



Full Length Research Paper

Parental Goals and Values in Child Rearing Practices among the Guji Oromoo

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Abstarct

The purpose of this study was to assess parental goals and values underlying the childrearing practice of parents among the Guji Oromoo of Ethiopia. An interpretive phenomenological qualitative design was employed in this study. A purposively selected 36 interviewee parents were participated in the study including four FGD groups recruited from parents and expertise from different bureaus and backgrounds. Four districts and one zonal capital administration was purposively taken as they are selected from different areas of the zone and believed to reflect the holistic culture of the Guji Oromoo child rearing. This was followed by the selection of local level administration called 'Ganda' from each district and then parents of the desirable characters from each 'Ganda' by using purposive sampling techniques respectively. Abbaa Gadaa (Gada Leader), Haadha Siinqee (Sinke mother), parents, experts from the zone, districts, town and Bule Hora University were, on the other hand, the participants of the FGD group selected wittingly based on their knowledge and rich cultural exposure. As a result, it was found that Guji parental goals include to have a grown up child with healthy, wealthy (economically self-secured) and a potential child who has capability of getting married and bearing healthy child. Respectfulness, sympathy and generosity to human being and the physical environment were found to be the major values underlying the child rearing practice of the parents in Guji zone. On the other hand, greediness, stealing, lying, disobedience, destructiveness, addiction, aimlessness, disrespectfulness, arrogance and unlawfulness were the undesired traits that the parents don't want their children to inherit. Finally, it was suggested that the concerned government bodies, NGOs and other stakeholders can use the positive cultural childrearing practices of the Guji community as best practices, promoting and extending it to the other settings of Oromiya in particular and Ethiopia in general.

Keywords: *Child rearing, parental goals, parenting, parental values*

Galmaawwaniifi Duudhaalee Raawwiiwwan Maatii Guddisa Daa'imman Hawwaasa Oromoo Gujii keessatti Axareeraa

Kayyoon qorannoo kanaa galmmaafi duudhalee maatiin Gujii Oromoo raawwatani daa'ima guddisuu keessatti qorachuu dha. Qorannoo kana gaggeessuuf, saxaxa qorannoo mala qulqulleeffataa ykn akkamtaa hikkoo muuxannoo jireenyaa hojii irra oolchameera. Qorannoo kana keessatti, mala kaayyeffannoon maatii 36 af-gaaffiitiin, marii gareen xiyyeeffatame afur mattii waliin, ogeessota waajjiralee fi duubee adda addaa qabani irratti hirmaataniiru. Aadaa guutuu daa'ima guddisuu Gujii Oromoo calaqqisiisa jedhamee waan itti amanameef, aanaalee afuriif bulchiinsa magaalaa godina tokko mala kaayyeffannoon godina kana keessaa bakka adda addaa irraa filatamaniiru. Itti aansuun, aanaalee filatamani keessaa bulchiinsa sadarkaa gad-aanaa yookaan Ganda' fi maatii safartuu amala qorannoo kanaa guutani gandoolee filatamani keessaa tooftaa kaayyeffannoo fayyadamuun walduraa dubaan filatamaniiru. Karaa kabiraa, itti yaadamee mala marii gareen xiyyeeffatame fayyadamuun hirmaattota beekumsaafi muuxannoo aadaa guddaa qabani kan akka Abbaa Gadaa, Haadha Siinqee, maatiif ogeessota godinaa, aanaa, maagaalaa fi Yuunivarsitii Bulee Horaa irraa filatamaniiru. Akka bu'aan qorannoo kanaa agarsiisutti, galmi maatii Gujii Oromoo daa'ima guddatee fayyaa qabu horachuu, daa'ima qabeenyaan ykn dinagdeen of danda'e qabaachuu, daa'ima guddatee dandeettii gaa'ila dhaabbachuu danduu'uf daa'ima fayyaleessa ta'e horachuu dha. Guddisa daa'immanii keessatti, duudhallee maatiin godina Gujii akka daa'imni isaani horachuu qabani keessaa inni gurguddaan kabaja, garalafummaa, rakkoo namaa hubachuufi gaarummaa dhala namaaf qaama naannoo waliin qabachuu dha. Karaa kanbiraa, ofittummaa, hanna, sobdummaa, seeraafi safuu kabajuu dhabuu, araadaan qabamuu, kaayyoo dhabdummaa, gocha-balleessuummaa, namaaf kabaja dhabuu, oftuulummaa fi seer-maleessummaan maatii Gujii biratti kan hin fedhamneefi daa'ima isaaniitti dhaalchisuu akka hin barbaadne agarsiisa. Dhumarratti, dhimmamtoonni qaama mootummaa, miti-mootummaa fi qaamni kan biroo hundi ilaallatu aadaa gaarii daa'ima guddisuu hawwaasa Gujii akka muuxannoo gaariitti fayyadamuun bakkeewwan Oromiyaa adda addaatiif Itiyooophiyaa akka waliigalaatti babali' suuf guddisuuun akka barbaachisu yaadni kaa'ameera.

