

## Parental Goals, Beliefs and Values in Child Rearing Practices among the Oromo Community in West Wollega Zone

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**Abstract:** The purpose of the study was to investigate parental goals, beliefs, and values in child rearing practices among West Wollega Oromo Community. Survey research design was used to conduct the study. From the total of 10,270 target populations of West Wollega Oromo parents, 212 respondents were selected through disproportionate stratified random sampling technique. Quantitative data generated through the close-ended questionnaire were analyzed using descriptive statistics and independent sample t-test, while qualitative data obtained via open ended questionnaire were analyzed in words. The results revealed that West Wollega Oromo parents' child rearing highly encourages collectivism as their parental goal, while there was minimal encouragement level for individualism as parental goal; particularly in urban areas. Regarding parental beliefs, the majority of parents believe that establishing restrictive relationship with their children is an ideal child rearing, while a few parents were in favor of interactive relationship with their children. Moreover, the majority of parents believe that physical and verbal punishments are more important than verbal advice at times mistake is committed by children. Yet, the majority of the respondents believe that children's idea expression should be controlled by the adults, while a few believe that children should express their ideas with freedom. It is recommended that professionals like developmental psychologists should play their role in training parents to help them improve their parenting practices and thereby foster healthy development physically, socially and psychologically through having interactive relationship than restrictive relationship with their children.

**Keywords:** Child rearing; Parental beliefs; Parental goals; Parental values

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## 1. Introduction

Child rearing is the process of taking care of and raising children. It is the process of promoting and supporting the physical, emotional, social, and intellectual development of a child from infancy to adulthood (Seema and Begum, 2008). Child rearing practices simply mean the way parents go about raising their children. It can be described as transmission of the traditions, beliefs, cultural values and cognitive actions from parents to the offspring (Seema and Begum, 2008). From this perspective, childrearing is said to encompass such psychological constructs as beliefs, values, goals and behaviors, where each of these dimensions can, in turn, be shaped by the broader cultural values and contexts (Gerris, Deković and Janssens, 1997).

Theories and research findings indicate that parents all over the world have goals, values, and beliefs with which they raise their children even if they differ in their views of those goals, values and beliefs. Parents have goals for their children that include the types of values and qualities of life they hope their children will have as adults (Dix and Branca, 2003; Levine, 2003). Their long-term goals motivate parents' daily childrearing and socializing practices, and vary across cultures (Whiting and Edwards, 1988).

Child-rearing in different cultures can be as varied as the countries from which they come. Parents generally raise their children with the goal of molding them into effective adults. However, the definition of an effective, productive member of society differs from culture to culture. Parents all over the world share the motivation to care for their children so that their offspring can develop competencies to master life on its own (Keller, Lamm, Abels and Yovsi, 2003). However, parents remarkably differ in their views of what these competencies are and how they can be promoted in childcare. These differences can be regarded as representing the notion of their respective cultural contexts. Research has demonstrated that culture-specificity of parenting ideas and practices are based on different cultural models, incorporating diverging values and norms (Keller *et al.*, 2003).

A universal task of parenting is to support children's acquisition of the skills necessary to function adaptively in their local communities. Parents transmit values, rules, and standards about ways of thinking and acting, and providing an interpretive lens through which children view social relationships and structures (Super and Harkness, 2002). Parents' beliefs and practices show the norms and expectations of the cultures in which they are embedded and are core conduits for perpetuating 'systems of cultural priorities' (Keller *et al.*, 2003). Therefore, although transmission of beliefs and practices from parents to children is universal, the content of such beliefs and practices varies widely across cultures.

At the most general level, social scientists have portrayed parents in western cultures as promoting developmental goals that are autonomy-oriented or, individualistic, and parents in most Asian, Latin American, African, and rural indigenous societies as promoting developmental goals that are relationship-oriented or, at the more macro level, collectivistic (Kohn, Slomczynski and Schoenbach, 1986). Individualistic cultures emphasize values such as the child's independence, self-confidence and freedom of choice, while collectivist cultures inculcate interdependent behaviors in children including obedience, calmness, politeness and respect toward others. In a comparative study of mothers' values for their young children, Rodriguez and Olswang (2003) found that the Mexican American mothers valued conformity, politeness, and obedience more than self-direction, and European American mothers valued self-direction over conformity. Chinese American parents also highly value family loyalty and respect for elders within the family.

