

**PARENTAL BELIEFS, VALUES AND PRACTICES OF
CHILD REARING AMONG THE KECHENE PARENTS
IN ADDIS ABABA**

**ADDIS ABABA UNIVERSITY
COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES
SCHOOL OF PSYCHOLOGY**

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Abstract

The purpose of the study was to examine the experiences of parents' values and beliefs and the influence of these parental values during childrearing practices in parents Kechene community, Addis Ababa, Ethiopia. Grounded theory guided the data analysis and interpretation processes of the study. The participant of the study were parents raising children in Kechene community and active member of the community, who regularly engage in vital functions of the community such as community leaders and teachers (n=30, 12 fathers & 18 mothers). Data has been collected through semi-structured interview (n=10) and FGD (two groups of 10 parents). Around 80% of the parents reported that the desired values their children to inherit in obedience, religiosity, collective/social, patriotic (love their country), compliant and hardworking behaviors, whereas, the undesired values that their children must not inherit are bad behaviors (deception, disrespecting others and stealing), disobedience and being substance addict. Almost all parents believe that children are gift from God and others added that children as assets, who support their parents and younger siblings later in life, whereas, others believe that children are destiny of life. More than threefold of the parents also favor disciplining by physical punishment with proper intensity as well as accept parental involvement to include both fathers and mothers in the socialization process starting from the early age. Most parents expressed that parental values and beliefs influence their childrearing practice in a way that more or less they agree that they believe in inheritance of their religious values and cultural sex role execution that gives boys more freedom than girls. Implications for future research and practice called for the importance of developing and using contextual knowledge to help parents receive appropriate intervention.

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Acronym

AA - Addis Ababa

FGD - Focus Group discussion

KC - Kechene Community

Chapter One - Introduction

1.1 Background of the study

Socialization is an integral part of child rearing and it is defined as a process by which a child obtains the indispensable skills, attitudes and behaviors that are essential for his/her successful adaptation to a family and to a larger community (Darling & Steinberg 1993). Within any culture, children are shaped by the physical and social settings within which they live and they are subjected to culturally regulated customs and child rearing practices along with culturally based belief systems (Shaules, 2007).

All societies prescribe certain characteristics that people are expected to possess and proscribe activities that people must not engage in if they want to function well and coexist within their community (Keller, 2002). Some of these prescriptions and proscriptions might be universal across cultures, such as the requirement for parents to nurture and protect their children. Further, considering the variation in standards and values across cultural settings among communities, practices such as training children are expected to be prevalent naturally occurring in addition to the implementation of social controls to ensure that children are socialized to be raised in such a way that each new generation acquires prescribed patterns of beliefs and behaviors while avoiding the proscribed ones (Keller, 2002).

Additionally exploring the relationship between culture and the child rearing practice, in case of many Asian countries, a parental goal is to socialize a quiet, compliant, reserved child as it appears to ensure acceptance in the child's social community whereas in the western world, such

a goal, if met, would result in peer rejection and difficulty in the social world as the westerners parenting goal is way different being the socialization of the potentially gregarious, outgoing child (Chan, 2009).

Furthermore, adaptation is considered to be culturally defined and if a given behavior is viewed as an acceptable behavior, then parents will attempt to encourage its development whereas if the behavior is perceived as maladaptive or abnormal, then parents (and significant others) will attempt to discourage its growth and development (Rubin & Chung, 2003). During the child's socialization process different scholars stated that there is a prevalence of multiple actors playing a significant role in the child's development having a profound effect lasting a life time. Among these actors the family represents the first social institution in which children's lives are primarily shaped as it is within the family contexts that children gradually internalize social standards and expectations as well as culture and traditions of their community (Hirut, 2012).

According to studies conducted surrounding these issues, parenting or childrearing encompasses a number of different psychological constructs including values, involvement, beliefs, expectations, ideas, attitudes, perceptions (which are generally referred to as parenting cognitions) and behaviors (Gerris, Dekovic & Janssen, 1997). 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). Similarly, parenting beliefs refer to ideas or knowledge that parents think are true guiding their behaviors in dealing with children (Miguel, Valentim, & Carugati, 2009).

The existing literature shows the presence of strong links among parenting values, beliefs and behaviors (Miller, 1988; Okagaki & Sternberg, 1993). However, in the context of communities existing in Ethiopia, the parental values, beliefs and behaviors which are unique to these societies and the patterns of relationships among them was not studied well and supported by empirical research.

Among these communities the focus of this paper is bounded to exploring the child rearing practices within the Kechene community (KC). The KC is located in the north western part of Addis Ababa (AA), Gulele sub-city, Woreda 5, 6, and 7. According to the data obtained from the Woreda Women and Children Unit officer, currently the total population of KC is estimated to be more than 150,000 and the inhabitants of this community were able to maintain their culture and heritage for long years whereas they are well known for their skills in pottery and weaving. They are skilled craftsmen, involved in the production of ploughshares, metal agricultural implements, knives, blades, iron spears, swords, pottery, and the production of traditional clothing. In this regard this study has conducted an assessment on the parental beliefs, values and behaviors of parents in KC while focusing on their child rearing practices along with the cultural and religious impacts affecting childrearing hoping to gain an insight to their unique experience in raising children.

1.2 Statement of the problem

Parenting is one mechanism through which a child can learn appropriate and inappropriate behavior, learn right and wrong choices in decision-making, acquire skills, understand roles and accept or not accept the norms of a community. Parenting has been and is a controversial topic

because there is no single prescriptive book for parents showing them how to raise their children. Many studies that were previously conducted on the issues of parental beliefs, values and involvement of parents along with family culture suggested that child rearing could be affected by different psychological, social, historical, environmental, political and geographical settings while these issues affect the overall child rearing practice with a probability of lifelong impact on the children raised (Kagitcibasi, 2002).

In addition to the effect that family values would cause in child rearing, family norms also affect the child rearing practice. Norms are considered to be the spoken and unspoken rules of cultures that could be reinforced over time along with operating as invisible constraint on behavior of family members by setting standards for how family members dress, talk and act in addition to limiting what is permissible or impermissible behavior under different circumstances and conditions (Miller, 1988). Furthermore, parents' values vary greatly in their tolerance of differences, the fact that some cultures demand total allegiance to the values of their culture. Any divergence from the norm as threatening to the well-being of the family while, some even go as far as cutting off all contact with family members who embrace different philosophies or styles of living by which if any debate takes place, the new voices or perspectives on issues will probably end up getting discouraged (Rogoff, 2003).

Despite the variances in parenting values and beliefs around cultures and societies, majority of the previous studies try to see and categorize all the values, beliefs and cultures around the globe through the western psychological lens and classify them into exclusive categories by ignoring the fact with the diversified cultural values and beliefs across societies. Cultural variations in parenting beliefs and involvement suggest that parents in different cultures may inherit or may

incorporate different ready-made “schemas” or “culturally-packaged beliefs” about children and parenting into their parenting practices (Goodnow & Collins, 1990; Papousek & Papousek, 1995). Cross-cultural research on parenting helps us identify universal aspects of child rearing as well as differences between cultural groups. Various scientific fields such as anthropology, sociology, psychology...etc. claim that it is rare (even impossible) for any human being ever to behave without responding to some aspect of culture (Bronfenbrenner, 1989; Inglehart & Baker, 2000; Kagitcibasi, 2007). However, Studies conducted with a cultural psychology perspective (Goodnow, 1995) are also enlightening to show variations within cultures that are observed in relation to contextual characteristics and social change and among the factors that shape human development, cultural values and beliefs has a powerful role.

Most research reports available around the literature employed quantitative method of data collection and analysis. However, studies on parenting practices in relation to the values, beliefs and involvement of parents in a specific culture require qualitative approach, in which deeper understanding of parenting practices through consideration of all possibilities without imposing any pre-existing assumptions of the phenomenon. As McLeod (2001) claimed that in qualitative research, in general and in grounded theory in particular the researcher does not attempt to review the literature in advance of collecting data. The aim is to approach the phenomenon with an open mind, so that themes and categories 'emerge' from it rather than being imposed on it (McLeod, 2001). Therefore, as the purpose of the current study is to explore how parents rear their children in KC and examining the effects of parents' values and beliefs on parenting practices, utilizing qualitative approach is more practical to understand respondents experience than categorizing and labeling of parents actual experience using predetermined theoretical basis.

Besides, studies on parenting practice in Ethiopia are not only scarce but also the few existing studies are more of quantitative approaches.

Programs that provide services related with childrearing impose imported practices without clearly understanding the cultural values of the receiving community. Such discrepancy occurs due to that ideas about practices in service providers frequently initiate from external organizations or individuals who are not part of the culture or group that the program is intended to serve. A clearer understanding of childrearing practices, patterns and beliefs would help the community to do a better job.

As Evans and Myers (1994) claimed that knowledge of childrearing practices patterns and beliefs is important to understand, support and improve the childrearing process. The fields of health and developmental psychology suggest that there are cultural values of caregivers that are supportive for children's growth and development as well there are values and beliefs that are detrimental. By detecting and understanding the effects these values and beliefs on childrearing practices. It is possible to identify those practices, which require support, and those, which ought to be discouraged (Evans & Myers, 1994).

1.3 Research questions

1. What are the existing values that are desired by parents for their children in Kechene community?
2. What traits or qualities are not desired by parents for their children in Kechene community?
3. What are the beliefs on having children of parents in Kechene community?

4. What are the parenting beliefs of parents in Kechene community on disciplining of their children?
5. What are parents' beliefs in parental involvement during child rearing practice in Kechene community?
6. How do parental values and beliefs influence their childrearing practices among the Kechene community?

1.4 Objectives of the study

1.4.1 General objective

The general objective of the study is to explore the parental values, beliefs and practices of child rearing in the Kechene community by examining their parenting values, beliefs and practices while rearing their children.

1.4.2 Specific objectives

- To explore the existing values that are desired by parents for their children in Kechene community
- To assess the traits or qualities of children that are not desired by parents in Kechene community
- To explore parents' beliefs on having children in Kechene community
- To examine the parenting beliefs that parents utilize in disciplining of their children in Kechene community.

- To assess parents' belief in parental involvement during child rearing practice in Kechene community
- To understand how parental values and beliefs affect their childrearing practices among the Kechene community

1.5 Significance of the study

Empowering the parent-child relationships are perhaps the most crucial means for preparing responsible citizens in a society (ICS & ACPF, 2010). Such an important responsibility of preparing and nurturing children for life can be enriched if parents are informed and supported by knowledge and skills that are applicable to their needs. Keller (2009) calls for the need to conduct research to understand the experiences of parents and align intervention programs with their needs. Even if some studies have been conducted to assess the parenting styles of Ethiopians, qualitative approaches to examine the perceptions and experiences cultural background of parents and their childrearing practice are almost non-existent. Examining the cultural approaches to parenting through qualitative study helps counselors, educational professionals and other stakeholders to understand a wide range of parenting experiences in an Ethiopia that enables these experts to provide optimal support to parents. Contextual understanding of parenting in Ethiopia is relevant to all concerned parties due to the fact that children under the age of 18 comprise approximately fifty percent of the Ethiopian population (ICS & ACPF, 2010). Supporting parents with contextual knowledge is critical to prepare this young generation to be a resource for the country.