Jechoota Ijoo: *Guddisa daa'immanii, galmawwan maatii, guddisa, duudhaalee*

1. Introduction

Parental goals are goals that parents pursue when caring for their children that are likely to have implications for parents' feelings of well-being and responsiveness (Le1 & Impett, 2019). Several studies have been carried out to identify the unique goals that parents pursue when caring for their children as well as how these goals are linked with parents' sense of emotional well-being, relationship quality, and felt responsiveness to their children's needs (Darling & Steinberg, 1993; Dornbusch et al., 1987; Evans & Myers, 1994; Gelan, 2016; Keller et al., 2010; Le1 & Impett, 2019; Ringness & Gander, 1974).

Parental goals are of two types: the self-oriented and other-oriented goals. Self-oriented goals encourage people to be more concerned with their own personal desired and outcomes. Other-oriented goals, on the other hand, motivate people to be concerned with others' desires. Child-oriented goals included empathic goals which emphasize concern for a child's feelings and well-being, while socialization goals emphasize on teaching children skills and lessons. Self-oriented goals emphasize parents' desires to get their children to behave as they wish, and relationship goals emphasize parents' attempts to foster harmonious bonds in the family (Le1&Impett, 2019; LeVine, 1980).

In some cases, these goals were organized into the categories as child-centered, parent-centered and relationship-centered goals (Hastings & Grusec, 1998). Parents do also possess these goals which, in turn, have separate influences over childrearing practice (Evans & Myers, 1994; Gelan, 2016; Keller et al., 2010; Le1 & Impett, 2019). These goals determine parent-child interaction as well as the entire practice of childrearing which, in turn, influence child development in general (Hastings & Grusec, 1998; Le1 & Impett, 2019). Though different studies reported different sets and principles of parental goals, theoretical analyses argue that there are certain universally known common goals. Physical survival, health, maximization of cultural values, maintaining identity and economic self-maintenance are the core goals of parenting and childrearing practice all over the world (Hastings & Grusec, 1998; LeVine, 1988; Rowe & Casillas, 2015). Besides, the goal of independence was found to be peculiar to parents in many American and African countries where there were colonial political administrations. These countries value the goal of independence, as they represent an ability to cope with a changing environment, to maintain or enhance social status, and to perpetuate the positive affect of early dialogues in later parent-child relations (Rowe & Casillas, 2015). Generally, parental goals are aligned with cultural context and are practiced with different values and aims in different socialization strategies (LeVine, 1980).

