considered as outcomes that parents have in mind and hope to achieve during specific interactions with their children (Coplan, Hastings, Lagace-Seguin, & Moulton, 2002). Hence, parents may have goals for their children that include the types of values and qualities of life they hope their children will have as adults (Suizzo, 2007). As indicated above since parental values and goals have interrelated meanings, these two concepts were used interchangeably in the current study.

Two dimensions of parental values were identified for children in the existing literature sources (Schaefer, 1991): conforming values and self-directing values. As suggested by

Joksimović, Maksić, and Pavlović (2007) while conformity values foster politeness and obedience, self-directing values foster independence, initiative, and curiosity. Other sources also indicated that while self-direction means behaving according to one's own judgment and inner standards (autonomous personality), conformity means acting according to external standards and the influence of external authority (Julian, McKenry, & McKelvey, 1994).

There is an increasing recognition among researchers (e.g., Inglehart & Baker, 2000; LeVine, 1988; et al., 2000; Xiao, 2000) that childrearing values differ within and across cultures, and that difference in childrearing values can be attributed to a number of determinant factors. For instance, LeVine (1988) suggested socioeconomic conditions as sources of differences in childrearing values. According to LeVine, differences in childrearing values evolve in response to environmental risks threatening the child's survival and self-maintenance. In light of this perspective, obedience is a particularly valued trait in a child in agricultural economies, because it is a necessary trait for surviving economically as an adult in rural societies. At the same time, Xiao (2000) identified social class as another source of differences in childrearing values. According to this social class theory, occupational roles affect an adult's attitudes, values and roles as a parent (Tudge et al., 2000). Generally, numerous literature evidences showed that while the working class parents emphasize more conformity to rules, regulations, and norms and the social expectations of the environment, the middle class parents give priority to child qualities which indicate self-direction, autonomy and self-determination (Gerris, Deković, & Janssens, 1997; Inglehart & Baker, 2000; Xiao, 2000). Weininger and Lareau (2009) also stated that while the ideal middle class child becomes an independent thinker, the ideal working class child becomes obedient and well-mannered, doing the right thing and staying out of trouble.

Similarly, a related theory proposed by Hoffman (1988) also stated that differences in parenting values can be attributed to differences in the qualities and attitudes needed for children's expected adult roles. In this sense, a study by Hoffman in the context of value of children pointed out that parents who want children for economic or utilitarian reasons are more likely to have obedience and conformity orientation while those who emphasize psychological value of children have independence and autonomy parenting patterns. In general, numerous literatures suggest that when considering what values are important to be acquired by their children, parents should refer not only to a direct, full copy of their personal values, but also to socialization values or what they perceive as normatively valued by other people in the society (Tam & Lee, 2010).

Moreover, according to Hoffman (1988) cultural differences in childrearing values results from the fact that adult beliefs about the nature of children differ across socio-economic and demographic situations, and that these differences in beliefs affect parenting behavior differently. In sum, what a critical examination of the above points makes clear is that parental values, whether they originate from social class structures, value of children or from adaptations to socio-economic conditions, form fixed convictions or beliefs about what is valuable and desirable for a child's future (Gerris et al., 1997). Another important lesson to be drawn from the theories discussed above is that cultural differences in childrearing orientations or values are multi-determined, and that all of these theories may help one to conceptualize sources of differences in parental values from various perspectives.

It is also evident that parental values are determined by cultural values (Edmond, 2007), parents' age (Joksimović et al., 2007; Xiao, 2000), and parents' educational level (Schaefer, 1991; Goodnow, 1988; Vieira et al., 2010). However, gender of the respondents was not found to

significantly correlate with the preferences of qualities or values for their children, which means that mothers and fathers have similar values or qualities that children should be taught at home (Joksimović et al., 2007). Generally, it is indicated that cultural models of parenting provide essential frameworks for shaping socialization goals and parental ideas about what constitutes effective child rearing (Keller et al., 2006; Miguel et al., 2009). Research evidences also show that parents' age is consistently and strongly related to parents' preferences for autonomy or conformity childrearing values for their children (Xiao, 2000). With respect to this, Joksimović et al.'s (2007) study showed that the younger the parents, the more they prefer autonomy in children, and the older the parents, the more they value conformity. Moreover, level of education is also shown to have a strong connection to what is valued by parents for their children (Vieira et al., 2010). With regard to this, numerous studies show that parents with more years of education placed a greater emphasis on autonomy, independence and self-direction for their children than less well-educated parents who instilled in their children the value of obedience and conformity (Goodnow, 1988; Tudge et al., 2000; Van Der Slik, De Graaf, & Gerris, 2002). By relating the qualities that children should be encouraged to learn at home and parents' level of education, Joksimović et al. (2007) reported that unlike the less educated, who rely on authorities precisely because of their insufficient knowledge, the more educated individuals demonstrate a larger degree of autonomy themselves, and therefore value it more.

In conclusion, theory and empirical researches show that autonomous parental values are more preferred by the younger, more educated, and inhabitants of larger towns than by older, less educated and typical agrarian people (Joksimović et al., 2007).

## 2.5. Childrearing Beliefs

Parenting beliefs represent what parents think about how the child should be raised and themselves as parents (Coplan et al., 2002). Parenting beliefs are also defined as ideas or knowledge that parents consider as true and that guide parental behaviors (Miguel et al., 2009). From the definitions stated above it is understood that there are various aspects of parental beliefs, such as beliefs about child development, competent parenting, children's education, childrearing practices, parenting as an adaptational process, and the nature of the child. However, the present study is limited to the description of parental beliefs about childrearing.

Research on parental beliefs concerning child rearing identified the dimensions of traditional authoritarian and progressive democratic beliefs about what is important for raising competent children (Roopnarine & Gielen, 2005). As described by Schaefer (1991), the dimension of traditional authoritarian beliefs includes absolute authority of the parent, exclusion of outside influences, intrusiveness, a belief that children should follow adult directives, and breaking the will of the child while the dimension of progressive democratic beliefs encompasses a belief that children should be treated individually as well as approval of encouraging children's verbalization of ideas, imagination, and playfulness. Tajima and Harachi (2010) also reported that while traditional parents highly endorse beliefs in hard work, obedience, and helping others as the most important lesson to pass along to children, progressive parents endorse beliefs in independent thinking.

However, though a study by Bornstein et al. (2001) reported that SES (as measured by educational level, income and occupational status) was not strongly related to parenting beliefs, numerous other researches indicate that intracultural differences in childrearing beliefs are often explained by differences in these demographic factors (Sharma, Sapru & Gupta, 2004; Hill,

2006). For instance, Davis-Kean (2005) showed that socioeconomic status, specifically parents' education and income, influences parental beliefs such as expectations or efficacy. According to Davis-Kean, parents' abilities to form accurate beliefs and expectations regarding their children's performance are essential in structuring the home and educational environment so that they can excel in post-schooling endeavors. Schaefer (1991) also pointed out that democratic as contrasted to traditional childrearing beliefs are correlated positively with parents' level of education. As described by this author, the higher the parents' level of education; the more parents hold a dimension of progressive democratic beliefs (such as children construct knowledge through experimentation and cognitive reorganization), and the lower the parents' levels of education; the more parents hold traditional authoritarian belief. It is also evident that parental beliefs may be determined by one's age. As parental beliefs are gradually internalized and changed as the parents' experience in childrearing increases, it is likely that older mothers may believe it is necessary to show a lot of verbal interaction with the child and they may also show higher knowledge of child development compared to younger parents. Some research evidences also showed that significant social class differences were found in childrearing beliefs. With regard to this, Tudge et al. (2000) found out that working class parents more likely believe that being over attentive spoils the child and instead believe in placing a greater emphasis on control and discipline, while the middle class parents were more likely to subscribe to the belief that children should be given freedom to explore their environments.

Overall, it can be said that parenting beliefs are culturally shared ideas and that they are constructed within a broader system of cultural values (Roopnarine & Gielen, 2005; Schaefer, 1991; Vieira et al., 2010). In conclusion, the literatures reviewed above clearly indicated that

parental beliefs are shaped by and changed in accordance with parent's cultural orientation, age, educational background, occupational status as well as their experience in being a parent.

## **2.6. Cultural Values as Sources of Parental Values and Beliefs**

There is an increasing recognition among the existing literature that cultural values serve as an organizing construct for parental values, beliefs, goals and practices. As indicated in a variety of literary sources (e.g., Daly, 2004; Gonzalez-Mena, 2002; Keller et al., 2006; Sareen et al., 2004) parenting values are internalized by individual parents from the cultural beliefs and values of the larger society. This is to mean that the specific parenting values and beliefs are both influenced by and a reflection of the broader cultural contexts (Barnett, Shanahan, Deng, Haskett, & Cox, 2010). Similarly, studies by Chao (1995) and Darling and Steinberg (1993) showed that cultural values shape and determine parental value orientations and expectations so as to influence parenting practices. Sam (2001) also indicated that parental values as the immediate social environment serve as a mediator in explaining the relationship between cultural values and parental behaviors. In view of this, Miguel et al. (2009) suggested that parental ideas about children and values for children come from the individuals' cultural context and social construction of knowledge. It is also acknowledged that cultural models of parenting as conceived by Kagitcibasi (1996) provide essential frameworks for shaping parental goals, values and ideas about what constitutes effective child rearing. Generally, as suggested by Kagitcibasi (2002), parental values associated with the independence cultural models of parenting is self-directing/autonomous, that associated with the total interdependence cultural model of parenting is conforming, and that associated with the emotional/psychological interdependence cultural model of parenting is autonomous-relatedness.

At the same time, research evidences link cultural values with parents' childrearing beliefs (Kashavarz & Baharudin, 2009; Okagaki & Sternberg, 1993; Tajima & Harachi, 2010). In view of this, parental beliefs can be seen as part of the cultural values of the child's developmental context, which can, in turn, be changed by the age and activities of the child (Roberts, Block, & Block, 1984). In line with this, Schaefer (1991) found out that while parents' independence cultural value orientation correlated with progressive democratic child rearing beliefs, interdependence cultural value orientation correlated with traditional authoritarian beliefs about child rearing.

Overall, the existing body of literature (e.g., Goodnow, 1988; Hammer et al., 2007; Miguel et al., 2009; Wigfield, Eccles, Harold, Freedman-Doan, & Aberbach, 1991) suggests that parents' ideas and beliefs about childrearing come from the shared cultural knowledge of the group to which the parents belong. Substantial research evidences also indicate that cultural differences in conceptions of the ideal or desired traits in children lead to differences in parental beliefs as parents seek to develop culturally defined desired traits in their children (Okagaki & Sternberg, 1993; Hoffman, 1988). Okagaki and Sternberg (1993) also suggested that parents from different cultural backgrounds have different beliefs about the ages at which children can be expected to perform certain tasks and their expectations for their children's schooling (parental belief), the traits or values parents want to develop in their children (parental value), and strategies to deal with their children's development (parental behavior). What a critical examination of the above points makes clear is that cultural values direct parents' attention to fostering important values into their children, serve as basis for the construction of their childrearing beliefs and guide their behaviors (Barnett et al., 2010).

## 2.7. Childrearing Practices

This section discusses about the different aspects of childrearing practices, cultural differences in childrearing, variations in childrearing practices across demographic and socioeconomic conditions, paternal involvement in childrearing, and factors that limit fathers involvement.

**2.7.1. *The Concept and Dimensions of Childrearing Practices.*** Parenting practices are defined as specific behaviors that parents demonstrate in socializing their children (Darling & Steinberg, 1993; Goodnow, 1988). For example, when socializing their children to succeed in school, parents might enact certain practices such as doing homework with their children, scheduling time for their children to study, read and play; attending their children's school functions; and spank their children for wrong doing. In this case, doing homework with their children, scheduling time for their children's activity, attending school functions and spanking are all examples of parenting practices (Spera, 2005). According to Seema and Begum (2008), childrearing practices can be described as transmission of the traditions, beliefs, cultural values and cognitive actions from parents to the offspring. From this perspective, childrearing is said to encompass such psychological constructs as beliefs, values/goals and behaviors (Gerris et al., 1997), where each of these dimensions can, in turn, be shaped by the broader cultural values and contexts. Generally, parents in the world are the first and primary individuals delegated with child care activities such as feeding, toilet training, disciplining, and educating the child (Bornstein & Lansford, 2010), where childcare and protection are the biggest and most important tasks of rearing children in order to make them culturally competent mature members of their respective society (Seema & Begum, 2008; Tudge et al., 2000).

**2.7.2. Cultural differences in parenting practices.** Literary evidences show the existence of cultural differences in the specific aspects or dimensions of childrearing. For instance, concerning infant sleep practices, numerous empirical evidences (e.g., Mckenna & McDade, 2005; Sareen et al., 2004) show that infants and early childhood sleeping arrangements differ in accordance with one's cultural orientations. In view of this, Liu, X., Liu, L., and Wang (2003) found out that bed sharing is more prevalent in non-western countries than in western countries. According to Liu et al., in most Western cultures, people generally believe that a child should sleep separately from his or her parents as soon as possible to foster the development of autonomy and independence while in many non-Western cultures; childrearing practices emphasize the development of interdependence and family closeness. Thus, child-parent bed sharing up to school age is accepted by many families. In view of this, parents who favor the culture of independence prefer their baby sleeps in a separate room starting from birth while those who choose interdependent relationships prefer to sleep with their children. Such parents might move the child out of their bed when a new came along (Gonzalez-Mena, 2002; Sareen et al., 2004).

Apart from one's cultural orientation, bed-sharing practices are also influenced by family environments, with a higher prevalence of bed sharing among lower socioeconomic and lower level of parental education (Joyner, Oden, Ajao, & Moon, 2010; Liu et al., 2003). However, though lack of adequate space and unavailability of a crib were more often cited as major factors influencing decisions about both roomsharing and bedsharing, in the contrary, some studies also link infant-mother co-sleeping to infant protection and feeding advantages than to socioeconomic conditions (Mckenna & McDade, 2005). For instance, in a study of factors influencing African American parents' decisions regarding infant sleep location, Joyner et al. (2010) found out that

African American mothers viewed both roomsharing and bedsharing as strategies to keep their infant safe and make feeding and checking on the infant more convenient. It appears that the biology underlying breast feeding behavior, rather than recent cultural implements such as cribs, mattresses and bedding, acts as a '*hidden regulator*' increasing night-time mother–infant bodily contact or proximity whether sleeping in the same bed or within arm's reach on a different surface (Mckenna & McDade, 2005). According to Mckenna and McDade (2005), mother-infant co-sleeping represents the most biologically appropriate sleeping arrangement for humans and is both ancient and ever-present simply because breast feeding is not possible, nor as easily managed, without it. This is to mean that breast feeding and co-sleeping, including breast feeding in the context of bedsharing, are often mutually reinforcing and constitute an integrated system. In such a sleeping arrangement mothers report less infant crying, more maternal and infant sleep and increased milk supply due to increased frequency of night-time breast feeding that close contact facilitates (Joyner et al., 2010). What this generally implies is that the traditional habit of labeling one's sleeping arrangement as being superior to another without an awareness of familial, social and cultural contexts is not only wrong but possibly harmful.

Toilet-training is another area of childrearing on which cultural differences are evident. Basically, the potty training stage is a developmental milestone for children. However, the rate at which it is achieved varies across different cultures and is said to be influenced by a number of factors such as genetics, neurological development and social influences. According to Rogers (2007), there is a clear difference in the past between the potty training practices of Western and non-Western cultures. With regard to this, Gonzalez-Mena (2002) suggested that toilet training is an area where values of independence and interdependence can crash. In her view, the approach and timing of toileting are different depending on whether one believes in toilet training

(interdependence perspective) or toilet learning (independence perspective). In Asian and African cultures there is a history of an assisted toilet training process beginning very early, often between 1-3 months (Rogers, 2007). In such an approach, the carer observes the infant closely and learns how and when to help the child eliminate appropriately. Contrary to this, in most Western cultures independent toilet training usually commences between 2-3 years of age and the emphasis is on the child to learn appropriate toileting habits (Rogers, 2007). Of course, this does not mean that such a practice starts right away, but it is to mean that western parents do not force children to formal potty training before the child is ready. In such an approach, caregivers are advised to watch for signs of readiness, which fall into three general categories: physical readiness (the ability to handle their own clothing, pulling down pants), intellectual readiness (when children tell the adult after eliminating), and emotional readiness (when children show a willingness to use a potty instead of diaper) (Gonzalez-Mena, 2002). What this clearly tells us is that western culture assumes children are the ones who indicate when they are ready to use the potty on their own and a parent is there to provide guidance, motivation and reinforcement.

Another cultural difference in childrearing is also shown up in the area of feeding practices. It is clearly indicated that there is variation in infant feeding practices across cultures. For instance, parents from independent culture tend to train children from early age to independently feed themselves, while parents from interdependent culture are too busy modeling self-helping skills through spoon-feeding. According to Gonzalez-Mena (2002), parents whose primary goal is to establish and keep connections may have little concern about teaching their children self-help skills. For example, they may continue spoon-feeding until preschool years, and post-pone self-feeding because feeding is a time in which connections are nourished. At the same time, variations are also evident in breast-feeding practices. Theory and research show that

breast-feeding is one of the oldest practices recommended by all religions and it is the universally endorsed solution in the prevention of early malnutrition (Al-Shoshan, 2007). Similarly, Sokol, Aguayo, and Clark (2007) suggested that breastfeeding is a tradition in every culture in West and Central Africa regardless of socio-economic status. Moreover, breast-feeding has long been believed to improve child survival by providing protection against infectious disease and malnutrition for the baby (Negi & Kandpal, 2004), ensuring adequate growth (Kruger & Gericke, 2001), and decreasing childhood morbidity and mortality (Kruger & Gericke, 2001; Morisky, Kar, Chaudhry, Chen, Shaheen, & Chickering, 2002). In addition, evidences show that breast-feeding rates are higher in rural areas than in urban areas (Negi & Kandpal, 2004) while, in the contrary, bottle-feeding rates are higher in urban settings than in rural areas (Mckenna & McDade, 2005). In rural communities, the child is often breast-fed till mothers' milk is exhausted (Negi & Kandpal, 2004). With regard to this, Morisky et al. (2002) reported that undesirable breast feeding practices were found to be associated with urban residence, younger mother's age, and higher educational attainment. Consistent with this, the result of a survey study conducted in Pakistan on breast feeding practices in 1991-92 indicates that fewer mothers are breast feeding their children, and that mothers who do breast-feed often supplement breast milk unnecessarily and/or stop breast feeding earlier (Morisky et al., 2002). Thus, despite its obvious advantages, breast feeding in many developing countries is on the decline, and has also undergone recent dramatic changes, especially in urban areas (Kruger & Gericke, 2001). This change in feeding method has also been accompanied by a significant drop in the age of weaning that has negative implications for infant development. According to LeVine, R.A. and LeVine, S.E. (1988), beginning from 1974 the younger Gusii women of Kenya have taken wholeheartedly to bottle-feeding as a supplement to and eventual replacement for

breast-feeding as in many parts of the developing world. Similarly, as indicated by Sokol et al. (2007), in the late 1960's breastfeeding started to be discouraged through the aggressive marketing of commercial breast milk substitutes that eventually led to a shift from traditional infant feeding practices towards more 'modern' feeding practices. This trend of declining breast-feeding has been attributed to a variety of factors including Western influence, and increased availability of commercial milk substitutes (Morisky et al., 2002); urbanization (Al-Shoshan, 2007); younger mother's age and higher educational attainment (Mckenna & McDade, 2005); and mother literacy, cultural beliefs and socio-economical factors (Negi & Kandpal, 2004). Generally, feeding practices including lack of breast feeding and early introduction of solid foods before 6 months of age have been reported as health risks (Al-Shoshan, 2007).

As far as patterns of communication are concerned, numerous findings show that differences between Western and non-Western cultures with respect to infant-adult proximity are linked to distinct cultural goals (Hewlett, Lamb, Shannon, Leyendecker, & Scholmerich, 1998). According to Hewlett et al. (1998), Western parents engage in regular verbal and face-to-face interaction to promote independence and autonomy, while parents in non-Western cultures use close body contact and affective tuning to promote more social sensitivity and group oriented tendencies. Similarly, LeVine's (1988) model of parental strategies indicated that maternal attention and communication strategies vary depending on the socio-economic adaptations. For instance, in the agrarian societies maternal attention exclusively focuses on physical nurturance and child protection through prolonged breast-feeding and co-sleeping in order to maximize the child's survival chances. At the same time, in urban-industrial societies, maternal attention is more devoted to verbal communication such as talking and playing with the baby that increases in response to the child's expectation. LeVine (1988) also observed that mothers in urban-

industrial settings attend to their infants verbally and visually (i.e., engage in social interactions) more than mothers in rural or agrarian settings.

With regard to disciplining practices, a number of studies and reviews have suggested that low socio-economic status (Barkin, Scheindlin, Ip, Richardson, & Finch, 1986), and cultural orientations (DeMattio, Kramer, & Sturtz, 2003) predict what methods of discipline are appropriate to use. For instance, in a study on the child-rearing practices of high and low income urban Sudanese families, Grotberg and Badri (1986) indicated that low income fathers punish their children more frequently than high income fathers and use physical punishment and reflect a more traditional pattern of discipline. Consistent with this, Barkin et al. (2007) also showed that more frequent use of corporal punishment coupled with yelling and spanking has been associated with lower socioeconomic status. At the same time, it is shown that while parents with collectivist cultural orientation use authoritarian patterns of punishment, those with individualistic cultural orientation use more democratic child-rearing practices (Sareen et al., 2004). In a study that compared the Americans and Koreans disciplining practices, DeMattio et al. (2003) also found out that Korean forms of punishment are more harsh and severe than American forms, and they often rely on physical punishment such as swatting a child's hand, pulling their ear, beating them with a rod, rather than using time-out techniques.

**2.7.3. Variations in parenting practices across demographic and socioeconomic conditions.** Substantial literature evidences show that childrearing practices related to feeding, infant-sleep, toilet-training, disciplining as well as communication patterns vary across cultures (Bornstein & Lansford, 2010; DeMattio et al., 2003; Gonzalez-Mena, 2002; Miller, 1988; Trommsdorff, 2002), and socioeconomic conditions (LeVine, 1988). Following his work among the Gusii of Kenya, LeVine (1988) described that parental strategies of agrarian and urban-

industrial societies are different depending on their socio-economic adaptations. In a typical agrarian society where land is abundant and infant mortality rates are high, it might be adaptive to maximize the number of surviving offspring that meets the demands for domestic labor while it might be maladaptive in circumstances where there is a scarce resource (LeVine & LeVine, 1988). To monitor and respond to indicators of health and survival, agrarian parents hold or keep their infants in close proximity, quickly respond to infant cry, and feed their infants on demand (Hewlett et al., 1998). This shows that it is normative to modify parenting practices into the demands of the rural-urban socio-economic conditions. In her study of parental values and behavior in the Outer Fiji Islands, West (1988) also indicated that the actual practices of child care focuses on protecting the physical health of the child and preparing the child for adult roles, depending on the major socio-economic adaptations (Foraging, agrarian, or urban-industrial). For example, in the rural-agrarian adaptation, parents or caregivers encourage the development of work skills and social behaviors important for farming life while urban-industrial parents may encourage the development of work skills and social behaviors adaptive to the urban-industrial very competitive life style. Similarly, in the agrarian settings, there is a choice for breast feeding that leads in many cases to increased bedsharing behavior, which, in turn, increases the number of breast feeds per night, while facilitating decisions by mothers to breast feed for a greater number of months (Joyner et al., 2010; Mckenna & McDade, 2005). In the contrary, urban-industrial parents focus on active engagement, social exchange, stimulation, and verbal conversation with their infants because these parents are concerned with the acquisition of cognitive skills essential to success in an environment in which infant mortality is low, children cost more and contribute less, and a competitive labor market builds on an academically graded occupational hierarchy (Hewlett et al., 1998). Generally, in a study of infant care among two

culturally distinct peoples of Aka foragers and Ngandu farmers in Central Africa, Hewlett et al. (1998) confirmed the validity of LeVine's agrarian parental strategy by indicating that both Aka foragers and Ngandu farmers hold their infants extensively, breast-feed frequently, and respond promptly to fusses and cries.

There is also an increasing recognition that childrearing practices change and vary depending on cultural factors (Roopnarine & Gielen, 2005; Bornstein & Lansford, 2010), demographic factors (Bornstein, Cote, & Venuti, 2001), invention of the nursing bottle and of infant formula (Lamb, Pleck, Charnov, & Levine, 1985), children's age (Gutman, Brown, & Akerman, 2009), and socioeconomic lifestyles (LeVine, 1988). According to Bornstein and Lansford (2010), apart from children's and parents' own unique personality characteristics, parents' actual child rearing practices are influenced by several culturally conditioned forces, including prevailing advice about childrearing, suggestions from family and friends, and direct observations of parenting practices of their own and others' parents. Hence, it is likely that cultural variation in childrearing values and beliefs mediates differences in childrearing practices in comparison with the local and larger physical and social environments (Bornstein & Lansford, 2010). In terms of socio-economic conditions, LeVine (1988) suggested that parenting practices are determined by socioeconomic lifestyles, because the subsistence demands, especially the workloads of women, lead to different patterns of childcare. Similarly, it is indicated that in the area of language use, middle-class parents generally emphasized the development of verbal reasoning, frequently drawing their children into conversation and offering them chances to negotiate, whereas working-class and poor parents were more likely to rely on physical discipline, and to use directives when conversing with children (Weininger & Lareau, 2009). In a study of the changing childrearing practices in Sudan, Grotberg and Badri (1986) also reported

that high income parents praise their children more, use less physical means of punishment, answer more of their questions, let them make some independent decisions, and take them more places compared to less income families. It should also be recognized that the invention of the nursing bottle and of infant formula dramatically changed the childrearing environment in ways that potentially have a fundamental impact on parental behavior in the contemporary society (Lamb et al., 1985). Studies also revealed that parenting behavior changes across the early years depending on the child's age (Gutman et al., 2009). According to Gutman et al., during the first year of life development is best promoted by attentive, warm, stimulating and nonrestrictive caregiving. This implies that such parenting behaviors as parental sensitivity and responsiveness are particularly important during this period to develop attachment and a sense of security in children. According to Fagot and Hagan (as cited in Gutman et al., 2009), since children gain mobility and explore their environment as they move from the first year to the third year of life, parenting involves more teaching (instructive) and control (directive) approaches in order to help children to become more independent. Evidences also show that since children's needs change again as they move from infancy to the preschool period (ages three to five), high levels of nurturance and control seem to provide the best combination to foster children's ability to engage others in a friendly and cooperative manner as well as to be resourceful and motivated (Gutman et al., 2009). What the above points makes clear is that as babies move from infancy to pre-and-school-period, parents need to modify their parenting to meet their children's developing abilities and needs.

On top of this, it is becoming increasingly recognized that intracultural differences in child rearing are also explained by differences in demographic factors such as parents' sex, educational level, and age (Bornstein, Cote, & Venuti, 2001). For instance, in a study of factors

related to quality of parenting behavior of Malay mothers, Baharudin (1996) showed that mothers with higher levels of education showed better quality parenting than other mothers in the study. At the same time, in their study of the relationship of educational level of parents with parenting patterns, Kang and Jaswal (2006) found out that positive parenting dimensions increase with increase in education of parents. According to the results of this study, parents of higher educational levels give their children more freedom than those of medium and low educational levels. Similarly, in the study of nurturing parenting capacity during early years, Gutman et al. (2009) revealed that mothers who had higher levels of education demonstrated better parenting in terms of the quality of the mother-infant interaction and the use of educational communication. Research on parenting also has shown that parent education is related to parental behaviors, such as warm and cognitively stimulating home environment for reading, and playing (Davis-Kean, 2005). Generally, the studies which have examined the relationship between parenting practices and parents' education have found that more educated mothers tend to be more democratic, child-centered, less punitive and more psychologically-oriented in their discipline strategies, compared with less educated parents.

In explaining the existence of gender difference in childrearing practices, empirical studies (e.g., Bornstein & Lansford, 2010) showed that mothers and fathers typically interact with and care for children in complementary ways in that where mothers provide direct care, fathers serve as playmates. According to Bornstein and Lansford (2010), while fathers stress justice, fairness, discipline and duty (based on rules), mothers stress sympathy, care and help (based on relationships) in their parenting behaviors. At the same time, by comparing mothers and fathers in their sample, Baker and Heller (as cited in Calzada, Eyberg, Rich, & Querido, 2004) found self-reported gender differences in childrearing practices. According to the result of

this study, fathers reported their parenting practices as less indulgent, more authoritarian, and more indifferent than did mothers. Furthermore, numerous previous studies have consistently shown that fathers tend to specialize in play, whereas mothers specialize in caretaking and nurturance, especially in relation to infants (Calzada et al., 2004). Consistent with this, Teungfung (2009) found out that in societies where men and women are treated differently, it is likely that they will have different parenting behaviors. Moreover, the U.S. Department of Education (2001) suggested that both mothers and fathers foster the intellectual development and social competence of their infants but through different parenting behaviors. In this study, it was found that mothers were more likely to enhance their child's skills through verbal expressions and teaching activities, while fathers were most effective through physical play activities. Similarly, Seema and Begum (2008) found out that though mothers and fathers share household responsibility in Kuruba and Soliga tribes, there is a clear gender division of these responsibilities in that where mothers are mainly responsible for childcare, fathers are more responsible to discipline the child. At the same time, a study by Lamb et al. (1985) also suggested that mothers and fathers behave differently in interaction with their children, with maternal-child interaction dominated by caretaking and father-child interaction characterized by play. Generally, it can be said that gender differences in parenting behaviors arise, perhaps because of the differential treatments that men and women received in a given culture, beginning from earlier years.

In addition, parents' age, as a marker of maturity and responsibility, contributes to variations in childrearing practices. With regard to this, Teungfung's (2009) study revealed that older fathers and mothers have more experiences and maturity level, are more stable emotionally and economically, and have better knowledge of childrearing than younger parents, as well as

better able to adapt themselves and perform their roles better than younger ones. In addition, Gutman et al. (2009) states that younger mothers are less likely to provide appropriate parenting or an optimal home environment compared to older mothers. Generally, in describing the relationship between maternal age and parental behavior, Rubin, Mills, and Krasnor (1989) suggested that older mothers interact more sensitively with their infants than younger mothers.

In summary, the major insights that can be drawn from the above theoretical viewpoints is that there is no one best way to raise a child and that a difference in cultural orientations calls for differences in childrearing practices (Newman & Nollen, 1996). Another insight to be drawn from the above literatures is that there are a number of factors (cultural, demographic, and socio-economic) that directly or indirectly influence parenting practices, and that these factors need to be examined well.

**2.7.4. Paternal Involvement in Childrearing.** Even though children in many societies are also cared by non-parental caregivers such as siblings, grandparents, and other adults, primarily the caregiving role is the responsibility of mothers and fathers (Bornstein & Lansford, 2010). However, though, in principle, fathers are also responsible for caregiving, in practice, in all societies in the world, fathers' role in caregiving is minimal since culture assigns different roles to fathers and mothers (United Nations Population Fund; cited in Nkwake, 2009). In view of this, in a study of mothers' and fathers' perceptions of paternal involvement in child care in Uganda, Nkwake (2009) found out that housework, which includes childcare, food preparation, fetching water, collecting firewood and domestic cleaning, has traditionally been regarded a domain of women, while men's place is largely understood to be in the wage employment sector, and the breadwinners of the family. As a result, most of the studies on parenting have focused historically on the quality and quantity of maternal care, with the exclusion of paternal care and

that many early conceptualizations of father involvement centered on the idea of deficit or inadequate fathering (McBride, Brown, Bost, Shin, Vaughn, & Korth, 2005). This apparent lack of fathers' involvement in child care could at least be in part occurred by traditional family structure and in part by cultural norms, in which male and female members of society are assigned different roles (Nkwake, 2009). However, in the present day society, research results over the past two decades showed that compared to old days the level of fathers' involvement in their children's care has increased over time (Lamb et al., 1985; Williams & Radin, 1999) pushed by an increasing number of women moved into the paid labor force that results in dual-earner families replacing traditional father provider families (Bonney, Kelley, & Levant, 1999; Sanderson & Thompson, 2002). In a study of fathers' proportion of involvement in comparison to the mothers' involvement, Sanderson and Thompson (2002) reported that fathers in families where mothers worked demonstrated higher levels of engagement, accessibility, and responsibility for child care tasks than fathers who were the sole financial support for their families. However, though fathers' involvement in housework and childrearing has shown an increase over a couple of decades it still remains limited (Milkie, Simon, & Powell, 2002). In a similar vein, Nkwake (2009) also reported that although there are egalitarian perceptions about fathers' involvement in child care activities like helping children with home work and school, holding and playing with children and attending to their health, actual involvement in child care is much lower than expected. Of course, this technically present but functionally absent father indicates quantity rather than quality of time father spent with children (Bonney et al., 1999).

Literary sources showed that the recent increase in concern about father-child relationships has some theoretical foundations. In this regard, the existing literature identified two theories describing the pattern of father-child interaction: role theory and identity theory. For

instance, role theory assumes that the way fathers define and perceive their fathering roles (caregiving, bread-winning, representing the family in the public) influences the quality and quantity of their behavior with their children (Bonney et al., 1999). In support of this, Teungfung (2009) stated that in traditional agricultural society, family is a production unit; father is responsible for a production and livings of the family, an authorized leader who can make decisions and control all production inputs in the family. In Teungfung's view the overall perception of the father in the family is that the father is a breadwinner earning family's living. Similarly, identity theory posits that father's gender orientation (masculine, feminine, androgynous) influences the quality of their interaction with children and the level of their involvement in caregiving activities (McBride et al., 2005). In connection to this, Bonney et al. (1999) found out that fathers who reported more liberal gender ideology or orientation held more progressive views of father's role and were more involved in the day-to-day care of their children than were the more traditionally masculine fathers.

Lamb et al. (1985) identified three dimensions of paternal involvement as they were conceptualized in and applied to the western context: the extent of father's actual interaction with his children, the extent of father's availability to his children, and the degree of responsibility assumed for children. According to Cabrera, Fitzgerald, Bradley, and Roggman (2007), paternal interaction or engagement refers to father's direct contact with his child, through caretaking and shared activities that include time spent feeding, bathing, or changing the young child's diaper; reading stories with the child; and taking walks or playing with the child. Similarly, accessibility or availability refers to times when a father is available for interaction with the child, but is not presently engaged in direct interaction, and examples include cooking in the kitchen while the child plays in the same or a different room of the house (Sarkadi, Kristiansson, Oberklaid, &

Bremberg, 2008). Lastly, responsibility refers to the extent to which a father takes responsibility for his child's care and welfare, and examples of this type of involvement include planning for and taking a child to a doctor's appointment, ensuring that the child has clothes (and/or diapers) to wear, and arranging for regular and emergency child care (U.S. Department of Education, 2001).

There is an increasing recognition that the involvement of fathers in caregiving activities is on rise and is associated with the development and welfare of children (Kalmijn, 1999; Williams & Radin, 1999). Generally, the pattern of fathers' involvement in caregiving activities has gone through four phases: moral teacher and disciplinarian model, breadwinner model, gender-role model and, the new nurturing or co-parenting father model (Lamb et al., 1985; Sarkadi et al., 2008). In the moral teacher and disciplinarian model of fatherhood, the father was responsible for teaching moral values and disciplining children. As indicated by Sarkadi et al. (2008) the paternal model of fathers as pedagogues and teachers lost some cultural resonance as the economic activity moved outside the home during industrialization, and was replaced by the model of fathers as breadwinners. In the breadwinner model, the father was responsible for generating income and securing the survival of the family. In the years of economic prosperity after World War II, the ideas about fathers as sex-role models appeared as psychological critiques of maternal influence over children (Sarkadi et al., 2008). In this gender-role model of fatherhood, the father was responsible for modeling his children through masculine role identity and performing masculine activities. At the turn of the twentieth century, the emotionally involved or co-parenting model of fatherhood emerged alongside the breadwinning model (Lamb et al., 1985). In this new nurturing model of fatherhood, fathers were expected to participate in

children's socialization, in children's psychological development and share with women the work of caring for children.

**2.7.5. *Determinants of Paternal Involvement.*** A number of factors were identified in the existing literature to affect the degree of paternal involvement in childrearing. Some of these factors were associated with fathers' motivation and skills in childcare, availability of support for fathers, and institutional or work place practices (Lamb et al., 1985); socioeconomic and cultural variations among fathers (U.S. Department of Education, 2001); and demographic variables such as mothers' work status, fathers' age and unemployment, and children's gender (Sanderson & Thompson, 2002). According to Lamb et al. (1985), though fathers can be as competent as mothers lack of practice in childcare leads over time to lower fathers' level of competence than proved by mothers. Similarly, the inadequate participation of fathers in child caring and socialization is also associated with cultural beliefs that assign different roles to men and women (Gibson, 2008). In addition, in a study of a model of fathers' behavioral involvement in child care in dual-earner families, Bonney et al. (1999) reported that father's long work hours can be a barrier to greater participation in child care but that mothers' extended work hours serve to increase father participation in child care. The findings by Bonney et al. also revealed that fathers' gender role ideology and attitudes about fathers' role appear important for fathers' involvement in child care. Moreover, the U.S. Department of Education (2001) found out strong associations between father involvement and socioeconomic status indicators like education, income, and social class. In light of this, fathers with high education are more likely to be involved in their children, and low-income fathers tend to spend more time with their children than middle- or high-income fathers. However, when fathers are required to take on fathering responsibilities due to unemployment, there is a tendency that they parent more harshly and

children may suffer as a result (Cabrera et al., 2000). Some evidences also show that there is much less social support available for encouraging father involvement than there is for encouraging mother involvement (U.S. Department of Education, 2001). Generally, research indicated that gender role orientation (where androgynous fathers have been found to be more involved than either masculine or feminine fathers), increased women's labor force participation and perceived skill at child care were associated with higher levels of perceived paternal engagement in and responsibility for child care (Sanderson & Thompson, 2002). Similarly, several factors associated with marital relationship such as the mother's attitudes (Hakoama & Ready, 2011), role as a gatekeeper (McBride et al., 2005) and perception of her husband's competence as a parent (Bonney et al, 1999) significantly impacted father involvement. In addition, the result of a study by McBride et al. (2005) also indicated that fathers' perceived investment in their paternal roles and actual levels of paternal involvement are moderated by mothers' beliefs about the role of the father. Overall, numerous evidences report the importance of quality close father-child interactions on children's outcomes. For instance, during interaction with their children, fathers tended to place more importance than did mothers on encouraging assertive, independent and goal-oriented behavior (Hakoama & Ready, 2011).

However, much of what is known about father involvement in childrearing and outcomes among young children have been limited to some small-scale mainly observational studies of mostly European American middle-class families (U.S. Department of Education, 2001). Of course, relying on findings from Western studies of fathers' involvement not only restricts our understanding of the complex nature of father involvement and its effects on young children, but also they may not be generalizable to and reflective of non-white populations (Sanderson & Thompson, 2002). Generally, the major lesson to be learned from the above theoretical

perspectives is that there is a need to study fathering in culture-specific contexts using a variety of data sources, research designs and data generation methods.