In Africa, most of the cultures studied set goals around the development of their children's appropriate social skills and humanistic values. Dembele and Poulton (1993) pointed out the similarity of practices within traditional societies studied in Mali, Nigeria, Namibia, Zambia, and Malawi. Elders transmit their cultural values and teach the young, and discipline centres around the values that children are expected to learn. In Nigeria, there is a clear expectation that the child should be 'good.' In other words, one who follows cultural tradition and cares for the parents. Nigerian parents disown a child who does not conform to cultural norms. In Egypt, good manners, morals, and

self-control were instilled early on, along with the importance of living with *Ma'at*- a belief in the divine order of life and its aftermath (Dembele and Poulton, 1993). In the African system, parenting is perceived to take many forms which is able to lead the child to be a responsible adult. Though there are various parenting styles, there are ways in which the African parent brings up a child in order for the child to imbibe the cultural values of the land and also be a responsible adult. Some of these forms of parenting are through story telling (folktales), the extended family, traditional rites and the mother's care, attention and love (Patricia, 2013).

In Ethiopia there are some study findings dealing directly or indirectly with parental goals, values and beliefs in child rearing practices. As the existing literature evidences (Legesse, 2000; Megerssa, 2006) show one of the Ethiopian ethnic group, the Oromo people have rich cultural values of child rearing and essential layers of social structures that form the basis of Oromo way of life, tradition, identity and indigenous parenting. One basic cultural value of the Oromo people includes kin support system and family formation (Terefe, 2012). The existence of a strong kin support system among the Oromo people has long been encouraging the extended childrearing families (especially grandmothers) to involve in sharing the costs of child rearing (Ethiopian Society of Population Studies, 2008). Moreover, Abera (2014) found out that the Arsi Oromo inculcate in to their children the *Safuu* (moral) values that determine the pattern of interaction among children and parents.

On the other hand, Levine (1965) revealed that obedience and politeness are the overriding goals 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. The child is taught to fulfill without question any request made by any older person. The child is conditioned to stand quietly whenever guests are present and to stand facing the wall while his parents or guests 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).

A study conducted by Daniel (2008), cited in Wondemu (2016), revealed that Gurage people from early on, teach their children about the dignity of work and the importance of being his/her family members; especially parents. Children who respect and help their parents are given high esteem in the community. Parents and elders bless the child who is committed to making his or her parents happy. Although with varying degrees, Gurage children make economic contributions to their family. They are seen as assets to their family and future development of the community.

By and large, the results of the studies on parental goals, beliefs, and values in child rearing practices among the different ethnic groups of Ethiopia have points of similarities and differences depending on the cultural differences practiced at different locations of the country. Some of the differences lie in how they focus on teaching their children; how they focus on making them aware of cultural, work, social, moral, recreational and religious values; how they focus on shaping them be aware of their identity, their views and age of engaging in marriage, proverbs and different sayings they use. In addition, there are some differences with practices of modernization and indigenous norms from urban to rural communities (Abera, 2014).

Childrearing consists of practices which are grounded in cultural patterns and norms of one specific area community. Since Ethiopia is the country with multicultural society, there are differences in cultural practices. Although there are many cultural similarities among the Oromo communities in the different zones, there are also differences in cultural practices. Therefore, the present study was an attempt to address the goals, beliefs and values in child rearing practices among the West Wollega Oromo. To this effect, the study attempted to answer the following four research questions.

1. What are the parental goals of West Wollega Oromo parents in rearing children?
2. What are the parental beliefs of West Wollega Oromo parents in rearing children?
3. What are the parental values of West Wollega Oromo parents in rearing children?
4. Is there a statically significant mean difference between urban and rural communities of West Wollega Oromo parents in their parental goals in rearing children?