Parental values have been conceptualized in different literature in five different dimensions. These are; concepts or beliefs; desirable behavioral ends; transcend specific situations; guide selection or evaluation of behavior and events; and ordered by their relative importance (Noam et al., 2020; Rohan & Zanna, 1996; Tam & Lee, 2014). Parents differ in the characteristics they value in their lives and these differences could contribute to differences in parenting behavior. All parents, however, want certain things for their children that help children do well at school, public, neighborhood and the likes. The point is that 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 (Noam et al., 2020; Tam & Lee, 2014).

It is widely accepted that parents play a crucial role in children's development of social and moral values. Studies, in this regard, widely reported that the value profiles of parents and children are highly associated (Rowe & Casillas, 2015; Tam & Lee, 2014). A strong positive correlation was found between parents' socialization values and their personal values (Tam & Lee, 2014). Parents do want their children to value what they themselves personally value, and their children do, to some extent, value what their parents personally value (Grusec et al., 2000; Hastings & Grusec, 1998; Kohn, 1976; Miguel et al., 2009; Tudge et al., 2000). Conversely, there have also been studies which show that children's values do also influence values of the parents in the process of childrearing (Noam et al., 2020).

The parental values reported globally across diversified socio-cultural settings such as United States, South Korea, Russia, Estonia, Italy and Ethiopia reveals the conservation and fair use of environment and natural resource; preservation and enhancement of the welfare of other people; accepting and respecting others' view, culture and religion; honesty; humanity, respecting elders; caring for others, telling the truth and helping others (Grusec et al., 2000; Hastings & Grusec, 1998; Kohn, 1976; Miguel et al., 2009; Noam et al., 2020; Ringness & Gander, 1974; Rowe & Casillas, 2015; Tam & Lee, 2014; Tudge et al., 2000).

In their childrearing practice parents also give emphasis to normative values. In this regard, parents consider what is prevailing in the surrounding society and attempt to help their children adapt to it (Rohan & Zanna, 1996). This implies that parents do not simply socialize their children only with

reference to their own values. They also refer to the surrounding culture, so as to maximize the chance of future social adaption of their children to the society (Noam et al., 2020).

From the perspective of Social Psychology, it has also been reported that people, in some circumstances act in adherence to the norms, actual or perceived values (Darling & Steinberg, 1993; Dornbusch et al., 1987; Evans & Myers, 1994). A recent social cognition study also found that perceived normative values and beliefs could independently and directly predict people's social judgment such as attribution (Tam & Lee, 2014). Thus, there is the need to refer and consider not only what the parents personally value, but also what normatively valued by other people in the society (Hastings & Grusec, 1998; Hoffman, 1988; Noam et al., 2020; Rohan & Zanna, 1996; Tam & Lee, 2014).

The studies carried out by Keller and her teams propose three cultural models of parenting, in accordance with different sets of values, socialization goals and parental theories: independent, interdependent and autonomous-related. The independent model is the most common in developed countries such as the USA and those in central and northern Europe, and is characterized by values and socialization goals based on self-confidence and competitiveness for promoting financial and emotional independence (Garrow & Smith, 1976; Tudge et al., 2000).

The interdependent model, typical of subsistence-based contexts such as Cameroon and India, fosters values such as obedience, respect and family loyalty, with the aim of facilitating the working of the hierarchical system, contributing to harmonious social and family functioning and promoting the financial and emotional dependence of family members (Bornstein, 2017; Cabrera et al., 2006; Garrow & Smith, 1976).

The complex socio-cultural diversity and pattern of childrearing practice in Ethiopia needs to be informed more precisely in its peculiar contexts. What has been known, in this regard, in Ethiopia is very limited (Gelan, 2016; Lemu, 1994). Even, the few studies carried out so far in Ethiopia; show that the alarming intergenerational gaps in obedience, religiosity, patriotisms as well as developing affections towards individualism and western way of life were found to be the issues parents are getting more concerned and worried about (Bruktawit, 2018; Dame, 2014; Gelan, 2016; Lemmu, 1994; Tafere, 2015; Tigist, 2013).