## **2.8. Parental Values and Childrearing Practices**

There is a general perception that what children need to learn and the methods considered best for teaching them are passed down as cultural knowledge from one generation to another through parenting practices (Keller, 2002). Of course, numerous evidences show that cultural values influence parenting practices through parental or socialization values. What this clearly shows is that where cultural values exert indirect influence on parenting practices due to the fact that it is a macro level or distal factor, parental values exert direct influence on parenting practices for it is a micro level factor. In view of this, the contextual model of parenting, as proposed by Darling and Steinberg (1993), suggested that parental socialization values have immediate or direct effects on parental socialization practices. Spera (2005), another key tenet of the contextual model, also found out that there is a direct causal relationship between parents' socialization values and parenting practices. According to this contextual model of parenting, parents who prioritize their children's school achievement are more likely to enact practices (e.g., helping with homework, attending parent-teacher conferences) that correspond to this socialization value than parents who do not prioritize their children's school achievement (Spera, 2005). In explaining the direct relationship between parental values and parenting practices, Darling, Flaherty, and Dwyer (1997) stated that parental values are communicated to children through specific parenting practices, such as through setting and enforcing rules for studying, doing home-works, and watching TV.

According to Suizzo (2007), different parental values motivate parents' daily childrearing and socializing practices differently. In regard to this, Sareen et al. (2004) suggested that parents

of different cultures (e.g. collectivism and individualism), and that have in mind different values when raising children would respond differently to assertive behavior in a young child, would use differing styles of discipline, and would encourage autonomy and connectedness differently.

Similarly, Suizzo (2007) proposed that parental behaviors vary around the world according to the cultural models of parenting, and their associated socialization goals/values. In support of this, in a study of the role of culture in parenting among mothers from European-American and Asian-American backgrounds, Chao (1995) found out that the socialization practices of Asian-American mothers were consistent with an interdependent values and collectivistic orientation of Asian culture. What this makes clear is that parents tend to draw their parenting values and practices from the typical culture of origin and to which they identify themselves (Arnett, 1995; Bornstein & Lansford, 2010). Over all, it can be said that parents tend to develop shared ideas about the nature of children, their developmental process, and the meaning of their behavior from the culture of a wider society (Daly, 2004; Keller et al., 2010). Generally, what one can draw from the above points is that culture and parenting are intertwined, and that parenting behaviors are judged by the standards of one's cultural models of parenting (Daly, 2004).

In addition, literary evidences show that cultural values from which parenting values and practices are internalized also change depending on socioeconomic conditions such as economic development and access to education (Inglehart & Baker, 2000; Kagitcibasi, 1996; LeVine, 1988; Suizzo, 2007). According to LeVine (1988), the movement from agrarian to industrial societies accompanied by mass schooling forces parents to adjust their traditional agrarian formulas for childcare, and redefine their customs as an adaptation to the new demands of the urban-industrial parental strategies. Similarly, Suizzo (2007) also suggested that historical shifts

in socioeconomic environments can result in different cultural orientations (such as individualism and collectivism). As also indicated by Kagitcibasi (1996) when material interdependencies weaken with increased affluence and urban life styles, there is room for fostering autonomy in childrearing. This might be because the child's autonomy will not be seen as a threat once his/her material contribution is no longer required for family livelihood.

### ***2.9. Parental Beliefs and Childrearing Practices***

An increasing number of theoretical and research evidences show that there is a substantial link between parenting beliefs and behaviors (Barnett et al., 2010; Miller, 1988; Nsamenang, 2007; Rubin, Mills, & Krasnor, 1989; Miguel et al., 2009). Parental belief about childrearing, as one of several crucial proximal contexts, is generally considered as an important source for the actual endorsement of child-rearing strategies (Rubin et al., 1989) and specific parenting practices or behaviors (Penderi & Petrogiannis, 2011). According to Tudge et al. (2000), parenting beliefs encourage, support, and reinforce parents to use some specific behaviors when dealing with their children. Relatedly, Bornstein, Cote, and Venuti (2001) suggested that some maternal beliefs such as that between mothers' authoritative attitudes and their discipline strategies, mothers' beliefs about child-rearing practices and their behaviors, and mothers' beliefs about their parenting effectiveness and their care giving competence have been found to relate directly to maternal behaviors. Similarly, Penderi and Petrogiannis (2011) also indicated that childrearing practices, such as feeding schedules and sleeping routines, are influenced by parental beliefs or ethno theories. In addition, Vieira et al. (2010) reported that parents' child-rearing beliefs as one of the developmental sociocultural contexts in which children develop are related to the ways parents interpret and internalize the realities of their sociocultural group, and influence the ways in which adults interact with children. Research has

also shown that parental beliefs about the importance of teaching children mathematics are positively correlated with parents' actual engagement in mathematics-related activities with their children (Miguel et al., 2009).

Moreover, in their study of parenting belief-behavior connection, Barnett et al. (2010) have reported that where parents who hold beliefs about spoiling a young child might be worried about providing too much attention to a young child, parents who view discipline/ control as central to their interactions with children endorse high discipline/control beliefs. For example, while parents with high spoiling beliefs may not respond quickly to the cries of an infant assuming that it makes her too dependent on the parent, parents with high discipline/control beliefs endorse physical discipline and reflect a parent-centered approach to parent-child relationships (Barnett et al., 2010). Similarly, Tudge et al. (2000) also reported that while parents with progressive beliefs about childrearing were more interested in allowing their children freedom around the home and less concerned with controlling, spoiling, and disciplining their children, parents with traditional beliefs were less interested in allowing freedom, and more concerned with spoiling, disciplining, and controlling their children. Generally, Barnett et al. (2010) indicated that high discipline/control and high spoiling beliefs of parents have been linked to harsh and unresponsive parenting behaviors in young children, respectively. In support of this, some evidences also showed that parents who hold traditional beliefs about children (such as 'children should be seen, not heard'; 'children are servants of their parents'; 'a child is a gift of God'; 'the child is the wealth of family') may have little stimulation and involvement in the life of their children compared to those parents who hold progressive democratic beliefs (Roopnarine & Gielen, 2005), and who act in accordance with the fundamental rights as well as the developmental needs of their children. Similarly, parents who believe in folkloristic notions such

as "*spare the rod, spoil the child*" may have some influence on the ways in which they respond to their children's behaviors and on the quality of parent-child relationship (Rubin et al., 1989). It is generally believed that traditional beliefs restrict parents from being informed consumers of up-to-date research-based knowledge of childrearing and that they enforce parents to act or behave according to these beliefs (Schaefer, 1991; Tajima & Harachi, 2010). For instance, parents who believe that the '*child is the wealth of family*' may not encourage children to exercise their independence and rights, may be oriented toward exploiting child labor beginning from early age, and may train children to be obedient to them. Similarly, parents who believe that '*children should be seen, not heard*' may train their children to be shy, fearful, loyal, and quiet. Parents, who hold such a traditional belief, may not also encourage children to question them, challenge them, express their views, and they may train children to conform to parental rules and expectation than encouraging children to freely exercise their rights, communicate their feelings and develop explorative skills.

In addition, Centers and Centers (1963) indicated that the inner-directed person (a relatively independent individual who has internalized the values and standards of independence) will have childrearing beliefs which favor strictness and foster independence, whereas other-directed persons (individuals who depend primarily upon the behavior and opinion of the people around them to give direction to their actions) will tend to have childrearing beliefs which favor permissiveness and dependence. In sum, what the above points makes clear is that how parents treat their children (parenting behaviors) is presumably determined in part by what parents believe about childrearing (Penderi & Petrogiannis, 2011).

## 2.10. Practices of Child Socialization among the Oromo

*2.10.1. Early and Sex-role Socialization.* It is a well recognized fact that the way we feel, behave, and think are the outcomes of socialization. As Darling and Steinberg (1993) and Darling et al. (1997) put it rightly, socialization refers to the process by which a child, through education, training, observation, and experience, acquires skills, attitudes, and behaviors that are required for successful adaptation to a family and culture. Socialization is also a process through which one learns what is appropriate and inappropriate for males and females in a given community. In view of this, sex role socialization refers to the ways families, schools, and the surrounding cultures indoctrinate children so that they act out masculine and feminine roles (Patterson & Hastings, 2007). This also implies that how boys and girls are oriented to the division of labor between sexes in a given society starting from early years of life is a crucial source for internalizing traditional masculine and feminine roles. In connection to this, various studies show that every society has culturally defined sex roles that contribute to different ways of thinking and acting, and that associate different social obligations and privileges with men and women (Calzada, Eyberg, Rich, & Querido, 2004). In this traditional gender role socialization, women are assigned the responsibility of childrearing and domestic tasks while males are assigned outdoor tasks (Teungfung, 2009). This generally shows that child rearing responsibility is principally the province of women.

Generally, Patterson and Hastings (2007) identified three distinctive social explanations to account for women's child rearing responsibility: sex role socialization, psychoanalytic, and power and conflict approaches. As stated by Patterson and Hastings (2007), the sex role socialization approach contends that parents, teachers, mass media, and the surrounding culture impose feminine expectations on girls and masculine expectations on boys. The psychoanalytic

approach on the other hand assumes men and women acquire different personality profiles because of differences in their early emotional relationships with parents that make women a better choice for rearing children. It is clear from psychoanalytic theory that through identification with the same-sex parent (a mechanism by which female children resolve their Electra complexes and problems of penis envy during the phallic stage) children tend to learn gender identity in which females identify with their mothers and eventually learn feminine roles while males identify with their fathers and gradually learn masculine roles. Lastly, the power and conflict approach suggests that women accept responsibility for child rearing because they have no choice, for men use their power and status to keep women at home.

As clearly indicated above, since all societies in the world had culturally defined sex roles, the Oromo society was no exception. For centuries and through generations, the Oromo people in general and Arsi Oromo in particular had their own practices of child and sex-role socialization. With regard to this, there is a widely held view that the practice of sex-role socialization among the Oromo society was rooted in the central institution of gada system. For instance, Asmarom (1973, 2000) pointed out that, though it is on a state of abandonment now, the Oromo gada system has a well-structured class and age-grade culture of boys' socialization. Similarly, Lewis (1994) stated that based on age-grade gada culture all male members of the Oromo society were required to be trained in military skills and self-defense beginning from early years, whereas female children remain in the home to help their mothers. In addition, Østebø (2009) suggested that as the Oromo are a patrilineal society parents encourage their children to recite their father's line of descents than that of their mother's line. This clearly shows that, in addition to gada values, patrilineal family structure is also instrumental to the practice of differential sex role socialization among the Oromo society.

Some sources also associate the prevalence of differential sex-role socialization among the Oromo society with the preference for baby sons to baby daughters. For instance, Mbaya (2002) showed that wishing their first-born to be a son, at birth, the Oromo parents are asked whether they have a *gurbaa* (baby son) or *intala* (baby daughter). This illustrates that though the Oromo society generally values children, the male child is highly valued than the female child, particularly when the child is their first-born. Among the Oromo society, a man who has no children is considered as a living-dead, for no one will carry on his name after his death. This is particularly strong when the baby is the first child to his father. When a boy is born, the whole village and close relatives are delighted, for a boy is not only a symbol of pride for his immediate parents but also for his close relatives and the lineage as a whole (Alemayehu, 2009). Among the Oromo society, this value is explicitly expressed in the popular proverb: *'ilmi dhiiraa warrasaaf utubaa, lammiisaaf ammoo gaachana,'* (literal meaning: a son is a pillar to his parents and a shield to his lineage). On the birth of the first son, a father takes the child name preceded by "abba" (father of), and even if the daughter is the first child to her parent, addressing a person after the name of his daughter is uncommon (Alemayehu, 2009). According to Asmarom (2000), addressing a person after the name of his daughter is something which degrades him. Even when a man has no son, he takes the name of his horse preceded by "abba" like in *'abba gurree'* -father of a black horse, and *'abba bulloo'* -father of a white horse). In fact, this is a clear indication about value differences in having sons and daughters among the Oromo society. Perhaps, the main reason to give boys with a better right than girls is that a girl when married leaves home, whereas the boy brings a wife home to him (Hirut, 2012). Similarly, a woman who can give birth to a number of children is highly valued and to the contrary, a barren woman is extremely devalued. This value of woman's fertility in the community is usually expressed in the popular

proverb: “*ijoollee niitiin horu, horii ammoo roobaan horu,*” (literal meaning: one can obtain children from his wife, while he breeds cattle by rain).

Relatedly, Jeylan (2004) reported that indoctrinating boys into masculinity and girls into femininity is conscientiously practiced among the Oromo society, especially by selecting gender-appropriate clothing and hairstyle as well as by assigning different tasks to boys and girls from the moment of birth. Generally, among the Oromo society, women are highly represented in feminine activities such as cooking, cleaning and child care-the *home making role* whereas men are represented in masculine activities such as managing, financing and farming-the *bread-winning role* (Alemayehu, 2009; Daniel, 2005). According to this gender role stereotype, men’s participation in childrearing activities seems implicitly not a norm though not strictly forbidden among the Oromo society. Beginning from early years, children grew-up observing their fathers and mothers performing completely different tasks based on these feminine and masculine sex role stereotypes. Accordingly, a girl learns feminine roles and boys learn masculine roles through observation, demonstration, and participation, taking their mothers and fathers footsteps. From this viewpoint, it can be said that parents exert primary influences on their children’s gender role development through modeling beginning from the early years of their children’s life. In sum, even though women have the capacity to perform activities that are assigned to men, due to stereotypical thinking in the patriarchal world they are not still feel-free to engage in men’s job (Daniel, 2005).

### ***2.10.2. Sources of Sex-role socialization***

Prior to the establishment of the modern state of Ethiopia towards the end of the 19th century, the Oromo had three types of social organizations, namely the *gada system*, *qallu institution* and a *moiety-clan-lineage* structure (Asmarom, 2000; Workineh, 2005). Gada is a

unique administrative and complex system in which the male members of the Oromo society were divided into five gada grades or generation sets (Ibrahim, 2006; Keller, 1995; Workineh, 2005) and educated in Oromo history, military, administrative, legal and cultural affairs (Lemmu, 1994). In the Oromo gada system, a generation-set refers to a group of people who share the same status and who perform their rites of passage together, whereas gada grades refer to the stages of development through which the groups pass. Once in the system, it takes each 40 years to complete the cycles of eight calendar-year periods (Keller, 1995). According to Lewis (1994), gada represents the essence of Oromoness (a distinctive set of institutions seen as uniquely Oromo), on the one hand, and it stands as ideological, egalitarian and democratic values on the other.

In the gada system of five generation grades, all males in the society are typically assigned specific rights, roles, and functions (Workineh, 2005). For instance, based on the practice of Tulama gada, these five gada grades include: itimako (the first stage in which all males in a 'generational age' are initiated into the gada system or culture), daballe (second grade at which the parties begin military training), folle (the third stage when members are expected to perform military service under the direction of abba dula and abba gada), Qondala (the fourth stage which had dual tasks of military service and preparation for leadership to take over power from the existing luba or gada leaders; and Luba-the fifth stage at which the party takes over power and leadership (Lemmu, 1994).

The Luba leaders constitute what was known as Luba council that mainly serves as the legislative body (Ibrahim, 2006). In this Luba council, few elected officials were assigned executive responsibilities. According to Lemmu (1994), these officials included abba gada or abba boku (who was the president of the luba council and the gada government; abba dula (who

was responsible for conduct of military campaigns and defense of the nation; *abba muda* or *irrecha* (who was responsible for rituals and prayers after public acts and decisions; and *abba sa'a* (who was responsible for public property and the economy).

Even though women do not belong to the gada grades, they are linked to the gada system through their husbands and a parallel institution known as *siiqee* (Dejene, 2009), where the primary responsibility of *siiqee* institution was the promotion of gender equality among the Oromo society. According to Dejene (2009), *siiqee* symbolizes a socially sanctioned set of rights exercised by Oromo women or a stick signifying the honor of Oromo women.

Though the gada system of governance had generally began to break down since the mid-19<sup>th</sup> century due to the growing power of Oromo war leaders, landlords, and kings (Keller, 1995); the replacement of traditional religion (*Waaqeffannaa*) by Islam or Christianity (Lewis, 1996); and after Minilik's expansion to the Oromo land (Lemmu, 1994; Keller, 1995; Lewis, 1994), it is still being practiced among some Oromo moieties such as Karayu, Tulama, Arsi, Barentu, Guji, and Borana, and serves as the main source of their cultural traditions and values.

In addition to the above mentioned Oromo social organizations, Gemechu (2005) also described *ayyaana*, *uumaa* and *safuu* as the most important elements that constitute the Oromo world views. According to Gemechu (1996), *ayyaana* refers to that by and through which God (*Waaqa*) creates anything and everything. In supporting this view, Mohammed (2005) stated that the multitude of *Waaqa*'s refractions (known as *atete*, *awuliya* and *boranticha*) is captured in the concept of *ayyaana*. According to Workineh (2005), in order to clearly describe the Oromo conception of *Ayyaana*, one has to understand the nature of *Qaallu*, which refers to both an institution and leaders who represent that institution. In line with this, Mohammed (2005) claimed that the *Qaallu* institution was the heart, the soul, and the spirit of traditional Oromo

religion, where this religion was by itself based on Waaqa\_a supreme divine being, creator and ruler of the universe (Mohammed, 2005). Workineh (2005) also stated that the Qaallu, as a spiritual leader, serves as an intermediary between human and the Ayyaana (spirit). In this sense, the role of a *Qaallu* is similar to the role of a Bishop in the Christian world and of Imam in the Muslim world.

Similarly, *Uumaa* is another interesting component of Oromo worldview that refers to the entire physical world and the living things and divine beings contained within it (Gemechu, 2005). So, *uumaa* has two meanings: that of the creator (supreme God) and God's creations. *Safuu* as the third component of Oromo worldview refers to a moral concept that serves as the ethical basis for regulating practices and the activities of human beings (Gemechu, 1996). *Safuu* is also believed to help individuals avoid morally wrong actions (embarrassment, bad conversations, lying, stealing), respect one another and revere Waaqa, and maintain culture within the context of Oromo world (Workineh, 2005).

Generally, as indicated in the literatures reviewed above, almost all activities of the Oromo society (culture, tradition and identity) are governed by its social organizations: the gada system, moiety system, and qallu institution (Asmarom, 2000) and its world views (Workineh, 2005). There is a widely held view that the basic values in the gada system (respect for elders, rule of law, cooperation, egalitarianism, democracy) are sources of all the traditional Oromo cultural values (*safuu*, adoption, marriage tradition, oral traditions, religious traditions, ritual ceremonies) (Asmarom, 1973; Gemechu, 2005). Since gada values are believed to serve as the basis of the traditional Oromo cultural values there is good reason to believe that socialization values, including childrearing activities (what parents believe, value, and do with their children) are rooted in these basic gada and cultural values. Relatedly, since all male youth, with the

exclusion of females, were trained in the art of warfare (throwing spears, skill in horse riding, and self-defense) during various gada grades (Lemmu, 1994), gada class can be taken as one source of variation in the socialization of boys and girls among the Oromo society. In supporting this view, Hirut (2012) suggested that gada rules dictate deep gender role segregation between the sexes.

Similarly, some sources also link the practice of child socialization and certain value differences in raising girls and boys with the Oromo worldviews of *safuu* and *laguu*. For instance, Alemayehu (2009) pointed out that the traditional values embodied in the Oromo world view of *safuu* expect women to be tied to domestic duties (making food, feeding their husbands and children, fetching water and firewood, washing clothes, keeping homes in order) and to raising children, while they expect men to work outside homes (clearing forests, farming, ploughing, grazing cattle, building, repairing) and to provide income through employment. In such gender segregated division of roles, if a man or a woman fails to fulfill culturally defined roles or is found to engage in someone else's job, it is called "*qaani*" (a shame in Oromo language) (Daniel, 2005). This implies that if a woman is observed ploughing with oxen or if a man is observed carrying a fire wood on his back, people would be surprised, and say *safuu*. Hence, because of the existence of such deep rooted traditional beliefs and norms in the society, people avoid doing things that contradict these established norms or *safuu* values (Jeylan, 2005).

In relation to family life, *safuu* dictates that the husband and the wife should be loyal, and listen to the advices given to them by the parents of the husband, where failing to accept advices and being resistant is considered as breaking *safuu* or the moral norm (Workineh, 2005). Similarly, in connection to childrearing, *safuu* also determines which values to stress and which norms to follow in raising children (Alemayehu, 2009). In light of *safuu* worldviews, the first

thing a child should learn is to respect his parents and community by being obedient and to consult their parents and seek elders' advices and comments in all aspects of challenges they meet in life (Gemechu, 1996). Contrary to this, disrespect for the elders' advices and comments and being resistant are regarded as breaking safuu, where breaking this norm (safuu), in turn, leads to beating the child (Jeylan, 2005). Generally, the most important insights that one can draw from the above literary points is that respect, conformity, obedience, relatedness, and consultation are the basic values and norms embedded within the Oromo concept of safuu. From what has been presented above it can be concluded that the Oromo concept of safuu (which refers to an overall ethical and moral order that guide the Oromo behavior) can be used to describe relations within the family life, childrearing activities, and gender based division of roles.

A closely related concept to the safuu worldview that is also believed to indirectly serve as a source of sex-segregated socialization among the Oromo society is *laguu* (taboo), which refers to something forbidden to be mentioned because of social or cultural rather than legal prohibitions. In this sense, laguu as another Oromo world view expects the husband, wife and relatives from both sides to start avoiding mentioning the names of the different persons involved in the marriage relationships. Laguu is also a customary practice among Arsi Oromo, and the observance of laguu among persons involved in the marriage relationships usually begins the day of engagement. For instance, Mbaya (2002) pointed out that in the typical Arsi Oromo the list of taboo-names is provided to the wife four days after marriage by four elderly women. As a result, wives usually get around the problem of avoiding mentioning their husband's names by devising substitution mechanisms such as: *isin*: literally you (plural) or honorific you (singular) used for address only; *Isaan*: literally they (plural) or honorific he (singular) used for reference; *jaarsa*

ko/kiyya or *jera* ko/kiyya: my husband (in both address and reference); and *abbaa Caalaa*: Caalaa's father (where Caalaa is a son). As a consequence, failure to act in accordance with lagu values results in feelings of disrespect or mistrust among members of the family or people who are related through marriage. At the same time, in the tradition of Arsi Oromo it is a common practice to see the husband and the wife selecting a proper name for an imaginary male child and using it even before the birth of the first child while an imaginary feminine name is never selected, since they wish their first-born to be a son (Mbaya, 2002).

In addition, the way in which the Oromo women and mothers are perceived in the local community can also be linked to differential socialization of boys and girls. In terms of family structure and function, being a mother is a source of great respect and satisfaction for Arsi Oromo women, whose social status and acceptance in their community is determined by their ability to give birth to children, especially baby sons (Østebø, 2009). According to Østebø, the primary function of Arsi Oromo woman is to give birth to children and raise them, and that it is unlucky for a woman to be barren as she will be forced to face the difficulties that come from her in-laws and the society as a whole. In fact, this is a typical characteristic of a patriarchal society, where men are considered the head of the household, though the family's daily life depends upon women. Despite all the barriers of patriarchal power (Østebø, 2009), however, Oromo women had an influential position in the past although this has now declined following the decline in the indigenous cultural gada practices (Jeylan, 2004).

Moreover, coupled with the tradition of gada system and safuu as well as lagu world views, the way Oromo women and mothers are perceived, preference for baby sons to baby daughters and the patriarchal family structure have been cited as major sources for the differential socialization of boys and girls among the Oromo society (Mbaya, 2002).

**2.10.3. The Role of Oromo Oral Traditions in Child Socialization.** Literature shows that cultural values and beliefs that are reflected or expressed through oral traditions play significant roles in socializing children in every society. For instance, Tadesse (2004) pointed out that oral tradition is one of the significant ways of reflecting people's social life, cultural practices, wisdom, philosophies, customs, beliefs, norms, moral codes and the economic realities of a society. In view of this, Abubakar (2011) stated that oral traditions of African peoples are the major sources of philosophical ideas about African education and African way of life. In a similar vein, Workineh (2005) suggested that to the traditional African elders, proverbs are *pedagogical instruments* to educate the youth just as modern formal schooling system is an educational forum for instructing children. However, this pedagogical function of African oral traditions is not researched well, and could not come to the fore due to western philosophical influences (Nsamenang, 2011). In addition, Gemechu (1996) stated that the culture, ethnicity and identity of the Oromo society have historically been transmitted to the young generations through oral traditions, since much of their inheritance does not exist in written form. At the same time, Alemayehu (2009) indicated that it is through imitation and active instruction of oral tradition that children learn about historical events, values and norms peculiar to the Oromo society. What all of the above points makes clear is that oral tradition is a powerful instrument in child socialization in every society of the globe.

In the context of Oromo society, proverbs, sayings, riddles, and fable stories have long been recognized as the most popular aspects of oral traditions. Literature also shows that the Oromo parents use proverbs (*makmaaksa*), sayings (*jechama*), riddles (*hiibboo*) and fable stories (*oduu durii*) in order to express their beliefs about how a child should be reared, to teach the appropriate behaviors they value for their children, to educate children about the history, taboos,

and customs of their society, and to advise children on the challenges of life (Eshete, 2008). In connection to this, Tadesse (2004) suggested that the traditional Oromo proverbs and sayings have reflective, corrective and reinforcing functions. In this regard, while some proverbs reflect aspects of customary practices (the values of morality and the strictness of social laws) others function as a means of correcting misbehaviors. Experience and observation also show that in the typical rural areas, it was a common practice to see mothers or elder members of the family telling stories to children when the family members are gathered around the fire place at night. In view of this, Eshete (2008) pointed out that through story telling children were enforced to relate the events to their natural social environment, discuss the theme of the stories, describe the characters, and raise many questions where parents offer them explanations.

Several sources also indicate that the Oromo use proverbs when teaching their children wisdom and arguments, communicating their views and beliefs, and explaining events and gender roles (Alemayehu, 2009). For instance, when parents want to express their concerns about children who are unable to make successful careers to work hard, they use such popular proverbs as: '*Haadha gowwaa deesse hidhiin madaadha*' (literal meaning: a mother who gave birth to a fool has a wounded lip), and '*Haati ijoollee yartuu qabdu akkuma gadditetti jiraatti*' (literal meaning: a mother who has fruitless children is the broken hearted) (Eshete, 2008). Similarly, when the Oromo wants to advise their children to avoid inefficient use of resources, and to think of their future life, they use such proverbs as: '*Namni boru hin beekne hardha qofa sagal nyaata*' (literally meaning: he who does not think for tomorrow eats nine times a day), '*Namni kan darbe hin beekne kan dhufu hin beeku*' (literally meaning: a person who does not know the past will find it difficult to predict the future), and '*Tarkaanfachuun dura lafa laallachuwayya*' (literally meaning: before you stride, better to look at the ground where your foot rests). At the same time,

when Oromo want to advise their children for caution, they use such a proverb as: ‘*gara-laafettiin intalaa obboleessa irraa ulfoofti,*’ (literally meaning: a soft heartened girl conceives from her brother). Moreover, when the Oromo wants to advise their children that they should not easily give-up, to be assertive, confident and wise by avoiding feelings of inferiority and building adequate knowledge base, they use the popular proverb: ‘*Kan abbaan gaafa cabse ormi ija balleessa*’ (literally meaning: if the owner breaks the horn of his/her ox, others will damage its eyes). Still, when Oromo want to emphasize the value of proper training at an early stage and the importance of early childhood behaviors to later life, they use the following popular proverbs: ‘*korma moo’u mooratti beeku,*’ (literally meaning: a strong bull is known while a calf in a stable), ‘*buddeena nama quubsu eelerraa beekan,*’ (literally meaning: the food that can fill the stomach is known while it is baked), and ‘*guddisa badduun mataa jalatti,*’ (literally meaning: the head of someone who is not properly brought-up cannot be straight). Generally, as stressed by Eshete (2008), this way, the Oromo society has succeeded in handing on to its children the collective wisdom of centuries.

Similar to the other Oromo groups, the social and cultural lives of Arsi society embodies a rich oral tradition. For instance, Sena (2008) suggested that Arsi Oromo proverbs serve the function of making one’s speech clear, and presenting an idea or an issue through analogy. According to Sena (2008), since Arsi Oromo often use proverbs to teach their children about the past, honesty, politeness, faithfulness, and criticize misbehavior one can conclude that proverbs stand as a storehouse of the accumulated experience, history, culture, knowledge and philosophy of the people.

### **2.11. Summary and Implications of the Theoretical Perspectives**

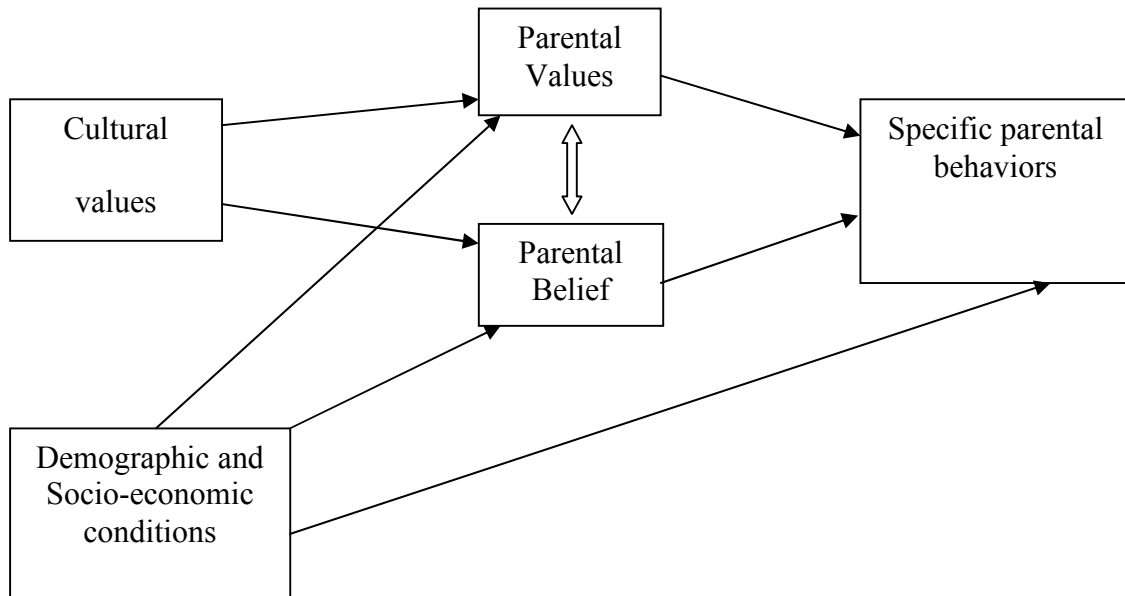
So far numerous literatures related to cultural values, parenting (values, beliefs, and behaviors), socioeconomic and demographic factors, and their relationships have been reviewed. This section is especially devoted to drawing implications of the reviewed literatures for the current study. Accordingly, one of the insights that can be drawn from the abovementioned theoretical perspectives is that in any society parenting has roots in cultural, socioeconomic, and demographic contexts. With regard to this, numerous theoretical and empirical evidences showed that culture and parenting are intertwined, and that parenting values, beliefs and behaviors are derived from and are judged by the standards of one's cultural models of parenting. Generally, from the reviewed theoretical perspectives, it is clearly understood that cultural models (independence, interdependence, and autonomous-relatedness) are important predictors of and contexts for parental values, beliefs and behaviors.

In addition to this, the reviewed theoretical perspectives have also shown that cultural models which serve as sources of parenting values, beliefs, and behaviors change depending on demographic factors (parents' age, occupation, income, and level of education) and socioeconomic conditions such as rural to urban migration, affluence, industrialization, modernity, and urbanization. Similarly, the theoretical perspectives reviewed thus far shade light on why it is important for parents and caregivers to examine their cultural values; see how these cultural values relate to their parental values, beliefs and behaviors; explore the needs children are expected to satisfy for their parents; examine the goals parents have for their children; and decide whether what they are doing with their children is in harmony with what they value in their children and what they believe about how a child should be reared.

In conclusion, what the abovementioned theoretical perspective also makes explicit is that generally parenting in the context of Oromo society was not given much attention and supported by empirical evidences. Despite this, the reviewed literatures also indicated that the increasing role in socialization of African fathers, Ethiopian fathers and Oromo as well as Arsi Oromo fathers were given little attention in research. Of course, in the present study, the relative emphasis placed on the role of fathers in the socialization of children was not intended to overlook mothers' role in the socialization of children. Rather an emphasis placed on fathering is based on the assumption that fathers' role is the most neglected area while mothers' role as a child care is well examined and reported in the existing literature. Thus, in this study, the roles of both mothers and fathers in the socialization of children were assessed in some depth. In fact, the minimal fathering roles reported in the existing literature call for the need to consider large, representative samples of fathers to explore more fully the variations and similarities in paternal involvement in childrearing.

Generally, based on the theoretical, empirical and methodological insights obtained from the reviewed literatures, the following conceptual model was designed by the researcher. This conceptual model was intended to show the linkage and the directions of relationships among the variables of the present study. In this schematic diagram the relationships among key variables were displayed for the purpose of simplicity and clarity.

Figure-2: Conceptual model showing the relationships among variables of the current study



## Chapter 3

### Research Methodology

In this chapter a detailed description about the design of the study; site of the study; sources of data; sampling, instrument development and validation, data collection, pilot study, and data analysis procedures as well as ethical issues will be presented.

#### *3.1. Research Design*

In the current study, mixed methods research design was employed. This design was primarily selected for it allows the combination of quantitative and qualitative research into a single research at different stages of the research process: formulation of research questions; sampling; data collection; data analysis, and interpretation stages (Greene, 2008; Johnson, & Onwuegbuzie, 2004; Kadushin, Hecht, Sasson, & Saxe, 2008; Marsland, Wilson, Abeyasekera, & Kleih, 2001; Shaffer & Serlin, 2004; Thurmond, 2001). Mixed methods research design also serves the dual purposes of generalization from a larger sample to a population and in-depth understanding of a phenomenon through detailed study of a smaller sample (Bazeley, 2004; Onwuegbuzie & Collins, 2007; Onwuegbuzie & Leech, 2006). It also allows the occurrence of data analysis and integration at almost any point in time (Bryman, 2006; Rocco, Bliss, Gallagher, & Perez-Prado, 2003).

Since the present study was primarily intended to triangulate and complement data from various sources and methods, concurrent triangulation design of the mixed methods research was specifically employed. According to Hanson et al. (2005), and Yauch and Steudel (2003), in

concurrent triangulation design the collection and analysis of both quantitative and qualitative data can be done simultaneously, both forms of data are given equal priority, data analysis is usually conducted separately, and integration usually occurs at the data interpretation stage. For Creswell et al. (2003), the advantage of concurrently gathering both quantitative and qualitative data is that it allows the researcher to compare the themes identified in the qualitative data analysis with the statistical results in the quantitative analysis so as to search for congruent findings.

### **3.2. Participants**

**3.2.1. Target Population.** The target participants of the present study were Arsi Oromo childrearing parents (mothers and fathers) as well as key informants (school teachers, health professionals, community elders, and religious leaders) who have adequate experiences in the childrearing traditions of Arsi Oromo in both agrarian and urban contexts. This study was conducted on Arsi Oromo who resides in the present East Arsi and West Arsi Zones. The researcher has several reasons to focus on Arsi Oromo in this study. First, some of the indigenous Oromo cultural values (oral traditions, safuu norms, kin support system, marriage traditions, and gender-based socialization) are still well preserved among Arsi society. Second, though Arsi, one of the major Oromo tribes, maintained these cultural values, and have their own unique parenting constructs (values, beliefs, and behaviors) that might have been entrenched within these cultural values; no empirical study has been done so far on the issue. Third, the researcher himself grew-up in Arsi and is well-familiar with Arsi Oromo culture. Fourth, the Oromo society is comprised of a number of tribes and clans of diverse culture, traditions, and practices; and addressing all of these cultural groups in a single research seem to be impractical due to scarcity of resources.

**3.2.2. Description of the Study Site.** According to the 2007 Population and Housing Survey Report (CSA, 2008), the total population of Arsi was 4,610,810; of which 2,635,515 reside in East Arsi Zone and 1,975,295 reside in West Arsi Zone. The majority of the populations (4,028,758 out of 4,610,810, almost 87%) live in the rural areas (CSA, 2008).

Arsi Oromos live in the south eastern part of Oromia regional state. Currently, Arsi is divided into two administrative zones, namely east Arsi and west Arsi zones. Arsi zone is further divided into 24 administrative districts (Asella being its capital town), while west Arsi zone is divided into 12 administrative districts (Shashemenne being its capital town). Arsi also shares boundaries with east Shoa zone in the north, Sidama and Bale zones in the south, Alaba zone in the west, and western Hararge zone in the east.

The agrarian Arsi society practices a mixed economy of animal husbandry and subsistence farming. As other Oromos do (Jeylan, 2005), the Arsi Oromo maintains high regard for livelihood and its economy is based on cattle.

Before the expansion of Islam and Christianity, the Arsi Oromo had their own traditional religion called Waaqeffannaa, the belief in the supreme God. However, as pointed out by Jeylan (2004), the Arsi Oromo later adopted Islamic religion as an ideology of resistance against the Abyssinian-Christian domination and the anticipated disintegration of their social structure and identity when the expansionist pressure from the Christian Abyssinian to the Arsiland became strong. Generally, though the practice of blending elements of Islamic religion with traditional religion and cultural belief is still evident among some Arsi Oromos (Hirut, 2012; Jeylan, 2004), the predominant religion of Arsi Oromo is currently Islam.

In terms of social structure, the traditional social organization of Arsi Oromo was dominated by the gada system and the moiety-clan-lineage-extended family-nuclear family

structures (Jeylan, 2005). Just as the Oromo were divided into two main branches- the *Borana* and the *Barentu* groups, Arsi Oromo were also divided into two main branches known as *Siko* and *Mando*. Technically, this type of dual organization is referred to as a system of moieties (Asmarom, 1973). In such a system, members of one moiety can marry only with the opposite moiety, where this primary division of the society is called *exogamy* (Asmarom, 2000). Generally, in Arsi tradition a marriage practice within the same moiety (*endogamy*) was historically considered nearly *incestuous*.

Moreover, Arsi Oromo have a number of traditional cultural values and practices. One of these traditional values that Arsi shares in common with other Oromos is *safuu*, where these *safuu* values are believed to exert powerful influences on how every member of the group should behave. The other most important cultural value of Arsi Oromo is *oral tradition*, which is closely intertwined with the local identity, culture and history of the people (Jeylan, 2005). Adoption is also another important traditional or customary practice of Arsi Oromo. According to Blackhurst (1996), Arsi Oromo had two varieties of adoption practices: *gudifacha*-adopting a child by a foster parent that enables childless couples to have children, and *moggaasa*-adopting an alien adult or stranger into a clan or a tribe through a ritual ceremony of '*harma hodhaa*' (to suck a breast) that played an important part in the history of Arsi Oromo to establish relations with outsiders. Marriage tradition that defines a family and relations within a family (Alemayehu, 2009) and through which Arsi Oromo identifies their relationships with others (Jeylan, 2005) is also an important customary practice. In Arsi Oromo culture, marriage is traditionally arranged by the boy's and the girl's families rather than by the couples themselves (Baxter, 1996; Mbaya, 2002). Generally, Arsi Oromo had a variety of marriage practices: *buttaa* (abduction), *wal-hawwatu* (shared love marriage), *adda baanee/aseennaa* (marriage forced/imposed by a female

fall in love), *bimbetoo* (substituted marriage), *gabara* (bride wealth marriage), *walgara* (exchange marriage), *dubartii takkaa ol fuudhuu* (polygamous marriage), and *dhaala* (widow inheritance).