Klein and Rye's (2004) study related with interaction-oriented early intervention in Ethiopia reported that the country is undergoing numerous cultural, economic and social changes that call for examining traditional approaches to raising children. In particular, urban and semi-urban cities in Ethiopia are experiencing major changes in infrastructure building, educational expansions, and related efforts to reduce poverty (Gebre, 2008). The study's participants are from Kechene community, a place included within the Addis Ababa administrative system recently and under continuous metropolitan influences. It is important to study how fast modernization and the resulting cultural changes is impacting parent-child relationships. In an effort to grasp the best of their changing world, parents may find themselves in a dilemma between various approaches and standards in parenting their children. Nsamenang, (2007) reported that every culturally and religiously different community is expected to have its own indigenous childrearing values, beliefs, involvements and practices. In addition to helping parents adjust to the impact of these fast changes in the country, counselors need to envision how to support parents who are increasingly involved in their children's lives due to the decline in communal parenting culture that involves extended family members and the community at large. Further conducting such kinds of studies on issues surrounding child rearing is believed to be significant as they contribute in helping vulnerable children by calling towards a collaborative effort in encouraging involvement and effectiveness to provide a better care and protection from harmful customary practices in child rearing requiring interventions such as awareness creation, advocacy and nationwide preventive policy formulation for the children growing up facilitating a better future as child rearing practices incur a far reaching lifelong impact affecting children to adulthood.

1.6 Scope of the Study

This study has explored how parents rear their children in Kechene while examining the effects of parenting values and beliefs of parents in childrearing practices in Kechene community. The scope of current study was delimited in geographic coverage, time and resources and theoretically. First, the scope of study was limited to specific geographical areas in Addis Ababa. Therefore, the study is bounded specifically to parents residing in Kechene, the northwestern part of Addis Ababa, Gulele sub-city, woreda 5, 6, and 7 with a total population estimated to be more than 150,000. Secondly, the population of the study is delimited to parents in Kechene who are working in a community based traditional waving and pottery crafts. Both these restrictions were due to limited amount of time and resources. Theoretically, the scope of the current study limited to assessment of parents' beliefs and values in their childrearing experience. However, in communal cultures like Ethiopia, children are not only influenced by their parents but also other extended families, neighbors and the community as a whole has strong influence on the child rearing practice. This study has explored the practice of child rearing in relation to parenting values, beliefs, and practices. The study also addressed the unique experiences of parents in Kechene along with available cultural and religious impacts that affect childrearing practices. This community possess a strong cohesion being able to maintain its culture and heritage for generations, socializing their young ones by teaching them the marvelous skills of traditional pottery and weaving.

1.7 Limitation of the study

One of the limitations that challenged this research is the scarcity with regard to availability of literature especially with the issues concerning parenting values, beliefs, and practices of families that affect childrearing practices in Ethiopian context, which illustrates the need for conducting more research.

1.8 Definitions of Key Terms

Children – those who are of ages 16 years and less living with their parents

Child rearing practice - refers to the direct involvement, interaction and roles of mothers and fathers on day to day activities of children.

Parenting – refers to how parents rear their children regarding their values and beliefs and practices of the Kechene community.

Parental belief - refers to the thought parents have in their beliefs in having children, disciplining their children and parental involvement during raising their children.

Parental values – these are desired and not desired qualities or traits to be held to by their children as grown adults that are assumed as important, worth and useful for child rearing and generally acceptable in the society.

1.9 Organization of the Study

This study comprises of six main chapters and the first chapter constitutes the background to the study, problem statement, research questions, objectives, significance, and limitation of the study. Chapter-two is devoted to systematic review of existing literature while the third chapter constitutes research methodology including population, sampling techniques, methods of data collection and research instruments employed. Chapter-four describes the detailed data analysis of and interpretation of findings. Finally, chapters five and six deal with discussions and conclusion and recommendations respectively.

Chapter Two: Review of the related literature

2.1 Overview

This chapter constitutes review of available literature regarding issues on child rearing practice in relation to parenting beliefs, values, behaviors and involvement of parents in raising children. With these regard concepts illustrating the child rearing practice, the relationship of parental values and beliefs in child rearing along with the Ethiopian child rearing experience are discussed in the following section.

2.2 The child rearing practice

According to Clarke-Stewart (2006), parenting is defined as purposive activities aimed at ensuring the survival and development of children. It is derived from the Latin verb 'parere'- 'to bring forth, develop or educate'. The word 'parenting', from its root, is more concerned with the activity of developing and educating than that does it. The connotation of the word is that parenting is a positive, nurturing activity. Thus, parenting is an activity that normally involves the children, parents and other family members in lifelong interaction (Clarke-Stewart, 2006). Child rearing is not a technical term with precise significance. It refers generally to all the interactions between parents and their children. These interactions include the parental interest, expression of attitudes, values, and beliefs as well as their care and training behavior. Child rearing is a continuous process and every moment of a child's life that she/he spends in contact with his/her parents has some effect on both of the child's present behavior and potentialities for future action. This process of child rearing is generally influenced by the characteristic ways of

thinking, feeling and acting, prevalent in the cultural group to which the family belong (Hoghughi, & Long, 2004). As Evans, and Myers (1994) summarized that generally child rearing practices observed in most societies encompass activities that include: (a) guarantee the child's physical well-being—keeping the child safe and free from harm, providing shelter and clothing, preventing and attending to illness; (b) promote the child's psycho-social well-being—providing emotional security, socialization, nurturing and giving affection, support the child's physical development—feeding, bathing, providing safe places to play and explore; (c) promote the child's mental development—interaction, stimulation and play and (d) facilitate the child's interaction with others outside the home—within the community, at health clinics, at school, etc.

Home influence probably outweighs the effects of all other environmental impacts combined in determining the fundamental organization of children's behavior. According to psychoanalytic theory, social values and controls are largely interiorized made an integral part of the child's superego on the basis of early parent child interactions. The foundations of children's social attitude and skills are obviously laid in the home. Patterns of dependence-independence, ascendance-submission, cooperation-competition, and conservatism liberalism have their genesis in early parent-child interactions within the home. Warm or affectionate tendencies which are so important to psychological adjustment in adult life are dependent on the nature of parent-child relationships (Hoghughi, & Long, 2004).

As Rowe (1994) reported, the major roles of parents, as far as their children are concerned, mainly involves caring and protection, providing basic amenities of food, clothing, shelter, education and love, being around to support their children emotionally. Besides, to act as a shock absorber or springboard when their children need a cushioning, and to realize the inherent

potential of the child. However, not many parents are aware of all these duties. Even today, for most parents, child rearing involves satisfying the child's basic needs, and to help whenever the child ask for aid. Otherwise, most parents go through life, expecting their children to take care of themselves, and to take care of the parents, when they grow old. For many parents, children tend to be investments for their future retired life, and it is often with this in mind, that these parents groom them (Rowe, 1994). Therefore, to have better insight on the childrearing practice, understanding what parenting involvement are and the parenting styles they utilize has critical importance.

Levine (2007), after reviewing most of 20th century studies, claimed that ethnographers have documented the diversity across human populations in parenting, both in the norms and practices that form childhood environments and in the baseline developmental pathways of children from birth to adolescence. These review studies showed that the ways children learn through participation in differing social and symbolic environments and acquire cultural meanings during the early years (Levine, 2007).

In justifying the methodological appropriateness of ethnographic qualitative approaches, Levine further claimed that previous conducted researches has just begun to realize the potential of anthropology's contribution to the understanding of childhood in the human species. He further argued that some early studies were guided by Freudian or neo-Freudian premises, but from the beginning ethnographers used the data they had collected in the field to criticize developmental formulations in psychology and the cultural critique of developmental theory became an established genre. Developmental psychology's changing theoretical orientations, and its reluctance to take seriously evidence from field research, posed obstacles to sustained

interdisciplinary engagement and made the building of cumulative knowledge difficult. Ethnographers, including biological and linguistic anthropologists, nevertheless constructed approaches to fieldwork on childhood and interpreted their findings in theoretical perspectives that were variously ecological, cultural, evolutionary, and sociolinguistic, as well as developmental. Ethnographic studies of childhood could be improved in their depth and sophistication and even in their technology and the time seems ripe for a new field manual recommending methods to ethnographers (Levine, 2007).

2.3 Cultural differences in child rearing practices

Children grow up in a wide variety of different physical, social and cultural circumstances and diversity is observed even within cultures. Studies have indicated that to understand the relation between cultural values and parenting, it is important to compare parents' beliefs and practices across different cultural groups. For example, in a cross-cultural study by Bornstein and colleagues (1998) on mothers (n=214) from four continents and seven countries found cultural differences in the parents' childrearing practices. They concluded that parenting beliefs are culturally shared values and constructed within a broader system of cultural values.

A cultural value dimension that has attracted much attention in the literature since the last few decades is the notion of individualism versus collectivism. In terms of cultural values of individuals in the western and eastern hemispheres of the globe, researchers have consistently found that European-American (EA) parents hold individualistic values and emphasize the importance of assertive and independent child behaviors. In the eastern and undeveloped societies parents, on the other hand, tend to hold collectivistic values and emphasize the

importance of socially unobtrusive and compliant child practice that maintains social harmony (Markus & Kitayama, 1991).

The explanation for why particular childrearing practices are used comes from the traditions, myths and the religious systems that underlie the culture. The values and beliefs are a response to the demands of the culture as well as the needs of individuals. The family and community implement specific childrearing practices. They believe it will ensure the survival and health of the child, develop the child's capacity for economic self-maintenance at maturity and ensures the survival of the social group by assuring that parents assimilate, embody and transmit appropriate social and cultural values to their children including the development of the child's reproductive capacity to continue the lineage and society. There is considerable individual variation in practice from family to family, depending on the psychological make-up of the parents, including their own personality, the experiences they had as children, and the conditions under which they are living. The role other members of the society play in the raising of children differs depending on the specific cultural group. In some settings, community members play a significant role and in others, they take on a more distant role (Evans & Myers, 1994). Thus, to understand the variations of the cultural values across different cultures, it is important to look into the individualistic and collective cultural value dimensions in relation to parenting practices and beliefs.

2.3.1 Dimensions of cultural values

Hofstede (2001) has suggested four dimensions to classify cultures: Power distance, uncertainty avoidance, masculinity/femininity, and individualism/collectivism. The most prominent

dimension, which has been widely used in cross-cultural studies, is the dimension of individualism/collectivism. Individualism refers to the extent to which individuals view themselves as independent and suggests that their own preferences, involvement, and rights motivate individuals. Alternatively, collectivism refers to the extent to which individuals view themselves as inextricably connected to others with such individuals expressly motivated by the norms and values of their cultural or social group (Markus & Kitayama, 1991).

Individualistic cultures (unlike collectivistic cultures) are characterized by their emphasis on individual autonomy (instead of group unity and harmony), pursuit of personal involvement (instead of subordination to the group's involvement), uniqueness and independence (instead of conformity and interdependence), equity and competition (over equality and cooperation), and a nuclear family system - instead of extended families (Schwarz, Schafermeier, & Trommsdorff, 2005). Cross-cultural studies have demonstrated that individualism and collectivism are useful constructs for understanding cultural variation in people's beliefs and practices (Cote & Bornstein, 2003).