## 2. Research Methods

### 2.1. Research Design

Descriptive survey research design was used to conduct this study. Descriptive survey research is about describing how reality is. It is factual registration and that there is no quest for an explanation why reality is showing itself this way. It focuses more on the “what” of the research subject rather than the “why” of the research subject (Gall, Gall and Borg, 2007). Thus, in this study, descriptive survey research design was used to describe the naturalistic or factual data about parental goals, beliefs, and values in child rearing practices among the West Wollega Oromo parents.

### 2.2. Target Population

The target population of the study was the Oromo parents who reside in West Wollega zone. West Wollega zone has 23 districts. From those districts, two districts (Gimbi town and Lalo Asabi districts) were randomly selected through lottery method. From the secondary data sources of those two districts' administrative offices, 10,270 target population which consists different categories of parents were identified.

### 2.3. Samples and Sampling Techniques

To select the sample participants of the study, the researchers used disproportionate stratified random sampling technique for selecting parents engaged in different occupations and house-wives.

As stated by Neuman (1997), the more heterogeneous a population, the larger sample size is required to obtain a given level of precision, while the less variable (more homogeneous) a population, the smaller the sample size is needed. Depending on this principle West Wollega Oromo parents' population is homogeneous, thus the smaller sample size was required for this study. Accordingly, out of 10,270 target population 10% were selected from each category of teachers, merchants, and parents working in government offices, while 1% of the participants were selected from each category of farmers and house-wives. Disproportionate stratified sampling was employed here to better represent the strata of teachers, merchants, and parents working in government offices where the target population is quite small as compared to parents in the strata of farmers and house-wives. Totally, 212 of the childrearing parents were selected as representative samples for the present study as summarized in the following table.

Table 1. Parents of West Wollega Oromo population and samples in 2018/19

No	Categories	Sample districts	Sample kebeles/schools/offices	Target population	Samples selected
1	Farmers	LAD	3	5500	55
2	Merchants	GT	3	850	85
		LAD	3	64	6
3	House-wives	GT	3	2630	26
		LAD	3	930	10
4	Teachers	GT	3	62	6
		LAD	2	44	5
5	Government	GT	4	108	11
	office workers	LAD	4	82	8
Total			28	10,270	212

Note: GT-Gimbi Town, while LAD: Lalo Asabi district

### 2.4. Instrument of Data Collection

In order to gather relevant information for the study the researchers used questionnaire. The three instruments were adapted from two studies: Abera (2014) and Gebrekidan (2010). The questionnaire was the rating scale consisting of 5 response categories: 1= 'Not at all', 2= 'Very low', 3= 'Low', 4 =

'High' 5= 'Very high' for parental goal and values instruments' items, while 1= 'Yes' and 2= 'No' for parental belief instrument items. Finally, the questionnaire papers were administered for literate participants so that they would fill their responses and for those who are not able to read and write their responses were filled by the researchers.

### 2.5. Techniques of Data Analysis

Analysis of data was done using the 'Statistical Package for the Social Sciences' (SPSS) Version 22.0. Descriptive and inferential statistics were used to analyze the quantitative data. Descriptive statistics (mainly, frequency and percentage) were used to compute socio-demographic characteristics of respondents (sex, residential area, religion and number of children they have), parental goals, belief and values in child rearing. Inferential statistics (independent sample t-test) was used to analyze the differences between rural and urban parental goals in child rearing. Lastly, qualitative data gathered through open-ended questionnaire on parental values and beliefs were analyzed using qualitative data descriptions in words.

## 3. Results

This section deals with the results of the data gathered using both close-ended and open-ended questionnaire.