Though it is in a state of decline due to the fact that it is strictly discouraged by the constitution of the Federal democratic republic of Ethiopia (FDRE, 1995), revised family code of the Federal democratic republic of Ethiopia (FDRE, 2000), and the revised family law of Oromia regional state (ORS, 1996), abduction as one form of marriage is still being practiced especially among some rural Arsi Oromo.

*Wal-hawwatu* is a type of marriage that takes place only when the two spouses love each other and give their full consent, in fact, without the prior knowledge of the two spouses' parents. In case the two spouses' parents refuse a marriage, there is a situation in which the clan and lineage leaders interfere and persuade the two families into accepting the marriage.

*Adda baanee/aseennaa* is a marriage practice among Arsi Oromo in which a girl who happens to truly love someone will enter the boy's family home taking *siiqee* (a stick signifying women's honor in the Oromo society) with her. As soon as she arrived at the home of her future spouse's parents, the boy's family, relatives, and clans will gather together to inquire her of her coming, examine the situation, reach at a decision, and send messages notifying her parents that she is with them, within two days of her arrival, where a series of negotiations normally begin between the two spouses' parents then after to settle the situation peacefully.

*Bimbetoo* is a marriage practice in which an Arsi wife who dies in the early years of her marriage life should be substituted by a girl from her family, ideally a young sister. Of course, *bimbetoo* has a number of perceived social importances. Among others these may include the need for the continuity of the already established affinal relationship, the belief that children of

the deceased wife may be properly cared for by her sister than a step mother coming from another clan, and the need to safeguard the property of the deceased wife to her children.

The other two closely related marriage traditions among Arsi Oromo are gabara and walgara. According to Baxter (1996), the ideal form walgara marriage follows is the direct exchange of a brother and a sister for a brother and a sister, without cattle exchange as a compulsory requirement. On the contrary, in gabara marriage tradition, the girl's family requests for a large amount of *dowry*, where of course, this is later accompanied by '*cattle geegawo*' (gifts) to be sent with a bride on the day of the marriage ceremony.

Though it is against Article 11 of the revised Family Code (FDRE, 2000) and Article 30 of the revised Oromia Family Law (ORS, 1996) that a person shall not conclude marriage as long as he is bound by bonds of a preceding marriage, polygamous marriage was and is still a common practice among Arsi Oromo (Jeylan, 2005). Some of the perceived factors contributing to the practice of polygamous marriage among Arsi Oromo may include the inability of a wife to bear a child or a baby boy; tendency of a wife to be sexually impotent due to aging; perceived status of wealth and prestige on the part of the husband; and societal beliefs that are commonly expressed through such a traditional Arsi proverb as: '*namni niitii takkaa nama ija takkaati* (a man who is limited just to one wife is like a person with only a single eye).

*Dhaala* (widow inheritance) is also a form of marriage mainly in rural settings in which a brother marries his deceased brother's wife (or wives in case of polygamy) (Baxter, 1996).

### ***3.3. Samples and Sampling Techniques***

The sample size or the number of participants of the current study was 481 (221 two-parent families or 442 childrearing mothers and fathers for filling out questionnaire scale, 7

households (four from rural and three from urban) for observation, and 32 informants in four sessions (two in rural and two in urban) for FGD).

Both random and non-random sampling schemes were employed in the present research because, as suggested by Onwuegbuzie and Collins (2007), sampling scheme consisting of non-random sampling for the qualitative component and random sampling for the quantitative component is the common combination in mixed methods research design.

With regard to sample size determination, Neuman (1997) pointed out some guiding principles that are followed by conventional social science researchers for selecting representative samples for quantitative studies. As stated by Neuman, if the study population is 1000 or under, the sample ratio would need to be 300 (about 30%) individuals, for a population of 10,000 the sample size would be 1000 (about 10%); and for populations over 150,000, smaller sampling ratios (1%) are acceptable. What this guideline makes clear is that as the target population increases, the sampling ratio decreases. Thus, on the grounds that Arsi Oromo are homogeneous, following Neuman's (1997) suggestion that as the size of the target population gets larger and larger, the sampling ratio decreases, which yields small sample size, and based on the assumption that large samples tend to just add costs to the study with little return for the effort, the sample size was determined to be 2% for the quantitative component of this study. Accordingly, out of 22,100 populations of the sampling frame, 2% (approximately 442) of the childrearing parents were selected as representative participants of the present study.

In this study, different samples were drawn for the qualitative (FGD and household observation) and the quantitative (questionnaire scales) components since the purpose of using the mixed methods research design was triangulation of results from different sources

(Onwuegbuzie & Collins, 2007). Similarly, in the present study, different sampling techniques were employed for selecting the area and participants of the study.

First, Arsi as a study site was considered as it was stratified in the existing government administrative structures as east Arsi and west Arsi administrative zones. Then, the two zones were further *stratified* into rural and urban districts as well as Kebeles, where Asella and Shashemenne, the capital towns of the two zones, were selected purposively because they have large population size with more exposure to modernity, urbanization and industrialization compared to other small towns in the zones.

Second, the city administrations of the two selected towns were contacted in person to obtain the number of Kebeles in the towns. Then, once a list of the Kebeles of the two towns were obtained in consultation with the two city administrations, three Kebeles each were selected from the two towns through simple random sampling (lottery methods) as representative samples of this study. Similarly, based on the list of the rural districts of the two administrative zones, six districts proportionate to the size of the districts in the two zones were selected as representative samples. Hence, out of the 36 districts (24 in East Arsi Zone and 12 in West Arsi Zone), as indicated in the 2007 population census report (CSA, 2008), one-sixth (17% or 6\_4 from east Arsi zone and 2 from West Arsi zone) of the total districts were randomly selected. Accordingly, Arsi Negelle, Adaba, Digeluna-Tijo, Adelle, Lemuna-Bilbilo, and Dodota districts were included in this study. Out of these selected districts, Dodota district was randomly chosen for the pilot test.

Third, after obtaining the list of rural Kebeles from the administration offices of the selected six districts in which the households resided, three Kebeles each were selected from the

six districts through simple random sampling technique (through lottery method) as representative samples of the study.

Fourth, the list of individual childrearing parents was obtained from each of the selected rural and urban Kebeles, in consultation with the respective Kebele administrations. The researcher believes that Kebele administrations were the most appropriate contexts for making direct contact with and for selecting childrearing parents. Since almost all the households in the rural Kebeles were Arsi Oromos, the identification of the study participants was quite straight forward. However, since the urban households in the two zonal towns consist of different ethnic groups, then, after having the total list of households residing in the selected three Kebeles in collaboration with the respective kebele administrations, only Arsi households were carefully identified from among other ethnic groups. Generally, once the appropriate list of both rural and urban Arsi households/ childrearing parents was obtained, then 2% of the actual number of participants of the study was selected from each of the sampling frame through stratified random sampling technique proportionate to the size of the target population.

Last, informants for the focus group discussion were selected using purposive sampling to secure the most resourceful individuals/ key informants. This was done with the help of institutions in which the informants worked or resided. In each FGD session, eight informants were involved. The existing literature (e.g., Bazeley, 2004; Onwuegbuzie & Collins, 2007; Marshall, 1996) shows that in mixed methods studies, because of the complexities of data it generates, samples for qualitative investigations tend to be smaller, and drawn purposively. Please, see Table 1 below for the details of how samples were drawn from each of the rural and urban settings.

Table 1

*Summary of Samples Drawn from each of the Sampling Frame*

No.	Residence	Purpose	Sampled woredas	No_ of Kebeles sampled	Target population	Participants
1	Rural	For filling in questionnaire	Dodota	3	1900	38
			Digeluna Tijo	3	2200	44
			Lemuna-Bilbilo	3	2000	40
			Adelle	3	2000	40
			Adaba	3	2100	42
			Arsi Negelle	3	2300	46
	Urban		Asella	3	5000	100
			Shashemenne	3	4600	92
			Sub Total <sub>1</sub>			
2	Rural	For FGD	Digelu-na-Tijo			8
			Arsi Negelle			8
	Urban		Asella			8
			Shashemenne			8
Sub Total <sub>2</sub>					32	
3	Rural	For household observation	<i>Lemu-na-Bilbillo</i>			1
			Digelu-na-Tijo			1
			Arsi Negelle			1
	Urban		Adaba			1
			Asella			2
			Shashemenne			1
Sub Total <sub>3</sub>					7	
<b>Grand Total</b>						<b>481</b>

### **3.4. Measures**

In the present study, data collection tools were triangulated and complemented from both qualitative and quantitative methods. As a result, observation (what parents do), Focus group discussion (what informants perceive about themselves and other parents), and self-report questionnaire (what parents say they do, think, or feel) were employed as instruments of data collection.

**3.4.1. Observation.** In this study spot observation was employed as this technique is believed to minimize disruption and help record activities as they are performed by the subjects (Best, 2001), and allow the use of a predetermined observation schedule (Gauvain & Munroe, 2009). Parents who have children ranging from the age of infancy to three years were observed at their home while interacting with their children, assuming that this is a critical age when children need special attention, immediate responses and care from their caregivers.

Generally, in the current study, a spot-observation technique consisting of 12 open-ended items was adapted from Best's (2001) modified version of the Munroe's and Munroe's original spot-observation technique (see appendix A).

**3.4.2. Focus group discussion.** In the present study, FGD was employed as it allows choosing a small number of participants (usually 6-12) purposively from the target population (Byers & Wilcox, 1991); gaining unique insight into existing values, beliefs, behaviors, and attitudes (Duggleby, 2005); and generation of group interaction data as well as using the group as a unit of analysis (Webb & Kevern, 2001).

A focus-group discussion guide consisting of 12 semi-structured items was developed by the researcher. In this FGD guide, items assessing childrearing values, beliefs and practices as

well as father's level of involvement were included. Please, see appendix B for sample items of the FGD guide.

**3.4.3. Questionnaire Scales.** The questionnaire is a Likert type scale instrument. It consisted of four scales, namely Childrearing Practice Scale, Childrearing Beliefs Scale, Parental Values Scale, and Father Involvement Scale (see appendix C for details of the questionnaire scales).

**3.4.3.1. Childrearing Practice Scale.** The childrearing practice scale is a 40 item self-report instrument that was designed to assess the childrearing behaviors or practices of Arsi Oromo, and it was to be filled in by both mothers and fathers. This new scale was adapted by the researcher from the Parenting Dimensions Inventory (PDI) of the 26 items Likert type scale (Slater & Power, 1987) and the Childrearing Practice Report (CRPR) of the 91 item Likert type scale (Block, 1965). This adapted version of the childrearing practice scale consisted of four subscales: parental nurturance, parental consistency, parental responsiveness, and parental control, where each of the subscales was modified to suit or appeal to both mothers and fathers.

Parental nurturance refers to caregiver's provision of support, warmth, encouragement, and care for the child; responsiveness refers to caregiver's reaction to the child's basic needs; consistency refers to caregivers' provision of firm and uniform treatment and guidance to the child; and control refers to caregiver's provision of appropriate discipline, direction, and restraint when managing the child's behavior.

Parents responded to each item on a scale ranging from 1 (does not describe me at all) to 5 (describes me very highly). Slater and Power (1987) reported that the Parenting Dimensions Inventory was a cross-culturally reliable and valid instrument. Similarly, a recent study that has utilized the PDI instrument on a sample of 140 parents reported internal consistency reliability in

terms of Cronbach's alphas of .76 for nurturance, .54 for responsiveness, and .79 for consistency subscales (Hegland & Colbert, 2001). At the same time, the test-retest reliability of the CRPR has been reported to be .707 (Block, 1965).

**3.4.3.2. *Childrearing Beliefs Scale.*** The childrearing belief scale is a 27 item Likert-type self-report instrument that was designed to assess parents' views, ideas, attitudes and beliefs toward the raising of children. This new scale consists of two sub scales: traditional authoritarian beliefs (consisting of 15 items) and progressive democratic beliefs (consisting of 12 items). The traditional authoritarian beliefs favor attitudes that children should follow adult directives rather than be self-directed, while the progressive-democratic reflects beliefs that children should learn actively, be treated as individuals, and be encouraged to express their own ideas. This new scale was adapted from the Parental Modernity Scale (PMS) of a 30 item Likert-type scale (Schaefer & Edgerton, 1985) and the Chinese Childrearing Ideologies Questionnaire (CCIQ) of a 12-item scale (Chao, 1994). Parents responded to each item on a scale ranging from 1 (strongly disagree) to 5 (strongly agree).

According to Schaefer and Edgerton (1985), the reliability for progressive democratic subscale was  $\alpha = .69$ , and for traditional authoritarian subscale was  $\alpha = .85$ . At the same time, although Chao (1994) has not provided reliability for CCIQ scale, a recent study of European-American and Chinese-American parents indicated that the total CCIQ has acceptable internal consistency for Chinese American parents,  $\alpha = .71$  (Jose, Hunstinger, Hunstinger, & Liaw, 2000).

**3.4.3.3. *Childrearing Values Scale.*** The childrearing values scale is a 20 item Likert type self-report instrument that was designed to assess the qualities that parents think children should be encouraged to learn at home. This new scale was adapted from the Importance of Collectivist

and Individualist Traits in Child Scale (ICITCS) of the 16 items Likert type scale (Jose, Huntsinger, Huntsinger & Liaw, 2000), and the Portrait Values Questionnaire (PVQ) of the 40 items scale (Schwartz et al., 2001). This adapted version of the childrearing values scale has the Conforming (consisting of 10 items) and the self-directing (consisting of 10 items) subscales.

Parents responded to each item of the conforming and self-directing values on a scale ranging from 1 (not at all important) to 5 (extremely important).

According to Schwartz et al. (2001), the internal reliabilities in terms of Cronbach's alpha ( $\alpha$ ) were .60 for self-direction and .74 for conformity subscales. At the same time, the internal consistency of the Collectivist Traits subscale was reported to be  $\alpha = .76$  and the Individualist Traits subscale was .78 (Jose, Huntsinger, Huntsinger & Liaw, 2000).

**3.4.3.4. *Father Involvement Scale.*** The father involvement scale is a 22 item Likert-type self-report instrument that was designed to assess the extent to which fathers were involved in childrearing activities, and it was to be filled in by fathers. This new scale consisted of three subscales: Paternal engagement (consisting of 13 items), accessibility (consisting of 3 items), and responsibility (consisting of 6 items), where paternal engagement refers to father's direct contact with his children through caretaking and shared activities; paternal accessibility refers to times when a father is available for interaction with the child; and paternal responsibility refers to the extent to which a father plans and ensures his child's care and welfare.

This father involvement scale was adapted from the original instrument of Minton and Pasley (1996). According to Minton and Pasley, the internal consistency reliability in terms of Cronbach's alpha is .90 for the full scale; .69 for engagement subscale; .73 for accessibility subscale; and .79 for responsibility subscale.

Parents responded to each item on a scale ranging from 1 (never) to 5 (always). At the same time, fathers received a composite score for each of the three subscales separately, and a high score for each subscale indicated that the father is highly involved in that particular dimension of childrearing.

### **3.5. Procedures**

**3.5.1. Instrument Validation Procedure.** In the current study, the content validity of the data collection instruments (Questionnaire scales, observation, and FGD) was established since collecting data by instruments with established validity and good psychometric qualities enables one to obtain valid and reliable data (Wallace, Blake, Parham, & Baldrige, 2003; Haynes, Richard, & Kubany, 1995; Mishra & Panda, 2007).

In establishing the content validity of the original English version instruments of data collection both quantitative and qualitative approaches were followed. In so doing, at first a panel consisting of 12 subject matter experts (SMEs) was identified from the fields of psychology, social work and education. The panelists were selected from different higher learning institutions (such as Addis Ababa University, University of South Africa (UNISA), and Adama Science and Technology University) based on their expertise, qualification and experiences. For instance, while three of the SMEs were PhD holders (one in educational planning and management, one in educational psychology, and one in education), nine of them were PhD students (one in adult education, one in career counseling, one in applied developmental psychology, two in educational planning and management, two in social work, and two in curriculum). Secondly, a draft copy of the measuring instruments was sent to the panelists to judge the adequacy, appropriateness, and clarity of each item and directions of the instruments.

**3.5.1.1. Quantitative Approach to Instrument Validation.** In this study, a quantitative approach to content validity that involves estimating the statistical validity ratio as introduced by Lawshe (1975) was employed. Content validity ratio (CVR) is an item statistic that is useful in the rejection of specific items from the initial item pool and in the computation of the content validity index (CVI-the mean of the CVR values of the retained items) for the whole item pool (Du Plessis & Hoole, 2006; Mishra & Panda, 2007). Lawshe (1975) suggested that the overall content validity is assumed to be higher if the value of the CVI is closer to 0.99. Generally, in this approach, the panelists were invited to rate the items on a three-point scale (1 = not necessary, 2 = useful, but not essential, and 3 = essential), where ‘essential’ items were the ones that best represent the goal (Johnston & Wilkinson, 2009). The formula for computing the content validity ratio (CVR), as originally proposed by Lawshe (1975), is expressed as:

$$\text{CVR} = \frac{\text{ne} - \text{N}/2}{\text{N}/2}$$

Where: **ne**= number of panelists indicating ‘essential’ and **N**= total number of panelists.

The computed CVR takes on values between -1.00 to +1.00, where a CVR = 0.00 means that 50% of the SMEs in the panel size of N believe that the item is essential thereby valid, significantly positive CVR values would be seen as unequivocal support for that particular item, and negative values would indicate that the item should be removed or reworded (Johnston & Wilkinson, 2009). The more respondents over 50% perceive the item as 'essential', the greater the degree of its content validity (Du Plessis & Hoole, 2006; Mishra & Panda, 2007).

Lawshe (1975) has further established decision rules to guide the assessment of CVR values for varying panel sizes based on a one tailed test at  $\alpha = 0.05$  significance level, as shown in table 2 below.

Table 2

*Lawshe's Minimum CVR Values for Varying Number of Panelists*

Number of panelists	Minimum acceptable CVR value
5	0.99
6	0.99
7	0.99
8	0.85
9	0.78
10	0.62
11	0.59
12	0.56
13	0.54
14	0.51
15	0.49
20	0.42
25	0.37
30	0.33

According to this decision rule, only those items meeting the minimum CVR values will be retained in the final instrument, while the rest will be eliminated.

With this theoretical assumption, a list of 137 questionnaire items, 16 spot observation items, and 14 FGD items were given to a total of 12 subject matter experts with brief descriptions about the purpose of the study and the research ethics as well as instructions about how to complete the questionnaire and rate the items.

**3.5.1.2. Qualitative Approach to Instrument Validation.** In this approach some open-ended items for the assessment of content validity were included in the instrument package for which the SMEs were invited to provide their written comments on the clarity, adequacy, and appropriateness of the items and directions as well as to recommend which items need to be reworded, added, or eliminated as genuinely as possible.

### **3. 5.1.3. Results of Validation**

**Quantitative Results:** Primarily the responses obtained from the subject matter experts were assembled by counting the number indicating “essential” for each item and were analyzed so as to compute the content validity ratio (CVR) for each item based on Lawshe's formula. Then, for each item of the scale the CVR was estimated and evaluated for a statistical significance level of 0.05, as recommended by Lawshe. According to Lawshe (1975), with a panel of 12 respondents (see table 2 above), the minimum value of CVR needs to be at least 0.56 at a statistical significance level of 0.05 in order for an item to be acceptable. Therefore, based on this decision rule, from among the items of the questionnaire scales, 1 item of the parental values scale, 7 items of the traditional childrearing beliefs scale, 1 item of the progressive childrearing beliefs scale, 2 items of the parental consistency scale, 1 item of the father engagement scale, and 1 item of father responsibility scale, in total 13 items having CVR values less than 0.56 were

eliminated from the questionnaire scales while those having CVR values greater than 0.56 were retained in the instrument. At the same time, from the FGD guides 2 items and from Spot observation items some unnecessary details were eliminated based on Lawshe's CVR value. Moreover, content validity index (CVI) was computed for items retained in the scale to be 87%, suggesting that the instruments can be viewed as valid and acceptable, and therefore can be used as assessment tools.

***Qualitative Results:*** For the qualitative format, the panelists provided their comments on some redundant items to be either eliminated or reintegrated, items to be rephrased/re-worded, language deficiencies (grammar, sentence structure, conceptual integrity, flow of ideas) to be improved, and item ordering (sequence) to be rearranged as well as on some parts of the directions in need of further improvement or to be eliminated. The panelists' comments were carefully reviewed, and accordingly appropriate changes as well as revisions were made on the instructions, item wordings, redundant items, item orderings, and concept clarification so as to improve the overall quality of the instruments (questionnaire, FGD, and spot-observation).

Similarly, after defective items had been deleted from the scales based on Lawshe's CVR and the necessary amendments were made based on the comments given by the group of panelists, the remaining items were further refined for pilot testing, and then the original English version of the instrument was translated into the Afan Oromo version.

***3.5.2. Instrument Translation Procedure.*** All the data collection instruments used in this study were originally prepared in English, and then translated into Afan Oromo. Literature suggests that translating data gathering instruments from the source language into the target language makes the participants feel comfortable, on the one hand, and helps the researcher obtain responses of high quality, on the other (Hambleton, 2005). The rationale for making

forward translation of the instrument from the English version into the Afan Oromo version was that most of the participants were unable to read, understand and give their responses in English language. Generally, three language experts (two PhD students in teaching English as a foreign language and one well experienced English language teacher with MA in English language literature) were involved in the process of instrument translation, where all of them were native Afan Oromo speakers. Of these language experts, one was involved in forward translation, one in backward translation and the third in editing and ensuring the equivalence of the two versions of the instruments. In justifying the necessity of backward translation, Hambleton (2005) suggests that backward translation helps make judgments directly about the equivalence of the source- and target- language versions of the instruments.

### ***3.5.3. Scoring Procedure***

***3.5.3.1. Parenting Practices Scale.*** Parenting practices scale has four subscales: nurturance, responsiveness, consistency, and control. Each item of the subscales was rated on a 5-point scale, ranging from 1 (does not describe me at all) to 5 (describes me very highly). To avoid possible response biases, some of the items were reversely worded. Accordingly, for the positively stated items, ‘describes me very highly was scored 5 points’, ‘describes me highly was scored 4’, ‘describes me fairly was scored 3’, ‘describes me slightly was scored 2’ and ‘does not describe me at all was scored 1’. Similarly, for any negatively worded item, ‘describes me very highly was scored 1’, ‘describes me highly was scored 2’, ‘describes me fairly was scored 3’, ‘describes me slightly was scored 4’ and ‘does not describe me at all was scored 5’. Generally, the nurturance subscale consisting of 11 items yielded a total raw score ranging from 11 to 55; parental consistency subscale consisting of 7 items yielded a total raw score ranging from 7 to 35, parental responsiveness subscale consisting of 8 items yielded a total raw score ranging from

8 to 40, while parental control subscale consisting of 14 items yielded a total raw score ranging from 14 to 70. Composite scores were computed for each subscale, after reverse coding the negatively worded items, where high scores for each subscale indicate that parenting is highly characterized by firmness in enforcing rules, responsiveness, nurturing, and control.

**3.5.3.2. Parenting Beliefs Scale.** The parenting beliefs scale has two subscales: the traditional-authoritarian and the progressive-democratic subscales. The traditional subscale has 15 items while the progressive belief subscale has 12 items. The traditional-authoritarian subscale yields a total raw score ranging from 15 to 75; while the progressive-democratic subscale yields a total raw score ranging from 12 to 60. For the positively worded items, strongly agree (SA) was scored 5 points, agree (A) was scored 4, Neutral (N) was scored 3, Disagree (D) was scored 2 and Strongly Disagree (SD) was scored 1. Similarly, for any negatively worded item, strongly agree (SA) was scored 1, Agree (A) was scored 2, Neutral (N) was scored 3, disagree (D) was scored 4 and strongly disagree (SD) was scored 5. Composite scores were computed for each subscale, after reverse coding the negatively worded items, where high scores for each subscale indicate that parents hold an authoritarian or progressive belief.

**3.5.3.3. Parental Values Scale.** Parental values scale has two subscales: conformity and self-direction subscales. Both the conformity and self-direction subscales have 10 items each. Both the conformity and self-direction subscales yielded a total raw score ranging from 10 to 50. Each item of the subscales was rated on a 5-point scale, ranging from 1 ('not at all important') to 5 ('extremely important'). Composite scores were computed for each subscale, after reverse coding the negatively worded items, where high scores for each subscale indicate that parents highly endorse a particular value for their children.

**3.5.3.4. *Father Involvement Scale.*** Father Involvement scale has three subscales: engagement (consisting of 13 items), accessibility (consisting of 3 items), and responsibility (consisting of 6 items). The engagement subscale yields a total raw score ranging from 13 to 65; the accessibility subscale yields a total raw score ranging from 3 to 15; while the responsibility subscale yields a total raw score ranging from 6 to 30. Each item of the subscales was rated on a 5-point scale, ranging from 1 ('never') to 5 ('always'). To avoid possible response bias, some of the items were reversely worded. For the positive statements, 'always' was scored 5 points, 'most of the time' was scored 4, 'sometimes' was scored 3, 'seldom' was scored 2 and 'never' was scored 1. Similarly, for any negatively stated items, 'always' was scored 1, 'most of the time' was scored 2, 'sometimes' was scored 3, 'seldom' was scored 4 and 'never' was scored 5. Composite scores were computed for each subscale, after reverse coding the negatively worded items, where high scores for each subscale indicate that there is high level of paternal involvement in childrearing activities.

#### **3.5.4. *Pilot Testing Procedures***

**3.5.4.1. *The Purpose of Pilot Testing.*** Pilot study was conducted with the view of testing the practicality of the data collection instruments, detecting and improving the defects of the instruments, and computing the reliability of the questionnaire scales. In support of this, Du Plessis and Hoole (2006) suggested that a pilot test allows the researcher to compute the scales' reliability; check whether the questionnaire's length, wordings and instructions were adequate enough to complete the questionnaire and determine the initial response rate.

For the pilot test, a questionnaire scale was administered to 37 participants as well as one FGD and two household observations were conducted (one in one rural Kebele and the other in

Dhera town of Dodota district) in consultation with Kebele administration, on an appointment basis.

Prior to the administration of data gathering instruments, participants were asked to give their free consents to participate in this study, and accordingly their participation in the pilot study was based on their agreements. At the outset, the participants were informed of the intention of the research and what is expected of them during the entire pilot study, where administration of the instruments was facilitated and directed by the researcher himself.

**3.5.4.2. Characteristics of the Pilot Test Participants.** In the FGD session, eight informants (two primary school teachers, one community elder, one religious leader, and four childrearing parents: two mothers and two fathers) were involved. At the same time, the FGD session was conducted in a Kebele office arranged in collaboration with Kebele administration, and the entire session of the FGD took *2 hours and 10 minutes*.

Similarly, in the two household observations the respective target children and co-participants (mothers, fathers, and siblings) were involved, where the unit of analysis was parenting behaviors, the way parents actually deal with their children.

Lastly, for the questionnaire scales, the pilot test was conducted on a total of 37 participants who were thought to have similar characteristics as of the main study samples. In regard to the adequacy of samples for a pilot test, though there is some variation of opinion in the size of the group to be selected, Neuman (1997) suggests a small set of samples ( $n \geq 20$ ) are normal in a pilot study. As a result, out of the 37 participants, 22 were males while 15 were females. With respect to age, the respondents' age ranged from 22 to 54 (mean age = 38.08). In terms of residential areas, 13 were from rural while 24 were from urban centers. In terms of educational levels, four respondents reported they cannot read and write, six had completed

elementary education, 10 had completed secondary education, 10 had either a diploma or certificate, and seven had 1<sup>st</sup> degree and above. Similarly, as far as occupational status is concerned, seven of the respondents reported as professional /managerial experts, eight reported as engaging in technical/clerical jobs, nine reported as service providers/engaging in manual jobs, and 13 reported as farmers (see table 3 below for details).

Table 3

*Summary Statistics of the Pilot Study Participants*

Variable	Label	Figure	%
Sex	Male	22	59.5
	Female	15	40.5
Age	Minimum	22	
	Maximum	54	
	Average	38	
Residence	Rural	13	35.1
	Urban	24	64.9
Occupation	Professional	7	18.8
	Technical	8	21.8
	Manual	9	24.3
	Farming	13	35.1
Level of education	Not educated	4	10.8
	Primary	6	16.2
	Secondary	10	27
	Certificate/Diploma	10	27
	1 <sup>st</sup> degree and above	7	18.9
	Total N	37	

**3.5.4.3. The Procedures and Results of Reliability Indices.** In the current study, the reliability of the questionnaire scales was established using Cronbach Alpha. Cronbach alpha ( $\alpha$ )

was primarily computed for it is an indicator of the internal consistency of items with Likert-type scales (Shevlina, Milesb, Daviesc, & Walker, 1998; Streiner, 2003). For the interpretation of Cronbach alpha coefficient, Gliem and Gliem (2003) suggested the following rule of thumb:  $\alpha \geq .9$  is excellent,  $.8 \leq \alpha \leq .89$  is good,  $.7 \leq \alpha \leq .79$  is acceptable,  $.6 \leq \alpha \leq .69$  is questionable,  $.5 \leq \alpha \leq .59$  is poor, and  $\alpha \leq .5$  is unacceptable. Similarly, Du Plessis and Hoole (2006) recommended Cronbach alpha level of  $.70$  as accepted and indicative of a reliable scale.

In order to compute Cronbach alpha reliability index, primarily the data collected from the participants of the pilot study were entered into SPSS 16.0 package. Then, Cronbach's Alpha coefficient was computed for each subscale of the questionnaire. As a result, the reliability in terms of Cronbach's alpha was calculated to be  $.83$  for nurturance subscale,  $.78$  for responsiveness subscale,  $.72$  for consistency subscale, and  $.76$  for control subscale. Similarly, the reliability in terms of Cronbach's alpha was found to be  $.76$  for traditional beliefs subscale, and  $.87$  for progressive subscale. At the same time, Cronbach's alpha was calculated to be  $.84$  for conformity subscale and  $.92$  for self-directing subscale. Moreover, the internal consistency reliability in terms of Cronbach's alpha was found to be  $.82$  for engagement subscale,  $.73$  for accessibility subscale, and  $.75$  for responsibility subscale. Table 4 below shows the item-analysis output for the multi-item scales of parental values, beliefs, and practices as well as for father involvement.

Table 4

*Simple Statistics of Cronbach Alpha's out put*

Measures	No of Items	Mean	SD	Cronbach' Alpha	Cronbach's Alpha based on standardized Items
CPVS	10	43.41	4.930	.840	.845
SDPVS	10	41.76	7.159	.919	.918
TCRBS	15	50.68	6.390	.761	.749
PCRBS	12	47.43	7.252	.870	.881
PNS	11	42.97	7.057	.833	.847
PCS	7	24.84	3.346	.722	.727
PRS	8	30.08	4.918	.783	.787
PCTS	14	44.00	6.438	.757	.761
FES	13	48.71	7.926	.818	.832
FAS	3	12.24	1.513	.733	.762
FRS	6	24.43	4.007	.750	.730

Note:

CPVS-Conforming Parental Values Scale

SDPVS-Self-directing Parental Values Scale

TCRBS-Traditional Child Rearing Beliefs Scale

PCRBS-Progressive Child Rearing Beliefs Scale

PNS-Parental Nurturance Scale

PCS-Parental Consistency Scale

PRS-Parental Responsiveness Scale

PCTS-Parental Control Scale

FES-Father Engagement Scale

FAS-Father Accessibility Scale

FRS-Father Responsibility Scale

Based on reliability data the researcher deleted those items whose item-total correlations (discrimination powers) were small ( $< .3$ ) and whose deletion substantially increased Cronbach's Alpha coefficient. This decision was taken by the researcher partly because the existing literature assumes that in a reliable scale all items should correlate with the total score from the scale and that items within such a scale should be positively correlated. Accordingly, 2 items of the traditional childrearing beliefs scale were deleted from the scale for their item-total correlations were very small in magnitude and were also negative ( $-.164$  and  $-.080$ , respectively) and their deletion increased the alpha value from  $.71$  to  $.76$ . Similarly, 1 item of the PCRBS, 1 item of the PNS, 1 item of PRS, 1 item of the PCTS, and 2 items of the FES, in total 8 items were deleted because of their low item-total correlation, and that their deletion increased Cronbach Alpha on the one hand and is thought to improve the reliability of the remaining items of the scale in measuring the given parenting constructs on the other hand.

At the same time, based on the analysis of the pilot data, items having low item-total correlations were critically examined for ambiguity in the wordings and grammar of the questions. Hence, meticulous revisions and improvements were made for those items by restructuring, editing and rephrasing them in a more logical and meaningful manner.

In conclusion, after defective items were deleted from the scales based on Item-Total Correlations and Cronbach's Alpha values, the retained items of the English version (see

appendix A-C) and the Afan Oromo version (see appendix D) were further refined both for use in the main study.

**3.5.4.4. Implications of the Pilot Study Results for the Main Study.** From the processes of instrument administration and results of the pilot test data, important lessons were obtained and drawn to the main study. One of the key insights drawn from the results of instrument validation to the main study was that the instruments (questionnaire scales, FGD guides, and spot observation guides) were viewed as valid and acceptable and can be used as assessment tools. Moreover, another important lesson obtained from instrument validation was that allowing data gathering tools to be judged by SMEs, prior to administering them for large scale research, helps ensure the content adequacy of the instruments in measuring the specified psychological constructs, refine the final instruments by incorporating the comments given, and make the instruments more easier to use for the intended purpose. Results of a pilot study also indicated that all the questionnaire scales appeared to have adequate and acceptable internal consistency and that the actual data collection could be performed by using the questionnaire scales. Lastly, important lessons were also gained from testing the assumptions of model statistical instruments used for pilot data analysis. One of the lessons obtained in this regard was that prior to deciding whether to use parametric or non-parametric tests in analyzing quantitative data, it is vital to perform tests of model assumptions. The other lesson obtained from the testing of model assumptions was that in order to ensure that data entry was correct and to detect missing as well as extreme values in the data it is essential to conduct data screening.

Of course, some challenges were also encountered during the administration of data collection instruments. For instance, in conducting the FGD session and household observations, one of the challenges that the researcher encountered was that few participants have tried to

dominate the session while few households inclined to act or behave in a bit unusual manner. Moreover, in both the FGD and household observation of the pilot test, the researcher extracted transcripts only from field notes taken on-site, and did not take tape/video records. Hence, the important lesson obtained from this field experience and drawn to the main study was that efforts should be exerted to integrate field notes with Tape or Video records for the main study so as to increase the validity and reliability of data transcriptions. Another important lesson drawn to the main study was that the participants of the main study need to be well oriented on the importance of providing correct responses for each item of the questionnaire, and on the dire consequences of delaying responses on the quality of the research. It seems also important to orient data enumerators to properly understand the backgrounds of the respective participants prior to data collection, and administer questionnaire scales in accordance with these backgrounds of the participants and in light of research ethics.

#### ***3.5.5. Data Collection Procedure***

***Administration of the FGD Guide:*** The major purpose of the FGD was to generate information about the parenting values and beliefs that Arsi Oromo parents were supposed to internalize over generations from the traditions of their wider society to serve as guide to their childrearing practices. Hence, using FGD, the current study was mainly intended to generate indigenous data about the parenting values, beliefs, and behaviors of Arsi Oromo.

To achieve this goal, four FGDs were conducted in the present study. Two FGDs were conducted in urban settings (one in Asella town, and the other in Shashemenne town) while the other two were conducted in rural settings (one FGD in one rural Kebele of Digelu-na-Tijo district and the other in one rural Kebele of Arsi Negelle district).

In order to identify and select the potential informants for the FGD as well as to decide on the appropriate place and time for conducting the FGD, the respective Kebele administrations were consulted. The total number of participants involved in the FGD was 32 (eight each in the four FGDs). The participants in which both experienced and younger childrearing mothers and fathers, community elders, religious leaders, and teachers were included were purposively selected based on their experiences of childrearing and relevance to Arsi traditions.

Prior to the conduction of FGDs, the study participants were contacted in person to get their consent to participate in the study and to explain the purpose of the study in some depth. Then, after their consents were secured, the necessary orientation was provided to the FGD informants on the type of information required of them, how to make efficient use of time throughout the discussion period, and the importance of turn/perspective taking. Similarly, a trained person was employed to record the discussion session using audio/video recordings, while the main researcher was moderating the entire session, and taking field-notes.

In order to direct the discussion session and keep the participants focused while suggesting and forwarding their responses, a FGD guide consisting of 12 general items were designed and used during the discussion period. Some probes were also made as necessary so as to encourage the informants to farther elaborate some points that deserve clarity of thoughts.

The FGDs were conducted at a varying time (some in the morning, some midday, and others in the afternoon session), at different places (some in the school settings, some in Kebele settings and others in Woreda administrations), and each FGD session lasted for about 110 to 125 minutes.

Generally, in order to help identify the necessary concepts and themes from qualitative data, minimize subjective biases when transcribing the FGD informants' responses, and

triangulate methods of data recording, firstly the FGD responses were recorded using both field-notes taken on site and audio/video recordings, and secondly responses of the four FGDs were transcribed with care.

Similarly, so as to secure the confidentiality of the participants' responses, both in the transcription and analysis of FGD data, the participants' actual names were not used, instead such codes as P<sub>1</sub>, P<sub>2</sub>, P<sub>3</sub> ..., and P<sub>8</sub>, representing participant<sub>1</sub>, participant<sub>2</sub>..., and participant<sub>8</sub> were used.

Moreover, transcription of the FGD was organized in accordance with the four major topics or themes (parental values, parental beliefs, parenting practices, and father involvement) as they were appeared sequentially in the FGD guide (please see appendix E for sample FGD transcripts).

*Administration of Questionnaire Scales:* The participants of the current study who completed the self-report questionnaire scales ranged from those who were unable to read and write to those who were able to read and write to well educated. Consequently, in order to make the participants feel at ease in understanding each item of the questionnaire and give their responses appropriately, the questionnaire was translated into the local language of the participants, Afan Oromo. For those participants who were totally unable to read and write in Afan Oromo, data enumerators (language teachers teaching with the qualification of diploma or 1<sup>st</sup> degree in the upper primary schools that were situated at the center of at least two rural Kebeles and who were competent in the local language of the participants) were employed to read questionnaire items for them and record their responses properly. Prior to questionnaire administration, the recruited data enumerators were made to familiarize themselves with each item of the questionnaire and given orientations on how to record the responses of the

participants, how to minimize social desirability effects occurring due to parents' fear of the stranger, and how to reduce inaccurate responses resulting from the reading speed of the enumerators during a half day training.

Generally, the questionnaire was administered, both in the rural and urban settings, in a face-to-face approach, where the main researcher was personally available at each stage of data collection along with assistant data enumerators to elaborate the purpose of the questionnaire and clear out any doubts that the participants may raise on some items of the questionnaire.