Conceptually, individualism and collectivism are mapped globally into Eastern and Western cultures, which differ in terms of history, values, and beliefs. For instance, Markus & Kitayama (1991) comparing the eastern and western cultural values reported that American culture is described as individualistic, in which, it conceives of the individual as an independent, self-contained, autonomous entity who comprises a distinctive structure of internal attributes that operates primarily as a consequences of those internal attributes. In contrast, the cultures in many Asian countries, such as China, are described as collectivistic or interdependent in that they emphasize the fundamental connections of human beings to one another. They suggested that

experiencing interdependence requires seeing oneself as part of an encompassing social relationship and recognizing that one's practices are determined, depending on, and largely organized by what the actor perceives to be the thoughts, feelings, and actions of others in the relationship (Markus & Kitayama, 1991).

Recent psychological research suggests that much of parents' social cognition is socially and culturally organized (Cote & Bornstein, 2003; Harwood *et al.*, 2001). The concepts of collectivism and individualism may provide a useful framework for understanding parents' beliefs and involvement as well as their parenting practices. Increasingly, however, researchers have suggested caution regarding the practice of suggesting that cultures are monotheistic, homogeneous entities devoid of individual variation (Harwood, *et al.*, 2001). It would be false, for example, to assume that individualistic cultures lack a concept of relatedness and that collectivistic cultures at some level fail to recognize the concept of personal choice and the discrepancies that exist within one culture considered as either of these two dimensions (Kimmelmeier *et al.*, 2003). Because a study showed that individualism and collectivism are multifaceted dimensions that may coexist within a given culture. As such, they may be useful in describing differences and similarities among ethnic groups as well as providing a meaningful way to tie parenting beliefs and practices to a larger cultural context (Oyserman, Coon, & Kimmelmeier, 2002).

2.4 The effect of parents' values and beliefs on the child rearing practice

As Miguel *et al.* (2009) claimed that at first and basic set concerns the nature of parents' beliefs, both in terms of their content and quality. Studies related to this issue try to shed some light on

what parents think about their children, how they explain children's behavior and how they justify their own. A second set takes as its focus the sources or conditions that influence parents' beliefs and the sources of these beliefs about children come from. By and large, literature on the origin of parents' beliefs is marked by two features: one that focuses on the impact of direct experience with children and another that considers individuals' cultural values and the social construction of knowledge (Miguel *et al.* 2009).

From this last perspective, information is seen as "social", with "social" referring to the ways a set of ideas can come to identify a person or a group, to the way shared ideas allow easy communication and to the importance of social life as the basis of beliefs and values inherited from the society (Miguel *et al.* 2009). According to Kagitcibasi (2002) culture could be elaborated as a characteristic way of thinking, feeling, judging, and acting in direct and subtle ways while children will be molded by the family's culture into which they are born and when growing up, their assumptions about what is right and wrong or good and bad will reflect the beliefs, values and traditions of the family culture as many children take for granted their family's ways by carrying them into adulthood. In addition, Rogoff, (2003) argued that those children who later reject all or part of the family's culture often discovered that they are not entirely free of their early influences considering the fact that more often certain cultural values and beliefs are so ingrained in family members. That is, they continue to be influenced in their thinking and behavior, whether or not those individuals are aware of such influence (Rogoff, 2003).

To understand the effects of parents' beliefs and values on the childrearing practice and child development, it is necessary to look into the contrasting cognitive theories on thoughts-behaviors

sequence of operation. Goodnow and Collins (1990) argue that beliefs permeate parents' actions, not only with their children, but also with the larger environment. Beliefs are believed to organize the world for individuals, enabling them to cope with everyday life. In addition, ideas provide a means for generating behaviors that, in turn, may then affect the child's development, in response to parenting demands. For the most part, this has been, indeed, the direction of interest in much developmental research: the one that considers that ideas lead to actions (Goodnow & Collins, 1990).

A contrasting view about sequence appears in the proposal that ideas follow – and not precede – actions. This direction from action to ideas suggests that action can come about without much grounding in thought, as ideas are prompted by people's actions to develop justifications, either to others or to themselves. This shows that once a stand is taken, there is a natural tendency to think and behave in ways that are consistent with the stand. In these cases, people encounter personal and interpersonal pressures to behave consistently with that previous commitment, which will cause individuals to respond in ways that justify their early behavior (Cialdini, 2001). Therefore, when confronted with this situation, individuals need only to believe, think or do whatever is consistent with their earlier decision. Behavioral commitment is, therefore, not without cognitive consequences. In general terms, engaging in an action consistent with our ideas and motivations causes ideas to be less prone to influence and change; when action contrary to our ideas or motivations is taken, the content of ideas is itself modified, as actions become more rationalized (Miguel *et al.*, 2009).

Cross-cultural comparison of parents has been suggested to be important in delineating the role of cultural ideologies in shaping parenting beliefs and involvement (Cheah & Rubin, 2003).

Parenting beliefs and involvement are related to parenting practices (Okagaki & Sternberg, 1993). Parenting practices can be conceptualized as parents' general approach to parenting, how parents respond to their child in specific situations, and the way in which they evaluate the effects that their parenting has on their child. Parents' employment of specific parenting practices is designed to socialize the child's behaviors to fit into culturally preconceived beliefs and values of how children should act. According to Cheah and Rubin (2003), a major task of socialization is to acculturate children, which includes preparing them for socially accepted situations that are characteristic of the culture in which they are to survive and thrive. Therefore, parents' cultural values play an important role not only in shaping parenting beliefs and involvement about raising children but also in translating these ideas into parenting practices. Further, parenting practices are important contributors to the child's development or internalization of parental cultural values (Cheah & Rubin, 2003).

Aavik, Aavik, and Kõrgesaar (2006) generated dimensional concept of values as: (1) concepts or beliefs; (2) pertain to desirable end states or behavior (aims); (3) transcend specific situations; (4) guide selection or evaluation of behavior and events; and (5) are ordered by their relative importance. Parents differ in the characteristics they value in their lives and these differences could contribute to differences in parenting behavior too. For instance, they claimed that the parent, who attaches greater importance to self-realization, emphasizes supportive rearing practices with regard to the child. All parents want certain things for their children – which they would do well at school, be happy, etc. However, parents differ in the emphasis they place on some characteristics, and especially on the extent to which they value self-directed independent behavior in their children, such that parents' position in the social stratification system. Thus,

parents who do not have higher education and have non-professional jobs are more likely to want their children to learn to obey rules and to conform to external standards. Tudge *et al* (1999) comparative study on parents from Estonia, USA, South Korea and Russia clearly supported these theories that link social class and values, as well as claims that connecting class, values, and specific child-rearing beliefs.

Predominantly, other people are the sources of value socialization - most values are learned from parents, adults who are not relatives, peers and the media (Rowe 1994). Rohan and Zanna (1996) have found similarities between the value profiles of parents and of their adult offspring. Their results showed that the right-wing authoritarian attitudes of parents most strongly influenced the transfer of values from parents to children. Right-wing authoritarianism was also positively correlated with such values as conformity, traditions, safety, power, and benevolence. The study of Bogenschneider *et al* (1998) demonstrated that the values of a family and close relationships between family members were important factors influencing adolescents' alcohol and drug use, running away from home and choice of friends.

Thus values of a family and the aims of child rearing are critical determinants of parental behavior (Bogenschneider *et al* 1998, Darling & Steinberg, 1993). It was discovered that an increase in the level of education was accompanied by a foregrounding of self-directed values such as self-realization while the emphasis placed on material well-being decreased. The results are comparable to those of Tudge *et al.* (1999). Hereby there is strong causal evidence that personal values affect action choices (Feather, 1995), thus – may have causal impact also to parenting practices.

2.5 Child rearing practice in Ethiopian context

Ethiopia being a mosaic of multiple cultures and communities, learning about the unique experiences of these communities in terms of parental belief, values and behaviors in child rearing practice will have a far-reaching impact in helping other communities in the country. In addition to its possible contribution to future research and nationwide policy formulations as parents of these communities, have their own ethnic background, culture, religion and livelihood.

Studies on childrearing practice in connection with parental values and beliefs are very scarce in Ethiopia. A study conducted by Dame (2014) on child rearing practice and the indigenous parenting values and beliefs of Arsi Oromo parents. The outcome of the study revealed that: First, in the process of child socialization, the majority of Arsi households endorsed conforming parenting values more often than self-directing parenting values and secondly the majority of Arsi households endorsed traditional authoritarian beliefs more often than progressive democratic beliefs (Dame, 2014). Furthermore, the study illustrated that sex-role socialization, physical punishment, breast-feeding and provision of cow milk as well as infant mother co-sleeping are customary practices and the socialization process of children signals that gender-segregated division of labor, harmful traditional beliefs and values with patriarchal family orientation. Traditional Oromo proverbs serve as the primary sources for the practices of sex-role socialization, physical punishment, and inadequate verbal interaction among Arsi Oromo (Dame, 2014).

Gelan's (2016) A recent qualitative study (Interpretative phenomenological analysis) exploring the values and experiences of parents raising adolescent children in Addis Ababa reported that

most of the respondent parents described the period of adolescence as a time when children show more disobedience to parental expectations. The participants assumed this is a call for more parental control and monitoring and they often used advice giving, supervision, limiting their children's exposures and punishment to achieve their parenting responsibilities. Generally, results of study reported that participants expressed authoritarian perspectives and approaches that impose high expectations on children while providing low parental support that enhances the children to achieve parental expectations (Gelan, 2016).

A descriptive survey statistics study on intergenerational relationships among children born in 1994 (n = 999) in Ethiopia and their care givers reported that with the expansion of modern education and children's exposure to different experiences outside the family, many of them contest parental values, norms and expectations. And these competing socialization agents have contributed to increased intergenerational conflicts and negotiations (Tafere, 2015).

2.6 Chapter summary

In chapter two, the researcher focused on the four major sections. The first subsection discussed the conceptual background of the childrearing and review of previous studies on childrearing practice. The second portion discussed the cultural differences in childrearing practice in different geographical areas as well as cultural dimensions based on individualistic versus collective societies on how parents inherit their cultural values and beliefs in to their children during their parenting experience. The next part discussed the influence of parental values and belief in their childrearing practices presenting the methodological advantage of qualitative study inter and intra-cultural studies than the traditional quantitative approaches. Finally, despite

scarcity of available previous studies in Ethiopia, the literature review concluded by discussing domestic childrearing practices, inheritance of parental values to their offspring as well as intergenerational conflicts and negotiations.

Chapter Three: Methodology

3.1 Research design

The approach of the current qualitative study is cross-sectional research design. According to Corbin and Strauss (2008), qualitative research with cross-sectional design allows researchers to get at the inner experience of participants at point of time, to determine how meanings are formed through and in culture, and to discover rather than test variables. Besides, there are many reasons for choosing to do qualitative research, but perhaps the most important is the desire to step beyond the known and enter into the world of participants, to see the world from their perspective and in doing so make discoveries that will contribute to the development of empirical knowledge (Corbin & Strauss, 2008). Despite, there are different styles and approaches to doing qualitative research, in this study interview method and focus group discussion (FGD) were used for data collection and grounded theory was utilized for data analysis.

3.2 Sources and types of data

While conducting this research project, in order to obtain the required data for the assessment on the parental beliefs, values and behaviors of parents in KC to explore their child rearing practices, this qualitative study managed to obtain primary data through interview and FGDs targeting on parents raising children in this community. Furthermore, secondary data was collected from multiple publications like books, manuals, research journals and available online sources like E-books from multiple online databases.