Globalization and the growing attraction towards the western way of life was found to be the prominent threat for which Ethiopian children are developing against their very goals, parental and normative values (Bruktawit, 2018; Gelan, 2016; Ringness & Gander, 1974). Expansion in the access and use of technology, mainstreaming and social media platforms are the outlets which the parents were worried about it (Bruktawit, 2018; Gelan, 2016; Lemmu, 1994; Ringness & Gander, 1974; Tafere, 2015; Tigist, 2013).

Legesse (2000) and Megerssa (2006) indicated that the Oromoo people have rich cultural values of child rearing and essential layers of social structures that form the basis of Oromoo way of life, tradition, identity and indigenous parenting. Abera (2014) found out that the Arsi Oromoo inculcate in to their children the safuu (moral values) that determine the pattern of interaction among children and parents. The study conducted by Yirgalem and Adugna (2022) on parental goals and values among Wallaga Oromoo community reveals that parents were highly encouraging collectivism as parental goal, with insignificant encouragement and support for children individualism in urban centers. With regard to parental belief, they have more of restrictive parent-child interaction. Moreover, parents indoctrinate

their children with parental values of the desirable characteristics like trustworthiness, respectfulness, compassion, happiness, responsibility, religiosity, patriotism, commitment, education, hard-working, sociability and confidence.

There might be some studies on child rearing practices of Guji Oromoo community, but to the knowledge of the researcher there was no study conducted mainly on the variables of interest; the parental goals and values underlying the current parents' childrearing practices. Due to this, the Guji community's parental goals and values on the childrearing practice are not well known yet. Thus, there is a need to unveil the uncontaminated culture of the Guji community parental goals and values in their child rearing practices, in which the useful practices can be promoted and transmitted to the next generation.

To this end, this study attempted to answer the following two research questions:

- 1) What are the parental goals of Guji Oromoo parents in their child rearing practices?
- 2) What are the values that the Guji Oromoo parents want and don't want to inherit to their children?

Objective of the Study

The main objective of this study was to assess parental goals and values in child rearing among Guji Oromoo community in the Southern Oromiya region of Ethiopia.

Specific Objectives

The research, in this regard, specifically intended:

- To investigate parental goals underlying the childrearing practice of the Guji Oromoo community.
- To explore the parental values that Guji Oromoo parents want to inherit and don't want to inherit to their children.

2. Methods and Materials

Research Approach and Design

Addressing the very purpose and research questions of this study demands qualitative data. So, qualitative research approach was employed in this study. Parents provide the desired data based on their experience of childrearing. In relation to this, Creswell (2007) stated that it is impossible for a given informants to detach his/her practical experience and reflect only on his/her thinking. The analysis of the resulting data, therefore, includes lived experiences of the parents in child rearing. The preferred design in such cases is phenomenology. Hence, interpretative phenomenology was employed as research design for this study.

Data Source

In this study both primary and secondary data sources were used to obtain the intended information. The sources were engaged in two ways: using interview and Focused Group Discussions (FGD). Participants of the interview were parents of the selected districts and capital city of the zone. Participants of the FGD, on the other hand, were esteemed individuals of desired exposure and knowledge on culture, moral system, social values and the *Gadaa* system of the Oromoo. In addition, secondary sources of data such as published articles, reports, and related available documents were considered and used accordingly.

Sampling Procedure

In this study, the zone city administration and four districts were selected purposively as they were taken from different areas of the zone and believed to reflect the holistic culture of the Guji Oromoo parental goals and values. The districts called as *aanaa* were organized into numbers of semi-urban and rural administrations from which semi-urban village (lower level administrations) were selected. In addition, it is very difficult to access all rural districts due to constraints of transportation access, financial, time and above all the presence of insecurity as there were conflicts between government forces and the rebel forces operating in the region. For this reason, the semi-urban capitals of each of the four rural districts were selected by using purposive sampling technique.