Table 2. Socio-demographic characteristics of respondent parents

Variable	Label	Frequency	Percent
Residential area	Rural	71	33.5
	Urban	141	66.5
Sex	Male	117	55.2
	Female	95	44.8
Religion	Protestant	111	52.4
	Orthodox	59	27.8
	Muslim	42	19.8

The socio-demographic characteristics of the parents that participated in the study are shown in Table 2 above and were discussed as follows. The total number of the respondents who participated in the study was 212. One-third (33.5%) of the respondents were from the Rural district, while two-third (66.5%) of them were from the urban areas. Regarding the sex representation of the respondents, 117 (55.2%) were male participants and the remaining 95 (44.8%) were female participants. From the total 212 respondents, the majority, 111 (52.4%) were Protestant religion followers, while 59 (27.8%) and 42 (19.8%) were followers of Orthodox and Muslim religions, respectively.

### 3.1. Parental Goals of Child Rearing: Individualism vs. Collectivism

In this section respondents' child rearing goals that promote either individualism or collectivism were examined with descriptive statistics. Six items were set for this purpose and summarized in Table 3 below.

Table 3. Parental goals of child rearing

Variables that promote individualism	Response	Freq.	Percent	Variables that promote collectivism	Response	Freq.	Percent
Child should have personal success without concern about relatives/other	Not at all	54	25.5	Child should have respect, commitment, acceptance of customs, and norms that culture or religion provides	Not at all	-	-
	Very low	119	56.1		Very low	-	-
	Low	33	15.6		Low	-	-
	High	6	2.8		High	132	62.3
	Very high	-	-		Very high	80	37.7
Child should have pleasure and freedom of action with no intention about social norms	Not at all	60	28.3	Child should be restrained from actions and impulses likely to harm others or violate social norms	Not at all	-	-
	Very low	110	51.9		Very low	-	-
	Low	36	17.0		Low	-	-
	High	6	2.8		High	75	35.4
	Very high	-	-		Very high	137	64.6
Child should have control and dominance over people and resources	Not at all	41	19.3	Child should have understanding, appreciation, tolerance for the welfare of all people and nature	Not at all	-	-
	Very low	124	58.5		Very low	-	-
	Low	47	22.2		Low	-	-
	High	-	-		High	153	72.2
	Very high	-	-		Very high	59	27.8
	Total	212	100				

Table 3 above indicates, the majority, 132 (62.3%) and 80 (37.7%) of the respondents encourage collectivism as their parental goal with practices as helping their children to develop such values as child should have respect, commitment, acceptance of customs, and norms that culture or religion provide at high and very high encouragement levels, respectively. On the other hand, 54 (25.4%) of the respondents reported that they did not apply individualism as their parental goal at all; particularly with such practices as guiding their children to develop such attitude as child should have personal success without having a concern about relatives/other, while small number (2.8%) of the respondents reported they were promoted individualism as their parental goal with practices such as guiding their children to develop such attitude as child should have personal success without concern about relatives/other.

From the total of 212 respondents, the majority, 137 (64.6%) and 75 (35.4%), encourage collectivism as their parental goal by giving emphasis to such qualities as a child should have restraint of actions and impulses likely to harm others or violate social norms at very high encouragement level and at high encouragement level, respectively. On the other hand, 60 (28.3%) of the respondents reported they did not inculcate such qualities as child should have pleasure and freedom of action with no intention about social norms as their parental goal, while 110 (51.9%), 36 (17%) and 6 (2.8%) of the respondents reported they were promoting individualism as their parental goal by helping their

children develop such behaviors as child should have pleasure and freedom of action with no intention about social norms at very low, low and high encouragement levels.

Moreover, the majority, 153 (72.2%) and 59 (27.8%) of the respondents revealed that they were promoting collectivism as their parental goal by helping their children develop such qualities as child should have understanding, appreciation, tolerance for the welfare of all people and nature at high and very high encouragement levels, respectively. Conversely, 41 (19.3%) of the respondents reported they did not guide their children at all to have such personal qualities, which are helpful in promoting individualism, as child should have control and dominance over people and resources, while 124 (58.5%) and 47 (22.2%) of the respondents reported they were promoting individualism as parental goal by guiding their children develop such personal qualities as child should have control and dominance over people and resources at very low and low encouragement levels, respectively.