3.3 Target population

This study conducted an assessment on child rearing practice of parents in Kechene community by collecting data on parental beliefs and values of parents in relation to their child rearing practices in Kechene community. The target population of the study is parents of children of age 16 or less years old. The total size of the target population (Kechene community) that resides in three Woredas (5, 6 and 7) of Gulele sub-city, AA with a total population estimated to be more than 150,000.

As a target population, the researcher interviewed 10 parents from the Kechene community based on the inclusion criteria focusing on issues that will help in addressing the research questions raised by this study. Moreover, 20 parents have participated in the FGDs, divided into two groups. The members of the FGD, in addition to being parents, were selected based on active role and participation in the Kechene community, which include parents, community leaders and teachers.

3.4 Sampling technique

The participants of the current study are recruited using purposive sampling method assuming theoretical sampling strategy. The reason for choosing purposive-sampling method is that this study requires getting participants with the necessary experience and exposure, to explore parental beliefs, values and behaviors of parents in relation to their child rearing practices in Kechene community. According to VandenBos (2015), theoretical sampling is a strategy, often adopted in qualitative research that involves the purposive sampling of further data while a

theoretical framework is still under construction. It enables the researcher to gain a deeper understanding of the constructs involved, sample new research sites, cases, incidents, periods, or data sources to compare with previous studied. In this way, the researcher seeks to build a theory from the emerging data while continuing to select new samples to examine and elaborate on the theory (VandenBos, 2015).

Purposive sampling allows researchers to stipulate predetermined inclusion criteria (D’Cruz & Jones, 2004; Denscombe, 2010a) to guide the selection of the research participants. The sampling criteria stipulated that participants had to be parents who (i) have children of 16 or less years old; (ii) are Amharic speaking; (iii) residents of the Kechene area and (iv) were willing as well as available to participate in the research study. Besides, the researcher selected the FGD participants, in order to get the unique experiences of the child rearing practice of the Kechene community, based on the parents’ experience, having required exposure in childrearing practice as well as being an active member of the community.

In this study, 10 parents raising children in this community have participated in the interview process using open-ended questions related with parental beliefs, values and behaviors of parents in relation to their child rearing practices in Kechene community. Furthermore, in order to achieve optimum data saturation, a pair of 10 volunteer parents took part in focus group discussions. The demographic characteristics of the FGD participants include parents, community leaders and teachers from both genders. Generally, the participants included in the current study are parents raising children in Kechene community and active member of the community, who regularly engage in vital functions of the community such as community leaders and teachers.

Table-1: Demographic Characteristics of Parents

Data Collection Types	Occupation of Parents			Gender of Parents		Total
	Weaving	Pottery	Teacher/Community Leader	Male	Female	
Interview	4	5	1	4	6	10
FGD-1	4	4	2	5	5	10
FGD-2	3	6	1	3	7	10
Grand Total	11	16	4*	12	18	30

Note: * The participants are three teachers (one male and two females) and a male comm. leader.

3.5 Data collection tools and procedures

Primary data collection employed in the current study has used semi-structured interviews and focus group discussions methods using their respective guiding procedures. Studies indicate that these data-collection methods are flexible and allow participants to speak widely on the topic so as, to reveal their personal experiences in parenting practices (Denscombe, 2010b). The selection of semi-structured interviews allowed for open-ended questions and encouraged participants to elaborate on key areas of interest. In qualitative research, data collection and analysis go hand in hand. The interview guide (*refer Appendix-A*) employed for interviewing the participants consists of six general questions and the participants have participated in the interview session that lasted approximately 30-45 minutes.

The one to one interview has continued in parallel with data analysis process until saturation point. According to Corbin and Strauss (2008), saturation is usually explained not only in terms of when no new data are emerging; but also, saturation is more than a matter of no new data. It also denotes the development of categories in terms of their properties and dimensions, including

variation, and if theory building, the delineating of relationships between concepts (Corbin and Strauss 2008). As mentioned above, theoretical sampling is the process of data collection for generating theory whereby the analyst jointly collected, coded, and analyzed the data and decided what data to collect next and where to find them, in order to develop the theory as it emerges.

Throughout participant in-depth interviewing, the researcher did constant understanding and trying to make sense of the data retained. The researchers continued on tracking of emerging themes and ideas as well as reading through field notes or transcripts, and develop concepts and propositions to begin to interpret the data. As the study progressed, the researcher begin to focus on research interests, check out informants' stories, and follow up on leads and hunches. As the data coming through interview began to recur similar categories, the researchers held on the in depth interview, in order to accomplish the initial data analysis.

The FGD guide of data collections consists of six major portions that invite participants to discuss on matters that assess existing values that are desired, beliefs on having children, traits or qualities that are not desired, parenting beliefs of parents in disciplining, beliefs in parental involvement and interaction as well as effects of parental values and beliefs (*refer Appendix-B*). Similar to the interview schedule, the data collected through the FGDs continued immediately into the data analysis process. Both the interview and FGD schedules were continuously audio recorded and retained for data analysis.

3.6 Data analysis and interpretation

The data of the current study obtained from the interview and the focus group discussion were analyzed using grounded theory method. According to Taylor, Bogdan, & DeVault (2016), the grounded theory approach is mainly a method of data analysis for discovering theories, concepts, hypotheses, and propositions directly from data rather than from a priori assumptions, other research, or existing theoretical frameworks. A grounded theory design is appropriate when theories are not present or when theories are present but they do not specifically address the population or variables of interest (Creswell, 2013). In the current study both cases apply due to (a) lack of empirical data in Ethiopian context and (b) parental values and beliefs vary across as well as within cultures. In accordance with Corbin and Strauss (2008), once interviews are transcribed, data analysis procedures involve open coding, axial coding, and selective coding of the data.

3.6.1 Translation and transcription of data

The researcher began data analysis with translation and transcriptions of interviews. After each interview, the researcher translated, transcribed and went back through each document, listening to the audio recording again to verify the transcription accuracy. The researcher continued with this process for all subsequent recordings and compared the transcriptions to excerpts of recordings to verify the accuracy of each document.

3.6.2 Open coding

The researcher coded the transcripts using Corbin and Strauss (2008) procedures for analysis open coding, which is a process of creating concepts, or codes, from descriptive data. The first step in open coding involves conceptualization of data. Conceptual labels are abstract concepts generated by the researcher through (a) working with the data and asking questions, (b) using codes related to the literature, and (c) choosing genuine codes, which are actual words and phrases participants use (Corbin & Strauss, 2008). As the researcher read each manuscript, highlighted or underlined pertinent sections and wrote conceptual labels. Besides, the researcher wrote margin notes regarding observations and questions about the data and examined each transcript writing codes and notes, as well as entered the codes into a data table, along with quotes, properties, and dimensions.

The researcher coded the two FGDs in much the same way, as the interviewees' data, except the data of the former were considered as one transcript for each group. Once the open coding process finished for all transcripts and other data sources, finally a total of 128 codes retained. Constantly, comparing new data with concepts that already identified allows to codes be grouped together into categories of information (Corbin & Strauss, 2008). It was necessary to group the concepts into categories in order to manage the data. Similar concepts were combined, and others became properties or dimensions of categories while, some minor codes were discarded. By following this process, 26 possible categories were identified. Once again, the researcher grouped data until major categories were able to emerge.

3.6.3 Axial coding

In grounded theory research, coding phases often overlap (Corbin & Strauss, 2008). During the process of open coding, the researcher made comparisons of new data to existing codes and looked for patterns in the data. This began the process of axial coding. When open coding was complete, the researcher organized the data from each participant around categories. For each main category the researcher had identified in the open coding process, the researcher created a table that included codes from participants, as well as subcategories related to the category. Corbin and Strauss (2008) procedures for axial coding specify that the analyst must relate subcategories to categories through a paradigm model that establishes relationships. The researcher identified the categories in terms of (a) causal conditions, (b) phenomenon, (c) context, (d) intervening conditions, (e) action/interaction strategies, and (f) consequences (Corbin & Strauss, 2008). It is important in grounded theory to compare constantly the analysis to the data; therefore, after identifying the significant categories, the researcher again examined the data to determine the location of each in the paradigm model or to discard them.

Memoing is an essential component of the data analysis process in grounded theory research. Memos contain codes, ideas about the emerging theory, and procedural notes that aid in theoretical sampling (Corbin & Strauss, 2008). Memoing begins with the first data analysis session and continues throughout the research study (Corbin & Strauss, 2008). Throughout the data collection and analysis process, the researcher wrote memos which included: (a) ideas and thoughts regarding the emerging data and theory, (b) observations regarding participants, (c) interviews and (d) questions about the data. Besides, memos for (e) codes and categories, (f) tables of information for the data, and (g) notes regarding procedures

and operations (*Appendix-D: Data of open coding and Appendix-E: Data of axial coding*). Throughout the process of data collection and analysis, the researcher kept records using audit trail (*see Appendix F*). The researcher created a table of information for each participant that detailed activities relating to participant recruitment, data collection, and data analysis. The researcher noted dates for activities such as interviews, FGD and subsequent translation and transcription of data.

3.7 Ethical consideration

Ethical concerns among other things constitute the principles of privacy, informed consent, confidentiality, protection from harm, and avoiding deception (Piper & Simons, 2005). These broad principles are applied while undertaking the present study. To protect participants, names of people and places were to pseudonyms during transcription and analysis, and no data are identifiable and no participant details stored with transcripts. Thus, confidentiality of participants has been secured during the presentation of the data, as well as recruitment. Prior to conducting the interview and FGDs, the participants were obliged to sign a consent form (*refer Appendix-C*), which details all the ethical consideration included in the study. The researcher carried the personal and moral obligation to treat participants with respect and dignity paving a way for establishing a conducive environment for everyone participating in this study.

Chapter Four: Findings of the study

4.1 Findings

The data obtained from the FGD and the interview was transcribed, and major themes were identified from each of the transcripts as it helps in answering the research questions raised by this study. Generally, the approach, which was utilized in presenting the findings from the interview and FGD for each thematic area, starts with summarizing findings that three-fourth of the FGD participants illustrated their agreements along with the diversified views and reservations were presented followed by citations of some quotes from the transcripts as supportive evidences. The analysis of data using grounded theory led to finding two major themes which are parenting values and parenting beliefs and these themes are displayed in the sections below.

Theme 1: parenting values

4.2 Parenting values desired for children.

The participants of this study when asked a general question about the sort of traits or qualities they would like their children to possess, as they grow older, have shared their experience. The data obtained from these respondents indicated that threefold of the participants expect their children when they grow-older to achieve personal qualities such as hardworking, respectfulness, religiosity, loyalty, honesty, decency, politeness, good manner, quietness, helpfulness, secretiveness, supportive to parents and citizens who love their country. These qualities or traits generally refer to a set of obedience, relatedness, collective and patriotic values.

For instance, as supportive evidences to the findings summarized above, two informants of the FGD group in describing the sort of qualities they assume their children to retain while growing up stated, *“I have four children and I want my children to be polite, decent, honest and respectful to their parents, elders and teachers. Additionally I want them to succeed in their education.”* A second informant reported that:

“I have two daughters and I raised them in a way that they would acquire personal qualities such as honesty, respectfulness, decency and politeness so that they would not embarrass their parents and could fit to the expectation of the community.”