This was followed by the selection of the households and individual-informants from each four semi-urban district administration. As to the city of the zone, Bule Hora, the newly established *Ganda* (local administration) incorporated from the rural areas of the district were selected with the assumption that it wouldn't be as such subjected to socio-cultural erosion. Accordingly, informants were recruited from these newly incorporated local administrations. The informants, however, were of two types: of the interview and the Focus Group Discussion (FGD). Purposive sampling approach was employed for both types. With regard to inclusion criteria, two criteria were used to select the informants of the interview (parents). First, the informants are required to be from Oromoo ethnic group and; second, they need to have at least two children. These are the criteria that were employed to select and engage parents until certain level of theoretical saturation is attained. The specific sampling approach that was employed to locate and identify such parents is the common feature sub-technic or approach of purposive sampling. Within the varieties of these parents, the unique sub-approach of purposive sampling was employed to proportionally locate parents of exceptional features such as intact parents, being single parent (divorced/ loss of spouse due to death), having a minimum of two children, and being older or younger.

There is no predetermined requirement or framework of sample size in qualitative studies. Sampling size, in such types of studies, is determined during data collection process and analysis is conducted when the level of data saturation reaches (Creswell, 2007). In the cases of some designs such as phenomenology, upper and lower limits are only provided. The suggested limit for phenomenology by itself differs in different literature ranging from 2 up to 25 (Creswell, 2007; Lodico, Spaulding & Voegtler, 2011). Hence, in this study 36 parents were interviewed of whom 5 are single fathers, 7 are single mothers and the remaining 24 were from intact parents.

The targets of the FGD are people with rich exposure and knowledge on culture, moral system, social values and the *Gadaa* system of the Oromoo people. Hence, *Abbaa Gadaa* (Gada Leader), *Haadha Siinqee* (Sinke Mother); community elders, experts from the zonal and district Cultural and Tourism Offices, and Women, Youth and Children's Affairs bureaus, and expert researcher from Bule Hora University were purposively selected for this sample group.

Instruments

Interview and FGD were the major instruments of data collection. Both interview and FGD guide instruments were adapted from local studies of similar purposes and methodological orientations from which the interpretative phenomenological analysis of Gelan (2016) is the major. In addition, two more studies were used as a source of the overall protocol and items of the interview and FGD (Bruktawit, 2018; Dame, 2014).

The interview guide protocol has two parts: the preliminary and main parts. The preliminary part is concerned with the socio-demographic profiles including gender, age, educational level, occupation/career, number and ages of children. The major part is mainly concerned with reflection on parental behavioral configuration and experiences of childrearing. Two types of items were incorporated in this part. These are common and probing items. The probing items were used accordingly in case the informants are required to elaborate or justify their reflection. These questions were used to make the informants look back to his/her lived experience or click his/her memory in case enough explanations were not provided. Hence, critical events which required their tough decisions; occasions in which personal values were found to be against those of the children and the community, and the decisions they made are among the issues to be entertained in the probing part of the interview. The interview protocol is being prepared in English and translated to *Afaan Oromoo* for the participants of the study. In addition, a format was developed in the form of checklist, and employed for examining and recording data from the respective secondary sources.

Trustworthiness and Transferability

First of all, the data collection instruments were reviewed by research advisor who has qualification of PhD in Social Psychology, and reviewed thoroughly by professionals who hold MA in Developmental Psychology and Language Studies qualification. Besides, items were pilot tested on some parents of Bule Hora district. Based on the feedback from both cases, some modifications and corrections were made before the actual data collection conducted. Similar set of items were employed for the FGD with moderate adaptation. Up on the resulting findings of the pilot test, probing activities, instances and cases were added to both instruments in order to make the participants give as detail information as possible. Besides, technical issues such as the time that a single interview and FGD takes, items that the respondent most and least understood, item that needs further clarification and the likes were examined again and further improvements were made.