***Administration of Observation Guide:*** In the current study, a total of seven household observations were conducted. Of these, three were carried out in urban settings (two in Asella town and one in Shashemenne town) while four were conducted in four rural Kebeles of Digeluna-Tijo district, Lemu-na-Bilbillo district, Arsi Negelle district, and Adaba district.

The observation period was divided into the 'observe' and 'record' intervals, lasting 50 to 60 minutes, in total. During the '*observe*' interval, the observer watched the behaviors and activities performed by the target child and the co-participants, while during the '*record*' interval key notes were taken on the behaviors occurred in the previous 'observe' interval.

In order to record information from the household observations both the 'observation guide' that has some free spaces for each item to record responses of the target participants and audio/video recordings were employed to minimize subjective biases when transcribing the responses of the participants as well as to triangulate methods of data recording.

At the same time, household observations were scheduled and conducted at quite different times (morning, mid-day, and afternoon) of a day, with the intention of obtaining representative samples of the everyday behaviors of the target child and co-participants since the behaviors performed by the parties involved are distributed over the day time and vary across

contexts; watching the pattern of behaviors that the child and the parents display in the interactional process at these varying times as well as minimizing bias in behavior sampling.

Moreover, in order to minimize the intrusion of others all the household observations were conducted by the researcher himself. Likewise, in order to minimize response biases on the part of parents, the households were informed ahead of time to keep their daily routines unchanged and behave in the usual way during the entire observation period.

Generally, in the household observations the unit of analysis was parenting behavior, with the intention of examining the extent to which parents are responsive to child's basic needs, direct child's activity, discipline the child, or interact with the target child. Both in the data transcription and analysis of observational data the target participants' real names were not used, instead codes such as the target child, mother, father, sister, brother, and aunt were used to describe the real situation. In sum, *each session* for observing and recording the activities of the participants took 52 to 59 minutes long.

**3.5.6. Data Analysis Procedure.** In this study, data analysis techniques were triangulated and complemented from both qualitative (thematic) and quantitative (inferential) methods. Qualitative data generated through FGD and household observations were analyzed by transcribing and coding the responses of the informants, and identifying central themes. In analyzing qualitative data the thematic analysis method was employed for it helps organize data into categories and identifying, analyzing and reporting patterns (themes) within the data (Bazeley, 2004; Braun & Clarke, 2006).

Quantitative data collected through questionnaire scales were analyzed using the statistical analysis software 'Statistical Package for the Social Sciences' (SPSS) Version 16.0. Generally, a variety of statistical methods such as correlation, t-test, multiple regression and one-

way ANOVA were employed for they were considered to be appropriate with interval/ratio level data (Ferguson & Takane, 1989).

Since hierarchical multiple regression analysis allows the researcher to control confounding variables, on the one hand and to test the independent and joint contributions of the predictor variables to the criterion variable, on the other (Ferguson and Takane, 1989), it was performed to test the hypothesis that parental values and beliefs significantly predict parenting practices or behaviors.

Moreover, since age, sex, and residence have only two levels, an independent t-test was employed to test the hypothesis that parental values, beliefs and behaviors vary with the age, sex and residence of parents. At the same time, the difference between urban and rural fathers' level of involvement in childrearing tasks was tested using an independent t-test statistic.

Lastly, since occupational categories and level of education have more than two levels, one-way ANOVA was employed to test the hypothesis that parental values, beliefs and behaviors vary according to the occupational status and educational level of parents.

Generally, for all significant F values of the univariate analysis, the least significant difference (LSD) post hoc test was performed to identify which mean differ significantly from the other. LSD test was used for it detects any differences among groups, and it will not substantially increase error rates (Ferguson & Takane, 1989). Similarly, for all inferential statistical procedures employed in the study, the model assumption of normality, linearity, and homogeneity of variances were performed and in all cases alpha level of statistical significance was set at .05.

Generally, based on the outputs of tests of model assumptions and the Central Limit Theorem that suggests that data approaches normality for large samples (for this main study N =

442), the researcher carried out parametric tests for the quantitative data generated through the questionnaire scales.

### ***3.6. Ethical Issues***

In the first place, a letter inviting the research participants and requesting the participants to give their consent to participate in the study (see appendix E) was sent through the respective rural and urban Kebele administrations to confirm the willingness of the selected participants to participate in the study.

As a result, only those participants who gave their free consents to participate in the study completed a questionnaire package, engaged in FGD and household observation while they were actually interacting with their children.

In addition, at the outset, the participants were assured that their responses will be kept confidential and used only for research purposes.

Moreover, the participants were also assured that pseudonyms, rather than their actual names, will be used in this research report, and that they have the right to know the purpose and outcome of this research.

On top of this, the participants were informed that they have the right to withdraw their consent at any point in time when they feel that they are inconvenient or mistreated.

## Chapter 4

### Results

The major purposes of the present study were to assess the indigenous parenting values, beliefs and practices of Arsi Oromo as well as to assess the relationships among parenting Values, beliefs and practices. In order to achieve these two purposes of the study, the following RQs were formulated:

**RQ<sub>1</sub>.** What are the indigenous childrearing values, beliefs and behaviors of Arsi Oromo?

**RQ<sub>2</sub>.** Do parental values and beliefs significantly relate to parenting practices in the context of Arsi Oromo?

**RQ<sub>3</sub>.** Do the childrearing values, beliefs and behaviors of Arsi Oromo vary as a function of some selected demographic variables?

**RQ<sub>4</sub>.** Is there a significant difference between rural and urban fathers in the level of their involvement in childrearing activities?

**RQ<sub>5</sub>.** Does the number of children vary as a function of some selected demographic variables?

Thus, in this chapter an attempt will be made to analyze both quantitative and qualitative data to answer these research questions. Generally, the results of the present study were organized and presented in accordance with the major themes of these research questions. Of course, the analyses of quantitative and qualitative data were separately conducted in light of the suggestions given by concurrent triangulation design of the mixed methods research employed in the present study. For the quantitative part, all of the scales yielded interval level data. Hence, the statistical techniques to analyze these data included correlation coefficients, multiple regression, t-test, and univariate ANOVA.

#### ***4.1. Basics of Data Analysis***

***4.1.1. Data Screening and Testing Model Assumptions.*** Prior to conducting the actual analysis of the quantitative data obtained through the questionnaire scales, data screening was conducted with the purpose of checking:

1. Whether data have been entered correctly or not
2. For missing values, and deciding how to deal with missing values, and
3. For outliers, and deciding how to deal with outliers, and
4. for normality, and deciding how to deal with non-normality

The accuracy of data entry was checked using frequencies while mean replacement method was employed for replacing missing values. Similarly, outliers or extreme values in the data were examined and some of the cases with extreme values were eliminated so as to minimize their influences and make data normal and appropriate for the analysis. Lastly, prior to making a decision of whether to use parametric tests or non-parametric tests for analyzing quantitative data, the assumptions of normality, linearity, homogeneity of variance, and multicollinearity were tested.

In testing the assumptions of normality histogram, kurtosis, skewness, and Kolmogorov-Smirnov as well as Shapiro-Wilk tests were examined. Similarly, in testing the assumptions of linearity the scatter plot, collinearity diagnostics and the statistical significance of the correlation coefficients between the IVs and DVs were examined. Moreover, in testing the assumption of homogeneity of variances Levene's test was performed and examined.

An evaluation of the assumptions of normality indicated that the mean, trimmed mean, and median are nearly equal as well as the skewness and kurtosis are within the range of acceptance (from -1.0 to +1.0) for PVS, SDPVS, CRBS, TCRBS, PCRBS,PPS, PNS, PCS, PRS,

and PCTS, suggesting that data are reasonably normal for these scales and subscales. Similarly, the Kolmogorov-Smirnov and Shapiro-Wilk tests of normality were non-significant for PPS, FIS, CPVS, and PCTS, suggesting that the assumption of normality is satisfied for these scales and subscales.

In addition, an evaluation of the assumption of homogeneity of variance indicated that the values of Levene's test statistic were found to be non-significant ( $> .05$ ) for PVS, CPVS, SDPVS, CRBS, TCRBS, PCRBS, and PPS, indicating that the assumption of equality of variances is satisfied for these scales and subscales.

Lastly, in evaluating the assumption of linearity, analysis of the scatter plot, significant F value of the ANOVA table and correlation coefficients ( $r_{xy} > .30$ ) between IVs and DVs showed that there is good model fit. Similarly, the collinearity diagnostics (the greater tolerance of more than 0.10, and a variance inflation factor-VIF of greater than 2) confirmed that multicollinearity does not exist in the data.

#### 4.1.2. The Demographic Characteristics of the Participants

Table 5

##### *Demographic Characteristics of the Main Study Participants*

S.N.	Variable	Label	Participants	Per cent	Remark
1	Sex	Male	221	50%	
		Female	221	50%	
2	Residence	Rural	250	56.6%	125 two-parent families
		Urban	192	43.4%	96 two-parent families
3	Age	19-40	244	55.2%	
		41-65	198	44.8%	
4	Level of education	Not educated	97	21.9%	
		Primary	178	40.3%	
		Secondary	82	18.6%	
		Diploma	49	11.1%	
		Degree	36	8.1%	
5	Occupational status	Professional	50	11.3%	
		Technical	41	9.3%	
		Manual/service	125	28.3%	
		Farming	226	51.1%	

The demographic variables summarized in Table 5 above clearly showed that the participants of the current study can qualify as primary sources of data to fill in the questionnaire scales. This means that in terms of gender, age category, educational level, occupational status, and residence there is a reasonable and balanced representation of samples or participants from each of the stratum. The demographic data presented above have also confirmed the possibility of drawing implications for or generalizations from the sample characteristics to the target population since the samples seem to be representative of the target population.

#### ***4.2. Analysis of Qualitative Data***

For the qualitative part of the present study, both the FGD and observation data were transcribed and then major themes were identified from each of the transcripts. With the help of the FGD and household observation data the first research question (***RQ<sub>1</sub>***): *‘What are the indigenous childrearing values, beliefs and behaviors of Arsi Oromo?’* was answered. Generally, the approach used in presenting the FGD data analysis for each of the thematic area was that firstly summary of the findings that the majority of the FGD participants showed their agreements or diversified views on were presented followed by citations of some quotes from the transcripts as supportive evidences.

##### ***4.2.1. Analysis of FGD Data***

***4.2.1.1. Parenting Values Desired for Children.*** The FGD participants were asked a general question about the sort of traits or qualities they would like their children to possess as they grow older. Reports of the FGD informants generally indicated that the majority of urban and rural participants value such qualities as politeness, good manner, decency, loyalty, obedience, good role model, honesty, quietness, helpfulness, secretiveness, orderliness, neatness, cooperativeness, truthfulness, hardworking, respectfulness, religiosity, and relatedness to be

possessed by their children when they grow-older, where such qualities or traits generally refer to a set of conforming and relatedness values. The following are quotes taken from the FGD transcripts as supportive evidences to the summary of the findings indicated above.

For instance, in describing the sort of qualities he would like his children to possess during the normative developmental years, one rural informant of the FGD reported:

*I need my children to have possessed such qualities as good manner, good-discipline, good work-habit, sanitation, and respectfulness. I also like my children to respect elders, the entire family and neighbors; be quiet, polite, decent, and loyal; know one's clan and tribe; give a proper place for parents; positively interact with relatives; properly attend education; accept advices; know the culture of their lineage.*

At the same time, when explaining the traits he wants his children to develop in the socialization years, one of the urban informants of the FGD also reported:

*I need my children to develop such characteristics as quietness, politeness, decency, loyalty, fitting to the expectation of society, and competence. I myself grew-up in a highly religious family, and I also need my children to be religious and strictly attend religious education and practices.*

However, few urban informants of the FGD also reported valuing education, responsibility, fairness, sociability, motivation, independence, competition, tolerance, assertiveness and self-confidence as qualities they like their children to possess as they grow older, where these qualities or traits generally refer to a set of self-directing values.

For instance, in describing about the sort of values/qualities he likes his children to possess when they grow older, one urban informant of the FGD reported:

*I need my children to have possessed such qualities as assertiveness, independence, competition, motivation, sociability, approachability, valuing education and hard working, as well as having life-goals and purpose.*

**Traits or qualities not desired for children:** The FGD participants were asked a general question about the sort of traits/qualities they do not like their children to possess when they grow older. Generally, the FGD participants reported such characteristics as disobedience, dishonesty, stealing, lying, destructiveness, aimlessness, disrespectfulness, aggressiveness, unethical, irresponsibility, arrogance, ridiculousness, impoliteness, unlawfulness, messiness, refusal, argumentativeness and resistance as undesirable qualities to be possessed by their children in the growing up years.

For instance, in describing about the sort of values/qualities he does not like his children to possess when they grow older, one rural informant of the FGD reported:

*I do not like my children to have possessed such characteristics as unlawfulness, lying, stealing, defensiveness, rigidity, and resistance. I do not also want them to disrespect parents; ridicule parents; be arrogant; 'dharaan ragaa akka bahanii' fi 'amaanaa akka nyaatan' (I do not want them to deceive others and be disloyal); refuse to accept parents' ideas.*

At the same time, when explaining the characteristics that he does not want his children to develop, one urban informant of the FGD also reported:

*I do not want my children to be addicted to cigarette, alcohol, chat or drug.*

In summary, as revealed in the FGD data transcripts, though a few urban parents reported that both independence and obedience (autonomous-relatedness) parenting values are also instilled into their children, the majority of the FGD participants reported that Arsi parents

mainly possess a more conformist orientation towards child socialization. This implies that compared to self-directing values the majority of Arsi Oromo parents tend to instill obedience and relatedness values as desirable qualities or traits into their children through their parenting practices.

**4.2.1.2. Parenting Beliefs Informing Parenting Behaviors.** The FGD participants were asked a general question about their own beliefs regarding raising children. Reports of the FGD informants generally revealed that the majority of Arsi households tend to foster traditional childrearing beliefs more often than progressive childrearing beliefs in their parenting practices.

**Endorsement of authoritarian beliefs:** In stating his own belief about how a child should be reared, one rural informant of the FGD reported:

*Ijoollee icitii itti hin himan* (a secret should not be told to children) *and*  
*Children should be strictly disciplined and punished when they misbehave.*

As indicated in the FGD transcripts the parenting belief ‘*ijoollee icitii itti hin himan*’ is so deep-rooted in the societal tradition, tends to limit the nature of interaction between parents and children, and is said to be traditional for it encourages parents to be highly restrictive of their children’s freedom of expressing their ideas and for it does not allow children to participate in family discussions. As shown in appendix E, reports of the FGD informants generally indicated that parents hold and foster such a belief in child-socialization with the assumption that children leak confidential information to others that may tear down family’s existence. Such a parenting belief is also internalized from the beliefs held in the wider society that are commonly expressed through a traditional Arsi proverb: ‘*Wanta warri waarii jedhu ijoolleen waareen baati*’ (what parents say at night, children tell at midday). Similarly,

the parenting belief '*children should be strictly disciplined and punished when they misbehave*' emphasizes the importance of employing punishment as a method of managing children's behavior or maintaining order and it is what parents seem to eventually internalize from the societal traditions. As mentioned by the majority of the FGD informants, there are also traditional proverbs/sayings that promote such a parenting belief and that inform childrearing parents of employing physical punishment in managing and disciplining their children. One of the traditional proverbs, as reported by the FGD informants, is: '*uleen qodaa qofa cabsa*' (stick breaks only household objects). As traditional proverbs are generally reflective of the cultural values and beliefs of the wider society, the implicit message that the proverb: '*uleen qodaa qofa cabsa*' conveys to the childrearing parents is that the use of physical punishment does not hurt or harm children, rather it helps shape their behaviors.

In addition, while stating her beliefs in child socialization, another rural informant of the FGD also reported:

*Daa'imman ajajamoo ta'uu qabu*' (children should be obedient) and  
*daa'imman ija baduu hin qaban* (children should not be spoiled).

The message that the parenting belief '*daa'imman ajajamoo ta'uu qabu*' intends to express to the childrearing parents is that children should be obedient and loyal to their parents without any pre-condition. The other central idea of this parenting belief is that children are not expected to challenge, question, or argue with their parents rather they are expected to be shy, quiet, fearful, and decent. Such a parenting belief seems also to evolve from the basic *safuu* (moral) values of Arsi Oromo, because, according to *safuu* values, children are expected to be

obedient, seek parental advice and guidance, be related, and conform to parental norms. Generally, based on these safuu values, it can be said that where obedience, loyalty or conformity will have adaptive values; refusal, challenging, disobedience, and making confrontation with parents will be considered as breaking safuu and will have severe consequences for children. Moreover, as stated by the majority of the FGD informants, the parenting belief '*daa'imman ija baduu hin qaban* (children should not be spoiled)' evolves from the societal beliefs and traditions that are commonly expressed through a popular Arsi Oromo saying: '*daa'imman yoo boonsan ykn yoo goobsan ija baddi*' (if you make children proud, they will be spoiled). What this traditional saying intends to pass on to the childrearing parents is that there has to be a limit in the way parents care for and interact with their children. Similarly, the other point that this traditional saying communicates to parents is that there has to be a clear boundary between parents and children, and that giving excessive freedom to children leads to failure of managing their behavior at a later age. As it is evident here, such a cultural saying informs parents to be concerned about spoiling children, where the tendency to be more concerned about spoiling children is the typical characteristic of traditional childrearing beliefs, rather than progressive childrearing beliefs that allow more freedom and are less concerned about spoiling, controlling and disciplining children.

At the same time, when describing his beliefs about how a child should be reared, one urban informant of the FGD also reported:

*Children should help the family in the household tasks and be trained as well as assigned tasks from early years so that they can gain experiences, skills, and ways of doing things.*

The parenting belief ‘*children should serve their parents*’ seems to be internalized by childrearing parents from the traditional *gada* and *safuu* values and beliefs of the wider society. According to the basic *safuu* values, children are expected to treat parents with great respect, care for parents materially and emotionally, and make sacrifice for the family. At the same time, according to the traditional Oromo *gada* system, male children are assigned the responsibility to be trained in self-defense and military functions from early years. Based on these *gada* and *safuu* values, assigning tasks to children from early age is considered as part of training in which children develop necessary skills, assume responsibility, and gain life experiences. As indicated by the majority of the FGD informants, such a parenting belief is mostly expressed through such popular traditional Oromo proverb/ saying as ‘*garaan quufnan miilli garbicha*’ (if a stomach is filled, the foot is loyal to serve). The key idea embedded in this proverb is that if children are adequately fed, they should serve their parents without any pre-condition or in any circumstance.

***Endorsement of progressive beliefs:*** A few participants of the FGD reported that progressive parenting beliefs are also endorsed among some Arsi households.

For instance, when describing his own belief about child rearing, one rural FGD participant reported:

*Yaada daa'immanii mara tuffachuu hin qabnu* (we should not undermine every idea of children).

The central theme of this parenting belief is that children may have valuable experiences, plans, proposals, concerns, constructive ideas, and insights that caregivers need to consider when dealing with them. As revealed by some informants of the FGD, such a parenting belief is what parents internalize from what is valued in the societal culture and that is expressed through such a traditional proverb as ‘*bofa*

*xiiqaadha jedhanii mataarra hin ijjatan*' (one should not stand on the head of a snake because it is little).

Similarly, in stating his own parenting belief about raising a child, one urban informant of the FGD also reported:

*'Ijoollee yeroo mara naasisuun mishaa miti*' (it is not good to disappoint children all the time) and *'daa'imman jaalala fi kunuunsa gaha argachuu qabu*' (children should get adequate affection and nurturance).

The main premise of the parenting belief *'ijoollee yeroo mara naasisuun mishaa miti*' is that children should not be frustrated or threatened always and that frequently disappointing children may harm or injure them. As stated by some of the FGD informants, this parenting belief is also derived from the perceptions, attitudes, and customs of the wider society that is mostly conveyed through a traditional saying *'ijoollee fi ilmoo fardaa hin naasisan*' (children and a foal should not be disappointed). The crux of the parenting belief *'daa'imman jaalala fi kunuunsa gaha argachuu qabu*' is that children's basic physical and emotional needs should be met, and that caregivers should be able to show concern and sensitivity as well as listen and treat children properly. With regard to this, some FGD participants stated that parents adopt such a parenting belief from the traditional societal belief that is mostly communicated through a popular saying: *'harkaa fi fuulan ijoollee ofitti harkisan*' (it is through a hand and a face that one can attract children towards oneself). This clearly implies that caregivers who show smiling face as well as who give recognition, attention, and rewards can bring children close to them.

Generally, though a few participants reported the endorsement of progressive parenting beliefs among some Arsi households, the majority of the FGD informants reported that most of the Arsi Oromo are characterized more by worrying about spoiling children; controlling and supervising their children's activity; limiting their children's freedom of interacting and communicating ideas; intruding into the will of their children; strictly disciplining their children, and using force in child socialization, where, all of these ideas refer to traditional authoritarian or conservative childrearing beliefs.

#### ***4.2.1.3. Parenting Practices***

***Sex-role Socialization:*** FGD participants were asked a general question about the extent to which Arsi parents practice sex-role socialization. Reports of the FGD informants generally indicated the existence of sex segregated socialization of children (differential treatment of boys and girls) and division of labor for child-rearing responsibilities and household chores among Arsi Oromo households.

For instance, in describing the presence of gender based socialization of roles in Arsi Oromo custom, one urban FGD informant reported:

*Starting from early years of socialization, both in the rural and urban settings, Arsi Oromo socialize boys and girls differently and assign different roles to boys and girls; as a tradition, girls are generally trained for indoor activities (fetching water, helping mothers in the kitchen, collecting firewood, and caring for younger siblings) while boys are trained for outdoor activities (herding cattle and helping fathers with farming*

*activities)...in such a tradition, when a baby son is seen cooking in a kitchen, people call him ‘nadhicha’ (a woman).*

The local Oromo word ‘*nadhicha*’ has a negative connotation. On the one hand, it implies that household chores are totally women’s territory, and on the other it implies that men who involve in such a task are said to have *feminine identity*.

In addition, when stating the practice of differential socialization of boys and girls among Arsi Oromo, one rural FGD participant also reported:

*In the customary practice of child socialization, boys were taught to follow the foot-step of their fathers while girls were taught to follow the foot-step of their mothers’ ...this means preparing boys for farm activities, herding cattle, constructing fences, and building huts, and girls for household tasks (cleaning houses early in the morning, fetching water, supporting her mother in preparing food) is a common practice among Arsi households...where such gender discriminated roles are mostly encouraged by the wider society through such cultural saying as: ‘ilmi kan abbaa fakkaatu, intalti kan haadhaa fakkaattu wayya’ (it is good for a boy to resemble his father and for a girl to resemble her mother).*

***Sources of sex-role socialization:*** The FGD data also showed that differential socialization of boys and girls, which is highly prevalent among Arsi Oromo households, is deep-rooted within gender-based division of roles, traditional beliefs that are commonly expressed through cultural proverbs, and patriarchal family structure.

For instance, in describing factors that encourage differential socialization of boys and girls in the context of Arsi Oromo tradition, one rural FGD informant reported:

*In rural settings, it is not a norm for a baby son to work in a kitchen...because there is a culturally defined norms and gender segregated roles for boys and girls...such gender-based division of labor is also encouraged by such traditional Oromo saying as: ‘osoo dubartiin jirtu ilmi dhiiraa mana keessa hin hojjetu’ (a man should not do house chores while there is a woman in the house).*

A close examination of the traditional saying ‘*osoo dubartiin jirtu ilmi dhiiraa mana keessa hin hojjetu*’ shows that both boys and girls have culturally defined roles, that household chore is traditionally assigned to females, and that it is not a norm for male children to accomplish household chores, at least in the presence of a woman in the house.

Moreover, when mentioning the source of variation in the treatment of boys and girls in the context of Arsi custom, one urban informant of the FGD reported:

*The indigenous Arsi culture did not harm or hurt women... because it was egalitarian and democratic...I think all the variations in the socialization of boys and girls resulted from ignorance, bad attitudes as well as harmful traditional beliefs and practices that eventually replaced the egalitarian Arsi cultural laws.*

**Early Socialization of Children:** The analysis of data generated through FGD generally indicated that Arsi Oromo assign tasks to children from early years, attach differential values to boys and girls; give low status to girls, attach differential values to the education of boys and girls, and provide the necessary training and advisement to children from early years. Reports of the FGD informants also revealed that in the early socialization of children to the values,

beliefs, traditions or ways of life of the wider society Arsi mothers and traditional proverbs play significant roles.

For instance, in stating the core societal values and beliefs that inform childrearing parents to assign tasks to children from early years, one rural informant of the FGD reported:

*In child socialization, Arsi assign tasks to children from early years. There are also traditional beliefs expressed through popular Oromo proverbs that encourage the households to assign tasks to children beginning from early years: ‘daa’imaa fi fuulli hin qorratu’ (children and human face do not feel the cold), and ‘tika didaa nyaata dida’ (to refuse herding is to refuse eating meals).*

The central idea that the traditional proverb ‘*daa’imaa fi fuulli hin qorratu*’ intends to pass on to the childrearing parents is that children are perceived to combat or face challenges, including bad weather conditions, and that they should be willing to serve their parents in any challenging situations or circumstances. Similarly, the main message that the traditional saying ‘*tika didaa nyaata dida*’ intends to communicate to the childrearing parents is that children should be loyal, responsive, obedient, and ready to take and implement their parents’ commands, instructions or orders, and that refusing their parents’ instruction has severe consequences for them like administration of physical punishment on them.

In addition, when elaborating how Arsi’s preference for a baby boy to a baby girl encourages the differential socialization of boys and girls, another rural informant of the FGD reported that:

*Starting from birth there is variation in the way girls and boys are welcomed and treated...for instance, when a baby girl is born women make five ululations, give her milk, and bless her saying: let god takes you to an alien that is prosperous with lots of cattle and cattle products, while when a baby son is born women make six ululations, give him water, and bless him saying: let you overcome all the challenges of life...such a preference for a baby boy is what the society generally values and expresses through such cultural proverbs/sayings as ‘intalti meeshaa alaati, ilmi meeshaa manaati’ (while a girl is an outside object, a boy is a household object), and ‘intala fuunee intala deesse, maali bu’aan ishee’ (I married a woman and she gave birth to a baby girl, what is her benefit to me).*

The central theme that the traditional Arsi proverb ‘*intalti meeshaa alaati, ilmi meeshaa manaati*’ intends to convey is that while girls will be married to aliens, do not have the right to inherit family’s property, and could not maintain the name of their family of origin; a boy is a pillar for the family, has the right to inherit the family’s property, brings honor and glory to the family, and maintains the name of his family of origin. Similarly, the main message that the traditional Arsi saying ‘*intala fuunee intala deesse, maali bu’aan ishee*’ wants to communicate to the childrearing parents is that Arsi women are generally expected to be fertile and also give birth to a baby boy, and that giving birth to only a baby girl has the risk of breaking marital life.

***The status of girls in early socialization:*** The analysis of data obtained through FGD also revealed that Arsi Oromo generally give low status to women and baby daughters.

For instance, in describing the low status given to baby girls by Arsi Oromo households starting from early years of socialization, one rural informant of the FGD reported:

*The practice of putting daughters down and giving more priority to baby boys at the household level is generally associated with the value that Arsi Oromo attaches to sons and the societal belief that it is a son who owns/inherits the family's wealth, where such beliefs are commonly expressed in the popular traditional Oromo proverbs: 'Dhabaa fi intaltillee tokkuma' (having only a daughter is like having no child), 'dhaltuun kan ormaati' (a female child belongs to aliens), and 'dubartiin dheertuu malee beektuu hin qabdu' (women may be tall, but not knowledgeable).*

When we critically examine each of these traditional Arsi Oromo proverbs, they convey implicit messages to childrearing parents. For instance, the central message that the proverb *'dhabaa fi intaltillee tokkuma'* conveys to parents is that since sons are valued as superior to daughters, daughters do not maintain the status and names of their family of origins, daughters do not represent their families and clans in arbitrations or dispute resolution centers as well as in ritual ceremonies, and that having only daughters is not a symbol of pride for families, daughters do not deserve equal rights and treatments as those of sons. As can be understood from the messages inculcated in this proverb the broader societal values and beliefs are linked to and shape parenting practices at the household level. This means that the core societal values and beliefs carried on by and expressed through traditional proverbs inform childrearing parents of why and how they should actually treat boys and girls

differently. It also shows that cultural values and beliefs embedded within the essential layers of the Oromo social structure exert powerful influences on parenting behaviors. At the same time, the main message that the traditional saying/proverb '*dhaltuun kan ormaati*' intends to transmit to the childrearing parents is that since a female child is taken out of her kinship when she gets married and serves her future in-laws than her family of origin throughout her entire marital life, there should be cautions or limits in what has to be invested on baby girls in the growing up years compared to a baby boy who remains with and takes care of his family of origin throughout his life time, even after engaging in marriage life. Moreover, the central idea that the traditional Arsi proverb '*dubartiin dheertuu malee beektuu hin qabdu*' communicates to the childrearing parents is that women are not knowledgeable and intelligent to take over family and clan responsibilities, and represent their families and clans in decision making processes as well as in ritual ceremonies.

Similarly, in explaining the less value that Arsi Oromo attaches to girls, one urban informant of the FGD reported:

*Generally, in Arsi tradition/custom women are given less values and status compared to men, where such variations are also encouraged by the following societal traditional sayings: Kazaraa fi dubartiin jilbaa gaditti' (a hook--a curved walking stick--and women are better when handled below the knee), and 'du'a beeraa gaafattaa, dhiirattuu lubbuun dhuftee' (how do you inquire the death of a woman while a man is on the verge of death).*

The central theme that the Arsi saying: '*Kazaraa fi dubartiin jilbaa gaditti*' conveys to parents is that unless girls are properly treated and trained to be loyal and obedient to their

parents from early years, they become dominant and troublesome and that it will be difficult to manage their behaviors in later life. Similarly, the central idea of the traditional Arsi proverb ‘*du’a beeraa gaafattaa, dhiirattuu lubbuun dhuftee*’ is that in cases where both a boy and a girl are in difficult circumstances at about the same time, the necessary attention, privilege, or priority has to be given to the son than to the daughter so as to get him out of trouble or save his life more than anything else. Hence, from what is described above, one can clearly understand that the shared societal beliefs and values transmitted through traditional or cultural proverbs serve as powerful driving forces in shaping parenting values, beliefs and behaviors on the one hand and in informing the childrearing parents at the household level to utilize differential strategies for treating boys and girls starting from early years of socialization on the other.

***Judging daughters’ qualities in the context of their mothers’ status:*** When stating how Arsi households train and treat baby girls from early years of socialization to follow their mothers’ foot-steps, one rural informant of the FGD reported:

*It is a customary practice for Arsi Oromo to judge the quality, household skills or behaviors of adolescent girls in the context of their mothers, where such an attitude or expectation is commonly expressed through a traditional popular Arsi saying: ‘haadha ilaalii intala fuudhi’ (before you decide to marry a girl, try to examine her mother’s behavior, performance, and competence).*

The key message that the traditional saying ‘*haadha ilaalii intala fuudhi*’ transmits to childrearing parents is that mothers are responsible for shaping the behavior of their daughters, for preparing daughters for future marital life and for instilling important physical and social skills into their daughters from early years that

help them to manage household tasks and deal with their future husbands and in-laws. The other message that the above traditional saying conveys to parents is that the qualities of a daughter is nested within and can be judged from the qualities of her mother. This means if a mother is well-mannered, respectful, and competent in managing house chores efficiently, it is likely that her adolescent daughters who were trained under her control and supervision can also be considered as competent and suitable for future marriage life.

In addition, while describing how Arsi train and give advice to their baby daughters beginning from early years of socialization, another rural informant reported:

*In the early years of socialization, when parents want to advise a baby girl to develop a behavior that will help her to live in harmony with her future in-laws, they mostly use a cultural proverb: 'bifa abbaa kee fakkaadhu, amala warra itti dhaqxu fakkaadhu' (you should resemble physically your father and behaviorally your aliens).*

***Differential values attached to the education of boys and girls in early socialization:***

The FGD informants' reports revealed that Arsi households attach different values to the education of boys and girls.

For instance, in explaining the differential values that Arsi Oromo parents attach to the education of boys and girls, one rural informant of the FGD stated:

*In most rural areas, girls are not encouraged to attend formal schooling compared to boys...this tendency of giving less value to the education of girls is commonly expressed through traditional popular proverbs: 'intalli*

*barattee fi lukkuun balaliite eessa geessi'* (an educated girl and a flying chicken do not show progress)' and '*jibichi harree waliin oole dhuufuu barata'* (a calf that goes to a field with a donkey learns breaking wind).

The central message that the traditional saying '*intalli barattee fi lukkuun balaliite eessa geessi'* conveys to the childrearing parents is that even if girls are educated they do not walk a long distance and could not be successful in their academic life, and as a result it is better to train them at home, make them competent in household chores, and prepare them for future marital life than sending them to school. At the same time, what the traditional saying '*jibichi harree waliin oole dhuufuu barata'* conveys to childrearing parents is that daughters who are allowed to meet with adolescent sons on the way to schooling will learn something that may put their life and the life of their parents at risk. Such a perception also emanate from the fact that rural children travel long distances from their home to school every day or rent houses in the town and live separately from their parents where, according to parents, this situation may put girls at risk of teenage pregnancy.

Similarly, in describing the low value that Arsi households give to the education of girls, one urban informant of the FGD also reported:

*Though the situation is improving in the urban areas due to increased modernity, education, and life challenges, there is still a tendency to give less value to the education of girls in the rural settings. Such a perception also exists in the general society and commonly expressed through such traditional popular Oromo proverbs as: 'allaattin waaqarra soqaa biyyaa baati'* (a bird leaves her territory in search of something in the sky),

*‘dubartiin barnootaaf yoo baate wayiin galti’* (if you send a girl to school, she will bring you home something), and *‘saree fi beerti yoo magaala baate deebitee hin galtu’* (if dogs and women go to a town, they will not return home).

What the popular Arsi proverb *‘allaattin waaqarra soqaa biyyaa baati’* expresses is that if girls are sent for schooling or education, they eventually get farther away from their parents’ supervision or control; they will be empowered to decide on their own fate, including marriage, without the consultation of their family; and they will not be accessible to mothers to exploit or utilize their labor in household chores. Similarly, the main message that the traditional saying/proverb *‘dubartiin barnootaaf yoo baate wayiin galti’* conveys to the childrearing parents is that if girls are allowed to go to schooling, they may engage in pre-marital sexuality that will put them at risk of unnecessary pregnancy or various reproductive health problems; the crises or acts that will violate the wider society’s cultural norms (*safuu*), that will make the entire family feel ashamed, and that adds another burden to the family. Finally, what the traditional saying *‘saree fi beerti yoo magaala baate deebitee hin galtu’* communicates to the childrearing parents is that once girls migrate from rural to urban settings for education; they will never come back home and take care of their family of origin.

***The role of Arsi mothers in the early socialization of children:*** As also indicated in the FGD data transcripts, results revealed that Arsi mothers play substantial roles in the early socialization of children.

For instance, in describing Arsi mothers’ role in early socialization of children, one rural informant of the FGD reported:

*In the early ages of child socialization, Arsi mothers play important roles...they are mothers who teach children about the values, traditions, customs of their society through fable stories and riddles.*

***The role of traditional Arsi proverbs in the early socialization of children:***

The FGD informants' reports depicted that the traditional Arsi proverbs play significant roles in the early socialization of children.

For instance, in elaborating the function of traditional Arsi proverbs in teaching parents about the value of proper early training in child socialization as well as the importance of understanding that early foundation is critical in predicting later behaviors, one rural informant of the FGD reported:

*In the process of child socialization, the following cultural and traditional proverbs inform childrearing parents about the importance of early training 'osoo hin gogne jiidhatti, osoo hin fagaanne dhiyootti' (before it gets dry while it is wet, before it gets farther away while it is near); 'sibiilli nama tume fakkaata' (an iron resembles a person who molds it); 'ka tika moogaa barbaachi ogeessa' (careless herding later on involves adults in search of the lost livestock); 'daa'imni hin beekuuf ibiddatti gama' (it is for the reason that she/he does not know its harm that a child runs toward fire); 'buddeena nama quubsu eelee irraa beekan' (one judges a meal that fills the stomach while it is baked); and 'mirgoo gaarii haada irraa beekan' (one can judge whether a calf is good or not from the rope used to tie it).*

All of the above traditional Arsi proverbs generally advise childrearing parents to closely guide, shape, and control their children starting from early years and before it is too late to manage their children's behavior.

Similarly, in explaining the role of traditional Arsi Oromo proverbs in informing parents to utilize a variety of strategies so as to shape the behavior of their children or deal with difficult, complex and inconsistent behaviors of their children, another rural informant of the FGD also reported:

*Waan ijoollee takka ni obsan, takka ni gorsan, takka ni dhoksan'* (some issues of children should be tolerated; some should be given proper advisement while others should be suppressed).

Likewise, in describing the function of traditional proverbs in informing parents to be cautious about children's behaviors, one urban informant of the FGD reported:

*'Ijoolleef tapha, simbiraaf garuu du'a'* (it is fun for children, but death for a bird), *'daadhii ijoolleen naqxe ijoolleen dhaqxe'* (it is children who should go to drink beverages they prepared from honey) and *'abokaatoo ijoollee ganama mataan ol jedha, galgala gadi jedha,'* (head of children's lawyer high-up in the morning and low-down in the evening).

The central theme that the traditional saying *'ijoolleef tapha, simbiraaf garuu du'a'* conveys to caregivers is that children may not understand the consequences of their actions; that they may not distinguish what is right from what is wrong and hence, they need regular assistance from caregivers to do something proper. Similarly, the message that the traditional proverb *'daadhii ijoolleen naqxe ijoolleen*

*dhaqxe*’ transmits to guardians is that children lack maturity and accuracy in what they do; that children’s ideas vary frequently or may be inconsistent; and thus, it is important to regularly guide, train and advice children for caution or so as to help them perform something acceptable. Finally, the core idea of the traditional proverb ‘*abokaatoo ijoollee ganama mataan ol jedha, galgala gadi jedha*’ is that an adult who always accepts every information of children as reliable and valid, and makes judgment merely on what they report will experience a feeling of regret in the end and hence, one has to triangulate the information received from children from a variety of sources prior to making hasty generalizations.

At the same time, in stating the function of traditional proverbs in notifying parents about the weight of respecting children’s rights and ideas, another urban informant of the FGD reported:

*Bofa xiqqaadha jedhanii mataa irra hin ijjatan*’ (one should not stand on the head of a snake because it is little), ‘*ijoollee fi ilmoo fardaa hin naasisan*’ (children and a foal should not be disappointed) and ‘*harkaa fi fuulan ijoollee ofitti harkisan*’ (it is through hands and faces that one can attract children towards oneself).

**Feeding Practices:** The FGD participants were asked a general question about how Arsi Oromo households practice feeding children from birth to three years old. The analysis of data generated through FGD generally indicated that breast-feeding and provision of cow milk are customary infant feeding practices among both urban and rural Arsi households. Reports of the FGD informants also revealed that the practice of bottle-feeding (the use of commercial powder

milk) is limited to urban centers among those mothers who have better income as well as who are busy throughout the day at wage work outside the home.