Furthermore, a parent interviewee also stated, *“I have two boys, I am raising them to be God fearing, and good kids, who are polite, decent, honest, quite, hardworking and respectful. I also want them to love their country and be legitimate citizens”*. In contrast, two informants from the FGD mention a varying point of view, while listing desirable traits they want their children to own. The traits provided by these parents include having self-confidence, being responsible, fairness, resilience, sociability, independence, tolerance, assertiveness, caring for others and thoughtfulness. These qualities or traits generally synthesized in to a set of self-directing values. For instance, one father - a member of FGD - in describing about the sort of values/qualities he likes his children to possess when they grow up reported that *“I have three boys and a daughter and I want my children to be strong, confident, responsible, fair, resilient, sociable, independent, assertive, caring and thoughtful.”*

4.3 Traits or qualities not desired for children

In responding to a general question surrounding the sort of qualities that the FGD participants do not consent their children to possess when they grow older are briefly summarized. Generally, the FGD participants' reported about the undesirable qualities that their children must not acquire as grownups includes stealing, addiction, lying, disobedience, destructiveness, aimlessness, disrespectfulness, arrogance, ridiculousness and unlawfulness. For instance, in sharing her wishes about the sort of values she do not like her children to own, an FGD participant stated that:

“I am raising my children by teaching them the value of honesty and truth, as I do not want my children to be liars and cheaters when they grow up. I also do not want them to develop bad behaviors such as stealing and disrespectfulness.”

Moreover, another parent stated that:

“I have two boys and I do not want them to be addicts when they grow up. I do not want to see them doing addictive things such as chewing chat and smoking cigarettes and spend time with friends who are a bad influence.”

In addition to the qualities valued by parents in KC, in terms of supporting their children's choices on major decisions of life every participant of the FGD stated that they all prioritize their children to be successful in their education regardless of any interest their children have and want to pursue. For instance, one parent from the FGD informants asserting the importance the value of educating one's child claimed that:

“I have grown up learning the skills of pottery and my parents use to encourage me to hold on this occupation. Thus, now I am able to work and feed my children but now I became a parent myself and I want my children to only succeed in their education more than anything else.”

Similarly, another parent stated that:

“I have four children and my oldest son wanted to pursue a carrier in music. He joined a local ‘kinet’ or a singing group at the expense of his education when he was in high school. However, I did not agree with his decision and after lots of efforts involving begging and arguing finally I managed to convince him to stop the music thing and finish his school first”.

In summarizing this theme, the data obtained from this study illustrated that the majority of the FGD participants stated that mainly possess a more conformist orientation towards child socialization. This implies that when compared to self-directing values the majority of the parents in the KC tend to inculcate obedience and relatedness values as desirable qualities into their children through their parenting practices.

Theme 2: parenting beliefs

4.4 Parenting beliefs about having children

During the FGD, the participants discussed on a general questions about their own beliefs regarding having children. The findings from the transcribed data generally revealed that the

majority of parents in KC tend to encourage having more children considering the fact that they believe children are gifts from God. Besides, the participants added that if children are raised appropriately, they are an asset capable of supporting their parents and their younger siblings. For instance, two informants shared their beliefs about having more number of children. A member of the FGD parents reported as follows. *“I have five children and I believe that Children are a blessing from God and if they were raised right and managed to stand on their own feet they will eventually help their parents and their younger siblings.”* Another FGD informant added that

“I was raised in a large family and my parents taught us skills of pottery from an early age and helped us to understand the value of working hard that enabled us to succeed in life by sustaining ourselves and help each other out.”

4.5 Parenting beliefs on guiding discipline

In discussing a general question on their own beliefs regarding raising children, the FGD participant responses from the transcribed data revealed that the majority of parents in Kechene community tend to foster traditional childrearing beliefs more often than progressive childrearing beliefs in their parenting practices.

For instance, in expressing their opinion on their belief about the ideal practice of childrearing in relation to disciplining and interaction, opinions of two informants reflected the idea of the majority of the FGD participants. The first informant stated that:

“Children should receive optimum punishment as children are supposed to get reprimand and punishment when they misbehave as of the early age and measures have to be taken before it is too late as it will be difficult once they are spoiled and out of control.”

Likewise, the second informant stated that:

“In my opinion, every child requires a little bit of whipping and punishment as children are forgetful and parents are responsible to teach their children manners. In our community, there is a saying in Amharic, which stated as “shekla bicha new dula yemitelaw” I support physical punishment but I think it should have a limit, as I usually tend to quarrel with their father when he beats my children severely.”

The proverb above translated literally means only clay hates a stick and the message indicates punishment is necessary as long as it does not result in serious damage. Nevertheless, three participants of the FGD raised opinions that differ from the commonly exhibited traditional childrearing beliefs, in which; they portrayed a more progressive childrearing belief in their parenting practices. In this regard, a participant sharing her beliefs about how a child should be reared in terms of disciplining stated that:

“I have two children and I managed to establish a good relationship with them at an early age and I do not use a physical punishment and when they do things I don't like, instead I will tell them straight strongly and instantly.”

Another respondent claimed that:

“I know children could be challenging at times but I believe that physical punishment will only benefit us in calming ourselves but due to the reason that they are children they will tend to forget and repeat the same mistakes again. I don’t support physical punishment and I think it should have a limit as I usually tend to quarrel with their father when he beats my children.”

4.6 Parental involvement

The FGD participants of the study responded to a general question about their own beliefs regarding parental involvement. The findings from the transcribed data generally revealed that the majority of parents in KC tend to encourage the value of parental involvement in their parenting practices. They stated that both fathers and mothers are required to participate in the socialization process starting from the early age. However, few participants also revealed that it is important fathers must be more respected and feared so that children grow with discipline and accepted behavior.

For instance, while stating their own belief about parental involvement, two informants of the FGD and one informant from the interview session have shared their experience. A parent from the FGD participants reported that:

“I believe that it is important to have a strong father figure in addition to having a strong mother in the house for better child rearing practice. It is important for the parents to become good role models for their children towards achieving a good future and acquire responsible adults. In our culture father is more respected and feared and I use it to warn the child by saying “your father is coming.”

A female FGD informant narrated her involvement with her daughters as “ *The fact that my two daughters work with me at their spare time at pottery help us to spend more time together and be able to talk freely kept us more closer like friends.* ”

Another parent interviewee also expressed how parents should involve and communicate with their children appropriate to their age idiomatically. She stated that:

I believe it is important to encourage children to interact freely with their parents but we must not forget that they are children and we should not tell secrets to children as they say in the traditional proverbs “Chachut fit sile fengil ayiweram”

Literally, the above proverb means, “*You do not talk about chickenpox in the presence of a chickens*”. Culturally, the society believes that if someone talks about bad things in front of a child because the child will automatically be curious to do it or this idiomatic interpretation means that you do not speak age inappropriate talks in front of children because it will spoil the children.

In summarizing the issues raised under this theme, majority of the parents in Kechene community that participated in this study shared their belief on the importance of physical punishment but they also stressed that the physical punishment must be appropriate and regulated. Besides, the parents believed that it is important to punish children when they misbehave mentioning the fact that children are forgetful and unless they face punishment and control regularly, they end as a spoiled child. Whereas, three participants mentioned points tending towards encouraging a progressive parenting beliefs discouraging physical punishment. Additionally the informants also stated that it is important to encourage children to participate in

discussions with their parents but avoiding secrets and age inappropriate conversation from children. Adhering to their beliefs that we should not talk age inappropriate or secrets in front of children.

4.7 Effect of parental values and beliefs on childrearing practices

Analysis of data on the effect of parental values and beliefs on their childrearing practice showed that majority of the parents want to transfer the values they have inherited from their parents' upbringing experience. The childrearing values and beliefs that parents want to instill to their children include: inherit their religious and cultural values, gender inequality that gives boys more freedom than girls, varying degree of to inherit their occupation, deliver the basic needs and education as well as sharing their life experience to the children.

In discussing the effects of parental values on their childrearing practice the FGD members more or less agree on the inheritance of their religious and cultural values to their children. For example, an Orthodox Christian follower of the FGD participant stated that: *"I make my children to go to church at least on Sundays and on selected saints (St. Michael, Mary, and Medhaniealem) days and the children celebrate and enjoy the religious and cultural holidays with us (parents)"* and most of the members agreed with nodding their heads. Another a Muslim male interviewee reported *"I instruct my children to recite the Holy Koran and to accomplish the daily prayers (four times) and the children follow it as their obligation regularly."*

The FGD participants summarized the religious and cultural values inheritance as follows:

“The way we were brought up has its own effect in our beliefs and values. We want to pass the inherited customs, religious, and cultural beliefs and values to our children. Christian parents teach their children when to go to church, how to celebrate holiday and fasting rituals according to the rules and regulations of the church. Muslim parents also inherit similar religious rituals to their children the way they inherited from their parents. Regarding national and cultural holiday the community celebrates together including their children.”

The parents reported that their values and beliefs in their childrearing practice varied based on gender of their children. Most of the participants reported that girls face more pressure in the society. For example a parent interviewee explained this gender based difference as follows:

“Boys get more freedom than girls and boys are allowed to play when they want but girls are strictly controlled. We believe that girls’ beauty is when they show shyness and they should not be allowed to stay long outside or to come home late because it risks the girl’s safety.”

Another FGD participant explained her beliefs in inheriting gender specific values and behaviors during childrearing practice and claimed that

“I do not ask the boys to help me in the home chores, but the girl supports after school. I do not let the boys to participate in the pottery even though he has interest in it, but the girls assist me in the pottery. However, boys use to prefer and are allowed to work in the weaving craft and driving.”

The parents also shared their beliefs on inheriting their occupation in contrasting manner that some parents want their children to learn the occupational skills they have and others do not like to inherit their job to their children. A male member of the FGD reported that:

“In addition to delivering the basic needs and education I share my life experience to the children and I want them to inherit skills of the weaving craft. I teach them the trade after school and now they have the skill.” In contrast, another parent claimed her opinion as follows: *“I have weaving craft and we use to work at home and it disturbs the children in their study and causes them discomfort and they do not need to inherit this weaving craft.”*

Chapter Five: Discussions

5.1 Discussion

This qualitative study explored the parental values and beliefs in their childrearing practice and their effects on the development of their children in Kechene community, AA. It focused on examining parental values and beliefs that parents utilize in their childrearing practice. Ten parents from Kechene community were interviewed and two groups of 10 parents were invited for FGDs. Six major research questions for this study that were considered for the study were: (i) what are the existing values that are desired by parents for their children in Kechene community? (ii) What are the beliefs on having children for the parents in Kechene community? (iii) What traits or qualities are not desired by parents for their children? (iv) What are the parenting beliefs of parents in disciplining their children? (v) What are parents' beliefs in parental involvement during child rearing practice? and (vi) How do parental values and beliefs affect their childrearing practices among the Kechene community? Grounded theory analysis was used to guide the interpretation of the findings. The discussion below explores interpretations derived from six main research questions and made connections with previous research findings.

5.1.1 Existing values that are desired by parents

Findings of the study on parental values showed that parents desire that their children's personal qualities such as hardworking, respecting the society, love of the nation, religiosity, loyalty, honesty, decency, politeness, good manner, quietness, helpfulness, secretiveness, supportive to parents and citizens who love their country. These qualities or traits generally refer to a set of

obedience, relatedness, collective and patriotic values. Despite, the differences in methodological approaches in which previous studies were conducted using quantitative approach, study reports on Ethiopian families show similar results. For example, Girma, (2001) reported that culturally valued behavior traits such as respect and obedience are inculcated through rigorous training and strict disciplining of the child. For instance a study by Messing (1985) on Amhara families reported that during early childhood the attitude of parents towards children demonstrate less control partly due to the view that childhood is a state of imperfection. Amhara parents leave their children with little supervision until they are old enough to perform economic tasks but later on train them in an authoritarian fashion to make them grow into adults as quickly as possible, without allowing them a period of playful adolescence (Messing, 1985).