Data Analysis

Categorization or coding is the method that was employed to analyze data from both the interview and FGD. It was started with organizing the recorded audio files as per the default file name provided by the recorder. It was then transcribed and backup produced while coding. The resulting verbatim was then printed and copied. Epoching of researcher's own experience and essence is done to have a fresh perspective. This was followed by reading and memoing in order to get familiar with and internalize the data. Then, horizontalization followed it. Horizontalization refers to transcriptions and highlighting significant statements to figure out how the participants experienced the phenomenon. It specifically involves careful identification of common meaning. From these significant statements, clusters of meaning were then developed into themes.

The next task was textual and structural analysis which was carried out based on the already developed themes. First, the themes and significant statements are used to make description of what the participants experienced. As a result, an overall description of what it is like to have and raise a child was synthesized.

In interpretative phenomenology descriptions are not just simply reported as findings. It needs to be read again and again so as to understand and formulate all the possible interpretations. Again, the resulting interpretations were examined from which the most meaningful are identified and analyzed in detail in order to draw sounding implications. The findings of the lived experiences of parents were analyzed in terms of the constitute goals and values in the manner that explains what it is like to for parents to care for their children. As a result, the required sets of parental goals, parental and normative values were

figured out from the most meaningful interpretations of the lived experiences of parents' in their childrearing practices.

3. Results and Discussions

Socio-Demographic Characteristics of Participants

Table1: Socio-demographic information of interviewees

Category		Frequency	Percent
Gender	Male	17	47.22
	Female	19	52.78
	Total	36	100.0
Marital Status	Married	24	66.67
	Single parent(Divorced/ loss of spouse)	12	33.33
	Total	36	100.0
Age	26-35	1	2.78
	36-45	2	5.56
	46-60	22	61.11
	Above60	11	30.56
	Total	36	100.0
Educational Level	No formal education	22	61.11
	Read and write only	9	25.00
	Elementary	5	13.89
	Total	36	100.0
Religion	<i>Waaqeffannaa</i>	8	22.22
	Protestant	28	77.78
	Total	36	100.0
Occupation	Farming and animal husbandry	24	66.67
	Housewife	12	33.33
	Total	36	100.00
Number of children raised	4 - 6	10	27.78
	7 -10	18	50.00
	Above 10	8	22.22
	Total	36	100.00

As the above table depicts, from the total 36 interviewees 5(13.89%) were single fathers who were either divorced or lost their spouse due to death, 7(19.44%) were single mothers who were widowed or divorced, and the remaining 24(66.67%) of them were married (intact parents). It indicates that most of the participants were from intact parents. Participants' age ranges was from 33 to 78 years, of which majority of them 22(61.11%) belongs to 46-60 years age category. It shows most of the participants had rich experience in raising children and possess better knowledge of their own community cultural ethos. In terms of gender, 19(52.78%) of participants were females (mothers) and the remaining 17 (47.22%) were males (fathers). It implies that slightly larger number of the informants were females (mothers). The minimum number of children interviewee parents had and raised is 4, and the maximum is 13. This

implicates that the awareness and use of family planning is at low level which in turn contributes high fertility rate among the interviewee parents.

In religious affiliation, 28 (77.78%) of them were Evangelical Christianity (Protestant) while the remaining 8 (22.22%) of them were from *Waaqeffannaaa* (Oromoo indigenous faith in one God) religious followers. From this one can infer that a large number of participants belong to Evangelical Christianity (protestant) religion. Regarding participants educational level, 22(61.11%) didn't have formal education at all, 9(25.00%) of them can only read and write, and the rest ones 5(13.89%) had elementary education level. This implies that the large majority of informants don't have education at all and are seemingly engaged in agriculture occupation. The main livelihood of the participants was agriculture (farming and animal husbandry) constituting 24 (66.67%), and the remaining ones 12(33.33%) reported their occupation as house wife.