***Breast-feeding and provision of cow milk:*** When describing Arsi mothers' custom of infant feeding, one rural informant of the FGD reported:

*In our locality, it is a common practice to see mothers breast-feeding infants from four to six months....six months later mothers also prepare powders from a variety of grains (called 'mixin'-in local usage) and feed their children in the form of soup or porridge in addition to breast-feeding...in our rural tradition it is also a common practice to provide cow milk to infants, but the use of commercial powder milk is not a common practice.*

Similarly, in elaborating the practices of infant feeding among Arsi households, one urban informant of the FGD reported:

*While the use of bottle-feeding in the form of powder milk is not a common practice among the rural Arsi society, breast-feeding and provision of cow milk are the common feeding practices among both rural and urban mothers. This may be associated with either the Sharia law that encourages mothers to breast-feed their children until their children will be 2½ years or mothers' increased awareness and access to health information about the importance of breast-feeding.*

In addition, when describing the practice of bottle-feeding among Arsi households, another urban informant of the FGD also reported:

*Among the urban households in which mothers are earners or wage workers and can afford the cost, it is a common practice to see infants bottle-fed either with the content of cow milk, powder milk or grain powder (mixin) until the mother comes home from the work place.*

**Provision of fresh butter:** The FGD informants' reports also revealed that the practice of providing 'fresh butter' to new born infants prior to breast-feeding still exists among some rural Arsi households.

For instance, in explaining the practice of providing fresh butter to infants among Arsi society, one urban informant of the FGD reported:

*In the past there was a practice of providing 'fresh butter' to a new born infant even in urban areas...this practice still exists in some rural areas...but nowadays such a practice declines in urban areas due to increased awareness that 'dhadhaa jiidhan garaa kaasa' (fresh butter causes stomach ache).*

Similarly, in stating the beliefs that encourage the practice of using fresh butter, one rural informant of the FGD reported:

*Among the majority of rural households, there was a tradition of providing 'dhadhaa jiidhaa,' (fresh-butter) to a new born infant prior to giving breast-feeding with the assumption that 'dhadhaa jiidhaan ciniinnaa dhoowwa' (fresh-butter prevents stomach ache), 'garaa qulqulleessa' (it clears out dirt particles from the stomach and intestine) and 'curqaa baasa' (it eliminates dark from the entire body).*

In addition, in elaborating factors contributing to the practice of providing fresh butter to a new born infant, another rural informant of the FGD reported:

*The practice of providing sugar solution or fresh butter to a new born infant prior to breast-feeding is derived from Islamic religion...the Sharia law suggests ‘daa’imman reefu dhalatan osoo harma haadhaa hin hodhiniin dura waan mi’aawaa arrabarraa kaa’aa jedha’ (prior to sucking their mother’s breast it is good to put a drop of sweetie substances on the tongue of new born infants).*

**Variations in eating practices:** The analysis of data generated through FGD revealed that there are some variations in the eating practices of Arsi households.

For instance, in stating the custom of eating among Arsi households, one rural informant of the FGD reported:

*In the majority of Arsi households, the family does not eat together, children, especially girls, do not appear for meal with their fathers, and even a wife does not appear for meal with her husband...I believe such a practice was not derived from the indigenous Oromo gada or cultural laws, but it evolved from harmful traditional attitudes or beliefs.*

Moreover, in mentioning the possible sources of variation in the feeding practices of Arsi households, another rural informant of the FGD reported:

*In my understanding, the major sources of variations in the eating patterns among Arsi households are traditional beliefs, attitudes, practices and perceptions in the society that are commonly expressed through such popular Oromo proverbs as ‘dubartiin hambaa nyaatti’ (females eat left over) and*

*'dubartiin oo'itu hin dhugdu, mi'eeffattu hin cimmisattu'* (a woman should not drink fresh milk as soon as it is milked because she will not save once she is accustomed to it).

The vital message that the traditional proverb *'dubartiin hambaa nyaatti'* conveys to the childrearing parents is that the husband than the wife is more privileged and valued in the household, and thus is given high priority. Such a traditional attitude and beliefs could be enforced by the patriarchal social structure of the family in which the household is dominated by men. Similarly, the main idea that is embedded in the traditional saying *'dubartiin oo'itu hin dhugdu, mi'eeffattu hin cimmisattu'* is that females are not far sighted, are less responsible, and do not know limits and save household expenses.

At the same time, in explaining the existence of some variations in the feeding practices of Arsi, one urban informant of the FGD reported:

*Feeding practices vary from family to family, and from context to context. In rural contexts, both the quantity and quality of food that a father and children eat is different, since priority is given to the husband for he is the head of the family. However, in urban contexts, in the majority of cases, members of the family gather around a dining table and eat together or eat at least similar quality food.*

When elaborating sources attributed to differences in the feeding practices of Arsi households, another urban informant of the FGD also reported:

*By the time the indigenous Oromo gada and cultural laws were functional, it was a customary practice for the husband and wife, and father and children to eat from the same pot. But, after these native values declined,*

*families adopted the custom of eating separately. However, nowadays, the situation is changing among some urban households, in which members of the family gather around a dining table and eat together.*

**Child Sleeping Practices:** The FGD participants were asked a general question about how Arsi Oromo households practice child-sleeping. Reports of the FGD informants revealed that infant-mother and older children's co-sleeping either in the form of bed-sharing or room-sharing is a customary practice among the majority of Arsi households.

**Practices of infant-mother co-sleeping:** In stating the tradition of infant-mother co-sleeping, one rural informant of the FGD reported:

*Yes, in our rural locality or among our communities, it is a customary practice to see new born infants usually sleeping with their mothers.*

Similarly, in describing the existence of infant-mother co-sleeping practices among Arsi Oromo households, one urban informant of the FGD reported:

*Both in rural and urban areas, it is a customary practice to see infants sleeping with their mothers, and older children sleeping together or with other members of the family.*

At the same time, in mentioning the pattern of infant sleep in the context of Arsi Oromo, another urban informant of the FGD also reported:

*Nowadays, in urban settings, the practice of preparing cribs for babies or infants close to their mother's bed is becoming a common phenomenon among well to do families...but in the majority of cases, infants and babies sleep with their mothers...the practice of making the kids sleep at night in a separate room is not common both in rural and urban settings.*

*Perceived reasons for infant-mother co-sleeping:* As it is indicated in the data transcripts, reports of the FGD informants depicted that infant-mother co-sleeping is associated with securing or protecting the physical health of infants, increasing physical contact between the infant and the mother, making breast-feeding easier and accessible to the infant and establishing emotional attachment. Similarly, as reports of the FGD informants revealed, infant-mother co-sleeping is also associated with the perception that keeping sanitation, feeding and closely supervising infants throughout the night time is mothers' job; the threats that infants may be at risk of crib/sudden death when sleeps alone, and lack of adequate resources.

For instance, in explaining some of the possible reasons for infant-mother co-sleeping, one rural informant of the FGD reported:

*Due to the fear that infants may be troubled, detached emotionally from mothers and could not get their wet and soiled clothes changed as well as breast-feeding on time, infant-mother co-sleeping either in sharing rooms or sharing beds with mother at night is a customary practice among Arsi households.*

In elaborating some sources of infant-mother co-sleeping in relation to Arsi families, another rural informant of the FGD also reported:

*As a customary practice, infants are not left alone at night...meaning they do not sleep alone...this is commonly associated either with the fear that infants may be troubled (frustrated, caught by evil spirit, experience sudden death) or the assumption that all the burdens of childcare, including taking care of sanitation, feeding and supervising them at night is considered to be the exclusive job of mothers.*

Similarly, in describing the perceived advantages of infant-mother co-sleeping, one urban mother informant of the FGD also reported:

*I had the experience of raising six children... as babies all of them slept with me at least until the age of three to four years... I had cribs for them, but I bring their cribs very close to the position of my bed ...I did not let my infants to sleep in a separate room or in a crib far away from me...I myself grew-up in such an experience...I have also a strong belief that co-sleeping makes breast feeding easier and accessible to the infant, increases mother's responsiveness to infant's need for sanitation, satisfies infants' needs for mother's smell or breath and increases physical contact and emotional bond.*

The data transcripts indicated above might be related to mother's psychology of developing strong attachment bond with their children by cosleeping with them. As stated in attachment theory, mothers who are sensitive and responsive to their children's basic emotional and physical needs tend to establish strong secure base and attachment in their children.

At the same time, in elaborating lack of adequate resources as one source of infant-mother co-sleeping practices among some Arsi households, another urban informant of the FGD reported:

*Parents who have their own private homes prepare separate rooms and beds for their children...but those who live in a rented single room or who could not afford separate beds mostly sleep with their children sharing both rooms and beds.*

***Parental Interactional Behaviors:*** The FGD participants were asked a general question about the extent to which Arsi Oromo parents invest time playing and making adequate verbal interactions with their children. Reports of the FGD informants generally showed that the practice of consciously drawing children into conversations as well as planning, scheduling and devoting time to play with children is limited and that there is inadequate verbal interaction between parents and their children in the context of Arsi Oromo.

***Practice of verbal interaction:*** In elaborating the pattern of interaction between children and parents, one rural informant of the FGD reported:

*Even though, currently, in the urban contexts, fathers' interaction with children is improving with increased education, awareness, modernity, and media advocacy on the rights of children, verbal interaction that purposely aims at enhancing children's verbal skills, reasoning ability or self-confidence is lacking among the majority of Arsi households, especially in rural areas.*

Similarly, when describing the practice of interaction among Arsi households, one urban informant of the FGD reported:

*In the majority of Arsi households, verbal and face-to-face interaction between children, especially daughters and fathers is rare...most of the households do not have regular time schedule to play and interact with their children...but most parents make conversation and formal interactions when they need to command or order their children to perform some duties or activities...I believe my children need to play with me, but due to shortage of time it is only occasionally that I talk to or play with them.*

At the same time, when stating the role of indigenous fable stories in promoting verbal interactions between children and parents in the past, another urban informant of the FGD reported:

*In the past, there was a practice of telling fable stories (oduu durii), and riddles (hibboo) to children as a means of improving children's conversational, thinking or problem-solving skills, and reasoning ability...as a tradition mothers or senior members of the family, usually grandmothers, gather children around a fire place at night, tell stories to them, and when the story telling is over ask children to reflect on the insights they have gained from the stories told...but nowadays such a tradition has gradually declined, especially in urban settings.*

The most important implications that one can draw from the above transcripts are that, first, though it is on the verge of declining, oral tradition has been playing significant roles in child-socialization in the past and the present, and second Arsi mothers had and have still significant roles in early socialization of children.

***Perceived reasons for inadequate verbal interaction:*** As shown in data transcripts, reports of the FGD informants generally revealed that time constraint, lack of adequate awareness about the importance of early conversation, and traditional beliefs and attitudes reflected through cultural proverbs/sayings were the major factors limiting the level of verbal interaction between parents and their children in the context of Arsi Oromo.

For instance, in pointing out some reasons for the existence of inadequate verbal interaction between children and parents, one rural informant of the FGD reported:

*The majority of Arsi households do not encourage children to converse or debate with them on an issue...this is generally associated with traditional beliefs, attitudes and perception that making intimate interaction (physical play, verbal conversation, dialogue, debate) with children leads to unhealthy relationships within the family members...where such a belief, attitude or perception exists in the wider society and commonly expressed through the following traditional proverbs/sayings ‘daa’imman waliin yoo taphatan ija nama keessaa baasti’ (if you happen to play with children, they will pull out your eyes); ‘ijoollee nyaaran bulchan’ (you deal with children by being reserved or serious with them); ‘sareen lafee fuute, ijoollen qaaqa fuute’ (whereas dogs picked up the bones, children initiated the talk) and ‘ibiddi dubartii fi ijoollen qabsiisan dafee hin dhaamu’ (the fire that women and children lit does not extinguish easily).*

The principal message that the traditional proverb *‘daa’imman waliin yoo taphatan ija nama keessaa baasti’* communicates to parents is that since children do not know limits or boundaries and understand the intentions of parents, it is better to be reserved, restrictive, and serious with them rather than openly or freely playing with them. Similarly, the central idea that the traditional saying *‘ijoollee nyaaran bulchan’* transmits to caregivers is that in interacting with children parents should have a clear firm stand, consistent behavior, or be strict with their children. The main idea embedded within the traditional saying *‘sareen lafee fuute, ijoollen qaaqa fuute’* is that if children are given adequate attention to talk in the presence of adults, they will make endless, non-sense, or inconsistent speech that may not add any substantive value. Similarly, the message that the traditional proverb *‘ibiddi dubartii fi ijoollen qabsiisan dafee hin*

*dhaamu'* conveys to the childrearing parents is that the problems caused by women and children do not stop at ease. This implies that guardians should be able to critically examine the issues reported by children and treat them with the necessary caution prior to taking spontaneous measures. Generally, what the points indicated above makes clear is that the values and beliefs (as inputs) held in the wider society and expressed through traditional proverbs shape parenting behaviors or practices (as outputs) held at the household level.

At the same time, when describing the beliefs and perceptions that influence the pattern of interaction between children and parents, another rural informant of the FGD also reported:

*The presence of scarce interaction between children and parents can partly be attributed to parents' belief that children are not matured enough to produce useful ideas or the threat that children do not know limits, where such beliefs and perceptions are mostly expressed in traditional proverbs: 'kan daa'imni bukkeessite irbaataaf hin dhaqabu' (the dough that children knead will not be spared for dinner) and 'ijoollee waliin yoo kolfan falaxaa nama keechi' (if you laugh for children, they will give you a stick blow in your head). At the same time, in our locality boys are relatively more encouraged to interact with parents than girls...females are mostly expected to be reserved, quiet, shy, or silent...the tendency to limit the interaction of girls at the household level (especially with fathers) is what generally exists in the wider society and commonly expressed through the traditional saying: 'Intalaa fi godaan gara golaa' (a girl and household furniture should reside to the kitchen).*

The core idea that the traditional saying *'kan daa'imni bukkeessite irbaataaf hin dhaqabu'* transmits to caregivers is that children mostly report erroneous or unreliable information and that they bring immature ideas to conversations. What this may imply is that parents should be able to critically examine the information conveyed by children or tend to be restrictive and reserved in conversing with them. Similarly, the message that the traditional saying *'ijoollee waliin yoo kolfan falaxaa nama keechi'* conveys is that if guardians are lenient, bring children close to them, are highly responsive to their children's basic needs and give children the freedom to play and converse with them, children will be easily spoiled and as a result will not give them the proper respect. This may imply that children should be treated with a limit, approached with caution, kept at an arm's length and properly controlled. At the same time, the central idea that the traditional proverb *'Intalaa fi qodaan gara golaa'* communicates to caregivers is that the appropriate place for a girl is in the kitchen since she is expected to support her mother in household tasks and that girls should not sit along with adults in a public place and make face-to-face conversations with adults. What this implies is that it is better to prepare female children for managing household tasks and future marital life than for public management or managerial skills.

Moreover, when presenting factors that limit the level of verbal interaction between children and parents, one urban informant of the FGD reported:

*The major challenges that influence the degree of verbal interaction among Arsi households are the perception that if parents make children free to play, discuss and interact with them, children will give them low status or children will be spoiled...where such perceptions or beliefs are commonly*

*expressed through the following popular traditional proverbs ‘ijoollee waliin yoo qixxaa nyaatan qixxee nama seeti’ (if you eat ‘qixxaa’-a kind of cultural bread-with children, they will consider you as their peer) and ‘ijoollen nyaataa fi uffata hin dhabin malee boonsuu hin barbaachisu’ (it is unnecessary to make children proud, all they need is food and clothing).*

The central message that the traditional proverb *‘ijoollee waliin yoo qixxaa nyaatan qixxee nama seeti’* conveys to the childrearing parents is that if you bring children more close to you; if you always sit for meal with children at a dining table; if you bring yourself down to the status of children just to please them; children will not give you the respect you deserve as a father; they will treat you as their age mate; and they may even undermine you. This also implies that if parents want to be respected and maintain their status, they should be able to establish clear structure, boundary, and rules that help them keep an appropriate distance between their children and themselves. Similarly, the main idea that the traditional saying *‘ijoollen nyaataa fi uffata hin dhabin malee boonsuu hin barbaachisu’* passes on to childrearing parents is that if children get adequate physical care (feeding, clothing, shelter), other psychological cares (emotional attachment, verbal interaction, responsiveness) are secondary. Such a belief or a perception also implies that addressing physiological needs are sufficient for the development of children. In the contrary, it also informs the childrearing parents of overlooking the importance of verbal interaction that promotes the language and reasoning skills of children.

In explaining the major challenges that limit the level of verbal interaction among Arsi households, another urban informant of the FGD reported:

*The majority of urban parents make clear structures, boundaries, and restrictions on how they interact with their children. Some households do not have the habit of involving children in discussions concerning family matters assuming that children may leak confidential information or keep children at a distance assuming that children do not respect if parents play with them or show faces to them...where such threats and perceptions generally exist in the wider society and are commonly expressed through popular traditional Arsi proverbs 'wanta warri waarii jedhu ijoollen waareen baati' (what parents talk at midnight, children talk it at midday), 'ijoolletti fuula agarsiisun wal-nama tuffachiisa' (if you show your face to children, they will disrespect you), and 'saree fi ijoollen nama hin kabajju' (dogs and children do not respect people).*

The message that the popular traditional Arsi proverb 'wanta warri waarii jedhu ijoollen waareen baati' transmits to parents is that if children are allowed to get access to family secret, they will disclose it to their peers or others, where this is believed to put the family's existence at risk. This implies that inviting children to family discussions and decisions is perceived to have negative repercussions rather than positive effects on family life. Similarly, the central idea that the traditional proverb 'ijoolletti fuula agarsiisun wal-nama tuffachiisa' conveys to the childrearing parents is that playing and freely communicating with children results in disrespect and unpleasant situation within the family. Generally, by informing parents that children leak confidential information that may harm the unity of a family or that children are not mature-enough to generate valuable information into the conversation,

the beliefs and attitudes communicated through these traditional sayings/proverbs tend to enforce parents to be restrictive in or reserved from making adequate verbal interaction with their children.

***Disciplinary Practices:*** The FGD participants were asked a general question about how Arsi Oromo parents practice disciplining their children. Reports of the FGD informants indicated that the use of punishment (predominantly physical punishment) as a method of disciplining children is a common practice among Arsi households.

For instance, when stating the common use of punishment in the early socialization of children in the context of Arsi households, one rural informant of the FGD reported:

*Almost all households in our rural locality use punishment when children misbehave...I also punish children when they do not listen to my advices... there are also some traditional popular proverbs in the society that inform parents about the importance of taking appropriate disciplinary measures early in life ‘teepha jiidhaa maran’ (you can roll a leather rope only when it is wet) and ‘daa’imni kanuma adabamtetu sirna horata’ (it is the child who is properly punished that will be well-mannered).*

The principal theme that the traditional proverb ‘*teepha jiidhaa maran*’ communicates to the childrearing parents is that it will be very difficult to control and manage the behavior of children unless they are supervised, disciplined and punished while they are still young or before they get physically tough. At the same time, the chief idea that the traditional saying ‘*daa’imni kanuma adabamtetu sirna horata*’ conveys to caregivers is that compared to children who were not properly punished during the growing-up years those who were punished during early years tend to be

good-mannered, respectful or decent. Generally, what the societal values and beliefs embedded within these traditional proverbs imply is that punishment is a powerful weapon in the early socialization of children and that it helps parents shape the behavior of their children.

Similarly, when explaining the extent to which physical punishment is deep-rooted in Arsi tradition and highly encouraged by the traditional proverbs in the society, another rural informant of the FGD reported:

*In disciplining children, the use of physical punishment is a common practice among Arsi households...I try to establish rules, I mostly advise and teach my children to respect these rules...when they violate or break the rules I beat them with stick, I blame or curse them...generally, the use of physical punishment is also encouraged by the following popular traditional proverbs in the society ‘uleen qodaa qofa cabsa’ (stick breaks only household objects); ‘rabbiin ijoollee uleedha’ (the god of children is stick) and ‘madaa ulee ni fayyan, madaa jechaa garuu hin fayyan’ (a stick wound can heal, but a wound of offensive words can never heal).*

The most important idea that the traditional proverb ‘uleen qodaa qofa cabsa’ transmits to the childrearing parents is that it is generally important to employ physical punishment for managing children’s behavior, and that beating a child with thin stick (*ulee*) does not harm a child but leads him/her onto the normal path or gives him/her good lesson in life. The vital thesis that the traditional saying ‘rabbiin ijoollee uleedha’ transmits to caregivers is that of all other disciplinary measures it is a stick that children fear most and that makes children shut their mouths down. Similarly, the essential

premise that the traditional proverb *'madaa ulee ni fayyan, madaa jechaa garuu hin fayyan'* conveys to the childrearing parents is that beating a child with stick or rope is relatively preferable to using verbal assault. Generally, what the message embedded within these proverbs implies is that it is necessary to employ physical punishment in child socialization and that the use of physical punishment makes children respect rules and obey parents' instructions.

In addition, while describing the common usage of punishment even in the urban settings, one urban informant of the FGD reported:

*In socializing children, the use of physical punishment is a common practice in almost every household. For centuries, the society has been encouraging the use of physical punishment and the importance of disciplining children from early age through its popular traditional proverbs 'ijoollen hin qunxuuxamin gaafa ijaan ilaalan boochi' (children who have never been pinched will cry when merely gazed at) and 'osoo hin gogne jiidhatti, osoo hin fagaanne dhiyootti' (before it gets dry while it is wet, before it gets farther away while it is near).*

The prime idea that the traditional saying *'ijoollen hin qunxuuxamin gaafa ijaan ilaalan boochi'* transmits to the childrearing parents is that children who were not subject to strict discipline or punishment throughout the formative developmental years will get easily disappointed only when they are warned or instructed to accomplish a task. Similarly, the core message that the traditional proverb: *'osoo hin gogne jiidhatti, osoo hin fagaanne dhiyootti'* conveys to guardians is that it is important to cultivate, shape, train or mold children to behave properly starting from

early age and before it is too late; otherwise it will be very difficult to change or improve their ill-mannered behavior later on once it gets strength. Thus, the societal values and beliefs expressed through these two proverbs strongly suggest that early training and strict disciplining of children are the most important driving forces in early socialization.

In summary, the childrearing practices reported by the FGD informants and described in the FGD transcripts generally showed that sex-segregated child socialization, provision of breast-feeding and cow-milk, insufficient verbal interaction, infant-mother co-sleeping, and the use of punishment as a method of disciplining are customary practices among Arsi Oromo.

#### ***4.2.1.4. The perceived Role and level of involvement of Arsi Fathers in Childrearing Activities***

***The perceived Role of Arsi Fathers:*** The FGD participants were asked a general question about what Arsi Oromo fathers see their roles as fathers. Reports of the FGD informants generally revealed that Arsi fathers perceive their fathering role as bread-winning or economic providing, resolving disputes within the lineage and community, and representing the family in public gatherings and ritual ceremonies.

For instance, in describing fathers' perception of their own fathering roles, one rural informant of the FGD reported:

*In the majority of households, Arsi fathers assume their fathering roles as role-modeling their children through performing masculine activities such as farming; settling conflicts or disputes in a society; providing food,*

*shelter, and clothing to the family as well as representing the family in community affairs, social life, public gatherings and ritual ceremonies.*

Similarly, in mentioning how Arsi Oromo fathers perceive their roles, another rural informant of the FGD reported:

*In rural settings, most Arsi fathers perceive their roles as being productive in masculine tasks such as building huts and houses for family living, constructing fences and sheds for cattle; crop production; preparing grazing and cultivated lands.*

At the same time, when elaborating what Arsi fathers see their roles as fathers, one urban informant of the FGD reported:

*As a father and head of the household what I perceive as my role is to supervise the educational activities of children, securing financial matters and securing the clothing, foodstuffs and housing issues.*

Moreover, another urban informant of the FGD also reported that domestic tasks are not generally perceived both by the society and fathers as men's territory. A full description is presented as follows:

*Almost all Arsi Oromo fathers do not perceive their roles as performing domestic tasks such as: child caring, cooking, and cleaning...in fact, the Islamic religion also assigns the husband with the responsibility of working in the paid job and generating income for securing the survival of the family while it assigned the wife with the responsibility of child-caring and performing household tasks.*

***The perceived level of involvement of Arsi Fathers:*** The FGD informants were asked a general question about whether the mother or the father were involved most in childrearing activities in the context of Arsi Oromo culture. The analysis of data generated through FGD revealed that mothers are mostly over burdened with all household tasks including childrearing activities and farming activities, whereas Arsi fathers' level of involvement in domestic and childrearing tasks was minimal.

For instance, in describing variation in the involvement of Arsi fathers and mothers in childrearing tasks, one rural informant of the FGD reported:

*As perceived by the majority of Arsi households of our locality, the burden of domestic tasks such as childcaring and managing in-door activities are generally considered as mother's job.*

Similarly, in elaborating domestic tasks as the principal role of mothers, another rural informant of the FGD also reported:

*In our actual locality, mothers are the ones to perform all household tasks; including childrearing...this is mostly associated with gender-based division of roles; patriarchal family structure; fathers' perception of work overload with outdoor tasks; existing customary practices or societal norms, where all of these factors actually limit fathers' level of involvement in domestic tasks.*

At the same time, when stating household chores as mothers' exclusive role, one urban informant of the FGD reported:

*I am a mother of three children...I and my husband work in government organization, and we are both dual earners....when I am in the workplace*

*there is a house worker who looks after children and performs household tasks...when I return from the work place, I feed children, check whether the household tasks are done well, and perform unfinished chores...my husband usually comes home being late for dinner and bed...this is because the existing societal norms assigned domestic tasks to mothers and outdoor tasks to fathers and the society does not generally perceive women as capable of resolving disputes and managing outdoor tasks...where the tendency to perceive women as less capable in activities other than child caring and household tasks is commonly reflected through the popular Arsi proverb ‘harreen ofiinu hin galtuu looniin galtii’ (a donkey can’t manage itself to come back home, let alone bringing cows home).*

In addition, when elaborating factors that view childrearing a better choice for mothers, another urban informant of the FGD also reported:

*There are traditional and religious beliefs in the society that make childrearing a better choice for women...for instance, one of the traditional beliefs in the society that gives low status for domestic tasks and females is expressed through a saying: ‘dubartiin mana hin qabdu, mana dhiiraa galti’ (a woman does not have her own house; she rather resides in her husband’s house)...similarly, the sharia law says it is the responsibility of the wife to feed, nurture and care for children while the husband is responsible for generating income.*

***Perceived reasons for low level of involvement of Arsi Fathers:*** The FGD participants were asked a general question about factors that affect the involvement of Arsi Oromo fathers in

childrearing activities. Reports of the FGD participants revealed that gender role attitude (having masculine identity); cultural and societal expectations, beliefs and attitudes embedded within traditional proverbs or sayings; fathers' perceived workloads in outdoor activities; patriarchal family structure; and fear of being humiliated by the society were perceived as factors limiting Arsi father's involvement in childrearing activities.

For instance, in stating factors perceived to have constrained Arsi fathers' level of involvement in domestic tasks, one rural informant of the FGD reported:

*In our rural setting, most Arsi fathers do not think of performing domestic tasks because there is deep-rooted gender based division of roles, traditional and religious orientations, harmful traditional beliefs and attitudes as well as distorted perceptions in the society that discourage fathers' involvement in household chores...for instance, the society perceived some husbands who support their wives in domestic tasks as inferior, greedy, non-assertive, feminine or fool...where such a perception is commonly expressed in a traditional saying 'kuni kan dubartiin tuffatte' (this is a man humiliated by a woman), and 'du'aa beerti mana keessa ergattu' (a feeble man ordered by a woman in the home).*

Similarly, when elaborating the challenges that limit Arsi fathers' involvement in childrearing tasks, another rural informant of the FGD also reported:

*In our locality, there are a number of factors that influence fathers' participation in childrearing tasks...some of these constraints include perceived fathers' workloads in agricultural activities, , fathers' perceived feelings of superiority over women or perceived fear of being degraded by*

*the society and patriarchal family structure (male-dominated family)...for instance, husband's perceived superiority or domination is commonly expressed through 'dubartiin dhiira hin fuune, dhiiratu dubartii fuudhe' (it is not a woman who married a man rather it is a man who married a woman), 'dubartiin kan dhiirati' (women are men's property), and 'harreen moonaa hin qabdu moonaa horii galti, beerti da'oo hin qabdu da'oo dhiiraa galti' (just as donkeys do not have their own kraal and thus inhabit in that of cattle, women do not have their abode and thus dwell in that of men).*

In further describing factors that discourage Arsi fathers' involvement in childrearing activities, one urban informant of the FGD reported:

*There are a number of harmful traditional sayings, beliefs and attitudes in the society that discourage fathers' participation in domestic tasks...where some of these harmful traditional sayings or attitudes include 'ati dubartiidha kan yeroon manatti galuuf fiigdu' (are you a woman to go to home earlier), 'yeroo malee fiigdee manatti galta yoo ta'e dubartiinu si tuffatti' (if you happen to get home earlier, a woman will disrespect you), 'daa'ima hudduu gubataa manaa qabdaa kan akkanatti galuuf ariifattu' (do you have a child who is wounded on his buttock that you are in such a hurry to go to home), 'kuni kan dubartiin moo'attedha' (this is a man who falls under the command of a woman), and 'inni kuni dubartiidha' (this man is a women).*

In addition, when elaborating how fathers' distorted perception affects their participation in domestic tasks, another urban informant of the FGD reported:

*In the majority of Arsi households, what limits fathers' involvement in child rearing and domestic tasks is faulty perceptions or beliefs among fathers themselves...for instance, some husbands may have a threat that if they support their wives with domestic tasks, their wives may overload or make them busy with tasks of their territory...where such a fear is commonly expressed in a popular Arsi proverb: 'garbittiin gargaarsa argatte majii dhoksiti' (a servant who received support will hide a grinding-stone).*

What the points and data transcripts presented above makes clear is that mothers and fathers have gender-segregated roles, that their perceptions and participations in domestic tasks are in line with this gendered division of roles, and that men's interference in women's roles or jobs is still considered as violation of norms or breaking moral values (*safuu* in Afan Oromo). This generally showed that in the custom of Arsi Oromo males and females are expected to act in accordance with traditionally or culturally defined sex-roles.

#### ***4.2.1.5. The Value of Having Children***

The data generated through FGD generally revealed that the majority of Arsi households desire to have many children and tend to show preference for baby boys to baby girls, where such values and beliefs are generally held both at the societal level and the household level and commonly expressed through popular traditional Arsi proverbs.

For instance, in describing the value that Arsi attaches to having more children, one urban informant of the FGD reported:

*In both urban and rural settings, Arsi generally value having more children...these perceptions and attitudes still exist in the general society and expressed through such traditional cultural proverbs as ‘namni ilmaan hin qabne muka baala hin qabne’ (a person who does not have children is like a tree without a leaf).*

Similarly, in elaborating Arsi Oromo’s preference for baby boys to baby girls, one rural informant of the FGD reported:

*Arsi Oromo generally give priority to have a baby son because it is he who inherits the family, where such a preference for a baby boy is clearly reflected through the society’s traditional proverbs/sayings ‘intalti meeshaa alaati, ilmi meeshaa manaati’ (while a girl is an outside object, a boy is a household object), ‘intala fuunee intala deesse, maali bu’aan ishee’ (I married a woman and she gave birth to a baby girl, what is her benefit to me), and ‘du’a beeraa gaafattaa, dhiirattuu lubbuun dhuftee’ (how do you inquire the death of a woman while a man is on the verge of death).*

At the same time, in stating Arsi households’ tendency to value a baby son relative to a baby girl, another rural informant of the FGD also reported:

*Though Arsi generally values having many children they give more priority and privileges to baby sons than to baby girls. This value preference of Arsi Oromo for baby son is reflected in the cultural proverb ‘mucaa kufa dadhaban du’a danda’an,’ (you become disheartened or grieved for a fall-down of your baby son but consoled over his demise).*

Moreover, when stating some reasons for Arsi parents to value baby sons relative to baby girls, another urban informant of the FGD also reported:

*One of the basic reasons for valuing a baby son more often than a baby daughter is that the society generally perceives baby girls to be married to aliens...in our society it is generally perceived that a person who does not have a baby son will not get proper funeral ceremony, where such a perceived threat is also expressed in a traditional saying ‘namni ilma hin qabne nama awwaala dhabe’ (a person who does not have a baby son is one who will not get a proper burial ceremony).*

#### **4.2.2. Analysis of Household Observation Data**

In home observations, children from the age of one to three years old and their parents were observed. The household observation was primarily designed to generate qualitative data. In this household observation, since the intention was to watch and record the actual behaviors of mothers and fathers while interacting with their infants rather than making comparisons by the gender of parents, quantitative data in the form of frequencies were not computed for parental behavior categories (looking, holding, carrying, hugging and communicational/ conversational behaviors) for the two parents. Generally, the findings obtained from the analysis of data generated through the household observation were organized and presented under the following emerging themes.

**4.2.2.1. Parental Interactional Behaviors.** The results obtained from the analysis of household observation data generally revealed that visual attention or interaction (looking) was found to be relatively higher than that of verbal attention or interaction (talking) and that

physical contact (holding, carrying on the back, hugging, picking, and kissing) that caregivers often make with children was a common practice among the Arsi households observed.

At the same time, though both parents were observed to display some amount of verbal (talking) and visual (looking) interactions with their children, verbal interaction was seen to be higher for fathers while visual interaction or attention was seen to be higher for mothers.

Similarly, though both mothers and fathers were witnessed to make physical contacts with their children, the occurrence of this physical contact was seen to be higher for mothers than for fathers. It has also been witnessed that the culture of purposely planning and investing time with children as well as deliberately drawing children into conversations in a way that it improves children's reasoning and communication skills was seen to be minimal in the households observed.

**4.2.2.2. Disciplining Practice.** The results obtained from the analysis of household observation data revealed that the practice of threatening or warning children by punishment and using physical punishment (beating with stick, pinching, yelling) was common with the view of maintaining discipline and controlling children's behavior.

In regard to the practice of punishment, the data transcripts, indicated that some households were seen exercising pinching, beating with stick, yelling and showing frequent '*facial-warning-sign*,' a 'stop doing this' kind of message with their children. This might imply that in the context of Arsi society children are trained from early years to conform to the expectation of their parents or obey family rules and instructions, and that they might be punished when they violate or fail to respect family rules and commands or when they tend to be disobedient to their parents. This generally indicates that by applying harsh physical punishment

on children parents in a way try to instill or endorse conformity values into their children through childrearing practices.

**4.2.2.3. *Responsiveness to the Target Child's Basic Needs.*** The results obtained from the analysis of household observation data revealed that mothers are more responsive to their children's basic needs (child's cry for food, sanitation, play, concern, and requests for support or attention) than fathers. Moreover, as indicated in data transcripts, physical care activities (diapering, bathing, sleeping, feeding, including breast-feeding, dressing) were performed exclusively by mothers in all the households observed.

Of course, Arsi mothers' tendency to be more responsive to their children's basic physical and emotional needs compared to fathers' minimal involvement in domestic as well as childrearing tasks might be associated with the notion that fathers were perceived as bread-winners while mothers were perceived as home-makers. At the same time, fathers' less responsiveness to children's basic needs or minimal investment in children's physical care activities might be related to the view that domestic tasks, including childrearing activities, were perceived to be the province or territory of mothers in the context of Arsi Oromo tradition. This generally shows that there is a clear variation between fathers and mothers in the division of labor for childrearing responsibilities and household tasks perhaps based on traditionally defined sex roles or cultural norms.

**4.2.2.4. *Guiding the Target Child to Activities.*** The results obtained from the analysis of household observation data revealed that the practice of systematically and consciously setting a variety of sequential activities for children, shifting the activities based on children's attention span and interest, and properly directing children towards the chain of activities was seen to be minimal among the Arsi households observed.

Moreover, the household observation data also indicated that even though both parents were observed to direct their children on the chains of activities that children spontaneously or intuitively create while playing with their elders or other children, providing guidance, support and training to children on such activities was seen to be higher for mothers than for fathers.

### 4.3. Analysis of Quantitative Data

#### 4.3.1. The Relationship among Parental Values, Beliefs and Behaviors

Table 6

*Summary of Pearson Correlations between the Predictor and Criterion Variables*

<i>N</i> = 442	<i>PPS</i>	<i>PVS</i>	<i>CRBS</i>
<i>PPS</i>		.379**	.463**
<i>PVS</i>			.547**
<i>CRBS</i>			

\* =  $p < 0.05$  (2-tailed), \*\* =  $p < 0.01$  (2-tailed)

To test the hypothesis that parental values and beliefs significantly relate to parental behaviors, Pearson product moment correlation was performed. Results of the correlation analysis provided support for the research hypothesis. Statistically significant correlations were obtained between parenting value scores and parenting behavior scores ( $r(440) = .379, p < .01$ ), as well as between parenting belief scores and parenting behavior scores ( $r(440) = .463, p < .01$ ). Since the magnitude of the two correlation coefficients are medium ( $r = .379$  and  $r = .463$ ) (see *appendix F* for the interpretation of effect size), then the two effects explained 14.36% and 21.44% of the total variance in parenting behavior scores, respectively. This means that parenting values (both personal and socialization values) and childrearing beliefs are moderately related to parenting practices or behaviors.

Table 7

*Hierarchical Multiple Regression of Parental Values and Beliefs in Predicting Parenting Behaviors (N=442)*

Model	Variable entered	Adjusted $R^2$	$R^2$ change	Beta	$t$	Sig.	$F$	$P$
1	CRBS	.213	.215	.463	10.968	.000	120.306	.000
2	CRBS			.365	7.336	.000		
	PVS	.234	.022	.179	3.597	.000	68.255	.000

To test the hypothesis that parental values and beliefs significantly predict parenting practices both separately and jointly, a hierarchical multiple regression analysis was performed. Results of the regression analysis provided confirmation for the research hypothesis. It was found out that parenting belief significantly predicted parenting behaviors independently ( $\beta = .463$ ,  $t(440) = 10.97$ ,  $p < .01$ ,  $d = .738$ ) as did parenting values ( $\beta = .179$ ,  $t(440) = 3.597$ ,  $p < .01$ ,  $d = .242$ ). The two predictor variables also significantly predicted parenting behavior scores jointly ( $R^2 = .234$ ,  $F(2, 439) = 68.255$ ,  $p < .00$ ,  $f^2 = .31$ ). Addition of the PVs variable did significantly improve prediction ( $R^2$  change = .022,  $F(1, 439) = 12.939$ ,  $p < .05$ ,  $f^2 = .029$ ) (Please, see *appendix H* for the details of effect sizes computation and Cohen's benchmarks for each of the effect size statistic). Generally, while the two predictor variables together accounted for 23.4 %; parenting belief and value independently explained 21.3% and 2.2% of the variance in parenting behavior scores, respectively.