According to Abebe (2008), any discussion of the family collective and the place of children within it require an understanding of what constitutes a family and parent-child relationship. Since family, children and parenting are all value-laden notions full of meanings, and vary cross-culturally, they need to be understood contextually (Abebe, 2008). The overall child socialization in the Amhara culture as characterized by Levine can be summarized as follows:

“Obedience and politeness are the overriding involvement in bringing up children among the Amhara. After a prolonged and indulgent infancy, the Amhara child from about three years on is subjected to a regime of discipline and repression. He is taught to fulfill without question any request made by any older person. He is conditioned to stand quietly whenever guests are present and to stand facing the wall while his parents or guest eat their dinner. If addressed by elders, especially those outside his immediate family, he is expected to reply in a barely audible whisper.....children who

are noisy and disrespectful are referred to contemptuously by the term *bálagé*, meaning 'rude'. (Levine, 1965, p 266)

Similar to many previous studies (Bar-Yosef, 2003; Girma, 2001; Levin, 1965) indicated, Poluha's (2004) study on Ethiopian immigrant parents that their cultural values in which the parents have been socialized and brought up are markedly different from that of the demands of Swedish value system. The Ethiopian immigrants came from the society where parent child relationships are hierarchical and the society predominantly patriarchal, authoritarian parents and physical punishment commonly used instrument of child socialization and culturally condoned practice (Poluha, 2004).

5.1.2 Undesired values (traits or qualities) for children

In contrast to desired values, the undesirable qualities that parents do not want their children to acquire as adults includes stealing, addiction, lying, disobedience, destructiveness, aimlessness, disrespectfulness, arrogance, ridiculousness, getting home late, unlawfulness, having friends with wicked manners and not serving the community.

The results on values not desired by parents on their children should not inherit as adults are similar to claims of other Ethiopian parents. For example, a study by Gelan (2016) on parents residing in AA showed that parents wanted to avoid children's exposure to addiction, money, unsupervised time and spoiling friends in their community by limiting their children from access to such friends. Possible exposure to drugs is one of parents' primary reasons for limiting her children's access to friendships. A mother from the above story often used their personal observations or the stories other people told her to explain her thoughts. For instance, she used a

story her cousin, a psychiatrist, told her to express her fear of letting her children free. This story was about a young man who went to a woman's birthday party and ate a cake that had 'drug' baked in it. The mother talked about how the adolescent got "possessed" with drug addiction and he couldn't control himself from doing many "bad" things. She was afraid that one incident of drug exposure can lead to addiction that has no solution and shared her frustration as follows: "*It is not easy to give children freedom because the consequences are dire. I know children should have friends but parents are really afraid of what children get into through friendships*". Gelan, 2016, p 67).

Despite scarce of published literature on enumerating the behaviors not desired on children, other studies (Abebe, 2008; Girma, 2001; Poluha, 2004) reported that disobedience and not respecting of parents and other adults in the community are considered not only problematic behaviors but also causes of many abnormal traits. However, it is impossible to conclude that all undesired behaviors are similar and further comparative studies across the cultures within Ethiopia are necessary.

5.1.3 Parents beliefs on having children

In discussing their beliefs on having children, parents believe that children are destiny of life and precious gift of God. Besides, the participants added that if children are raised appropriately, they are an asset capable of supporting their parents and their younger siblings. Similarly, a study by Laura Hammond (2004) gives a vivid ethnographic account of the life-cycle rituals of returnee refugees from Sudan to Abi Adi, Tigray Ethiopia, and how birth and christening are associated with symbols of emplacement and community formation. Like most Ethiopian

societies, in Abi Adi a child is often very much longed for and considered as a gift from God (Hammond, 2004). Qualitative data gathered from 20 sites located in five regions of Ethiopia on intergenerational relationship of caregivers and children indicated that the expectations and the obligations that the two generations owe to each other. Almost all caregivers hoped to get financial assistance, emotional support and care when they become old; despite slight variations, expectations of support in old ages were strong (Tafere, 2015).

Therefore, the beliefs of parents on having children and their wellbeing is more of dependent on the God's mercy and the parents assume responsibility of psychosocial support from their children when they grow old and this could be the reason that they desire to have more children. However, it is not a general truth about having children in the contemporary dynamic parenting practices due the influence of modernization which also affect beliefs of parents on having children and parents future expectations from their children.

5.1.4 Parents' beliefs on disciplining and interaction

About parents' beliefs on disciplining and interaction with children, the majority of parents' reported that children should receive optimum physical punishment. However, in explaining their beliefs on child-parent interaction most of the parents agree that children interaction with parents must be limited. But some also belief that interaction with children openly and frankly is necessary for the social development of their children. Studies on how parents discipline and interact with their children showed similar patterns in Ethiopia. For example, a study on Ethiopian immigrant parents in Sweden indicated that punishment in its sense of using force (both physical and psychological) is the predominant mode of child control and/or socialization

pattern (Gebrekidan, 2010). Besides, Poluha's (2004) study among the AA school children showed that the children didn't oppose punishment rather they see it as a sign of parental duty. Poluha, (2004) reported as follows:

No children in the interviews criticized their parents for having punished them, instead they appear to understand it as both the right and the duty of the parents to do so. According to the children's way of reasoning, their parents did it because they cared for them not because they wanted to harm them. (Poluha, 2004, p 84)

Generally, parents' values and beliefs revealed that, next to fulfilling financial and material duties of parenting, they defined their primary responsibility in terms of disciplining and controlling their children. Their beliefs regarding the magnitude of control they wanted to exercise on their children spanned from very controlling to relaxing. Despite variations on the particular areas of focus, three parents believe in exercising strong control and supervision on their children. After experiencing the impact of using strong control on their children, they expressed doubt about using strong control and pressure on children. Their experiences showed that despite their desire, they were unable to control their children.

5.1.5 Parents' beliefs in parental involvement

In assessing on parental involvement, the findings revealed that the majority of parents in Kechene community tend to encourage the value of parental involvement in their parenting practices. They stated that both fathers and mothers are required to participate in the socialization process starting from the early age. However, few parents reported that playing with children has the tendency of spoiling the child and children shall not be exposed to adult conversations.

Besides, some participants also claimed that fathers are more feared and respected than female parents, though; male parents are less involved with their children.

For instance, Binyam (2007) argued that the hierarchical relations are persistent both in rural and urban areas though the extent and degree may vary. Thus, the modality of parenting is that parents or other seniors have the sense of responsibility to instill cultural values into the child. Another quantitative data (Tsemrekal, 2013) reported that parents have significantly increased the monitoring behaviors that are used to protect their children from risks. A popular belief in Ethiopia is that children are protected by God, not their parents. Parents believe that they should not interfere in the will of God. This may also explain why children perceive their parents as neglectful. Furthermore, parental control with regard to staying out at night showed that the female parents control their children more than the male parents (Tsemrekal, 2013). However, this trend of parental involvement varies not only across communities and cultures but also varies through households depending on the demographic and socioeconomic backgrounds of the family (Hastings, & Grusec, 1998). For instance, children in the Gabra community spend a lot of time with their parents and grandmothers and fathers are regarded as pillars of the home and protectors. They are required to manage the leadership affairs of the home. The father is the head of the family. He is in charge of looking for food, taking care of and sheltering the animals. Mothers have lots of housework to do: cooking and preparing the milking equipment (Ndegwa, Nalianya-Okumu, Rheeder, & Omar, 2014). In contrast, in urban areas despite the cultural influence, parents might share on responsibilities of parenting. For example, Hastings and Grusec (1998) reported that parents who work in skilled and semiskilled manual occupations would like to encourage their children, the values on external characteristics such as obedience,

neatness and cleanliness. In contrast, parents in white-collar and professional occupations tend to emphasize inner psychological traits, such as curiosity, happiness, and self-control. These differences in values are reflected in parenting behaviors. Low-income parents tend to be more coercive, whereas middle-income parents use more explanations and inductive discipline. (Hastings & Grusec, 1998). Therefore, parental involvement in childrearing practices are affected by many factors and intervention programs are required to plan according to specific context of clients' background values and beliefs.

5.1.6 Effects of parental values and beliefs on childrearing practices

Participants' response on the effect of parental values and beliefs on their childrearing practice showed that majority of the parents want to transfer the values they have inherited from their parents' upbringing experience. The childrearing values and beliefs that parents want to instill to their children include: inherit their religious and cultural values, gender inequality that gives boys more freedom than girls, varying degree to inherit their occupation, deliver the basic needs and education as well as sharing their life experience to the children.

Studies indicate that parental values and beliefs on children future life have varying effects depending on several factors. Hastings and Grusec, (1998) reported that the most important parental task, the inculcation of values, is mentioned only in religious texts of parenting. Culturally constructed parenting values are found to be so strong that parents act on these values even when they sense that their parenting behavior is not matching the needs of their children. Parents integrate their perception of their culture and environment into their parenting responsibilities and use this cultural reference to encourage or discourage certain behaviors in

their children. (Bornstein, 2012). Parents in different cultures receive different kinds of advice on how to raise children properly. However as cultures evolve and merge it is becoming difficult for parents to be certain about the correct ways of raising children (Harkness & Super, 1995).

Previous researches regarding the effect of parental values and beliefs on gender shows that parents treat boys and girls differently. Binyam's (2007) study on children in two schools in the SNNPR, Ethiopia indicated that not only parents' beliefs and values causes gender inequality but also pervasiveness of gender in plays, duties, expected behavior, tone of voice and words of address, even from teachers. Thus girls are expected to be withdrawn, shy, even when very intelligent, while boys are expected to be forward. Although many expressed an ideal of equality between boys and girls, their practice was gender biased, in favor of the boys. Only one girl questioned the conceptualization of gender but boys questioned many aspects of their lives like punishments they received and to whom to show respect and how, but not gender aspects (Binyam, 2007). These indicate that childrearing practices are influenced by several factors depending on the cultural, occupational, economic and demographic backgrounds of the community in general and the parents in particular. Therefore, counselors and other stake holders are required to assess and understand the community they are serving based on comprehensive and multi-dimensional factor prior to planning intervention services.

Chapter Six: Recommendations and Conclusion

6.1 Conclusion

More than three-fourth the parents reported that the desired values their children to inherit is obedience, religiosity, being collective/social, patriotic (love their country), compliant and hardworking behaviors, however, few parents (2 in number) also reported their children to be independent (resilient, assertive, confident, responsible, hardworking and successful) and to achieve better ranks than his/her peers. In contrary, all parents shared their opinion on the undesired values that their children must not inherit including bad behaviors (deception, disrespecting others and stealing), disobedience and being substance addict.