Generally, the present finding reveals that west Wollega Oromo parents encourage collectivism as parental goal at high encouragement level in their child rearing, while there was minimal encouragement level for individualism as parental goal that was in urban areas.

### 3.2. Parental Beliefs of Child Rearing

In this section, parental belief of child rearing was examined using descriptive statistics. Three items were set for this purpose and summarized in Table 4 below.

Table 4. Parental beliefs of child rearing

Variables	Response	Frequency	Percent
Parental relationship with children	Interactive	59	27.8
	Restrictive	153	72.2
Parental punishment beliefs at time mistake committed by children	Physical punishment	66	31.1
	Verbal punishment	74	34.9
	Oral advice	72	34.0
Parental beliefs on how children should express their ideas	With freedom	69	32.5
	Under control of their elders	143	67.5

Table 4 above has shown an analysis of parents' beliefs with respect to child rearing. An examination of descriptive statistics revealed that from the total 212 respondents, 59 (27.8%) of the respondents have interactive parental relationship with their children, while the majority 153 (72.2%) have restrictive relationship with their children. Regarding parental punishment beliefs at the time mistake is committed by children, 66 (31.1%) of the respondents believe about the vitality of physical punishment, while 74 (34.9%) and 72 (34%) of the respondents believe in verbal punishment and oral advice, respectively. Concerning parental beliefs on how children should express their ideas, the majority, 143 (67.5%) of the respondents believe that children should express their ideas under the control of their elders, while 69 (32.5%) of the respondents believe that children should express their ideas with freedom or without any control.

Analysis of qualitative data collected through open-ended questionnaire concerning parental beliefs is presented as follows. The summery description of responses regarding the most well-known child rearing beliefs found in western Wollega Oromo communities include: interactive and restrictive relationship with children; physical punishment, verbal punishment and oral advice at the time mistake is committed by children; and children should act and express their ideas under control of adults.

To support the aforementioned parental beliefs, west Wollega Oromo communities use different proverbs in relation with their meanings on children's life. Some proverbs are used under

circumstance when parents want to have restrictive relationship with their children and control their behavior: *bareedde bareedde jennaan mucaan ija babaafte* (appreciation spoiled the child), *gogaa jiidhaati maru* (skin should be rolled when it is fresh), *ijoolleen dhibee hin beektu moofa abbaatti quba keessi* (children do not know problem, puts hands into a father's pocket), *harreen hidhaa kutatee ofittu gabaabsitee* (donkey cuts rope and shortens to herself ); and some other proverbs are used under circumstances when parents want to have interactive relationship with their children and want to give them freedom: *ijoolleen nyaataaf waaman ergaa seetee baqati* (children invited for food runaway thinking they are called for job), *malaan bishaan waadu* (water is roasted systematically), *walii galan alaa galan* (agreement helps to back home).

### 3.3. Parental Values of Child Rearing

In this section, parental values of child rearing was examined using descriptive statistics i.e. parental child rearing values in relation to the social, political, religious, work, moral and recreational values. To this end six items were set for the purpose and summarized in Table 5 below.

Table 5. Parental values of child rearing

Variable	Label	Response	Frequency	percent
Social value	Child should have respectful and honest interaction	High	76	35.8
		Very high	136	64.2
	Child should participate in team social life	High	168	79.2
		Very high	44	20.8
Political value	Child should follow and respect law	High	143	67.5
		Very high	69	32.5
	Child should have love of one's own country/patriotism	High	160	75.5
		Very high	52	24.5
Religious value	Learning and growing spiritually	High	44	20.8
		Very high	168	79.2
	Compassion to those in need	High	63	29.7
		Very high	149	70.3
Work value	Doing the best work	High	125	59
		Very high	87	41
	Being proud to one's own achievement	High	65	30.7
		Very high	147	69.3
Moral value	Honest and trust worthy	High	94	44.3
		Very high	118	55.7
	Taking personal responsibility	High	165	77.8
		Very high	47	22.2
Recreational value	Having family game at night	High	59	27.8
		Very high	153	72.2
	Having vacation together with family	Not at all	68	32.1
		Very low	80	37.7
		Low	56	26.4
		High	8	3.8