Guji Parents Parental Goals in Child Rearing

Parent's self and others oriented goals were reflected by both the interviewees and FGD participants of the study. Child's physical health, possession of wealth and being able to establish family are the major goals with which the parents were found to be highly concerned at their interview. The first two were found to be more associated with raising boys right from their childhood with economic security until they establish home or with possession of wealth (having more cattle, camels, goat and sheep), and while the third was found to be more associated with having a grown up female child (girl) with physical healthy and a potential to establish her own home and capable of fecundity (bearing healthy child), and well equipped with the skills of nurturing her own children as parental goals. The goal associated with wealth is raised by informants from different perspectives. It is the possession of as many cattle as possible for many of them, while it is concerned with being able to proceed with education and securing job for some others.

An excerpt from a 71-year old father's wish, in this regard, explains how much wealth is important to him and his [Guji] community in terms of being able to possess as many cattle, goats and camels as possible.

...That is why we give them as many goats, cow and camels as possible. They [children] are expected to know how to take care of their cattle. Therefore, every father, in Guji, is committed in teaching and letting his boys practice taking guarding, feeding and looking for each type of the livestock from the early childhood. But, for daughters, being able to get married, have and raise children, milking cows and processing dairy products are more essential.”(Duba, renamed: father of 2 sons and 2daughters)

On the other hand, father's like Abba Bareda (name changed), on the other hand, stressed the importance of being able to educated, secure one of the jobs of sustainable income and become a knowledgeable man so as to cope with the life style and challenges of such a modern era. Following his acknowledgement of the aforementioned notion of wealth, he made the following remarks that show there has been a view change within their community regarding the desired parental and social goals.

These days education has, however, become valuable than having many livestock. An educated man gets more respect than the one having many cattle though those educated persons don't have much wealth. In the past, having so many camels makes a bachelor qualify for marriage. But now a day, both the girls and their parents started to pay due attention for educated bachelors. (Bareda; aged 78: Father of 4 sons and 1daughter)

Health was also found to be considered differently for boys/sons and girls/daughters. Health for girls was more associated with being able to look physically attractive, getting pregnant, giving birth and

milk feeding a child. It has, in the case of boys, more things to do with being physically fit and strong and mentally matured so as to be able to capable of accomplishing all the manhood roles in the respective socio-cultural rituals and events.

Besides, personal desires such as being able to assisting the father in guarding the cattle and other farming activities, and mother in carrying out household activities were found from the overall analysis of the transcripts of the aforementioned and the remaining parents as main themes of parental goals. This indicated that most of the conventional parental goals were found to also be attained by the parents in Guji zone. There are, however, still other goals which imply the labor exploitation intent and practice of the parents within the Guji community. Because, sub-themes such as supporting father with farming activities and mother with household activities were reflected within the discussion of some parents during the interview. A desire for being to get and securing full care from the children at their retirement was also reflected by some of the interviewees.

This issue was raised on the sessions of Focus Group Discussions (FGD), where the participants of the study stated that there has been such desire being reflected and practiced as a motive for having children. Some of the participants, however, affirmed that this should not be the goal for having children of whom some addressed such intent rather as an act by some parents of exploitation of the labor of their own children.

This finding to some extent corresponds with the study conducted by Hastings and Grusec (1998), and Impett (2019) who stated that parental goals are organized into the categories as child-centered, parent-centered and relationship-centered goals. These goals determine parent-child interaction as well as the entire practice of childrearing which, in turn, influence child development in general. Similarly, Hastings and Grusec (1998), LeVine (1988), Rowe and Casillas (2015) reported that different sets and principles of parental goals, but argued that there are universally known common goals. Physical survival, health, maximization of cultural values, maintaining identity and economic self-maintenance are the core goals of parenting and childrearing practice all over the world.