Regarding parental beliefs about having children indicated that almost all parents believe that children are gift from God and others added that children as assets, who support their parents and younger siblings later in life, whereas, others believe that children are destiny of life in their cultural heritage system. The majority of the parents also believe that physical punishment with proper intensity is necessary for disciplining their children as well as these parents also resent to play with children or communicate serious issues with or in front of children. Whereas, some parents reject to apply physical punishment as way of disciplining, instead, prefer to reprimand and interact with their children to instill good conducts and they motivate their children to communicate with them. Furthermore, assessment of beliefs on parental involvement showed that most both fathers and mothers are required to participate in the socialization process starting from the early age. However, few parents reported that playing with children has the tendency of

spoiling the child and believe that children shall not be exposed to adult conversations. Besides some believe that fathers are more feared and respected than female parents

The influence of parental values and beliefs on their parenting practices geared towards influencing their children was regularly exhibited. Most parents expressed that parental values and beliefs influence their childrearing practice in a way that more or less they agree that they believe in inheritance of their religious and cultural values to their children. Other effects observed in their childrearing experience include sex role execution that gives boys more freedom than girls, varying degree to inherit their occupation, delivering the basic needs and sharing their life experience to the children. Therefore, the outcome of this contextual knowledge can inform practitioners to support parents in their childrearing practices. Due to numerous cultural, economic and social changes in the nation examining existing childrearing practices might support stakeholders to revise their approaches.

6.2 Implications of the Study

The current study might have both practical and research implication based on the evidence provided by parents. This study showed that cultural and contextual values and beliefs of parents shape parental childrearing practices. This impact is more pronounced in countries like Ethiopia where the influence of long standing history, culture and tradition is strongly ingrained in daily living. It is critical that counselors in Ethiopia seek to continually inform their practice with knowledge about historical, cultural, economic, political, and environmental factors that shape family dynamics and parenting practices.

Despite the scarcity of usable, written and evidence based knowledge about parenting in across communities in Ethiopia counselors may be confronted with lack of organized sources that help them construct applicable parenting knowledge. In addition to using the current western based approaches, practitioners should be open to construct their knowledge through indirect sources. Counselors can learn from the stories of their clients, literature from various disciplines, oral and cultural history, local and foreign media outlets and community engagement. These efforts should be made to grasp the patterns of common childrearing practices simultaneously considering individual and group differences of parental values and beliefs.

The results of this study showed that most parents desired cultural and contextual values and beliefs such as religious, obedience, relatedness, collective patriotic...and other values that impose high expectations on children while avoiding undesired behaviors to accomplish parental duties. Besides, parental beliefs and values on having children and their involvement and interaction with their children showed that there is gender based action differences. And these parental values affect childrearing practice of parents that might have either negative or positive consequences.

Counselors may need to, individually and collectively, develop creative and positive strategies that can engage parents to explore possibilities for increasing their support to their children that enhances involvement of parents to achieve optimum childrearing practice. Given this immense, possibly public level, need to promote healthy but contextually fitting parenting practices and the shortage of resources supporting practitioners to this end, counselors should actively initiate and strengthen their professional organizations to prioritize and strategize on creative and efficient approaches. Since the collective involvement of Ethiopian counselors in the systemic effort of

supporting parents is at an early stage, it seems plausible to suggest that counselor educators also inform their teaching by engaging their students in this effort of constructing contextual knowledge about current family and child development dynamics across communities in Ethiopia as well as best practices counselors can employ to enhance the quality of family development in Ethiopia.

The research implications of the current results can be regarded from the methodological point of view that use of qualitative research was valuable for this study because it allowed participants to express their perspectives without being bounded by fixed choice assessment tools that quantitative approaches may require. The approach was also useful because its communication mode was similar with participants' culture of talking and storytelling instead of reading and writing as a means of information exchange.

The interview questions in this study were broad and geared to understand issues that participants' value. Using qualitative approaches to further inquire children of these parents about the meaning of issues like existing parental desired values such as obedience, religiosity, collective and social, patriotic, hardworking and independence) as well as understanding the effects of parental values and beliefs on their children would reveal more in-depth and clear information than was achieved from the parents. In addition, qualitative research studies that examine stories of successful parenting would be important to inform practitioners about context informed knowledge on helping other parents. Selecting research participants based on certain success criteria and drawing out knowledge from their perspectives, practices, strengths and supports can help researchers achieve this goal. This may also help researchers identify parenting practices that need to be improved or discouraged.

The sets of information discovered by qualitative approaches can also be used to develop or modify assessment tools for use in wide scale quantitative research studies. As was shown in quantitative studies conducted in Ethiopia, direct use of assessment tools developed for a different cultural context may not adequately inform about parenting practices in Ethiopia. They may also limit research participant engagement because of the unfamiliarity of the assessment questions.

6.3 Limitations of the study

Limitations observed or experienced in this study can be used to weigh the transferability of its findings to similar groups of parents in AA. In general, the assumptions and the structure behind interview questions may have impacted the quality of expression from participants during the interview. All participants were presented with the same order of semi-structured questions. However, the pattern of their answers seemed to show that an initial, broader, and general question may have allowed them to tell their parenting stories in a way that highlights their emphasis. The researcher's naïve experience in qualitative research and interviewing of participants might limit participants to share their experience in the childrearing practice in connection to their values and beliefs because participants had variations on what issues mattered for them most. Furthermore, participants in the FGD preferred more compliance to those who first discuss an issue instead of narrating their own opinion in sequence.

The peer reviewer helped in checking the correctness and plausibility of interpretations and translations but intensive involvement of another professional to a deeper extent was not possible. To respond to this challenge, the researcher had multiple and rich interaction with the

original data to examine to correctness of the translations and interpretations throughout the analysis process (Corbin & Strauss, 2008). Multiple triangulation efforts also enhance the trustworthiness of the qualitative study. There were some limitations with triangulation approaches used in this study. It was not feasible to conduct second round interviews with participants to add depth to the first one or seek their feedback on the categories that were developed. The reasons were time constraints and physical availability limitations of researcher and participants. Even if the researcher couldn't achieve a direct and active member checking with them, the simultaneous checking processes during the interview was helpful to this end. The researcher routinely summarized and paraphrased to make sure it was understood what the participants were trying to tell. Since most participants tended to tell the researcher their personal stories, the researcher was engaged in active listening and drawing out parenting related meanings that were perceived from what they were telling. Given the nature of this study and the synthesizing nature of depth required by grounded theory, it could have been more feasible to conduct two rounds of studies with a smaller group of participants from parents and their respective children to achieve direct triangulation efforts. Moreover, the triangulation the researcher tried to achieve through rigorous examination of research conducted in Ethiopia resulted in modest results. Scarcity of comparable researches that were conducted in Ethiopia that could help examine the plausibility of the interpretations also limits the triangulation of the outcome of the current study.

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Appendix A: Interview questions

1. What are the existing values that are desired by parents for their children in Kechene community? Meaning
 - What do you think is the most important thing to teach to children?
 - As a parent, when you think about your own children, what qualities would you really like them to possess as they grow older?
 - In general, what major values do you think are considered by the parents in Kechene community as desirable qualities to be instilled into their children?
2. What are the beliefs on having children of parents in Kechene community?
 - What are your typical beliefs regarding raising your children?
 - How do you explain the family norms in raising children in Kechene community?
3. What traits or qualities are not desired by parents for their children?
 - 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?
4. What are the parenting beliefs of parents in disciplining of their children?
 - What are the factors guiding parental behaviors in controlling their children in Kechene community?
 - What is your stand regarding the practice of threatening or warning children by punishment and disciplinary measures involving physical punishment?

- How do parents in the Kechene community conduct disciplining measures on their children?
 - How do you explain the commonly exhibited parental beliefs related with ways of physical punishment in Kechene community?
5. What are parents' beliefs in parental involvement during child rearing practice?
- What does motherhood and fatherhood mean to parents in Kechene community?
 - How do fathers see their role as a father?
 - Is it the mother or the father most involved in childrearing activities in the Kechene community's culture? Why?
 - Do you think the parents in Kechene community invest time to play and make adequate verbal conversations with their children? Why?
6. How do parental values and beliefs affect their childrearing practices among the Kechene community?
- Is there a changing dynamics in recent years with regard to parental values deployed by the parents in Kechene community?
 - What are the unique experiences of parents in Kechene community in child rearing?
 - How do you see the impact of parental values on childrearing in terms of flexibility with regard to deciding the future of their children and encouraging children to pursue their own interest?

- How do parents in the Kechene community practice sex-role socialization when rearing a child 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?

Appendix B: Focus Group Discussion Guide

1. Existing values that are desired by parents

- What are the existing values that are desired by parents for their children in Kechene community?
- What do you think is the most important thing to teach to children?
- As a parent, when you think about your own children, what qualities would you really like them to possess as they grow older?
- In general, what major values do you think are considered by the parents in Kechene community as desirable qualities to be instilled into their children?

2. Parents Beliefs on having children

- What are the beliefs on having children of parents in Kechene community?
- What are your typical beliefs regarding raising your children?
- How do you explain the family norms in raising children in Kechene community?

3. Values (traits or qualities) not desired

- What traits or qualities are not desired by parents for their children?
- 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?

4. Parental Beliefs on Disciplining and Interaction with their children

- What are the parenting beliefs of parents in disciplining of their children?
- What are the factors guiding parental behaviors in controlling their children in Kechene community?
- What is your stand regarding the practice of threatening or warning children by punishment and disciplinary measures involving physical punishment?
- How do parents in the Kechene community conduct disciplining measures on their children?
- How do you explain the commonly exhibited parental beliefs related with ways of physical punishment in Kechene community?

5. Beliefs in Parental Involvement

- What are parents' beliefs in parental involvement during child rearing practice?
- What does motherhood and fatherhood mean to parents in Kechene community?
- How do fathers see their role as a father?
- Is it the mother or the father most involved in childrearing activities in the Kechene community's culture? Why?
- Do you think the parents in Kechene community invest time to play and make adequate verbal conversations with their children? Why?

6. Effects of parental values and beliefs on childrearing practices

- How do parental values and beliefs affect their childrearing practices among the Kechene community?
- Is there a changing dynamics in recent years with regard to parental values deployed by the parents in Kechene community?
- What are the unique experiences of parents in Kechene community in child rearing?
- How do you see the impact of parental values on childrearing in terms of flexibility with regard to deciding the future of their children and encouraging children to pursue their own interest?
- How do parents in the Kechene community practice sex-role socialization when rearing a child 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?

Appendix-C: Consent Form

A Grounded Theory Study on Parental values, beliefs, involvement and practices of child rearing among the Kechene community in Addis Ababa.

I am a Master's candidate at Addis Ababa University working on Master's degree in Developmental Psychology. The purpose of this study is to explore how parents rear their children in Kechene community while examining the effects of parenting values, beliefs, and practices of families in childrearing in Kechene community. Participation in this study is voluntary and not to participate or withdrawal from the study at any time is without penalty and will not affect your relationship with your job or the researcher from Addis Ababa University. I hope you will consider becoming a participant.

Data collection for this study will include your participation and I will interview you about your experiences in the following topics

- Your experience in child rearing practice,
- The involvement, values and beliefs in childrearing in your culture
- Parents involvement in the child rearing
- The way you discipline children in your community...etc.
- I will audio record the interview and transcribe what is said.
- I will ask you to review my report of your interview for accuracy and provide feedback.

Time required for the interview is 30 to 45 minutes. After collecting data, I will analyze it, organize it into categories, and write a report. I might share your section of the report with you before submitting to the university.

Any information I obtain about you will remain confidential, and I will use pseudonyms to protect your identity. In any report I may publish, I will not include information that will identify you. By participating in this study, you may be contributing to the understanding of the society on the involvement, values and beliefs of parents in child rearing practices and report of the study might serve as reference point for practitioners and service providers.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, please contact My advisor, Dr....., at..... or the Chair of Institutional Review Board, AAU.