Parental values of child rearing, as responded by parents, were summarized in Table 5 above. Regarding social values, among the total 212 respondents, the majority, 136 (64.2%) prefer their child should have respectful and honest interaction as desirable social values to be acquired by their children at very high encouragement level, while 76 (35.8%) were at high encouragement level. In addition, 168 (79.2%) and 44 (20.8%) of the respondents prefer their child should participate in team social life as desirable social values to be acquired by their children at high encouragement level and very high encouragement level, respectively.



Concerning political values, among the total of 212 respondents, the majority, 143 (67.5%) prefer their child should follow and respect law as a quality that they would like most to be instilled into their children at high encouragement level, whereas 69 (32.5%) were at very high encouragement level. In addition, 160 (75.5%) and 52 (24.5%) of the respondents prefer their child should have love of one's own country at high and very high encouragement levels, respectively.

Regarding religious values, the majority, 168 (79.2%) of the respondents prefer their child should learn and grow spiritually as desirable religious values to be acquired by their child at very high encouragement level, whereas 44 (20.8%) were at high encouragement level. In addition, 149 (70.3%) and 63 (29.7%) of the respondents prefer their child should have compassion to those in need at very high and high encouragement levels, respectively.

In relation to work values, the majority, 125 (59%) of the respondents prefer their child should do their best work as a quality that they would like most to be instilled into their children at high encouragement level, while 87 (41%) were at very high encouragement level. Moreover, 65 (30.7%) and 147 (69.3%) of the respondents prefer their child should be proud of one's own achievement at high and very high encouragement levels, respectively.

With regard to moral values, the majority, 118 (55.7%) of the respondent parents prefer their child should be honest and trustworthy as qualities that they would like most to be instilled into their children at very high encouragement level, whereas 94 (44.3%) were at high encouragement level. In addition, 165 (77.8%) and 47 (22.2%) of the respondents prefer their child should develop taking personal responsibility at high and very high encouragement levels, respectively.

As to recreational values, the majority, 153 (72.2%) of the respondents have family games at night as their recreational values at very high encouragement level, while 59 (27.8%) have family games at night at high encouragement level. But, regarding having vacation together with family as recreational value, 68 (32.1%) respondents did not have at all, 80 (37.7%) respondents had very low, 56 (26.4%) respondents had low, and 8 (3.8%) respondents had high vacation together with their family.

Analysis of qualitative data regarding parental values in child rearing is presented as follows. The summery description of respondent's responses concerning parental values show that west Wollega Oromo communities value as desirable qualities to be achieved by their children such as trustworthiness, respectfulness, compassion, happiness, responsibility, religiosity, patriotism, being committed, being educated, hard-working, sociability and confidence.

As their response indicates, in order to achieve those qualities starting from early on parents do different activities to their children such as giving advice as they should have to be honest, keep promise, keeping themselves from harming others; becoming role models for their child in practice by doing compassion to those in need, by respecting others, working hard; and teaching them their religious practices, loving their relatives and human being as a whole. On the other hand, there are undesirable behaviors parents do not want to see in their children such as being disobedient, stealing, lying, harming others, disrespectful, carelessness, being fearful as they grow older. To keep safe from such undesirable behaviors parents do different activities like following their child's action in and out of home, where they stay, who are their friends and took corrective action; and punishing at the time of mistake.