### 4.3.2. Parenting as a Function of Demographic and Socioeconomic Variables

#### 4.3.2.1. Differences in Parenting by the Gender of Parents

Table 8

*Independent t-test of Parenting Values, Beliefs, and Behaviors as a function of the Sex of Parents*

Dependent variables	sex	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>t</i>	<i>P</i>
Parenting values	male	221	40.93	2.983	.514	.607
	female	221	40.79	2.936		
Parenting beliefs	male	221	40.76	3.715	-.395	.693
	female	221	40.90	3.988		
Parenting behavior	male	221	51.71	4.904	-.714	.475
	female	221	52.06	5.343		
Parenting behavior	male	221	46.42	5.654	1.386	.475
	female	221	45.69	5.394		
Parenting behavior	male	221	137.5	11.21	-.012	.990
	female	221	137.5	12.43		

It was hypothesized that parenting values, beliefs and practices vary as a function of parents' gender. An independent t-test was performed to test this prediction. An examination of Levene's test indicated that the assumption for equality of variance was satisfied. Contrary to the present study's hypothesis, statistically non-significant results were obtained for the three parenting measures as a function of parents' sex [ $t(440) = .514, P = .607$  for CPVs;  $t(440) = -$

.395,  $P = .693$  for SDPVs;  $t(440) = -.714$ ,  $P = .475$  for TCRBs;  $t(440) = 1.386$ ,  $P = .475$  for PCRBs; and  $t(440) = -.012$ ,  $P = .990$  for PPs] (see Table 8 for means and standard deviations). Thus, the results of the t-test did not provide support for the research hypothesis. The findings generally revealed that there was no substantial variation between mothers and fathers in the qualities they want to instill into their children, in what they believe about how to raise children and in how they treat, train, discipline and respond to their children's basic needs.

#### 4.3.2.2. Differences in Parenting by the Age of Parents

Table 9

*Independent t-test of Parental Values, Beliefs, and Behaviors as a function of Parents' Age*

Dependent variables	age	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>t</i>	<i>P</i>	
	19-40	244	40.64	2.95	-1.71	.088	
Parenting values	CPVS	41-65	198	41.13	2.96		
	19-40	244	40.79	4.07	-.277	.782	
	SDPVS	41-65	198	40.89	3.58		
	19-40	244	51.81	4.99	-.351	.725	
Parenting beliefs	TCRBS	41-65	198	51.98	5.30		
	19-40	244	46.16	5.70	.437	.662	
	PCRBS	41-65	198	45.92	5.33		
Parenting behavior		19-40	244	138.1	11.94	1.166	.244
	PPS	41-65	198	136.8	11.67		

The study compared parenting values, beliefs and behaviors as a function of parents' age. An independent t-test was performed to test this comparison. An examination of Levene's test indicated that the assumption for equality of variance was satisfied. Contrary to the present study's hypothesis, statistically non-significant results were obtained for the three parenting measures as a function of parents' age [ $t(440) = .514, P = .088$  for CPVs;  $t(440) = -.395, P = .782$  for SDPVs;  $t(440) = -.714, P = .725$  for TCRBs;  $t(440) = 1.386, P = .662$  for PCRBs; and  $t(440) = -.012, P = .244$  for PPs] (see Table 9 for means and standard deviations). Thus, the results of the t-test did not provide support for the research hypothesis. The findings generally revealed that there was no substantial variation between younger and older parents in the characteristics they want to foster into their children, belief they hold in childrearing and their nurturing, consistency, responsiveness, and control behaviors.

### 4.3.2.3. Differences in Parenting by the Residence of Parents

Table 10

*Independent t-test of Parental Values, Beliefs, and Behaviors as a function of Parents' Residence*

Dependent variables		Residence	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>t</i>	<i>P</i>
		rural	250	40.87	2.87	.099	.921
Parenting values	CPVS	urban	192	40.84	3.07		
		rural	250	40.62	3.67	-2.38	.022
	SDPVS	urban	192	44.56	4.26		
		rural	250	52.24	4.69	1.69	.093
Parenting beliefs	TCRBS	urban	192	51.42	5.63		
		rural	250	45.40	5.29	-2.85	.005
	PCRBS	urban	192	46.90	5.74		
		rural	250	136.02	11.02	-3.12	.002
Parenting behavior	PPS	urban	192	139.52	12.56		

To test the hypothesis that parenting values, beliefs and behaviors vary as a function of parent's residence, an independent t-test was performed. The Levene test indicated that the assumption for equality of variance was satisfied. The results of the t-test only provided partial support for the research hypothesis. Except for the conforming parenting values (CPVS) and traditional childrearing beliefs (TCRBs) that revealed non-significant results [ $t(440) = 0.99$ ,  $P = .921$  for CPVS and  $t(440) = 1.69$ ,  $P = .093$  for TCRBs], all the remaining analysis revealed significant differences in parenting as a function of residence [ $t(440) = -2.38$ ,  $P < .05$ ,  $d = .228$ ].

for SDPVs;  $t(440) = -2.85, P < .05, d = .273$  for PCRBs; and  $t(440) = -3.12, P < .05, d = .299$  for PPs] (see Table 10 for means and standard deviations). The finding generally showed that while CPVs (relatedness, conformity, obedience) and TCRBs (authoritarian, harsh, traditional and restrictive types of beliefs) tend to be fostered in a similar way both by rural and urban parents, SDPVs and PCRBs tend to be fostered more by urban than rural parents in their parenting practices. The finding also showed that compared to rural parents ( $M = 136.0$ ), urban parents ( $M = 139.5$ ) are more nurturing, supervising, firm and caring for their children, and responsive to their children's needs.

#### 4.3.2.4. Differences in Parenting by the Educational Level of Parents

Table 11

*Ns, Means, SDs, F values, and P values for testing differences in parenting by the educational level of parents ( $N_{Total} = 442$ )*

Variable	Educ. level	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>F</i>	<i>P</i>
CPVs	not educated	97	40.48	3.072	1.34	.254
	primary	178	41.03	2.924		
	secondary	82	40.70	2.720		
	diploma	49	40.65	3.276		
	first degree	36	41.67	2.808		
SDPVs	not educated	97	40.04	3.415	4.07	.049
	primary	178	40.76	3.975		
	secondary	82	41.29	3.612		
	diploma	49	40.92	4.577		
	first degree	36	42.14	3.457		
TCRBs	not educated	97	52.46	5.688	2.31	.045
	primary	178	51.53	4.505		
	secondary	82	52.41	5.310		
	diploma	49	52.57	4.569		
	first degree	36	49.92	6.235		
PCRBs	not educated	97	44.98	5.437	6.19	.000
	primary	178	45.55	4.665		
	secondary	82	46.22	5.728		
	diploma	49	46.90	6.938		
	first degree	36	49.89	5.630		
PPs	not educated	97	135.4845	11.42103	1.55	.186
	primary	178	137.3596	11.07728		
	secondary	82	138.5244	12.75333		
	diploma	49	138.3878	13.62720		
	first degree	36	140.5833	11.28178		

The study compared parenting values, beliefs and behaviors as a function of parents' educational level. A one-way analysis of variance was conducted to test the comparison. The results of the present study provided partial support to the hypothesis. Except for the CPVs and PPs that revealed non-significant results [ $F(4, 437) = 1.34, p = .254$  for CPVs and  $F(4, 347) = 1.55, p = .186$  for the PPs], all the remaining analysis revealed significant differences in parenting as a function of parent's educational level [ $F(4, 437) = 4.066, P < .05, \eta p^2 = .04$  for SDPVs;  $F(4, 437) = 4.066, P < .05, \eta p^2 = .02$  for TCRBs; and  $F(4, 437) = 4.066, P < .05, \eta p^2 = .05$  for PCRBs]. For the SDPVs, post hoc analysis using LSD showed the existence of significant mean differences between not-educated and secondary education; not-educated and 1<sup>st</sup> degree; primary education and secondary education; and primary education and 1<sup>st</sup> degree. Similarly, for the TCRBs, post hoc analysis showed the existence of significant mean differences between not-educated and 1<sup>st</sup> degree and above ; secondary education and first degree and above ; and diploma and first degree and above. In the same way, for PCRBs, post hoc analysis showed the existence of significant mean differences between not-educated and diploma; not-educated and 1<sup>st</sup> degree and above; primary education and 1<sup>st</sup> degree and above; secondary education and 1<sup>st</sup> degree and above; and certificate and 1<sup>st</sup> degree and above (see Table 11 for mean differences and standard deviations). The finding generally showed that while CPVs (relatedness, conformity, obedience) and parenting behaviors tend to be fostered in a similar way both by well educated and less educated parents; TCRBs (authoritarian, harsh, traditional and restrictive types of beliefs) tend to be held more by less educated than well educated parents and both SDPVs and PCRBs tend to be fostered more by well educated than less educated parents in their parenting practices.

#### 4.3.2.5. Differences in Parenting by the Occupational Status of Parents

Table 12

*Ns, Means, SDs, F values, and P values for testing differences in parenting by the occupational status of parents ( $N_{Total} = 442$ )*

Variable	Occ. Status	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>F</i>	<i>P</i>
CPVs	professional	50	41.34	3.274	1.508	.212
	technical	41	40.85	2.780		
	manual	125	40.42	3.096		
	farming	226	41.00	2.824		
SDPVs	professional	50	41.24	4.317	.435	.728
	technical	41	41.05	3.775		
	manual	125	40.94	4.132		
	farming	226	40.65	3.601		
TCRBs	professional	50	50.78	5.898	2.450	.063
	technical	41	50.83	4.811		
	manual	125	51.62	5.886		
	farming	226	52.46	4.456		
PCRBs	professional	50	48.38	6.895	4.733	.003
	technical	41	47.22	5.313		
	manual	125	45.90	5.269		
	farming	226	45.41	5.235		
PPs	professional	50	137.6600	12.14976	2.093	.100
	technical	41	141.3171	13.02966		
	manual	125	138.1280	12.78354		
	farming	226	136.5044	10.85019		

To test the hypothesis that parenting values, beliefs and behaviors differ as a function of parent’s occupational status, one-way analysis of variance was conducted. The results generally provided only partial support to the study’s hypothesis. Except for the PCRBs that revealed significant results [ $F(4, 437) = 4.066, P < .05, \eta p^2 = .031$ ], all the remaining analyses were non-significant [ $F(4, 437) = 1.34, p = .254$  for CPVs;  $F(4, 437) = 1.34, p = .254$  for SDPVs;  $F(4, 437) = 1.34, p = .254$  for TCRBs and  $F(4, 347) = 1.55, p = .186$  for the PPs). The results indicated that the endorsement of parenting values, traditional beliefs, and parenting behaviors did not differ significantly by the occupational category of parents. These showed that parents with highly prestigious occupational status and those with low occupational status tend to endorse parenting values, traditional beliefs and specific parenting practices in a similar manner in the context of Arsi Oromo. However, for PCRBs post hoc analysis using LSD showed the existence of statistically significant mean differences between professional/managerial and manual/service occupations; and professional/managerial and farming occupations (see Table 12 for mean differences and standard deviations). This finding generally indicated that progressive childrearing beliefs tend to be more endorsed by parents with prestigious professional and managerial occupations than by those with low occupational status.

**4. 3.3. Fathers’ Level of Involvement in Childrearing Tasks**

Table 13

*Independent t-test of Fathers’ Level of Involvement as a function of Residence*

Dependent variables	residence	N	Mean	SD	t	P
Paternal	rural	125	82.04	12.51	-1.296	.196
Involvement FIS	urban	96	84.12	10.96		

It was hypothesized that paternal involvement in childrearing activities varies as a function of residence. An independent t-test was performed to test the prediction. Result of the study did not provide support for the research hypothesis. No statistically significant difference was found for paternal involvement in childrearing tasks as a function of residential area [ $t(219) = -1.296, P = .196$ ] (see Table 13 for means and standard deviations). This means that rural and urban fathers do not differ substantially in the way they involve in childrearing tasks; they treat their children; interact with their children; and provide physical and emotional care for their children.

**4.3.4. The Value of Having Children as a Function of Demographic and Socio-economic Variables**

Table 14

*Independent t-test of the Number of Children as a function of Residence*

Dependent variables	residence	N	Mean	SD	t	P
Number of children	rural	250	6.62	2.785	3.39	.001
	urban	192	5.75	2.554		

To test the hypothesis that the number of children differs as a function of parents' residence, an independent t-test was performed. The result of this study supported the research hypothesis. Statistically significant result was found for the number of children reported by participants as a function of the residence of parents [ $t(440) = 3.390, P < 0.05, d = .33$ ] (see Table 14 for means and standard deviations). This clearly shows that compared to urban households, rural households have a substantively large number of offsprings.

Table 15

*Ns, Means, SDs, F values, and P values for testing differences in the number of children as a function of Parents' Educational Level (N<sub>Total</sub> = 442)*

Variable	Educ. level	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>F</i>	<i>P</i>
CPVs	not educated	97	7.23	2.652	15.679	.000
	primary	178	6.83	2.530		
	secondary	82	5.32	2.793		
	diploma	49	4.96	2.363		
	first degree	36	4.56	2.021		

It was hypothesized that the number of children differs as a function of parents' educational level. One-way analysis of variance was conducted to test the comparison. Result of the study provided support to the research hypothesis. A statistically significant result was obtained for the number of offsprings reported by the respondents as a function of parents' educational level [ $F(4, 437) = 15.679, P < 0.05, \eta p^2 = .13$ ]. Post hoc analysis using LSD showed the existence of significant mean differences between not-educated and secondary education; not-educated and diploma; not-educated and 1<sup>st</sup> degree; primary education and diploma; and primary education and 1<sup>st</sup> degree (see Table 15 for mean differences and standard deviations). The findings generally indicated that compared to well-educated households, less educated parents have significantly a large number of offsprings.

Table 16

*Ns, Means, SDs, Fvalues, and P values for testing differences in the number of children as a function of Parents' Occupational status ( $N_{Total}= 442$ )*

Variable	Occ. Status	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>F</i>	<i>P</i>
CPVs	professional	50	4.86	2.090	6.961	.000
	technical	41	5.98	3.054		
	manual	125	6.07	2.553		
	farming	226	6.69	2.762		

The study compared the number of offsprings as a function of parents' occupational status. One-way analysis of variance was conducted to test the prediction. Result of the study provided support to the research hypothesis. Consistent with the present study's hypothesis, statistically significant result was obtained for the number of offsprings reported by the respondents as a function of parents' occupational status [ $F(3, 438) = 6.961, P < 0.05, \eta p^2 = .05$ ]. Post hoc analysis using LSD showed the existence of significant mean differences between professional/managerial and technical/clerical; between professional/managerial and manual/service; between professional/managerial and farming; and manual/service and farming (see Table 16 for mean differences and standard deviations). This finding showed that compared to parents with prestigious professional jobs, those with low occupational jobs and farming activities have reported a considerably large number of offsprings.

## Chapter 5

### Discussion

In this chapter, an attempt will be made to interpret and draw meaning from the major findings of the present study in light of the main themes of the research questions and the existing body of literature.

#### *5.1. Parenting Values, Beliefs and Practices*

*5.1.1. Parenting Values.* The present study reveals several important findings concerning parenting values (PVs).

First, reports of the FGD informants generally delineated that though there was little inclination among a few urban parents in endorsing both independence and obedience (autonomous-relatedness) parenting values into their children, Arsi Oromo mainly possess conformist orientation towards child socialization. This implies that the majority of Arsi parents tend to value obedience and relatedness as desirable traits to be instilled into their children through parenting practices compared to self-directing values that encourage independence, self-help skills, and curiosity in children from early years.

Second, the findings obtained from quantitative data also showed that while conformity parenting values (CPVs) tend to be fostered both by the majority of rural and urban parents, self-directing parenting values (SDPVs) tend to be fostered more by urban than rural parents through their parenting practices. The result also showed that while urban parents with good educational backgrounds tend to foster SDPVs those with less educational backgrounds tend to foster more of the CPVs and less of the SDPVs.

In fact, the tendency of most Arsi households to encourage conformist orientation towards child socialization might be related to the fact that Arsi Oromo predominantly live in rural settings, that most of the agrarian societies tend to keep the continuity of their traditional cultural values (*gada* values, *safuu* values, patriarchal family structures) that were well established and documented over generations, and that most of the typical agrarian households have limited exposure to industrialization, urbanization, and modernity that call for individual competition. Similarly, the tendency of most urban households to emphasize conforming parenting values in childrearing rather than self-directing values might also be associated with the fact that the majority of urban Arsi households who might have been recently moved from rural to town still preserved their basic traditional values, that their life style has still strong resemblance with that of the typical rural households, and that they still have not significantly changed their parenting values as an adaptation to new urban life style. This generally means that though it is believed that changes in family structures and economic circumstances may have an effect on childrearing values, most of the urban Arsi parents still maintain the essential character of traditional childrearing perspectives, and the basic *gada* as well as *safuu* values.

In the tradition of Arsi Oromo, over several centuries, the basic values embedded in the Oromo *gada* (respect for elders, rule of law, cooperation, egalitarianism) and *safuu* worldview (respect, conformity, obedience, relatedness, and consultation) have shaped or organized parenting (Alemayehu, 2009; Workineh, 2005). These values strongly influenced parenting around issues of family interdependence, especially in how parents train or teach children to behave or orient themselves toward their parents. According to the basic *safuu* values, children are expected to treat their parents with great respect, be obedient, care for parents materially and emotionally, bring honor and glory to the family, make sacrifice for the family and seek parental advice and guidance (Gemechu, 1996). Based on these basic *gada* and *safuu* values, Arsi parents monitor or guide their

children through training, where early training is a typical aspect of the traditional Arsi parenting practice (Daniel, 2005). This also implies that the concept of early training in parenting evolved from basic values entrenched in gada and safuu worldviews. Specifically, based on these basic cultural values, Arsi parents train males for military skills, farming activities and herding cattle and females for helping their mothers in the home.

Generally, Arsi Oromo's inclination towards conformist orientation in child socialization is consistent with numerous empirical and theoretical literatures. For instance, Kagitcibasi (1996) suggested that the tendency to emphasize conforming parenting values in childrearing is the typical characteristics of the interdependence model of the traditional families. Similarly, according to LeVine (1988), emphasizing conformity and obedience in childrearing is the optimal parental strategy for rural-agrarian societies so as to survive on subsistence agricultural economy. In addition, Keller et al. (2010) indicated that proximal parenting (body contact and body stimulation) is the typical parental strategy of the agrarian society that supports the development of relatedness or conformity values. Moreover, Hoffman (1988) pointed out that conformity and obedience are the preferred modes of socialization in the rural societies in which the economic and social value of children is highly emphasized. Generally, the prediction that obedience is highly stressed or valued in agricultural societies where subsistence resources are scarce is also supported by the present findings.

**5.1.2. Parenting Beliefs.** The findings obtained through FGD revealed that the majority of Arsi households endorse traditional authoritarian childrearing beliefs (TCRBs) in their parenting practices more often than the progressive childrearing beliefs (PCRBs). The findings obtained from quantitative data suggested that while TCRBs tend to be held both by most of the rural and urban parents, PCRBs tend to be held more by urban than rural parents in their parenting practices. Results of the quantitative data also showed that while urban parents with

good educational backgrounds and professional/managerial occupational categories tend to foster PCRBs those with less educational backgrounds and low occupational categories tend to foster more of the TCRBs and less of the PCRBs. This means that while most of the urban and rural households of Arsi Oromo hold the belief that children should not be spoiled, should follow adult directives, early training is important, children's activity should be strictly controlled, parents should be restrictive with children and cautions must be taken when interacting and dealing with children, those parents with better education and occupational category tend to foster the belief that children should express their ideas freely, be independent, and be respected.

In the context of Arsi Oromo, the authoritarian or controlling types of parenting beliefs are believed to be deep-rooted in the basic cultural values of Arsi society that are commonly expressed through the traditional proverbs/sayings. Of course, the presence of traditional authoritarian childrearing beliefs among Arsi households might be associated with the fact that the majority of Arsi are still traditional societies that seek the continuity of existing traditions, where these traditions are embedded in and commonly expressed through popular Arsi proverbs. In this regard, the roles that the traditional Arsi Oromo proverbs play in the socialization of children have been evidenced in numerous literatures. For instance, Tadesse (2004) stated that traditional Arsi Oromo proverbs are reflective of what the broader society values, believes, discourages, or undermines; and that they also inform parents of how they should deal with and train their children. Similarly, as suggested by Alemayehu (2009), the Oromo use proverbs when teaching their children wisdom and arguments, communicating their views, values and beliefs, and explaining events and gender roles.

Generally, the influences exerted by the societal beliefs, attitudes, perceptions and values that are communicated to the households through traditional Arsi proverbs on what parents

should value for their children, what parents think about how a child should be raised, and how parents should act with their children suggest that many of the parental level values, beliefs and behaviors, to some extent, are culturally organized. This also implies that culture as a representation of shared values, beliefs, and attitudes greatly influence the development of parenting values, beliefs and behaviors.

The findings of the present study are generally consistent with numerous literatures. For instance, in light of the current study, Hirut (2012) pointed out that in the context of Arsi Oromo the household structure and socialization of children is authoritarian. Likewise, the results of a study by Ringness and Gander (1974) on methods of childrearing in rural Ethiopia generally revealed that authoritarian beliefs and style of parenting were most common in Ethiopia.

### ***5.1.3. Parenting Practices***

***5.1.3.1. Practices of Early and Sex-role Socialization of Children.*** The current study reveals several important findings concerning parenting behaviors or practices.

First, the findings depicted the existence of differential socialization of boys and girls among Arsi Oromo households in terms of sex-role orientation, eating patterns, feeding patterns, valuing the education of girls and boys, showing preference for baby sons to baby daughters and parental interactional behaviors.

Second, in the present study gender-based division of roles, traditional beliefs and practices embedded within cultural proverbs, traditional Oromo values (safuu and gada values), and patriarchal family structure were perceived as major sources encouraging differential socialization of boys and girls in the context of Arsi Oromo.

Third, the results showed that Arsi mothers play significant roles in the early socialization of children. This might be associated with the fact that since the majority of Arsi mothers are

house wives and perceive their mothering roles as house making and childrearing, they mostly take the responsibility of teaching children about the societal values, traditions, and customs especially during the early years of socialization.

Fourth, the results revealed that traditional Arsi Oromo proverbs play significant roles in early socialization of children; sex-role socialization; preference for baby sons to baby daughters; transmitting the beliefs and values parents desire to foster through childrearing practices; and informing parents of how they should deal with children, about the importance of early training as well as about the value of proper disciplining.

The result of the present study is consistent with numerous previous research and theoretical literatures. For instance, Teungfung (2009) suggested that based on traditional gender role socialization, women were assigned the responsibility of childrearing, in addition to performing other domestic tasks. Similarly, in his study of the Oromo society, Daniel (2005) showed that women are highly represented in feminine activities such as cooking, cleaning and child care-the home making role whereas men are represented in masculine activities such as managing, financing and farming-the bread-winning role or the economic provider role. Alemayehu (2009) also pointed out that the traditional values and beliefs embodied in the Oromo world view of *safuu* expect women to be tied to domestic duties and men to work outside homes and to provide income through employment. At the same time, in describing the role of gada values in sex-role socialization of Arsi Oromo, Hirut (2012) suggested that gada rules dictate deep gender role segregation between the sexes. Moreover, while describing gada values as sources of sex role socialization, Asmarom (1973, 2000) and Lewis (1994) pointed out that based on age-grade gada culture all male members of the Oromo society were required to be trained in military skills and self-defense beginning from early years, whereas female children remain in

the home to help their mothers. In addition, Østebø (2009) suggested that patrilineal family structure is also instrumental to the practice of differential sex role socialization among the Oromo society.

In addition, when explaining the power of traditional proverbs in early socialization, Rubin et al. (1989) suggested that the belief in folkloristic notions such as "*spare the rod, spoil the child*" enforce parents to deal harshly with the behaviors of their children and respond strictly to their children's basic needs. Dorson and Boswell (cited in Tadesse Jaleta, 2004) also pointed out that oral tradition is one of the significant ways of reflecting people's social life, cultural practices, wisdom, philosophies, customs, beliefs, norms, moral codes and the economic realities of a society. Similarly, in describing the roles and importance of traditional Oromo proverbs and sayings, Tadesse (2004) indicated that traditional proverbs and sayings have reflective, corrective and reinforcing functions. Moreover, according to Sena (2008), Arsi Oromo often use proverbs to teach their children about the past, about parental and socialization values (honesty, politeness, obedience and faithfulness) as well as to criticize misbehaviors. Generally, coupled with patrilineal family structure, sex-segregated division of roles, traditional proverbs, and the tradition of gada system and safuu world views, Mbaya (2002) also reported Arsi Oromo society's tendency to value sons more often than daughters as another source for the differential socialization of boys and girls. Thus, as confirmed in the current study, multiple factors interplay to keep the continuity of sex-segregated roles and serve as driving forces in the early socialization of children among Arsi society.

**5.1.3.2. Feeding Practices.** The current study reveals several important findings concerning the feeding practices of Arsi Oromo. First, the findings obtained through FGD indicated that breast-feeding and provision of cow milk are the common feeding practices among

both urban and rural Arsi Oromo households while the provision of fresh butter to new born infants prior to breast-feeding is a customary practice among the typical rural Arsi households. Some of the most plausible explanations given by the FGD participants for the provision of fresh butter to new born infants are that '*dhadhaa jiidhaan ciniinnaa dhoowwa*' (fresh-butter prevents stomach ache), '*garaa qulqulleessa*' (it clears out dirt particles from the stomach and intestine) and '*curqaa baasa*' (it eliminates dark from the entire body). Similarly, the FGD revealed that the practice of bottle-feeding in terms of using commercial milk powder is only limited to urban, well to do and dual earning families while bottle feeding in terms of using powder prepared from a variety of grains (or *mixin* in local usage) is common everywhere.

Second, the findings obtained from household observation revealed that the practice of breast-feeding is common among both the rural and urban households observed, and that most of the mothers observed have favorable attitude towards breast-feeding and spoon feed their toddlers instead of encouraging self-help skills from early age. As also evidenced from the FGD informants' reports, the customary practice of breast-feeding among Arsi mothers is associated partly with religious orientation (*Sharia law*) that strictly encourages childrearing mothers to breast-feed until the age of two years and partly with increased health education, awareness and orientation about the nutritional values of breast-feeding in promoting the healthy development of children. Similarly, the tendency of Arsi mothers to spoon-feed instead of teaching self-help skills from early age might be associated partly with the collectivistic culture of childcare practice or partly with the intention to develop emotional attachment with children.

Generally, the findings of the present study are consistent with the existing body of literature. For instance, Gonzalez-Mena (2002) pointed out that parents from independent culture tend to train children from early age to independently feed themselves, while parents from

interdependent culture are too busy modeling self-helping skills through spoon-feeding. Similarly, a study by Al-Shoshan (2007) also revealed that breast-feeding is one of the oldest practices recommended by all religions and it is the universally endorsed solution in the prevention of early malnutrition. Moreover, a study by Sokol, Aguayo and Clark (2007) suggested that breastfeeding is a tradition in every culture of African society regardless of socio-economic status.

**5.1.3.3. *Practices of Child Sleep.*** The present study revealed that infant-mother and older children's co-sleeping either in the form of bed-sharing or room-sharing is a customary practice among the majority of Arsi Oromo households. Similarly, findings revealed that infant-mother co-sleeping is associated with the advantages of securing or protecting the physical health of infants, increasing physical contact between the infant and the mother, making breast-feeding easier and accessible to the infant and establishing emotional attachment. Moreover, the findings showed that infant-mother co-sleeping is also associated with the perception that keeping sanitation, feeding and closely supervising infants at night is the mothers' job; the threats that infants may be at risk of crib/sudden death when they sleep alone, and lack of adequate resources. Of course, the reported practice of infant-mother co-sleeping among Arsi households seems to be reflective of the typical non-western collectivistic culture that emphasizes on proximal parenting (close body contact and body stimulation) and that encourages mothers to protect infants from harm and secure the well-being of kids by bringing them close to caregivers.

Generally, the findings of the present study are not consistent with western oriented research literatures while it is consistent with numerous previous researches on non-western cultures. For instance, a study by Liu, Liu, and Wang (2003) showed that in most western countries people generally believe children should sleep separately from their parents as soon as

possible to foster the development of autonomy and independence while in many non-western countries childrearing practices emphasize the development of interdependence and family closeness and child-parent bed sharing up to school age is accepted by many families. Similarly, Joyner et al. (2010) found out that African American mothers viewed both roomsharing and bedsharing as strategies to keep the infant safe and make feeding and checking on the infant more convenient.

**5.1.3.4. Disciplinary Practices.** The present study reveals several important findings concerning the practices of child disciplining in the context of Arsi Oromo. First, the findings obtained from the analysis of FGD data revealed that the use of punishment (predominantly physical punishment) is a customary practice among Arsi households as a method of managing the behaviors of children. Similarly, the FGD participants also depicted that physical punishment is a widely practiced modes of disciplining among Arsi Oromo and that it is highly encouraged through the popular traditional proverbs that are widely and actively utilized both at the societal as well as at the household level.

Second, the results obtained from the analysis of household observation data also revealed that the practice of threatening or warning children by punishment and using physical punishment (beating with stick, pinching, yelling) as a method of discipline was common among the households observed.

Generally, the results obtained from the FGD data and household observations confirmed that physical punishment is still widely perceived by the general public as a powerful tool for managing children's behavior, and that it is still being practiced widely in various settings, especially in the family setting.

Of course, the use of punishment in general and physical punishment in particular has long been encouraged by the wider society partly through its traditional proverbs/sayings and partly through the existing civil and criminal codes as well as revised family code of Ethiopia. For instance, the traditional Arsi Oromo proverbs '*uleen qodaa qofa cabsa*' (stick breaks only household objects) and '*teepha jiidhaa maran*' (you can roll a leather only when it is wet) implicitly encourage the childrearing parents to employ physical punishment, on the one hand, and inform caregivers about the importance of early training in child socialization, on the other. Similarly, Article 267(2) of the Ethiopian Civil Procedure Code (1965) allows guardians "*to impose light bodily punishment on the minor for the purpose of ensuring the education of children.*" In addition, article 258 of the revised family code of Ethiopia (FDRE, 2000) states that '*the guardian may take the necessary disciplinary measures for the purpose of ensuring children's upbringing.*'

However, Arsi households' tendency to widely practice physical punishment as a method of discipline is contrary to the United Nations convention on the rights of children (UN, 1989) and the constitution of the Federal Democratic Republic of Ethiopia (FDRE, 1995). For instance, Article 36 (1e) of the Ethiopian constitution states that '*every child has the right to be free of corporal punishment or cruel and inhumane treatment in schools and other institutions responsible for the care of children.*' Similarly, Article 2 (2) of the United Nations' Convention on the Rights of the Child (UN, 1989) states that '*States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.*'

As can be understood from the points indicated above, there is a huge gap between ‘*what should be done*’ (what is intended in the written documents or the theory) and ‘*what is being done at the grass roots level*’ (actual practice) regarding punishment. Here, one can raise a question about why such a huge gap exists between the theory and practice of punishment if the existing written documents strictly forbid the use of any form of punishment. One possible explanation for such a theory-practice gap concerning the disciplinary strategies intended in the written documents and those being practiced is that despite the legal provisions and efforts to reduce and eliminate physical punishment and put in place new written documents, the enforcement for the implementation of these documents still continues to lag far behind the written documents and that the content of these “new” written documents (the constitution and UN convention on the rights of children) may remain unknown by much of the Arsi population. This means that most of the Arsi parents may not be aware of the current legislative position on physical punishment. Similarly, though the use of physical punishment is strictly forbidden in the Ethiopian constitution and the United Nations convention for the rights of children (UNCRC), its use in child socialization might be associated with lack of adequate awareness and information about the rights of children as well as current legislative position on physical punishment, children’s age-appropriate developmental needs, and the contents of these written documents.

**5.1.3.5. Parental Interactional Behaviors.** The current study also reveals several important findings concerning the practices of child-parent interaction in the context of Arsi Oromo. First, the findings obtained from the FGD showed that the practice of intentionally scheduling and devoting time to play with children is limited and that there is inadequate verbal interaction between parents and their children in the context of Arsi Oromo. Similarly, the results obtained from the analysis of FGD data indicated that time constraint due to heavy workload,

lack of adequate awareness, and traditional beliefs or attitudes embedded within cultural proverbs/sayings were perceived as major factors limiting the level of verbal interaction between parents and their children in the context of Arsi Oromo.

Second, the results obtained from the analysis of household observation data also revealed that the practice of systematically, consciously or intentionally setting a variety of activities for children; shifting activities based on children's attention span and interest and properly guiding children on the chains of activities were minimal; visual attention or interaction was found to be relatively higher than that of verbal interaction; and physical contact (holding, hugging, picking, and kissing) between children and caregivers was a common practice among Arsi households observed.

Though it is evident from the household observations that high proportion of physical contact (holding and picking up) was mostly practiced among Arsi households observed in response to children's cry, it might also increase comfort for breast-feeding infants, protecting infants from harm, keeping infants safe and healthy, and keeping babies calm and more easily managed. At the same time, the prevalence of inadequate verbal interaction, lack of systematically planning and guiding children to a variety of activities, lack of investing adequate time to playing with children might also be associated with lack of adequate awareness about the importance of early interaction in enhancing the reasoning and communication skills of children, the belief that babies are incapable of understanding verbal communication, and the perceived heavy work load that prejudices or bias parents, especially mothers, against time consuming and energy intensive forms of communication with their offspring. Similarly, mothers' tendency to talk less with their children, and especially fathers' tendency to talk less with their daughters and more with their sons, as evidenced from both FGD and household observations, might be

associated with cultural norms in speech that give little freedom for females to converse and talk in the presence of males or husbands as indoctrinated by patriarchal family structure and that train and expect women to be generally quiet and shy as well as traditional beliefs that determine the interactional patterns. Though Arsi mothers are perceived to play quite significant roles in the early socialization of children, their tendency to talk with infants and children is very rare probably due to lack of adequate time as a result of heavy workload (farming activities and household tasks), the imposition of cultural norms and patriarchal family structure, and lack of adequate awareness about the importance of early conversation with infants.

Generally, the present findings are consistent with numerous previous researches of the non-western culture while it is not consistent with numerous previous researches of the western cultures. For instance, Hewlett et al. (1998) suggested that while western parents engage in regular verbal and face-to-face interaction to promote independence and autonomy, parents in non-western cultures use close body contact and affective tuning to promote more social sensitivity and group oriented tendencies. Similarly, LeVine's (1988) model of parental strategies indicated that where in the agrarian societies maternal attention exclusively focuses on physical nurturance and child protection through prolonged breast-feeding and co-sleeping in order to maximize the child's survival chances, in urban-industrial societies maternal attention is more devoted to verbal communication.

## ***5.2. The Relationship among Parenting Values, Beliefs and Behaviors***

***5.2.1. Predicting Parenting Behaviors from Parenting Values and Beliefs.*** The results of the present study revealed that the two predictor variables accounted for a significant variance in the criterion variable both independently and jointly. Hence, the hypothesis that parenting values and beliefs significantly relate to and predict parenting behavior scores in the

context of Arsi Oromo was supported by the results of the current study. First, the finding of this study showed that both parenting values and beliefs in combination explained significant variance in parenting behaviors ( $R^2 = .234$ ). Second, the findings of the present study confirmed that parenting values ( $R^2 = .022$ ) and beliefs ( $R^2 = .213$ ) independently explained substantial variations in parenting behaviors. In other words, whereas parenting values accounted for 2.2% of the variance in parenting behaviors, parenting belief explained 21.3% of the variance in parenting behaviors. Taken together, the two variables accounted for 23.4% of the variance in the dependent variable. Generally, the results obtained from regression analysis clearly indicated that both parenting values and beliefs in combination as well as separately serve as important predictors of parenting practices in the context of Arsi households. This means that the qualities and characteristics parents desire to instill into their children (both personal values and normative socialization values) and the beliefs that parents hold about how a child should be raised directly determine what parents actually do or how parents deal with their children. This also implies that the traditional cultural values of Arsi Oromo that are embedded within gada values and safuu world views as well as the traditional beliefs that are commonly expressed through the societal popular proverbs inform childrearing parents of how they should socialize (train, discipline, treat) their children. As parental values and beliefs (as inputs at the household level) are internalized gradually by the childrearing parents from the traditional proverbs of the society and also evolve from the traditional cultural values, *gadaa* and *safuu* values that the Oromo people established over generations and from the essential layers of the Oromo social structures (see Figure 1), it is likely that parental values and beliefs can exert powerful influences on parenting practices (as outputs).

The findings of the current study are consistent with numerous previous research and theoretical literatures. For instance, the contextual model of parenting proposed by Darling and Steinberg (1993) suggested that parental values have immediate or direct effects on parenting practices. Similarly, a study by Darling, Flaherty and Dwyer (1997) showed that there is a direct relationship between parenting values and behaviors, where parental values are communicated to children through specific parenting practices, such as setting and enforcing rules for studying, doing home-works, and watching TV. At the same time, a study by Penderi and Petrogiannis (2011) revealed that how parents treat their children (parenting behaviors) is determined by what parents believe about childrearing. Moreover, studies by Rubin et al. (1989) and Tudge et al. (2000) revealed that parenting belief about childrearing serves as an important source of parenting behaviors and directly encourage, support, and reinforce parents to use some specific strategies in dealing with children. Generally, in support of the current study what the above literatures make clear is that parenting values and beliefs are strongly associated with parenting behaviors, and that parenting values and beliefs strongly predict parenting behaviors.

### ***5.3. Parenting as a Function of Demographic and Socioeconomic Variables***

***5.3.1. Parenting as a Function of Parents' Gender.*** The current study reveals several important findings concerning the relationship between parents' gender and parenting values, beliefs and behaviors. First, the study revealed that parenting values (PVs) and parenting beliefs (PBs) do not differ by the gender of parents. This implies that there is no significant variation between mothers and fathers in terms of the qualities they desire their children to learn at home and the beliefs they hold about how a child should be raised. Hence, the present study's hypothesis that parenting values and beliefs vary as a function of the gender of parents was not supported by the results of the present study. This means that mothers and fathers do not differ in

what they want for their children and believe about how a child should be raised. In this sense, the findings of the present study are consistent with numerous previous findings. This means, the existing research literature generally claims that parenting values and beliefs do not differ by the gender of parents. For instance, a study by Joksimović et al. (2007) confirmed that gender of the respondents was not found to significantly correlate with the preferences of qualities or values for their children as well as with the beliefs held by both mothers and fathers into their childrearing practices.

Second, the findings obtained from the quantitative self-reported questionnaire for mothers and fathers revealed that parenting behaviors do not differ by the gender of parents. This means that there is no considerable variation between fathers and mothers in their child-caring behaviors, their treatment patterns, training and disciplining their children and responding to their children's basic needs. Thus, the hypothesis that the parenting behaviors of Arsi Oromo vary as a function of the gender of parents was not supported by the results of the current study. However, in the contrary, the results obtained from qualitative data (FGD and Household observations) showed the existence of gender differences in parenting behaviors. For instance, the findings obtained from the analysis of household observation clearly indicated that mothers than fathers are found to be more responsive to their children's basic physical and emotional needs; the frequency of guiding and training children on a variety of activities was higher for mothers than for fathers; a relatively high frequency of verbal interaction was found between especially baby sons and fathers while a relatively high frequency of visual interaction was found for mothers; the frequency of physical contacts with their children was found to be higher for mothers than for fathers; fathers' involvement in domestic as well as childrearing tasks was found to be minimal; and the culture of purposely planning and investing time with children as

well as deliberately initiating conversations with children was also minimal in the context of Arsi Oromo. Similarly, the results obtained from the analysis of FGD data revealed that mothers are mainly overburdened with household tasks including childrearing activities as well as farming activities compared to fathers.