Your signature on this form indicates that you have read and understood the information in this letter and that you agree to participate.

Your initials here _____ indicate that you agree to allow audio recording of our interview.

_____ Date _____

Signature of Participant

_____ Date _____

Signature of Researcher

Appendix-D: Data of open coding

53			
Caring to others	hardworking,	respectfulness,	religiosity,
loyalty,	honesty,	decency,	politeness,
good manner,	quietness,	helpfulness	Secretiveness.
polite,	decent,	honest and	respectful to parents/other elders
honesty,	respectfulness	decency and	politeness
not embarrass their parents	fit to the expectation of the community	God fearing	, and good kids
, which are polite	, decent	, honest, quite,	Hardworking
respectful	fairness,	sociability,	independence,
love their country	resilience,	tolerance,	assertiveness,
be legitimate citizens	caring for others	thoughtfulness	Self-confidence
being responsible	Strong	confident,	responsible,
resilient, sociable,	Independent,.	assertive,	thoughtful
honesty and	Truth	respects of community	Love of country
fair			
8			
<i> blessing from God</i>	<i> raised right and</i>	<i> managed to stand on their own feet</i>	raised in a large family
<i> parents taught us skills of pottery early age</i>	<i> and helped us to understand the value of working hard</i>	enabled us to succeed	sustaining ourselves and help each other
8			
bad behaviors such as stealing and disrespectfulness	addictive things such as	chewing chat and smoking cigarettes and	spend time with friends who are a bad influence
Prioritize - successful in their education regardless of any interest their children have and want to pursue. lots of efforts involving begging and arguing	parents use to encourage me to hold on this occupation	succeed in their education more than anything else	carrier in music 'kinet'' singing group at the expense of his education stop the music thing and finish his school first
15			
reprimand and physical punishment when they as of the and measures have to be taken before it is too late	misbehave	early age	difficult once they are spoiled
out of control	whipping or physical punishment	children are forgetful and parents are responsible to teach their children manners	<i> shekla bicha new dula yemitelaw</i>
<i> tend to quarrel with their</i>	<i> when he beats my</i>	establish a good	not use a physical

<i>father</i>	<i>children severely</i>	relationship with kids	punishment
instead I will tell them straight strongly and instantly	<i>physical punishment will only benefit us in calming ourselves</i>	<i>children they will tend to forget and repeat the same mistakes</i>	
16			
<i>have a strong father figure</i>	<i>strong mother</i>	better child rearing practice	become good role models
<i>achieving a good future and</i>	<i>acquire responsible</i>	<i>daughters work with me at their spare time at pottery help us to and</i>	<i>spend more time together</i>
<i>be able to talk freely</i>	<i>kept as more closer like friends</i>	encourage children to interact freely with their parents	not tell secrets to children
<i>chachut fit sile fengil ayiworam</i>	<i>You do not talk about chickenpox in the presence of a chicken</i>	not speak age inappropriate talks	spoil the children
28			
<i>Sundays and on selected saints (St. Michael, Mary, and Medhaniealem) days</i>	<i>the children celebrate and enjoy</i>	<i>the religious and cultural holidays with parents</i>	instruct my children to recite the Holy Koran and
<i>to accomplish the daily prayers (four times) and</i>	<i>the children follow it as their obligation regularly</i>	The way we were brought up has its own effect in our beliefs and values.”	We want to pass the inherited customs, religious, and cultural beliefs and values to our children.
<i>Christian parents teach their children when to go to church, how to celebrate holiday and fasting rituals according the rules and regulations of the church.</i>	<i>Moslem parents also inherit similar religious rituals to their children the way they inherited from their parents.</i>	<i>Regarding national and cultural holiday the community celebrates together including their children</i>	Boys get more freedom than girls
<i>“ I do not let the boy to participate in the pottery even though he has interest in it</i>	However, boys use to prefer and are allowed to work in the weaving craft and driving.”	<i>Boys are allowed to play when they want but girls are strictly controlled.</i>	We believe that girls’ beauty is when they show shyness
they should not be allowed to stay long outside or to come home late because it risks the girl’s safety	I do not ask the boys to help me in the home routines,	but the girl supports after school	The girls assist me in the pottery.
delivering the basic needs and education and””	I share my life experience to the children	I want them to inherit the weaving craft.	I teach them the trade after school and now they have the skill.
we have weaving craft and we use to work at home and	it disturbs the children in their study and causes them discomfort	and do not need to inherit this weaving craft	lots of efforts involving begging and arguing

Appendix-E: Data of axial coding

Values that are desired by parents				
Obedience	Religiosity	Compliant	Patriotic	Good Behavior
<i>respectfulness</i>	<i>religiosity</i>	<i>honesty,</i>	<i>, love their country</i>	<i>successful in their education</i>
<i>truth</i>	<i>God fearing</i>	<i>quietness,</i>	<i>good manner</i>	<i>and good kids</i>
<i>politeness</i>		<i>decent,</i>	<i>be legitimate citizens</i>	<i>Hardworking</i>
<i>Honesty,</i>		<i>respectfulness</i>	<i>Decency and honest</i>	
<i>respectful</i>		<i>decent</i>	<i>thoughtful</i>	
<i>loyalty</i>	Independent		Collective/Social	
	<i>Self-confidence</i> <i>responsible,</i>	<i>hardworking,</i>	<i>, honest, quite,</i>	<i>caring and respects of</i> <i>community</i>
	<i>confident,</i>	<i>Secretiveness</i>	<i>sociability,</i>	<i>sociable</i>
	<i>assertive</i>	<i>independence</i>	<i>tolerance,</i>	<i>caring for others</i>
	<i>, assertiveness</i>	<i>, Independent</i>	<i>respects of community</i>	<i>respectful to parents/other</i> <i>elders</i>
	<i>, resilient</i>	<i>strong</i>	<i>fairness</i>	<i>fit to expectation of</i> <i>community</i>
			<i>caring for others</i>	<i>not embarrass their parents</i>
				<i>being responsible and</i> <i>fair</i>
Beliefs about having Children				
Gift of God	Children as Asset	Destiny	Old age Support	Heritage
<i>blessing from</i> <i>God</i>	<i>raised right and</i>	<i>Children are destiny</i>	<i>managed to stand</i> <i>on their own feet</i>	<i>raised in a</i> <i>large family</i>
<i>Gift of God</i>	<i>and helped us to</i> <i>understand the value</i> <i>of working hard</i>		<i>enabled us to</i> <i>succeed</i>	<i>sustaining</i> <i>ourselves and</i> <i>help each</i> <i>other</i>
Values Not wanted by parents				
bad behaviors		Not Obedient	Addiction	
<i>such as stealing</i> <i>and</i> <i>disrespectfulness</i>	<i>carrier in music</i> <i>'kinet'' singing group at the</i> <i>expense of education</i>		<i>chewing chat and</i> <i>smoking cigarettes and</i>	
	<i>Not prioritize on education</i>	<i>lots of efforts</i> <i>involving begging</i> <i>and arguing</i>	<i>addictive things such as</i>	
<i>spend time with</i> <i>friends who are a</i> <i>bad influence</i>				
Parental Beliefs Disciplining and Interaction				
Conflict	physical punishment	Verbal reprimand	Interaction and Understanding	
<i>reprimand and</i> <i>physical punishment</i>	<i>shekla bicha new dula yemitelaw</i> <i>misbehave children they will tend to</i>	<i>No physical</i> <i>punishment</i>	<i>not use a physical</i> <i>punishment</i>	

<i>when they as of the and measures have to be taken before it is too late</i>	<i>forget and repeat the same mistakes once they are spoiled</i>	<i>will only benefit us in calming ourselves</i>	
<i>when he beats my children severely tend to quarrel with their father</i>	<i>whipping or physical punishment children are forgetful and parents are responsible to teach their children manners difficult</i>	<i>instead I will tell them straight strongly and instantly</i>	<i>establish a good relationship with kids</i>
	<i>out of control</i>		
Parental Involvement and Interaction			
Good Communication	Gender based Involvement	Equal Involvement	No Secret to Children
<i>achieving a good future and</i>	<i>strong mother</i>	<i>better child rearing practice</i>	<i>not speak age inappropriate talks</i>
<i>daughters work with me at pottery help us to their spare time at spend more time together</i>	<i>have a strong father figure</i>	<i>become good role models</i>	<i>spoil the children</i>
<i>be able to talk freely kept as more closer like friends</i>		<i>Encourage children to interact freely with their parents</i>	<i>not tell secrets to children</i>
		<i>Acquire responsible</i>	<i>(You do not talk about chickenpox in the presence of a chicken</i>
Effects of parental values and beliefs on childrearing practices			
Religious Inheritance	Heritage of Traditions	Occupational Heritage	Gender based inheritance
<i>Sundays and on selected saints (St. Michael, Maryam, and Medhanie Alem) days</i>	<i>the children celebrate and enjoy</i>	<i>We have weaving craft and we use to work at home and it disturbs the children in their study and causes them discomfort.</i>	<i>Boys get more freedom than girls</i>
<i>instruct my children to recite the Holy Koran and to accomplish the daily prayers (four times)</i>	<i>We want to pass the inherited customs, religious, and cultural beliefs and values to our children.</i>	<i>and do not need to inherit this weaving craft</i>	<i>We believe that girls' beauty is when they show shyness</i>
<i>the children follow it as their obligation regularly</i>	<i>the religious and cultural holidays with parents</i>	<i>I teach them the trade after school and now they have the skill.</i>	<i>Boys are allowed to play when they want but girls are strictly controlled.</i>
<i>Moslem parents also</i>	<i>The way we were brought up</i>	<i>I want them to inherit</i>	<i>but the girl</i>

<i>inherit similar religious rituals to their children the way they inherited from their parents.</i>	has its own effect in our beliefs and values.”	the weaving craft.	supports after school
<i>Christian parents teach their children when to go to church, how to celebrate holiday and fasting rituals according the rules of the church</i>	<i>Regarding national and cultural holiday the community celebrates together including their children</i>		
.	I share my life experience to the children		

Appendix F - Sample of audit trail

Interview Participants			
Participant No	P2	Participant No	P3
Name	XXXXXXXX	Name	XXXXXXXX
Pseudonym	Belay	Pseudonym	Belaynesh
Address	XXXXXXXXXX	Address	00000000000
PHONE #S	XXXXXXXXXX	PHONE #S	00000000000
Gender	Male	Gender	Female
No Children	4	No Children	3
Occupation	(weaving)	Occupation	Pottery
Date of Initial Contact	16/06/2018	Date of Initial Contact	16/06/2018
Date consent form signed	01/07/2018	Date consent form signed	01/07/2018
Date of Interview	01/07/2018	Date of Interview	04/07/2018
Open Coding completed	03/07/2018	Open Coding completed	05/07/2018
FGD Participants			
Group No.	G1		
Gender	Male	5	
	Female	5	
Occupation	4-Weaving, 4-Pottery 1-Teacher & 1- Comm. leader		
Date of Initial Contact	16/07/2018		
Date consent form signed	20/07/2018		
Date of Group Discussion	20/07/2018		
Open Coding completed	30/07/2018		

Declaration

I, the undersigned, declare that this thesis is my original work and has not been presented for any other degree in any other university, and that all sources of materials used for the thesis has been duly acknowledged.

Name_____

Signature_____

Place_____

Date of Submission_____

This thesis has been submitted for examination with my approval as a university advisor.

Name_____

Signature_____

Date_____