Supporting the aforementioned parental values, West Wollega Oromo communities use different proverbs. Some of these proverbs have been used to teach children the importance of social value: *mixiin wal-qabatee laga ceeti* (ants pass a river by coming together), *mukti tokko ni aara malee hin boba'u* (a single tree does not give fire but smoke), *jirbiin wal gargaartee arba hiiti* (cotton with unity fasten an elephant); to teach children work value: *erga mana eegani sareef qoricha ta'u* (you have to be serious against the dog when keeping the house), *billaacha lubbuuf baqattu ijoolleen tapha seeti* (butterfly runs for survival but it seems play to children), *isa taa'ee ilaaluuf daakuun boqolloo dinbilaala* (maize flour looks easy for those who sit and see), *hojiin itti hin beekne dafqa duwwaadha* (effort without knowledge bears no fruit); to teach children moral value: *maqaa baduu manna mataa baduu wayya* (it is good to die instead of living with bad name), *hiriyaa malee deemanii geggeessaa*

*male galu* (being with inappropriate peer will lead you feel shame); to initiate children on desirable value to be achieved: *afaan gaariin afaa gaarii caala* (good sayings are more valuable than good bed); to protect children from engaging in undesirable behavior: *osoo hin hubatin quba hin gubatin* (understand what it is before you touch the fire), *wanti calaqisu hundi warqee miti* (not all bright things are gold), *hima didduun du'a hin diddu* (a person who do not want to accept advice, will not ignore death); proverbs used when children become out of parental control (disobedient): *maal haabaasuuf dhama raasu* (you do not have to challenge yourself unless you can change something).

### 3.3.1. Differences in parental goals in terms of places where parents raise children

In this section differences between rural and urban parental goals were analyzed using independent sample t-test

Table 6. Differences in parental goals by the residence of parents

Dependent variables	Residence	N	Mean	SD	df	t	p
Parental goals	Rural	71	1.20	0.401	210	0.224	0.657
	Urban	141	1.18	0.389			

To test parental goals in terms of places where parents raise children, an independent t-test was performed. The result of t-test revealed that there were no significant mean differences in parental goals in terms of places where parents raise children ( $t(210) = 0.224, p > 0.05$ ). This shows that there was no significant mean difference between rural and urban parents in their child rearing goal. This confirms that the majority of west Wollega Oromo community follow collectivism as their parental goal at both rural and urban areas.

## 4. Discussion

In this section, an attempt was made to discuss the results found with respect to the research questions described in the introduction in light with the existing body of literature. The findings of the study regarding parental goals in child rearing practices revealed that the majority of the respondents promote collectivism as their parental goal by inculcating such qualities as child should have respect, commitment, acceptance of customs and norms that culture or religion provide; child should have restraint of actions and impulses likely to harm others or violate social norms; and child should have understanding, appreciation, tolerance for the welfare of all people and nature at high and very high encouragement levels. On the contrary, the majority of the respondents did not promote individualism as their parental goal, while some parents who reside in urban areas promote individualism as their parental goal at minimal encouragement level by guiding their children develop such personal qualities as child should have personal success without concern about relatives/others; child should have pleasure and freedom of action with no regard for social norms; and child should have control and dominance over people and resources.

By and large, the present finding reveals West Wollega Oromo's child rearing practices promote collectivism as their parental goal at high and very high encouragement levels, though there was minimal encouragement level for individualism as parental goal especially in urban areas. This result is relatively similar to that of Kohn, *et al.* (1986), stating that parents in most Asian, Latin American, African, and rural indigenous societies promote developmental goals that are relationship-oriented, collectivistic. The result of this study also supports Wondemu's (2016) finding stating that Ethiopians share a collective culture that values cooperation, helpfulness, hierarchy, obedience, harmony within groups, dependence and interpersonal relationships.