In the current study, inconsistent results were obtained for sex differences in parenting behaviors from qualitative (FGD and observation) and quantitative data. Of course, this inconsistency of results from the two data sources might be associated with the two parents' tendency to either overstate or understate their actual parenting behaviors because of the inherent limitations of the self-report method. One problem inherent in a self-report approach to measuring parenting practices is that it may overestimate or underestimate the relation between the variables being studied. This may occur as a result of parents' failure to adequately report their actual practices. This implies that either the fathers might have overstated their involvement or mothers might have understated when reporting their roles in childrearing activities. In support of this view point, Polkinghorne (2005) reported that in a self-report method parents may, knowingly or unknowingly, report what they believe to be ideal parenting practices, which may strongly correlate with their cultural values or may not at all.

Of course, the gender differences evidenced from qualitative data (FGD and household observations) in physical childcare, responsiveness, physical contacts and guidance to children among Arsi Oromo might be associated with the existence of traditionally defined sex-segregated roles for both mothers and fathers. It might also be associated with the fact that mothers than fathers were more available to their children, pass most of their time with their children and assume childrearing as a job assigned to them by their traditional culture. This suggests that the actual practice of Arsi fathers' involvement in domestic chores and childrearing activities seems to lag far behind what is stated in the revised family code of the Federal

Democratic Republic of Ethiopia (FDRE, 2000). For instance, according to Article 50 (2) of the revised family code, *'the spouses shall, in all cases, co-operate, to protect the security and interest of the family to bring up and ensure the good behavior and education of their children in order to make them responsible citizens.'* As can be understood from this Article, the spouses' all sided cooperation would have extended to the extent of sharing all domestic tasks in a relatively fair and balanced manner, but this is not what is actually happening at the grass roots level, as the study revealed.

Generally, the findings obtained through FGD and household observation are consistent with the existing body of research literature. For instance, a study by Hirut (2012) on gender relations in the context of Arsi Oromo lend support to this study by revealing that while the husband, usually the head of the family, is responsible for outdoor activities such as building houses, fences, shed for cattle as well as ploughing, the wife is responsible for all indoor activities such as caring for children, milking of cows, cooking of foods for the family and making of household utensils. Similarly, a study by Teungfung (2009) also suggested that in societies where men and women are treated differently, it is likely that they will have different parenting behaviors. Moreover, consistent with the current study, a study by Seema and Begum (2008), on the parenting behaviors of Kuruba and Soliga tribes of South India found out that though mothers and fathers share household responsibility, there is a clear gender division of these responsibilities in that where mothers are mainly responsible for childcare, fathers are more responsible to discipline the child.

**5.3.2. Parenting as a Function of Parents' Residence.** In the present study, evidence was obtained for parenting values, beliefs, and behaviors to vary by the residence of parents. Therefore, the hypothesis that the parenting values, beliefs and behaviors of Arsi Oromo vary as

a function of the residence of parents was supported by the results of the current study. First, the findings revealed that the endorsement of self-directing parenting values (SDPVS) differ by residence. Results showed that compared to rural households, urban parents more often tend to instill independence, autonomy, initiative, self-help skills and curiosity in childrearing. Generally, results of the current study are consistent with the existing research literatures. For instance, a study by LeVine (1988) on the Gusii tribe of Kenya revealed that obedience is a valued trait in a child particularly in agricultural economies for surviving economically as an adult in rural societies. Similarly, a study by Hoffman (1988) suggested that urban parents want their children for psychological values and mainly emphasize independence and autonomy parenting values in childrearing compared to the traditional farming families who want their children for economic or utilitarian reasons and emphasize obedience and conformity orientation in childrearing.

Second, the results showed that while traditional childrearing beliefs (TCRBs) did not vary by residence, progressive childrearing beliefs (PCRBs) did vary as a function of residence. This means that while the majority of rural and urban parents foster TCRBs in their parenting practices, more parents in the urban contexts than in the rural contexts hold PCRBs: the belief that children should be self-directed, learn actively, be treated as individuals, and be encouraged to express their own ideas.

Third, the findings also indicated that parenting behaviors or practices vary as a function of parents' residence. This means that rural and urban parents of Arsi Oromo tend to endorse separate strategies in raising their children. It also implies that urban parents tend to be more nurturing, caring and responsive to their children's basic physical and psychological needs as well as tend to treat, converse, discuss and support the academic activities of their children than

rural parents. Moreover, the variations observed in parental practices by parents' residence may also imply that rural and urban Arsi households have separate customary practices of child care that are adaptive to their socio-economic conditions. This means that while most of the rural households tend to maintain the continuity of traditional cultural values (*gada* and *safuu* values) and raise their children in accordance with these traditional values, some of the urban parents tend to mold their parenting in response to increased education, modernity and changing urban life styles.

Generally, the variations evident in parenting between the rural and urban parents might be associated with a number of factors. For instance, the tendency of more parents in the urban settings than in the rural settings to foster SDPVs and PCRBs might be associated with increased awareness about the rights and developmental needs of children, modernity, and level of education. Similarly, the variations evidenced by the results of the present study in the parenting behaviors of the rural and urban parents of Arsi society might be linked to the fact that as Arsi households in the urban settings live together with and even inter-married with different ethnic groups, there is a possibility of being influenced by the culture of other communities, learning and sharing from the experiences of other ethnic groups and adopting new (possibly more desirable) parenting. Moreover, as parents tend to mobilize from rural to urban settings, they may be exposed to the new competitive and challenging urban lifestyles that may demand shaping or changing their customary childcare practices, traditions, and culture; and get more access to parenting information, education, and media advocacy about the rights and development of children. Generally, the significant variations observed in parenting behaviors by parents' residence clearly imply that the traditional cultural models or customary practices of childcare that were established among Arsi society over generations seem to show a changing

pattern among most of the well educated households, parents with prestigious professional jobs, and urban parents. This means that as parents migrate from rural to urban settings, as parents improve their levels of education, and as parents transform from lower occupational category (farming, manual work, service provision and daily labor) to prestigious professional jobs they tend to be flexible in modifying their customary practice of childcare in adaptation to the requirements of increased urbanization, modernity, and industrialization. This may also imply that while the agrarian, less educated, and low occupational status parents maintain the continuity of the existing traditions or customary practices of childcare, the urban-industrial, well educated and parents with prestigious professional jobs are more flexible in adjusting their parenting practices in light of the changing environment, better in understanding their children's age-appropriate developmental needs, are more responsive to their children's basic needs, have better access to parenting research outputs, and are less conservative in preserving the old status quo and customary practices of childcare. It may as well mean that although some parenting values may maintain the essential character of the traditional childrearing perspectives, changes in family structures and economic circumstances may have an effect on childrearing behaviors, especially in urban areas.

Therefore, the view that parenting is adaptive to the socio-economic and demographic changes and that agrarian and industrial parents have separate parental strategies is well recognized in the works of LeVine (1988) and Kagitcibasi (1996), and also well supported by the results of the present study.

Generally, the findings of the current study are consistent with numerous previous researches. For instance, a study by LeVine and LeVine (1988) confirmed that parents in the

agrarian-rural settings behave in line with cultural codes that may assign a high priority to physical nurturance, soothing and protection as well as that may postpone verbal communication to a later age. Similarly, LeVine's (1988) study also suggested that where the agrarian societies emphasize high fertility, the child's economic utility as well as obedience and conformity in childrearing, the urban-industrial societies emphasize the child's acquisition of skills, low-fertility, and independence in childrearing as their parental strategies. At the same time, West (1988) revealed that in the rural-agrarian adaptation caregivers encourage the development of work skills and social behaviors important for farming life while in the urban-industrial adaptation parents encourage the development of work skills and social behaviors necessary to the urban-industrial very competitive life style.

**5.3.3. Parenting as a Function of Parents' Educational Level.** In the current study while evidence was obtained for parenting values and beliefs to vary as a function of parents' educational level, evidence was not obtained for parenting behaviors to vary by parents' educational level. First, the findings of the current study indicated that parenting values vary as a function of parents' educational level. Results showed that well educated parents tend to endorse self-directing parenting values (SDPVs) more often than less educated parents. This implies that parents who have better educational status tend to encourage independence, autonomy, assertiveness, self-help skills, competition, and curiosity in their parenting practices by far better than those who are less educated. As a result, the hypothesis that the parenting values of Arsi Oromo vary as a function of parents' educational level was supported by the results of this study. In light of this, the findings of the present study are consistent with numerous previous researches. For instance, Goodnow (1988) and Tudge et al. (2000) pointed out that parents with more years of education placed a greater emphasis on autonomy, independence and self-direction

for their children than less well-educated parents who instilled into their children the value of obedience and conformity.

Second, findings of the present study also indicated that parenting beliefs vary as a function of parents' educational level. Results generally showed that while less educated parents endorse traditional childrearing beliefs, well educated parents endorse progressive democratic childrearing beliefs that allow children to construct knowledge through experimentation and cognitive reorganization. This means that the higher the level of parents' education, the less likely that parents are concerned about spoiling the child, the more likely that parents allow their children freedom, and the less likely that parents are concerned about controlling and disciplining their children. Hence, the hypothesis that the parenting beliefs of Arsi Oromo vary as a function of parents' educational level was supported by the results of this study. In view of this, the findings of the present study are consistent with the previous research literatures. For instance, Schaefer (1991) pointed out that while democratic childrearing beliefs correlated positively with parents' level of education, traditional childrearing beliefs correlated negatively with parents' level of education. This implies that the higher the parents' level of education; the more parents hold a dimension of progressive democratic beliefs, and the lower the parents' level of education; the more parents hold traditional authoritarian belief.

Third, findings revealed that parenting behaviors did not vary as a function of parents' educational level. According to the results of the present study, regardless of the level of their education, Arsi parents encourage their children's expression of ideas, employ disciplinary strategies so as to manage their children's behavior, tend to nurture, be responsive to their children's basic physical and emotional needs, be supportive of their children's verbal conversations, have access to information about children's developmental needs and engage in

their children's educational activities in a similar way. Thus, the hypothesis that the parenting behaviors of Arsi Oromo vary as a function of the educational level of parents was not supported by the results of this study. This might be attributed to the fact that either fewer well educated participants were included in the current study compared to less educated ones and/or to the limitation of the self-report questionnaire that allows the respondents to inadequately report their actual parenting behaviors. With regard to this, Polkinghorne (2005) suggested that having parents respond to pre-determined lists of parenting practices may lead parents to report behaviors they do not have in real world or do not actually practice.

Generally, the findings of the present study are not consistent with numerous previous researches. For instance, studies by Davis-Kean (2005); Gutman et al. (2009); and Kang and Jaswal (2006) which have examined parenting behaviors in relation to parents' educational status have found out that more educated mothers tend to be more democratic, child-centered, less punitive and more psychologically-oriented in their discipline strategies than less educated parents.

**5.3.4. Parenting as a Function of Parents' Occupational Status.** The findings of the present study indicated that conforming parenting values and self-directing parenting values do not differ significantly by the occupational status of parents in the context of Arsi Oromo. This means that parents who engage in prestigious professional occupations as well as those who engage in manual/service and in farming activities endorse similar values into their parenting behaviors. Hence, the hypothesis that the parenting values of Arsi Oromo vary as a function of parents' occupational status was not supported by the results of the present study. Of course, this might be partly associated with the fact that regardless of their occupational status Arsi households may tend to be highly conservative in maintaining the continuity of traditional norms and values (*safuu* and *gada* values), beliefs, and practices of the wider society, and partly with

the inherent limitation of the self-report method that allows parents to inadequately report their actual personal and socialization values.

In light of this, the findings of the present study are not consistent with the previous empirical researches and the existing theoretical literatures. For instance, contrary to the current study, previous researches showed that while the working class parents emphasize more conformity to rules, regulations, and norms, and the social expectations of the environment, the middle class parents give priority to child qualities which indicate self-direction, autonomy and self-determination (Gerris, Deković, & Janssens, 1997; Inglehart & Baker, 2000; Xiao, 2000)

In the contrary, evidence was obtained for parenting beliefs to vary as a function of parents' occupational status. The findings of the current study indicated that parents who have low occupational status tend to endorse traditional childrearing beliefs more often than those who have highly prestigious occupational status. This means that parents with farming occupational categories tend to hold more authoritarian, restrictive, punitive, controlling and harsh childrearing beliefs than parents who have professional and managerial occupational categories. The findings also showed that parents with prestigious professional and managerial occupations tend to hold less restrictive attitudes, have less concern for spoiling children, allow more freedom for their children, and have less concern for controlling or disciplining their children than those who are engaged in farming activities. Therefore, the hypothesis that the parenting beliefs of Arsi Oromo vary as a function of the occupational status of parents was supported by the results of this study. In this sense, the present finding is consistent with the existing literature. For instance, Tudge et al. (2000) found out that while working class parents more likely believe that being over attentive spoils the child and believe in placing a greater emphasis on control and discipline, the middle class parents were more likely to believe that children should be given freedom to explore their environments.

Similarly, in the current study evidence was not obtained for parenting practices to vary as a function of parents' occupational category. Hence, the hypothesis that the parenting behaviors of Arsi Oromo vary as a function of the occupational status of parents was not supported by the results of this study. Generally, the finding depicted that regardless of their occupational status Arsi parents tend to utilize culturally regulated child-care customs and be flexible in adapting their parenting behaviors to the developmental needs of their children in a similar manner.

In regard to this, the finding of the current study is not consistent with the existing literature. For instance, Weininger and Lareau (2009) revealed that while the middle-class parents emphasize the development of verbal reasoning, frequently draw their children into conversation and offer them chances to negotiate, working-class and poor parents were more likely to rely on physical discipline, and to use directives when conversing with children.

**5.3.5. Parenting as a Function of Parents' Age.** The findings of the present study indicated that all the three measures of parenting (values, beliefs, and behaviors) do not differ significantly by the age of parents. This means that, though a relatively reasonable number of younger ( $N = 244$ ) and older ( $N = 198$ ) parents participated in the present study, there is no substantial disparity between younger and older parents in terms of the qualities they desire for their children, their beliefs about how a child should be raised, and how they practically deal with or take care of their children. Thus, the hypothesis that the parenting values, beliefs and behaviors of Arsi Oromo vary as a function of the age of parents was not supported by the results of this study. In fact, the lack of significant variations in parenting values, beliefs, and practices as a function of parent's age might be associated with the inherent problem of the self-report

measure that allows the respondents to either under or over estimate their responses to the questionnaire scales

Generally, the findings of the current study are not consistent with the previous research literatures. For instance, contrary to the present study, Xiao (2000) confirmed that parents' age is consistently and strongly related to parents' preferences for autonomy or conformity childrearing values for their children. Similarly, Joksimović et al. (2007) showed that the younger the parents, the more they prefer autonomy in children, and the older the parents, the more they value conformity. At the same time, Teungfung (2009) revealed that older fathers and mothers have more experiences and maturity level, are more stable emotionally and economically, have better knowledge of childrearing as well as better able to adapt themselves and perform their roles better than younger ones. In addition, Gutman et al. (2009) also stated that younger mothers are less likely to provide appropriate parenting or an optimal home environment compared to older mothers. What the above literature evidences make clear is that since parenting values, beliefs and behaviors are gradually internalized and changed as parents' experience in childrearing increases, it is likely that older mothers tend to believe it is necessary to show a lot of verbal interaction with the child, be more sensitive to children's needs, and show higher knowledge of child development compared to younger parents.

**5.4. Fathers' Involvement in Parenting.** The current study reveals several important findings regarding Arsi fathers' involvement in domestic and childrearing tasks. First, the findings obtained from fathers' self-report on the questionnaire scales indicated that paternal involvement in childrearing activities is substantively high. This means that Arsi fathers perceived themselves as actively engaging in child care activities, in preparing children for adult

roles, in ensuring their children's physical well-being, and in supervising their children's social as well as academic life.

Second, the findings obtained from the analysis of quantitative data using an independent t-test also revealed that there is no substantial variation between rural and urban fathers in the level of their involvement in childrearing activities. This means that in the context of Arsi households, both rural and urban fathers' level of participation in rearing, caring, or nurturing the child is similar. Thus, the hypothesis that there is a significant variation between urban and rural fathers of Arsi Oromo in the level of their involvement in childrearing activities was not supported by the results of the present study. However, the current fathers' self-report data seem to be far beyond the existing reality on the ground because Arsi society is generally known for its gender segregated division of roles, patriarchal family structure, and deep-rooted traditional gender identity and inequality. Hence, in a society where there is traditionally defined sex-roles, there is a traditional family structure in which mothers are generally perceived as housewives and fathers are perceived as bread-winners, and the role of child care-giving is considered as an activity totally left to mothers, fathers' self-ratings of high level of involvement in childrearing tasks seems to be unreliable. Of course, Arsi fathers' perception of their high level of involvement in childrearing activities might be associated with the inherent problem of the self-report measure that allows fathers to overestimate their responses to the questionnaire scales.

Third, the findings obtained through FGD clearly revealed that in the majority of Arsi households fathers perceive their role as bread-winning or economic providing, resolving disputes within the lineage and community, and representing the family in public gatherings as well as ritual ceremonies rather than as engaging in domestic chores. Similarly, the results obtained from the analysis of household observation data depicted that fathers' involvement in

domestic as well as childrearing tasks was minimal. In general, despite Arsi fathers' self-report of high involvement in shared parenting, the results obtained from qualitative data (both FGD and household observation) clearly indicated that Arsi Oromo fathers were far less involved than mothers in childrearing activities and household chores. In light of this, the findings obtained from qualitative data are consistent with the previous research literatures. For instance, Bonney et al. (1999) pointed out that in all societies of the world fathers' role in caregiving is minimal since culture assigns different roles to fathers and mothers. Similarly, in a study of mothers' and fathers' perceptions of paternal involvement in child care in Uganda, Nkwake (2009) also indicated that housework, which includes childcare, food preparation, fetching water, collecting firewood and domestic cleaning, has traditionally been regarded a domain of women, while men's place is largely understood to be in the wage employment sector, and the breadwinners of the family.

Fourth, the findings obtained from the analysis of FGD data indicated that gender role attitude and orientation (perceiving oneself as having masculine or feminine identity), cultural and societal expectations, traditional sayings/beliefs, traditionally defined sex-roles, fathers' perceived workloads in outdoor activities, patriarchal family structure and fear of being humiliated by the society were perceived by the participants as factors limiting Arsi Oromo father's level of involvement in childrearing activities. In light of this, the findings of the current study are consistent with the existing body of literature. For instance, considerable previous studies showed that apparent lack of fathers' involvement in child care could at least, in part, be influenced by traditional family structure and, in part, be influenced by culture, in which male and female members of society are assigned different roles (Nkwake, 2009). Similarly, as suggested by McBride et al. (2005), role theory posits that the way in which fathers define their

roles (bread-winning or home-making) influences the quality and quantity of child-father behaviors. As also indicated by Sanderson and Thompson (2002), identity theory assumes that fathers' gender orientation (masculinity, femininity or androgynous --blending masculine and feminine identities) influences the level of fathers involvement in child care activities. In connection to this, Bonney et al. (1999) found out that fathers who reported more liberal gender role ideology or orientation were more involved in the day-to-day care of their children than were the more traditionally masculine fathers.

**5.5. *The Value of Having Children.*** The current study reveals several important findings concerning Arsi households' tendency to value having many children. First, in the present study, evidence was obtained from an independent t-test that the numbers of children having been reported by Arsi households vary significantly as a function of residence. The findings revealed that more rural than urban parents reported having large number of children. Second, in the present study, evidence was obtained from the ANOVA F tests that compared to parents who are well educated and who have prestigious jobs; parents with low level of education and low occupational status have reported substantially large number of offsprings. Therefore, the hypothesis that the value of having children varies according to the residence, educational level, and occupational status of parents in the context of Arsi Oromo was supported by the results of the current study. The existence of this high fertility in the rural setting might be associated with lack of adequate awareness about its effect on the quality of child development and with the belief that children are the wealth of family as well as children bring social respect and security to the family.

Generally, the findings of the current study are consistent with numerous previous research literatures. For instance, a study by LeVine and LeVine (1988) revealed that in agrarian societies

where there is no scarcity of land, it might be adaptive to maximize the number of surviving offspring just to satisfy the demands for domestic labor. Similarly, a study by West (1988) also suggested that it might be adaptive for urban parents to minimize the size of their offspring since there is scarce resources, and urban living is expensive and demands modifying parenting behaviors to fit into the requirements of urban-industrial norms. Likewise, LeVine (1988) pointed out that while emphasis to high fertility and the child's economic utility is the optimal parental strategy for agrarian societies, emphasis to the child's acquisition of skills and low-fertility is the optimal parental strategy for urban-industrial societies.

Third, the data generated through FGD revealed that the majority of Arsi parents desire to have many children and have the tendency to prefer baby sons to baby daughters. The high value Arsi Oromo attach to sons than to daughters are embedded within their cultural tradition and commonly expressed through its traditional proverbs. For instance, the popular Arsi proverb *'ilmi dhiiraa utubaa sibiilaati, intalti karra ambaati'* (while the sons are an iron of a house, daughters are the outside gate that belong to others) primarily embodies a society's cultural belief that sons are the ones who inherit the family, who are bearers of the family name, and who maintain fathers' masculinity, while females are destined to go out of the lineage through marriage. Similarly, the most documented assumptions underlying the traditional Arsi proverb *'beerti qoonqoo tolchiti malee dubbii hin tolchitu'* (women make good dish, but not good speech) is that men and women follow different patterns of discourse, that women are not competent in areas of conversation, debate, and reasoning, and that it informs parents to be more apprehensive and restrictive to daughters than to sons in verbal interactions.

At the same time, the tendency of Arsi Oromo to give more priority to baby sons than to baby daughters can be associated with physical support and labor contribution sons have during

the younger age and economic security they can provide in old age. This implies that Arsi Oromo parents need sons not only for maintaining their lineage, but also for economic and social survival. Generally, findings related to Arsi households' preference for sons to daughters are consistent with numerous previous research literatures. For instance, in her study of gender relations in the context of Arsi Oromo, Hirut (2012) suggested that Arsi's preference for baby sons to baby daughters lies in the belief that the son will inherit the family's property and that he is a symbol of pride in representing his father.

In summary, since the traditional cultural values (*gadaa* and *safuu* values) and beliefs that are commonly expressed through the traditional popular Arsi proverbs and that exist at different *layers of the Arsi social structures* were evidenced in the present study to shape parenting at the household level, the fact that the three parenting constructs (values, beliefs and practices) were found to vary as a function of some demographic variables, and that parenting values and beliefs were found to be substantively related to and predict parenting practices, then it can be said that the conceptual frame work considered in this study was explicitly supported by the results of the present study. Similarly, since the three parenting constructs were found to be adaptive to the socioeconomic and demographic conditions, since the assumption that rural and urban parents endorse separate parental strategies was confirmed, and since the view that there is high fertility in the rural than in the urban settings was also confirmed by the results of the present study, then, the LeVine's theoretical framework that was considered as a guide to this research was also clearly supported by the data of the present study. Therefore, from this perspective, the present study is said to have good theoretical implications or importance.

## Chapter 6

### Conclusion and Recommendation

#### *6.1. Conclusion*

The present study had two major purposes. The first was to explore the indigenous parenting values, beliefs and behaviors of Arsi Oromo. The second was to examine the relationships among these three parenting constructs.

In light of these purposes of the study and discussion of the results made above, the researcher draws the following conclusions.

First, result of the current study revealed that the majority of Arsi households tend to foster conforming parenting values more often than self-directing parenting values in child socialization. This means that obedience, respect, relatedness, and politeness are the most preferred qualities or traits in children. In the contrary, it implies that practically there is less opportunity for encouraging such traits as independence, curiosity, autonomy, self-help skills, and personal responsibility in child socialization.

Second, result revealed that the majority of Arsi households tend to foster traditional authoritarian beliefs more often than progressive democratic beliefs. This means the belief that children should follow adult directives, should not be spoiled, and should be strictly controlled and trained from early age is commonly held in the childrearing practices of Arsi people. In the contrary, it implies that the chance for encouraging the belief that children should be self-directed, learn actively, be treated individually, and be encouraged to express their own views is minimal. Of course, theory and research show that such a parenting pattern informs children to be obedient, shy and reserved; enforces parents to employ restrictive, impulsive and harsh

disciplinary measures to maintain order; and restricts children's freedom of expressing their views and exploring their environment. In the contrary, both theoretical and empirical evidences show that there are various psychological theories that convey important information about effective parenting to practitioners, professionals and parents. For instance, attachment theories emphasize the influence of sensitive and responsive parenting on the quality of parent-child relationships. Similarly, psychodynamic theories assume 'early foundations are critical,' 'early experiences and behaviors predict later adult behavior' and emphasize the importance of early child-caregiver interaction for the establishment of strong emotional bondage. At the same time, social learning theory emphasizes the importance of 'good role modeling' in child socialization. In addition, Piaget's cognitive theory assumes that knowledge is constructed through interaction with the physical and social environment and emphasizes the importance of allowing children to explore their surroundings. Moreover, contextual theories assume that knowledge is socially constructed, and emphasizes the influence of social and cultural factors on behavior.

Third, results pertaining to parenting practices generally indicated that sex-role socialization; physical punishment; breast-feeding and provision of cow milk as well as infant-mother co-sleeping are the customary practices of Arsi Oromo. Results also showed that the division of labor for child-rearing responsibilities and household chores generally remained traditionally defined and gendered; that gender-segregated division of labor, the influential roles of some traditional beliefs and practices, *safuu* values, patriarchal family structure, and some traditional Oromo proverbs were among the major sources of sex-role socialization. In addition, verbal interaction between children and parents was found to be inadequate in the context of Arsi Oromo. This generally implies that in a society where gender inequality is deep-rooted; knowledge about child development, parenting theories and age-appropriate developmental

needs of children are inadequate; traditions and customary practices, rather than up-to-date research data, inform childrearing; it might be possible to say that there is less room or opportunity for instilling egalitarian gender roles, attitude and identity in the socialization of children.

Fourth, results showed that parenting values and beliefs were found to be significantly associated with and predict parenting behaviors. This means that parents who value conformity or obedience for their children and who hold restrictive beliefs about childrearing will tend to limit their interactions with children, limit children's freedom to express ideas, and use harsh control in childrearing practices. It also means that parents who value independence for their children and who hold progressive beliefs will tend to allow children to explore information or their environment freely and to express their own views. Generally, this implies that since the pattern of beliefs that parents hold in childrearing and the traits that parents value for children directly influence their parenting behaviors, appropriate intervention program need to be designed for parents to assist them to foster the beliefs and values that encourage, rather than discourage, children's well-being and healthy development in their parenting practices.

Fifth, results revealed that parenting strategy differed by the residence, educational level and occupational categories of parents. This implies that urban, better educated, and parents who are engaged in high occupational tasks are better in the quality of parenting they offer to their children than those parents in the rural settings, who are less educated and who engaged in low occupational tasks.

Sixth, results also depicted that paternal involvement in household chores and childrearing activities was minimal. This means that compared to fathers, Arsi mothers play significant roles in the early socialization of children, domestic tasks, and child care activities. This implies that

since egalitarian gender roles and attitudes were not well established among Arsi households on the one hand and there is little or no written documents that clearly explain how parenting and domestic tasks should be shared practically among the spouses at the grass roots level on the other, Arsi mothers still remain to be over burdened with childrearing responsibilities and household chores. At the same time, though fathers' involvement seems to show a little progress at least in urban settings among educated households, the findings of the present study showed that the involvement in childrearing activities of Arsi fathers is still minimal and that Arsi fathers' low level of involvement in childrearing tasks was associated with patriarchal family structure, sex-segregated division of roles, lack of egalitarian gender attitude and identity, and harmful traditional beliefs and practices.

Seventh, results revealed that compared to urban households, rural households reported a significantly large number of offsprings. This implies that there is high fertility in the rural contexts than in the urban contexts and that this will have detrimental influence on the quality of parenting and child development. Moreover, the prevalence of high fertility in the rural settings may imply that rural parents may not have adequate access to family planning information and services as well as reproductive health education; and lack information about the effect of large size of offspring on the quality of parenting (amount of time, attention, or other resources invested, and frequently drawing children into conversation) as well as on the quality of child development.

Last, even though most of the cultural Oromo proverbs have educative and informative functions in emphasizing the value of early training; strictly disciplining, respecting the views of children, and advising children for caution; some of these cultural proverbs were found to encourage the continuity of harmful traditions and sex-segregated socialization, and the use of

impulsive and overly harsh disciplines. Some of these traditional proverbs were also found to limit verbal interaction between parents and children, and fathers' involvement in childrearing.

Similarly, though the present study had several strengths such as comparing the parenting of Arsi across socioeconomic conditions (rural-urban), focusing on exploring indigenous parenting (values, beliefs, and behaviors) of Arsi, using mixed methods research design as well as triangulating data sources (childrearing parents-both mothers and fathers, community elders, religious leaders, education experts), data collection instruments (FGD, self-report methods and actual observations of parenting behaviors) and data analysis techniques (descriptive and inferential statistical tools), it has some limitations. Therefore, in interpreting and using the results of the current study, the following limitations should be considered. First, the items of the self-report instruments (questionnaire scales) were susceptible to response set such as social desirability in which parents could respond not on the basis of what they actually value for their children, believe about how their children should be raised or do with their children, but on the basis of what they think are socially acceptable or desirable, where this could have a detrimental influence on the generalizability of results. Second, though older children are capable of accurately reporting about their parents' behaviors, their perception of parenting behaviors was not employed in the current study due to the fact that most of the two-parent families involved in the study did not have adolescent children and that data for parenting behavior were obtained from various other sources (FGD informants, parental questionnaire, and household observation), where this could also have an effect on the reliability and validity of information generated only from these sources. Third, though parenting has several dimensions (values, goals, perceptions, expectations, attitude, ideas, beliefs, behaviors), only parenting values, beliefs and behaviors were treated in the current study, where the information obtained only from these

three constructs may not give a complete picture about the parenting of Arsi people. Last, though there are several contextual factors that interact with and influence parenting (oral traditions-proverbs, fable stories, riddles; family structure, marital status, child's age as well as parents' level of education, occupational status, age, gender, and residential area), only parents' age, educational level, occupational status, gender and residential area were treated in the present study as determinants of parenting, where, in fact, these may provide only limited information about parenting in the context of Arsi people.

## ***6.2. Recommendation***

On the basis of the discussions of the major findings made above and the conclusions drawn, the researcher forwards the following suggestions.

1. Psychologists, social workers, practitioners and health professionals working with parents are advised to familiarize themselves with the appropriate contents and implications of relevant psychological theories, and in turn design effective and culture-sensitive psychological intervention programs for parents (such as preparing and disseminating leaflets reflecting the lessons to be drawn from the contents of these theories, designing and providing regular training and guidance services, using the appropriate media to transmit the experiences of some model parents and about parenting issues on a regular basis) so that parents will get some insights about good parenting, eventually improve their parenting skills, adapt parenting to the age and developmental needs of their children, get an opportunity to be informed consumers of up-to date research findings, get access to the basic contents of these psychological theories and gradually integrate them into their daily parenting practices, and be good role models to their children and responsive to their children's basic needs. In addition, such a culture-sensitive psychological intervention program will also help parents invest adequate resources (time, attention) during the

early years of socialization, give freedom for their children to interact with objects and people around them, reflect on their actual parenting behaviors, exchange their parenting experiences, and lay good social foundations for their children.

2. Psychologists, Practitioners and Professionals working with parents are advised to design and provide adequate orientation program to parents on the contents of these written documents (Ethiopian constitution, UNCRC) so that parents gain adequate awareness about the detrimental effects of physical punishment and gain insights into a variety of alternative psychological disciplinary techniques such as timing out, inductive reasoning, warning, advisement, rewards, restriction of privileges, ignoring, guilt induction, withdrawal of love, shaming and verbal reprimand in child socialization.

3. Social and family policy makers are advised to incorporate clear statements boldly into the revised family code and women's policy documents that indicate in concrete terms as to how parenting tasks, domestic chores and wage works should be shared and balanced among the spouses so that Arsi fathers will get adequate awareness about gender equality and egalitarian gender roles. The top government officials and decision makers are also advised to prepare concrete and workable manuals and guidelines for public administrators at various levels, professionals and practitioners so that they can be able to properly implement the contents of these 'new' documents on the ground and instill egalitarian gender attitude by designing and providing awareness creation training for parents (mothers and fathers) at various local and institutional levels such as Kebele administration, *senbete*, *idir*, *ikub* and *mahiber bet* (local and informal support organizations), public gatherings, religious settings, and work place settings on the contents of these documents.

4. Interventions and services that aim at improving the parenting of Arsi people need to pay adequate attention to developing *culture sensitive parenting education program* in which Arsi parents receive adequate orientation, knowledge, and insights about child development, age-appropriate developmental needs of children, the detrimental effects of sex-segregated socialization, sort out cultural proverbs that have educative and informative functions from those that encourage the continuity of harmful traditions, sex-segregated socialization and the use of impulsive and overly harsh disciplines, maintain those cultural proverbs which are encouraging of children's positive and healthy development, modify those which have detrimental influences on child development, and then ventually improve their parenting practices.

5. Administrators, professionals, psychologists, practitioners, and social policy makers are advised to design and provide comprehensive and effective family planning services and education so that especially rural Arsi parents will get insights on the potential risk of high fertility as well as the advantages of low fertility on the quality of parenting and child development, and eventually benefit from the services to be rendered to them.

6. The present study has also some implications for future research. First, future research should expand the scope of the present study by incorporating other parenting cognitions (goals, attitude, expectations etc.) and also other contextual factors influencing parenting such as marital status, family structure, fable stories, riddles, and age of the child so as to provide a comprehensive picture about the parenting of Arsi people. Second, in addition to self-report and actual observation of parenting behaviors, further research should also employ children's perception of their parents' childrearing behaviors.

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## Appendices

### Appendix A

#### Observation Guide

In this part of the study, the researcher wants to watch the behaviors of parents as they naturally or directly interact with their children at home settings.

With who was the child observed? \_\_\_\_\_

Time of observation \_\_\_\_\_ Residence area \_\_\_\_\_

1. Where is child located? \_\_\_\_\_

Distance from parents \_\_\_\_\_ Age of the child \_\_\_\_\_

2. What is child doing?

Specific activity: \_\_\_\_\_

\_\_\_\_\_

3. What is child holding?

Food \_\_\_\_\_

Other \_\_\_\_\_

4. Where is mother located? \_\_\_\_\_

Distance from the child \_\_\_\_\_

5. What is mother doing?

Specific activity

\_\_\_\_\_

\_\_\_\_\_

6. Where is father located? \_\_\_\_\_

Distance from the child \_\_\_\_\_

7. What is father doing?

Specific

activity:

\_\_\_\_\_

\_\_\_\_\_

8. Who directs the child on what he/she is doing? How?

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9. Who is more responsive to the child's basic physical and emotional needs? How?

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10. Who makes more verbal (talking) and visual (looking) interactions with the child?

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11. Who generally takes physical care (diapering, feeding, hugging, bathing, and sleeping) of the child?

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12. What objects and events are available to stimulate the child?

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## Appendix B

### **Focus Group Discussion Guide**

#### **1.1. Items assessing Parental Values**

1. Most parents, when they have children, have some ideas about what sorts of qualities they would like them to possess. When you think about your own children, what qualities would you really like them to possess as they grow older?
2. Again, most parents, when they have babies, have some ideas about what sorts of qualities they would really not want their children to possess. When you think about your own grown up children, what are some of the qualities or behaviors you would really not want to see them come to possess as they grow older?
3. In general, what major values do you think are considered by Arsi Oromo parents as desirable qualities to be instilled into their children?

#### **1.2. Items assessing Childrearing Beliefs**

4. What are the common traditional sayings or proverbs about children and childrearing in Arsi Oromo culture?
5. What are your typical beliefs regarding raising your children?

#### **1.3. Items assessing Childrearing Practices**

6. How do Arsi Oromo parents practice sex-role socialization, disciplining, feeding, and sleeping their children?
7. Do you think Arsi Oromo parents invest time to play and make adequate verbal conversations with their children? Why?

#### **1.4. Items assessing Father Involvement**

8. What does motherhood and fatherhood mean to Arsi Oromo?
9. What do Arsi Oromo fathers see their role as a father?
10. Is it the mother or the father most involved in childrearing activities in Arsi Oromo culture? Why?
11. In what activities or tasks of childrearing do Arsi Oromo mothers and fathers involve most? Why?
12. What major factors affect fathers' involvement in childrearing activities in Arsi Oromo culture?

**Appendix C****Questionnaire****PART-I: Demographic Information**

**Direction:** Give your correct responses to each of the following items by putting (√) mark or by filling appropriate phrases or figures in the space provided as required.

1.1. Your area of residence:

A. Urban:

B. Rural:

1.2. Your age: in full year \_\_\_\_\_

1.3. Your sex:

Male

Female

1.4. Your level of education:

Not educated

Primary education

High school education

Certificate/Diploma

First Degree and above

1.5. Your occupation:

Professional and managerial

Technical and clerical

Manual and service

Farming

1.6. Number of children you have: \_\_\_\_\_

**PART-II: Parenting Information****Parental Values Scale**

How important do you think it is to encourage the following qualities or personality traits in your child? Circle one number for each quality or trait.

		not at all important	slightly important	somewhat important	very important	extremely important
1	Sociability	1	2	3	4	5
2	Neatness	1	2	3	4	5
3	Persistence	1	2	3	4	5
4	Obedience	1	2	3	4	5
5	Self-confidence	1	2	3	4	5
6	Politeness	1	2	3	4	5
7	Curiosity	1	2	3	4	5
8	Self-responsibility	1	2	3	4	5
9	Assertiveness	1	2	3	4	5
10	Concentration	1	2	3	4	5
11	Precision	1	2	3	4	5
12	Independence	1	2	3	4	5
13	Respect	1	2	3	4	5
14	Kindness	1	2	3	4	5
15	Fairness	1	2	3	4	5
16	Hard work	1	2	3	4	5
17	Initiative	1	2	3	4	5
18	Imagination	1	2	3	4	5
19	Self-control	1	2	3	4	5
20	Religiosity	1	2	3	4	5

**Childrearing Beliefs Scale**

The next statements describe beliefs about childrearing. Using the scale below, please indicate your level of agreement or disagreement with each of the following statements by encircling the number that best represents your response:

1= Strongly Disagree (SD), 2= Disagree (D), 3= Neutral (N), 4= Agree (A), and 5= Strongly Agree (SA)

	SD	D	N	A	SA
1 Strict parents make good children	1	2	3	4	5
2 Children should be treated so that they will not talk in front of others	1	2	3	4	5
3 Unless children are carefully trained early in life their natural impulses will be difficult to manage later	1	2	3	4	5
4 Scolding and criticism do not make children improve	1	2	3	4	5
5 The most important thing to teach children is obedience to parents	1	2	3	4	5
6 Children do not do what they should unless adults supervise them strictly	1	2	3	4	5
7 Parents should teach their children that they should be doing something useful at all times	1	2	3	4	5
8 Children should always obey their parents	1	2	3	4	5
9 The most important task of parenting is disciplining children	1	2	3	4	5
10 Children should be allowed to question the authority of their parents	1	2	3	4	5
11 Children will be bad unless they are taught what is right	1	2	3	4	5
12 Expressing affection to children results in disobedience and lack of respect	1	2	3	4	5
13 The use of physical punishment does not permit learning in children	1	2	3	4	5
14 Family rules should be strictly enforced without exception	1	2	3	4	5
15 Giving attention does not spoil children	1	2	3	4	5

- |    |  |   |   |   |   |   |
|----|--|---|---|---|---|---|
| 16 | Children should not be allowed to disagree with their parents even if they feel their own ideas are better | 1 | 2 | 3 | 4 | 5 |
| 17 | Children should be allowed to express their own point of view  | 1 | 2 | 3 | 4 | 5 |
| 18 | When children do wrong, it is always better to give them a spank than to discuss with them about it        | 1 | 2 | 3 | 4 | 5 |
| 19 | It is alright for my child to disagree with me   | 1 | 2 | 3 | 4 | 5 |
| 20 | Parents should encourage when their child is pretending to do something                                    | 1 | 2 | 3 | 4 | 5 |
| 21 | What parents teach at home is very important to the child's school success                                 | 1 | 2 | 3 | 4 | 5 |
| 22 | A child's ideas should be seriously considered in making family decisions                                  | 1 | 2 | 3 | 4 | 5 |
| 23 | Children should be given freedom to explore their environment  | 1 | 2 | 3 | 4 | 5 |
| 24 | Children's play is important for their physical, social and mental development                             | 1 | 2 | 3 | 4 | 5 |
| 25 | Children should be allowed to learn through their own experiences  | 1 | 2 | 3 | 4 | 5 |
| 26 | Parents must begin training the child when the child shows readiness                                       | 1 | 2 | 3 | 4 | 5 |
| 27 | Parents should develop age-appropriate expectations for their children                                     | 1 | 2 | 3 | 4 | 5 |

## Parenting Practices Scale

Below are some statements about some of the things you may do in raising your child. Using the scale below, please indicate to what extent the following statements describe your actual behaviors by encircling the number that best represents your response.

1= does not describe me at all

2= describes me slightly

3= describes me fairly

4= describes me highly

5= describes me very highly

- |    |   |   |   |   |   |   |
|----|---|---|---|---|---|---|
| 1  | I encourage my children to talk about their troubles  | 1 | 2 | 3 | 4 | 5 |
| 2  | I do not encourage my children to question things   | 1 | 2 | 3 | 4 | 5 |
| 3  | I do not spend much time with my children   | 1 | 2 | 3 | 4 | 5 |
| 4  | I encourage my children to express their opinions   | 1 | 2 | 3 | 4 | 5 |
| 5  | I do not explicitly express my appreciations to what my children try to accomplish                                  | 1 | 2 | 3 | 4 | 5 |
| 6  | I respect my children's opinions  | 1 | 2 | 3 | 4 | 5 |
| 7  | I teach my children that they are responsible for what happens  | 1 | 2 | 3 | 4 | 5 |
| 8  | I encourage my children to think about life's challenges  | 1 | 2 | 3 | 4 | 5 |
| 9  | I encourage my children to handle problems and make decisions   | 1 | 2 | 3 | 4 | 5 |
| 10 | I express affection to my children by hugging them  | 1 | 2 | 3 | 4 | 5 |
| 11 | I find it difficult to communicate cultural values, morals, and traditions to my children                           | 1 | 2 | 3 | 4 | 5 |
| 12 | My children convince me to change my mind when I refuse to accept their requests                                    | 1 | 2 | 3 | 4 | 5 |
| 13 | Once I have decided how to deal with my children's misbehavior, I strictly implement my decision                    | 1 | 2 | 3 | 4 | 5 |
| 14 | I do not threaten my children with punishment unless I am sure I will carry it out                                  | 1 | 2 | 3 | 4 | 5 |
| 15 | During the times at which my children misbehave, and the chance for me to deal with it is so long, I just let it go | 1 | 2 | 3 | 4 | 5 |

- |    |   |   |   |   |   |   |
|----|---|---|---|---|---|---|
| 16 | There are times I just don't have the energy to make my children behave as they should          | 1 | 2 | 3 | 4 | 5 |
| 17 | I try to keep what I promise to my children   | 1 | 2 | 3 | 4 | 5 |
| 18 | I sometimes find it difficult to punish my children   | 1 | 2 | 3 | 4 | 5 |
| 19 | I teach my children so that they should not talk in front of others                             | 1 | 2 | 3 | 4 | 5 |
| 20 | I do not encourage my children to talk about their worries because it can upset them even more  | 1 | 2 | 3 | 4 | 5 |
| 21 | When my children change their minds so often it is hard for me to take their opinions seriously | 1 | 2 | 3 | 4 | 5 |
| 22 | I have no difficulty sticking to my rules for my children even when close relatives are there   | 1 | 2 | 3 | 4 | 5 |
| 23 | I give food whenever my children demand it  | 1 | 2 | 3 | 4 | 5 |
| 24 | I do not praise my children for doing well  | 1 | 2 | 3 | 4 | 5 |
| 25 | I teach my children about cleanliness during toilet training                                    | 1 | 2 | 3 | 4 | 5 |
| 26 | I respond positively to my children's nonverbal/verbal communications                           | 1 | 2 | 3 | 4 | 5 |
| 27 | I do not allow my children to be angry with me  | 1 | 2 | 3 | 4 | 5 |
| 28 | I enforce my children to do things better than other children                                   | 1 | 2 | 3 | 4 | 5 |
| 29 | I give toilet training to my children beginning from early age                                  | 1 | 2 | 3 | 4 | 5 |
| 30 | I do not tell my children that they have to be grateful to parents                              | 1 | 2 | 3 | 4 | 5 |
| 31 | Once a family rule has been made, I strictly enforce it without exception                       | 1 | 2 | 3 | 4 | 5 |
| 32 | I try to discipline my children, no matter how long it takes                                    | 1 | 2 | 3 | 4 | 5 |
| 33 | I teach my children to control their feelings   | 1 | 2 | 3 | 4 | 5 |
| 34 | I allow my children to question parental decisions  | 1 | 2 | 3 | 4 | 5 |
| 35 | I try to control my children by warning about bad things  | 1 | 2 | 3 | 4 | 5 |
| 36 | I do not punish my children by taking away privileges   | 1 | 2 | 3 | 4 | 5 |
| 37 | I punish my children by telling them to get away from the room for a while                      | 1 | 2 | 3 | 4 | 5 |
| 38 | I talk it over and reason with my children when they misbehave                                  | 1 | 2 | 3 | 4 | 5 |
| 39 | I scold my children when my children's behavior doesn't meet my                                 | 1 | 2 | 3 | 4 | 5 |

expectations

40 I do not use physical punishment to discipline my children 1 2 3 4 5

### Father Involvement scale

The next statements describe about your involvement in your child's care and development. Please mark the response that best describes your degree of involvement with your child, using the scale below:

1= never

2= very rarely

3= sometimes

4= most of the time

5=always

- |    |   |   |   |   |   |   |
|----|---|---|---|---|---|---|
| 1  | I find it difficult to engage in cooking, feeding, dressing or diapering my children                      | 1 | 2 | 3 | 4 | 5 |
| 2  | I discuss daily activities, concerns, and family issues with my children                                  | 1 | 2 | 3 | 4 | 5 |
| 3  | I celebrate special events (birth day, school day) with my children                                       | 1 | 2 | 3 | 4 | 5 |
| 4  | I find it difficult to encourage my children to do their homework and to succeed in school                | 1 | 2 | 3 | 4 | 5 |
| 5  | It is hard for me to spend much time to talk, to play sports or to do outdoor activities with my children | 1 | 2 | 3 | 4 | 5 |
| 6  | I try to respond to my children's needs and views   | 1 | 2 | 3 | 4 | 5 |
| 7  | I find it difficult to teach my children age-appropriate tasks  | 1 | 2 | 3 | 4 | 5 |
| 8  | I teach about moral/ethical values to my children   | 1 | 2 | 3 | 4 | 5 |
| 9  | I set rules for my children   | 1 | 2 | 3 | 4 | 5 |
| 10 | I find it difficult to encourage independence in my children  | 1 | 2 | 3 | 4 | 5 |
| 11 | I help my children set goals and find meaning in their life   | 1 | 2 | 3 | 4 | 5 |
| 12 | It is difficult for me to tell stories to my children   | 1 | 2 | 3 | 4 | 5 |
| 13 | I show physical affection to my children by touching, hugging, or kissing                                 | 1 | 2 | 3 | 4 | 5 |
| 14 | As much as possible, I try to make myself available to my children  | 1 | 2 | 3 | 4 | 5 |
| 15 | I find it difficult to contact with my children when I am out of home                                     | 1 | 2 | 3 | 4 | 5 |

- |    |  |   |   |   |   |   |
|----|--|---|---|---|---|---|
| 16 | I try to visit my children in case of separation   | 1 | 2 | 3 | 4 | 5 |
| 17 | I find it hard to think it is my duty to check whether children are fed, diapered, dressed, cleaned or not | 1 | 2 | 3 | 4 | 5 |
| 18 | I take care of my children when they get sick  | 1 | 2 | 3 | 4 | 5 |
| 19 | I find it difficult to spend time to supervise the whereabouts of my children                              | 1 | 2 | 3 | 4 | 5 |
| 20 | I try to teach my children about household safety  | 1 | 2 | 3 | 4 | 5 |
| 21 | It is hard for me to pay attention to whatever my children do  | 1 | 2 | 3 | 4 | 5 |
| 22 | I try to plan for my children's future education, training, or occupation                                  | 1 | 2 | 3 | 4 | 5 |

## Appendix D

*The Translated Afan Oromo version of the data collection Instruments***Gaafannoo****Kutaa-I: Odeeffannoo walii galaa**

**Qajeelfama:** Gaaffilee armaan gadiitiif deebii sirrii ta'e bakka kennametti mallattoo kana (√) kaa'uun yookin bakka barbaachisutti jechoota fayyadamuun kenni.

1.1. Bakka jireenyaa:

A. Magaalaa:

B. Baadiyaa:

1.2. Umrii kee: Waggaa guutuun \_\_\_\_\_

1.3. Saala kee:

Dhiira

Dubartii

1.4. Sadarkaa barnootaa kee:

Kan hin baranne

Barnoota sadarkaa tokkoffaa

Barnoota sadarkaa lammaffaa

Sartafikeetii/Dippiloomaa

Digirii calqabaafi sanaa ol

1.5. Hojii kee:

Hojii Eksipartiifi gaggeessuu

Hojii teeknikaa fi barreessuu

Hojii tajaajilaa fi humnaa

Hojii qonnaa

1.6. Baay'inni daa'imman keetii meeqa? \_\_\_\_\_

**Safartuu waa'ee Sonaawwan/duudhaalee warraa**

Sonaawwan/duudhaaleen ykn amaloonni daa'imman mana keessatti akka waa baratan jajjabeeffaman armaan gaditti tarreeffamanii jiru. Kanaafuu, safartuu armaan gaditti kenname fayyadamuudhaan, amaloonni armaan gaditti tarreeffaman hangam daa'immaniif barbaachisoo akka ta'an lakkoofsa deebii kee sirriitti naaf ibsa jettee yaaddu itti maruudhaan agarsiis:

1= gonkumaa barbaachisaa miti

2=xinnoo barbaachisaadha

3= hanga tokko barbaachisaadha

4= guddisee barbaachisaadha

5= garmalee/daran barbaachisaadha

1	Namootaan walii galuu/wal ta'uu	1	2	3	4	5
2	Qulqullina ofii eeguu	1	2	3	4	5
3	Of eegannoo/Ejjannoo qabaachuu	1	2	3	4	5
4	Amanamummaa/ajajamummaa	1	2	3	4	5
5	Ofitti amantummaa	1	2	3	4	5
6	Gaarummaa/fayyaalummaa	1	2	3	4	5
7	Kaka'umsa waa beekuu	1	2	3	4	5
8	Itti-gaafatamummaa ofii fudhachuu	1	2	3	4	5
9	Mirga ofiif falmachuu	1	2	3	4	5
10	Xiyyeeffannoo /qalbeeffannoo	1	2	3	4	5
11	Sirrummaa	1	2	3	4	5
12	Of danda'uu	1	2	3	4	5
13	Nama kabajuu	1	2	3	4	5
14	Gara laafummaa/toltummaa	1	2	3	4	5
15	Haqummaa	1	2	3	4	5
16	Kutannoon hojjachuu	1	2	3	4	5
17	Yaada burqisiisuu/ kalaquu	1	2	3	4	5
18	Fageessanii yaaduu	1	2	3	4	5
19	Of too'achuu	1	2	3	4	5
20	Amantaa qabaachuu/hordofuu	1	2	3	4	5

### Safartuu waa'ee Amantaalee Guddisa Daa'immanii

Himoonni armaan gadii waa'ee amantaalee warri guddisa daa'immanii keessatti calaqaasiisan kan ibsaniidha. Kanaafuu, safartuu armaan gaditti kenname fayyadamuudhaan, amantaalee armaan gaditti tarreeffaman ilaalchisee hangam akka itti walii galto lakkoofsa deebii kee sirriitti naaf ibsa jettee yaaddu itti maruudhaan agarsiis:

1= gonkumaa itti walii hin galu

2= Itti walii hin galu

3= giddu galeessa

4= itti walii nan gala

5= garmalee/daran itti walii nan gala

- |    |   |   |   |   |   |   |
|----|---|---|---|---|---|---|
| 1  | Warri kutannoo/ejjannoo sirrii qaban daa'imman amala gaarii qaban ni horatu   | 1 | 2 | 3 | 4 | 5 |
| 2  | Daa'imman akkaataa namoota biroo fuulduratti qaaqa hin baayifneen guddachuu qabu  | 1 | 2 | 3 | 4 | 5 |
| 3  | Daa'imman ijoollummaadhaa kaasee of eegannoon yoo leenji'an malee amala uumaa isaanii too'achuun ni rakkisa                                       | 1 | 2 | 3 | 4 | 5 |
| 4  | Arrabsoofi komiin amala daa'immanii hin fooyyessan  | 1 | 2 | 3 | 4 | 5 |
| 5  | Wanti guddaan warri daa'imman isaanii barsiifachuu qaban daa'imman gaaffii tokko malee haadhaafi abbaa isaaniitiif ajajamoo ta'uu akka qabaniidha | 1 | 2 | 3 | 4 | 5 |
| 6  | Ga'eessotni haalan yoo hordofan malee daa'imman wanta irraa eegamu hin dalagan/hujan  | 1 | 2 | 3 | 4 | 5 |
| 7  | Daa'imman yeroo kamiyyuu wanta bu'aa qabeessa ta'e tokko akka dalaganiif warri daa'imman isaanii barsiisuu qabu                                   | 1 | 2 | 3 | 4 | 5 |
| 8  | Daa'imman yeroo kamiyyuu warra isaaniitiif ajajamuu qabu  | 1 | 2 | 3 | 4 | 5 |
| 9  | Guddisa daa'immanii keessatti gochi ijoon daa'imman naamusa qabsiisudha   | 1 | 2 | 3 | 4 | 5 |
| 10 | Daa'imman aangoo fi murtee warri isaanii kennan irratti gaaffii akka dhiyeessan eeyyamamuufi qaba   | 1 | 2 | 3 | 4 | 5 |
| 11 | Wanta sirrii ta'e tokko yoo barsiisan malee daa'imman amala badu  | 1 | 2 | 3 | 4 | 5 |
| 12 | Daa'immaniif jaalala ibsuun ajaja diddaa fi waltuffachuutti nama  | 1 | 2 | 3 | 4 | 5 |

geessa

- |    |   |   |   |   |   |   |
|----|---|---|---|---|---|---|
| 13 | Adabbii qaamaa fayyadamuun daa'imman hin barsiisuu  | 1 | 2 | 3 | 4 | 5 |
| 14 | Seerri maatii gaaffii tokko malee ciminaan hojii irra ooluu qaba  | 1 | 2 | 3 | 4 | 5 |
| 15 | Xiyyeeffannoo guddaa kennuufiin daa'imman amala hin balleessu   | 1 | 2 | 3 | 4 | 5 |
| 16 | Daa'imman yaadni isaanii hangam fooyya'aa yoo ta'ellee warra<br>isaanii waliin yaadan walmormuun eeyyamamuufii hin qabu     | 1 | 2 | 3 | 4 | 5 |
| 17 | Daa'imman yaada isaanii akka ibsatan eeyyamamuufii qaba   | 1 | 2 | 3 | 4 | 5 |
| 18 | Daa'imman wayita balleessan waa'ee balleessaa isaanii irratti waliin<br>mari'achuu mannaa kabaluun/qunxuuxun irra gaariidha | 1 | 2 | 3 | 4 | 5 |
| 19 | Daa'imman koo ana wajjin yaadan walii galuu dhabuun isaanii<br>rakkoo hin qabu  | 1 | 2 | 3 | 4 | 5 |
| 20 | Daa'imman wayita waan mishaa tokko fakkeessanii dalagan warri<br>isaanii jajjabeessuu qaba                                  | 1 | 2 | 3 | 4 | 5 |
| 21 | Wanti warri manatti daa'imman isaanii barsiisan milkaa'ina mana<br>barumsaa daa'immaniitiif haalan gumaacha                 | 1 | 2 | 3 | 4 | 5 |
| 22 | Murteewwan maatii kennuu keessatti yaadni daa'immanii haalan<br>hubannoo keessa galuu qaba                                  | 1 | 2 | 3 | 4 | 5 |
| 23 | Daa'imman bilisa ta'anii naannoo isaanii sakatta'uun akka barataniif<br>haalli mija'ufi qaba                                | 1 | 2 | 3 | 4 | 5 |
| 24 | Taphni daa'immanii dagaagina qaamaa, hawaasummaafi sammuu<br>isaaniitiif barbaachisaadha                                    | 1 | 2 | 3 | 4 | 5 |
| 25 | Daa'imman muuxannoo mataa isaanii irraa barachuu akka<br>danda'aniif haalli mijaa'ufi qaba                                  | 1 | 2 | 3 | 4 | 5 |
| 26 | Akkuma umriin daa'imman isaanii waan tokkoof qophaa'aa ta'uu<br>mirkaneeffataniin warri daa'imman isaanii leenjisu qabu     | 1 | 2 | 3 | 4 | 5 |
| 27 | Wanti warri daa'imman isaanii irraa eegan kan umrii daa'immanii<br>waliin wal gitu ta'uu qaba                               | 1 | 2 | 3 | 4 | 5 |

## Safartuu waa'ee Shaakala guddisa daa'immanii

Himoonni armaan gadii waa'ee wantoota ati guddisa daa'immanii keessatti raawwattuu kan ibsaniidha. Kanaafuu, safartuu armaan gaditti kenname fayyadamuudhaan, hangam akka himoonnii armaan gaditti tarreeffaman amaloota kee ibsuu akka danda'an lakkoofsa deebii kee sirriitti naaf ibsa jettee yaaddu itti maruudhaan agarsiis.

1= gonkumaa kuni na hin ibsu

2= xinnoo-xinnoo na ibsa

3= hanga tokko na ibsa

4= sirriitti na ibsa

5= guutumatti na ibsa

- |    |   |   |   |   |   |   |
|----|---|---|---|---|---|---|
| 1  | Daa'imman koo waa'ee rakkoo isaanii akka himatan nan          | 1 | 2 | 3 | 4 | 5 |
|    | jajjabeessa   |   |   |   |   |   |
| 2  | Daa'imman koo wantoota adda-addaa irratti gaaffii akka        | 1 | 2 | 3 | 4 | 5 |
|    | dhiyeessan hin jajjabeessu                                    |   |   |   |   |   |
| 3  | Wayita dheeraa daa'imman koo waliin dabarsuun yeroo koo       | 1 | 2 | 3 | 4 | 5 |
|    | gubuu natti fakkaata  |   |   |   |   |   |
| 4  | Daa'imman koo yaadaafi ilaalcha isaanii akka ibsatan nan      | 1 | 2 | 3 | 4 | 5 |
|    | jajjabeessa   |   |   |   |   |   |
| 5  | Wanta mishaa daa'imman koo dalagan akkan dinqisiifadhu        | 1 | 2 | 3 | 4 | 5 |
|    | beekuu isaanii hin hordofu                                    |   |   |   |   |   |
| 6  | Yaadas ta'ee ilaalcha daa'imman kootii nan kabaja             | 1 | 2 | 3 | 4 | 5 |
| 7  | Wanta dalagan kamiifiyyuu itti gaafatamummaa mataa isaanii    | 1 | 2 | 3 | 4 | 5 |
|    | fudhachuu akka qaban daa'imman koo nan hubachiisa             |   |   |   |   |   |
| 8  | Waa'ee bu'aa-ce'ii jireenya keessatti isaan qunnamuu danda'an | 1 | 2 | 3 | 4 | 5 |
|    | ilaachisee daa'imman koo akka of qopheessan nan jajjabeessa   |   |   |   |   |   |
| 9  | Rakkoowwan hiikuufi murtee kennuu akka danda'aniif            | 1 | 2 | 3 | 4 | 5 |
|    | daa'imman koo nan jajjabeessa                                 |   |   |   |   |   |
| 10 | Yeroo hundaa daa'imman koo ol fuudhee qomatti qabachuudhan    | 1 | 2 | 3 | 4 | 5 |
|    | jaalala koo nan ibsaafi                                       |   |   |   |   |   |
| 11 | Sonaawwan aadaa, safuufi barmaatilleewwan adda-addaa          | 1 | 2 | 3 | 4 | 5 |

- daa'imman kootiif dabarsuun baay'see na rakkisa
- 12 Yaada dhiyeessan tokko yeroon jalaa kuffisee daa'imman koo 1 2 3 4 5  
sababa gara garaa dhiyeessuun murtee koo na jijjiirsisu
- 13 Balleessaa/amala daa'imman kootii akkaataan itti sirreessu ergan 1 2 3 4 5  
murteessee booda murtee sana cimseen hojiirra oolcha
- 14 Adabbii sana hojiirra oolchu danda'uu koo osoon hin 1 2 3 4 5  
mirkaneefatin daa'imman koo adabbiidhaan hin doorsisuuni
- 15 Wayita tokko tokko yeroon daa'imman koo balleessaa itti 1 2 3 4 5  
raawwataniifi yeroon ani itti sirreessuu danda'u walirraa fagachuu  
isaa irraa kan ka'e cal'iseen irra darba
- 16 Daa'imman koo qixa irraa eegamuun waan tokko akka raawwatan 1 2 3 4 5  
taasisuuf yeroon annisaa/humna itti dhabu ni jira
- 17 Waadaa daa'imman kootiif galu qajeelatti fiixa nan baasa 1 2 3 4 5
- 18 Wayita tokko-tokko daa'imman koo adabuun na rakkisa 1 2 3 4 5
- 19 Daa'imman koo haala namoota biroo fuula duratti qaaqa hin 1 2 3 4 5  
baayisne godheen guddisa
- 20 Ittuu caalaa isaan arsuu waan danda'uuf daa'imman koo waa'ee 1 2 3 4 5  
sodaa fi shakkii isaanii akka himatan hin jajjabeessu
- 21 Daa'imman koo yaada isaanii ammaa-amma yeroo jijjiiran yaadni 1 2 3 4 5  
isaanii sirriidha jedhee fudhachuun na rakkisa
- 22 Firri dhiyootillee osoo nabira jiraatee seeran daa'imman kootiif 1 2 3 4 5  
baase hojiirra oolchuu hin dhiisu
- 23 Wayita daa'imman koo gaaffii dhiyeessan nyaata nan kennaafi 1 2 3 4 5
- 24 Daa'imman koo wanta gaarii tokko yoo dalaganillee 1 2 3 4 5  
jajiinsi/galatni ani isaanii godhu hin jiru
- 25 Wayita leenjii bobbaa daa'imman koo waa'ee qulqullinaa nan 1 2 3 4 5  
barsiisa
- 26 Yaada daa'imman koo afaaniifi mallattoon ibsataniif deebii sirrii 1 2 3 4 5  
nan kenna
- 27 Daa'imman koo aariin deebii akka natti deebisan hin eeyyamuufi 1 2 3 4 5
- 28 Daa'imman koo daa'imman biroo caalaa wanta tokko fooyyessanii 1 2 3 4 5

- akka hojjatan nan jajjabeessa
- 29 Bobbaa ilaalchisee daa'imman kootiif calqabumaa kaasee leenjii 1 2 3 4 5  
nan kenna
- 30 Daa'imman koo warra isaanii akka dinqisiifatan/galateeffatan itti 1 2 3 4 5  
hin himu
- 31 Seerrii maatii erga tumame booda gaaffii tokko malee hojiirraa 1 2 3 4 5  
nan oolcha
- 32 Hangam yeroo dheeraa kan fudhatu yoo ta'ellee daa'imman koo 1 2 3 4 5  
naamusa qabsiisuuf yaalii cimaan taasisa
- 33 Amala isaanii haala itti too'achuu danda'an irratti daa'imman koo 1 2 3 4 5  
nan barsiisa
- 34 Murteewwan ani kennu/dabarsuu ilaalchisee daa'imman koo 1 2 3 4 5  
gaafatanii akka hubatan nan eeyyamaafi
- 35 Ani daa'imman koo kanan too'adhu waan badaa/hamaa ta'e tokko 1 2 3 4 5  
irraa akka of eegan hubachiisudhaani
- 36 Ani daa'imman koo wanta barbaadan/fedhan tokko 1 2 3 4 5  
dhoorkachuudhan hin adabu
- 37 Ani daa'imman koo kanan adabu yeroo murasaaf ijaa koo duraa 1 2 3 4 5  
akka sokkan/goran gochudhaani
- 38 Wayita daa'imman koo balleessaa dalagan waliin mari'achuufi 1 2 3 4 5  
sababa isaa hubachiisuuf nan yaala
- 39 Wantin ani daa'imman koo irraa eeguufi amalli isaanii yoo wal- 1 2 3 4 5  
simachuu didu daa'imman kootiin nan lola
- 40 Adeemsa daa'imman koo naamusa qabsiisuu keessatti adabbii 1 2 3 4 5  
qaamaa hin fayyadamu

## Safartuu Waa'ee Hirmaannaa Abbaa

Himoonni armaan gadii eegumsaafi dagaagina daa'ima keetii keessatti hirmaannaa ati akka abbaatti qabdu kan gaafataniidha. Kanaafuu, safartuu armaan gaditti kenname fayyadamuudhaan lakkoofsa sadarkaa hirmaannaa keetii naa ibsa jettee yaaddu itti maruudhaan agarsiis:

1= gonkumaa

2= takke-takkee

3= yeroo muraasa

4= yeroo baay'ee

5=yeroo hunda

- |    |   |   |   |   |   |   |
|----|---|---|---|---|---|---|
| 1  | Nyaata bilcheessuu, daa'imman nyaachisuu, itti uffisuu ykn qaama        | 1 | 2 | 3 | 4 | 5 |
|    | isaanii dhiquu keessatti hirmaannaa hin qabu                            |   |   |   |   |   |
| 2  | Gochaalee guyyaa-guyyaan raawwatamaniifi dhimmoota maatii               | 1 | 2 | 3 | 4 | 5 |
|    | ilaachisee daa'imman koo waliin nan mari'adha                           |   |   |   |   |   |
| 3  | Sirnoota adda-addaa (guyyaa dhalootaa, walgahii mana barumsaa)          | 1 | 2 | 3 | 4 | 5 |
|    | daa'imman koo waliin nan kabaja   |   |   |   |   |   |
| 4  | Daa'imman koo hoj-manee isaanii akka hojjataniifi barumsaan             | 1 | 2 | 3 | 4 | 5 |
|    | milkaa'oo ta'an hin jajjabeessu   |   |   |   |   |   |
| 5  | Daa'imman koo waliin mari'achuuf, taphachuuf ykn gochaalee              | 1 | 2 | 3 | 4 | 5 |
|    | manaan alaa dalaguuf yeroo hin qabu                                     |   |   |   |   |   |
| 6  | Fedhiifi yaada daa'imman kootii caqasee deebisa nan kennaafi            | 1 | 2 | 3 | 4 | 5 |
| 7  | Gochaalee umrii isaaniitiin wal-gitan daa'imman koo hin shaakalsiisu    | 1 | 2 | 3 | 4 | 5 |
| 8  | Sonaawwan safuufi amala gaarii daa'imman koo nan barsiisa               | 1 | 2 | 3 | 4 | 5 |
| 9  | Seera ittiin bulmaataa daa'imman kootiif nan baasa                      | 1 | 2 | 3 | 4 | 5 |
| 10 | Daa'imman koo keessatti ilaalcha of danda'ummaa hin jajjabeessu         | 1 | 2 | 3 | 4 | 5 |
| 11 | Jireenya isaanii keessatti kaayyoofi kallattii jireenyaa akka barbaadan | 1 | 2 | 3 | 4 | 5 |
|    | daa'imman koo nan hubachiisa  |   |   |   |   |   |
| 12 | Daa'imman kooti aadaa/barmaatilee oduu durii odeessuu hin qabu          | 1 | 2 | 3 | 4 | 5 |
| 13 | Daa'imman kootiif jaalala qaamaa qaqqabudhaan, ol kaasanii              | 1 | 2 | 3 | 4 | 5 |
|    | haammachudhaan, ykn dhangachudhaan nan ibsa                             |   |   |   |   |   |

- 14 Hanga danda'ametti daa'imman koo waliin yeroo dabarsuuf nan yaala 1 2 3 4 5
- 15 Manaa fagaadhe yoon deemu daa'imman koo waliin wal- 1 2 3 4 5  
qunnamuudhaaf carraa hin qabu
- 16 Iddoo biraan jiraadha yoo ta'e daa'imman koo daawwachuuf nan 1 2 3 4 5  
yaala
- 17 Daa'imman koo nyaachuu, qaamni isaanii dhiqamuu, uffachuu, ykn 1 2 3 4 5  
qulqullinni isaanii eegamauu ilaalchisee guyyaa-guyyaan hordufuun  
gahee hojii kooti natti hin fakkaatu
- 18 Wayita daa'imman koo dhukkubsatan waldhaansa barbaachisu nan 1 2 3 4 5  
godhaafi
- 19 Haala oolmaa daa'imman kootii ilaalchisee hordoffii/too'annaa hin 1 2 3 4 5  
taasisu
- 20 Haala fayyadama meeshaalee manaatiifi of eegannoo godhamu qabu 1 2 3 4 5  
ilaalchisee daa'imman koo barsiisuuf nan yaala
- 21 Wanta daa'imman koo dalagan kamiyyuu ilaalchisee xiyyeeffannoo 1 2 3 4 5  
itti hin kennu
- 22 Jiruu gara fuula duraa kan akka barumsaa, leenjiifi hojii daa'imman 1 2 3 4 5  
kootii nan karoorsa

## **Qabxiilee Marii Garee Xiyyee**

Kutaa qorannoo kanaa keessattiqorataan waa'ee sonaawwanii, amantaawwaniifi shaakala guddisa daa'immanii akkasumas sadarkaa hirmaannaa abbaan daa'immanii Oromoo Arsii gochalee guddisa daa'immanii keessatti qaban ilaalchisee yaada keessan argachuu barbaada.

Kanaafuu, fiixan ba'umsiifi qulqullinni qorannoo kanaa odeeffannoo sirrii fi amansiisaa isin kennitan irratti kan hundaa'u waan ta'eef gaaffiilee armaan gadiitiif deebii keessan akka kennitan afeeramatanii jirtu.

### **1.1. Gaaffilee waa'ee sonaawwan warraa sakatta'an**

1. Yoo daa'imman uummatan warri hedduun daa'imman isaanii amaloota akkamii akka dagaagfachuu qaban ilaalchisee yaada mataa isaanii ni qabaatu. Yoo waa'ee daa'imman keessanii yaaddan, wayita guddatan amalootni isaan akka horatan barbaadan maal fa'a?
2. Kanumaan wal-qabatee, warri hedduun daa'imman isaanii amaloota horachuu hin qabaanne ilaalchisee yaada mataa isaanii ni qabaatu. Yoo waa'ee daa'imman keessanii yaaddan, wayita guddatan amalootni isaan gonkuma akka hin horatne/dagaagfanne barbaaddan maal fa'a?
3. Walumaa galatti, sonaawwan gurguddoon warri daa'immanii Oromoo Arsii akka amala gaaritti ijoollee isaanitti darbuu qaba jedhanii yaadan maali jettanii yaaddu?

### **1.2. Gaaffilee waa'ee amantaawwan guddisa daa'immanii sakatta'an**

4. Aadaa Oromoo Arsii keessatti **jechamootni** ykn **makmaaksotnibarmaatileekan** waa'ee daa'immaniifi guddisa daa'immaniitiin wal-qabatan jiru? Yoo jiraatan maal fa'a?
5. Adeemsa daa'imman guddisuu keessatti **amantaaleen** isin qajeelatti hordofaa jirtan maal fa'a?

### **1.3. Gaaffilee waa'ee shaakala guddisa daa'immanii sakatta'an**

6. Warri daa'immanii Oromoo Arsii akkaataa kamiin daa'imman isaanii guddisu, naamusa qabsiisuu, nyaachisuu, raffisuufi bobbaa leenjisu shaakalaa jiru?
7. Warri daa'immanii Oromoo Arsii daa'imman isaanii waliin ni taphaatu akkasumas ni mari'atu jettanii yaaddu? Haala kamiin?

### **1.4. Gaaffilee waa'ee hirmaannaa abbaa sakatta'an**

8. Oromoo Arsiitiif '**abbummaa fi haadhummaa**' jechuun maal jechuudha?Maaliif?
9. Abbootiin Oromoo Arsii akka abbaatti gaheen keenya maal jedhanii yaadu?
10. Aadaa Oromoo Arsii keessatti haadhaa fi abbaa wal-bira qabnee yoo madaallu kamtu irraa caalaa gochalee guddisa daa'immanii keessatti hirmaannaa guddaa qaba?Maaliif?

11. Adeemsa guddisa daa'immanii keessatti abbaafi haati Oromoo Arsii *gochaalee* guddisa daa'immanii keessaa isaan kami irratti guddisanii hirmaatu? Maaliif?

12. Aadaa Oromoo Arsii keessatti qabatamtoonni hirmaannaa abbaan guddisa daa'immanii keessatti qabaachuu malu murteessan maal fa'a?

**Guca Daawwannaa**

Kutaa qorannoo kana keessatti qorataan wanta warri mana keessatti daa'imman isaanii waliin raawwatan qaaman argamee daawwachuu barbaada. Kana raawwachuufis gucni daawwannaa kana ittiin galmeessan qophaa'ee jira. Gucni kunis qoratichaan ykn gargaaraa qorataa leenjii fudhateen kan guutamu ta'a.

Daa'imni eenyu waliin daawwatame? \_\_\_\_\_

Bakka jireenyaa \_\_\_\_\_ Yeroo daawwii \_\_\_\_\_ Umrii daa'imichaa \_\_\_\_\_

1. Daa'imni iddoo kam jira? \_\_\_\_\_

Fageenyi warra irraa qabu \_\_\_\_\_

2. Daa'imni maal dalagaa jira/rti?

Gocha gooree: \_\_\_\_\_

3. Daa'imni maal harkaa qaba/bdi?

Nyaata \_\_\_\_\_

Wanta biraa \_\_\_\_\_

4. Haati iddoo kam jirti? \_\_\_\_\_

Fageenyi daa'ima irraa qabdu \_\_\_\_\_

5. Haati maal dalagaa jirti?

Gocha gooree:

\_\_\_\_\_

\_\_\_\_\_

6. Abbaan iddoo kam jira? \_\_\_\_\_

Fageenyi daa'ima irraa qabu \_\_\_\_\_

7. Abbaan maal dalagaa jira?

Gocha \_\_\_\_\_ gooree:

\_\_\_\_\_

\_\_\_\_\_

8. Wanta daa'imni dalagu/gdu ilaalchisee eentu karaa itti agarsiisa? Maal gochudhaan?

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9. Fedhii bu'uuraa daa'immaniitiif eentu irra caalaa deebii kenna? Akkaataa kamiin?

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10. Bifa afaaniin waliin qaaquunis ta'ee bifa qaaman wal-qaqqabuutiin (ijaan daawwachuu, ofitti qabee haammachuu, dhungachuu) daa'ima waliin walitti dhufeenya cimaa kan qabu eenu? Haala kamiin?

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11. Akkuma walii galaatti, daa'imaaf kan eegumsa/kunuunsa qaamaa (wucuu fincaanii jijjiiruu, nyaachisuu, qaama dhiquu, raffisuu) godhuuf eenu? Bifa kamiin?

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12. Meeshaaleen daa'imni qaqqabee ittiin taphatu maal fa'atu bira jira?

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## Appendix E

Addis Ababa University  
School of Psychology

***Informed Consent Forms***

Dear Parent or Informants,

I am a PhD student at the School of Psychology of Addis Ababa University. My doctoral dissertation is on: Childrearing Values, Beliefs and Practices of Arsi Oromo. The purpose of this research project is to explore the views of parents about the values and beliefs that inform their parenting behaviors. This informed consent form will give you the basic idea of what the research is about and what your participation will involve. Please take the time to read this form carefully and to understand any accompanying information.

As part of my study I am asking you to participate in this research study by completing a questionnaire survey or as key informants of FGD, or as observees while you are interacting with your children in the home contexts. My goal is to analyze the materials from the focus group discussion, household observation and questionnaire in order to understand the participants' views about parental values and beliefs that guide their parenting behaviors. If all the participants agree, the discussions and observations will be audio/or video taped and later transcribed by the researcher. Transcripts will be typed with codes and pseudonyms.

You may withdraw your consents if you feel you are inconvenient at any time. In signing this form you are agreeing to participate in this study. I would be most happy to answer any questions you might have. Please write or call.

Here is my:

- telephone number : +251911843127
- e-mail address: dame288@gmail.com

Thank you in advance,

Dame Abera

Investigator

I, \_\_\_\_\_, have read the above statement and agree to participate in this study as an informant.

\_\_\_\_\_  
Signature of participant

\_\_\_\_\_  
Date

## Appendix F

*Sample formulas for calculating effect sizes and summary of effect conventions**Sample formulas for calculating effect sizes*

Effect size for a significant  $t$  is computed by Cohen's  $d$ :

$$d = \frac{t \sqrt{\frac{n_1 + n_2}{n_1 n_2}}}{n_1 n_2}$$

Effect size for a significant ANOVA  $F$  is estimated by partial eta-squared:

$$\eta p^2 = \frac{SS_{bg}}{SS_{bg} + SS_{wg}}$$

Effect size for a significant  $R^2$  in multiple regression is computed by:

$$f^2 = \frac{R^2}{1 - R^2}$$

Effect size for a significant correlation coefficient is:

$$\text{Effect size} = r$$

*Summary of effect conventions*

	<b>Index</b>	<b>small</b>	<b>medium</b>	<b>large</b>
<u>t-Test on Means</u>	<b>d</b>	0.20	0.50	0.80
<u>t-Test on Correlations</u>	<b>r</b>	0.10	0.30	0.50
<u>F-Test (ANOVA)</u>	<b>f</b>	0.10	0.25	0.40
<u>F-Test (MCR)</u>	<b>f<sup>2</sup></b>	0.02	0.15	0.35
<u>Chi-Square Test</u>	<b>w</b>	0.10	0.30	0.50

*Source: Cohen (1988)*