The study finding concerning parental beliefs in child rearing practices revealed that the majority of the respondents believe that parent-child relationship should be restrictive, while some of the respondents still believe that parent-child relationship should be interactive. Moreover, the majority of parents believe that physical and verbal punishment are more important in their child rearing practices, although some other participants believe that oral advice is desirable at times mistake is committed by children. Regarding freedom of expressing one's idea, the majority of the respondents believe that children's idea expression should be controlled by the adults, while others still believe that children should express their ideas with freedom. Generally, the study result reveals that west Wollega Oromo's parental beliefs of child rearing is restrictive parent-child relationship; child should be punished physically or verbally than being advised orally at times they commit mistakes; and children have to act and express their ideas under the control of adults. This result is inconsistent with Tudge's (2000) finding who reported about parental beliefs of the western cultures stating that parents are more interested in allowing their children freedom around the home and less concerned with controlling. Contrary to the present study, Hewlett, Lamb, Shannon, Leyendecker and Scholmerich (1998) finding also revealed that western parents engage in irregular verbal and face-to-face interaction to promote independence and autonomy.

The finding of the present study pointed out that respondents prefer their child to be polite, honest and sociable as desirable social values to be acquired by their children at high and very high encouragement levels. Concerning political values, finding of the study revealed that parents prefer their child should follow and respect law and love one's own country as qualities that they would like most to be instilled into their children. In addition, the study result revealed that parents prefer their child should learn and grow spiritually and have compassion as desirable religious values to be acquired by their children. This result is congruent with Park and Auckland (2007) who found that Asian parents not only provided the means by which children received religious training by transporting them to a religious center in the neighborhood, they also provided a representational resource for religious commitment by their roles as leaders in religious communities. Acting as models of religious practice, parents became religious teachers and moral instructors to their children. With regard to work values, the study findings revealed that parents prefer their child should feel proud of one's own achievement and child should have to do their once best work as qualities that they would like most to be instilled into their children. Regarding moral values, the study result revealed that parents prefer their child should be honest and trustworthy and develop sense of personal responsibility as qualities that they would like most to be instilled into their children. In relation to recreational values, the study result indicated that the majority of the respondents have family games at night as their recreational values. But, concerning having vacation together with family as recreational value, respondents from rural areas have not at all, while respondents from urban area have sometimes vacation together with their family.

In general, the study result revealed that the desirable qualities West Wollega Oromo community value to be achieved by their children include trustworthiness, respectfulness, compassion, happiness, responsibility, religiosity, patriotism, commitment, education, hard-working, sociability and confidence. This is consistent with Tam and Lee (2010), who found out that parents want their children to acquire their personal values, which may have been internalized from the culture what they perceive as normative and important in the society such child rearing values as hard work, conformity, cooperation, dependence, and relatedness in their childrearing practice. This result also supports Levine (1988), who noted that the priority attention of child rearing was designed to maximize survival of the infants and therefore emphasized family cooperation.

## 5. Conclusion and Recommendations

As it is the case among the non-westerners, West Wollega Oromo community highly encourages collectivism as parental goal, while there was minimal encouragement level for individualism as parental goal particularly in urban areas. Regarding parental beliefs, West Wollega Oromo parents'

parental beliefs of child rearing was restrictive parent-child relationship; child should be punished physically or verbally than being advised orally at times the child commit mistakes; and children should have to act and express their ideas under control of adults. The desirable qualities West Wollega Oromo community value to be achieved by their children include trustworthiness, respectfulness, compassion, happiness, responsibility, religiosity, patriotism, commitment, education, hard-working, sociability and confidence.

Based on the findings indicated above and the conclusion drawn, the following recommendations were made.

Different stakeholders who work with parents like office of women affairs should provide regular training and guidance services so that parents would get some insights about good parenting and improve their parenting skills.

Professionals like developmental psychologists should play their role in training parents to help them improve their parenting practices and thereby foster healthy development physically, socially, and psychologically through having interactive relationship than restrictive relationship with their children.

Collectivistic parental goal emphasizes conformity and obedience. It is obvious that inculcating these traits in children is something desirable and necessary. However, the disadvantage of collectivistic parental goal is that it may lead children to lack traits like independence and autonomy. Therefore, it is important that parents should instill in their children traits that foster individualism in their child rearing practices parallel with collectivism parental goals that promote their children's sense of independence and autonomy.

Parents should modify their beliefs regarding disciplining their children from punishment oriented to guiding, teaching, and advising to instill desirable behavior in to their children and helping for their future life.

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