Besides, the goal of independence was found to be peculiar to parents in many American and African countries where there were colonial political administrations. These countries value the goal of independence, as they represent an ability to cope with a changing environment, to maintain or enhance social status, and to perpetuate the positive affect of early dialogues in later parent-child relations (Rowe & Casillas, 2015). LeVine (1980) also indicated that parental goals are aligned with cultural context and are practiced with different values and aims in different socialization strategies.

Guji Oromoo Parental Values in their Child Rearing

Ranges of desired values were implied by the participants of the interview and Focus group Discussions. The themes found in relation to addressing this issue were also found to be intertwined with one another so as to become difficult for the researcher to discuss them separately. This was later found to be attributed that it is the prominent Oromoo moral system or code of conduct (*safuu*) that informs the core values of way of life in general and child rearing practice in particular among the Guji Oromoo community too. The researcher, for instance, found from the participants' response reveals that respectfulness and caring for every creature of *Waaqaa* (God), as values, are very much intertwined in many aspects of the parents' behavioral and practical orientations. In fact, all the implied values were found to be under-rooted in the '*caring for others*' principal value of *safuu*- the Oromoo moral system. However, all the resulting themes are organized and discussed into four categories despite such strong

interconnectedness to maintain the structure of the manuscript. These are respectfulness, sympathy and generosity.

A) Respectfulness

The Oromoo think *Waaqaa*(God) created everything with boundaries between and within each of them. Paying respect is the central concern of *safuu* (Desta, 2015). It involves paying respect to everyone and/or everything. The Oromoo pay respect to one another: the younger to the elder, and children to their parents and vice versa. It is worth not in that this kind of respect is a two-way respect. Father and mother respect their children as children do and the same holds true for elder and younger siblings. There is *safuu* between parents and children, and between older and younger, brothers and sisters. They pay respect to everything *Waaqa* created. They think there is a boundary between man and nature, and consequently, they always try to not over step the boundary.

The core aspects and instances implied by the participants' notion of respectfulness is more formally known as *obedience* in the literature. According to the *safuu* moral system of Oromoo, an obedient child is one who is committed to fulfilling the needs and expectations of parents, siblings and extended families. Children are expected to play adult roles as early as possible. For participants, an obedient child is one who takes care of his/her parents and family members. They believe that being respectful to and caring for parents and elders makes them live longer. Almost all the parents just want their children treat them the way they treated their parents.

It implies by the Guji Oromoo children and youth that the more they provide respect, care and support for their parents and their elders person, it is the more investment they will get in return for their later life, when they become aged. It is somewhat similar to social security investment at younger and adulthood age in western culture for their later life.

The following quotations of one of them is typical that represent the implied notion of majority of the parents' sense of their endorsed goals (name changed).

I used to serve my mother. Throughout my childhood and adolescence, I was very committed towards helping and making her happy. I still remember the feeling of relief and proud of my mom that she used to have due to my enthusiasm to help her. My younger sisters and brothers took this as a model, and followed my way. I am proud of my mom, sisters and brothers.

. . . I have been trying to also raise my children the way I was raised. I want my children to respect their father, me, and other members of our community, especially women and community elders. I want them to be raised and live the way our ancestors lived. I want them to be respectful for the all creatures of *Waaqaa*; for both the living and non-living. I want them to be respectful for the heritage and culture; for the *Abba Gadaa*, *Haadha Siinqee*, *Ayyantuu*, *Priests* as well as *Heroes and Heroines*. That is all our community expected from theme too. That is the only way all the heritages, culture, values, ethics and identity that we inherited from our ancestors can be preserved and transferred from generation to generation. (Ayyo Barite; aged 37, mother of 3 sons and 3 daughters).

Participants of both the interview and FGD reflected a set of different values they want to endorse to their children. Among these respectfulness is the main one. The meanings, importance, examples and justifications they entails highly intertwined with the outcomes of their behavioral and practical orientations. Most of them did also acknowledge both parental and social values. The finding indicated that parents want their children to value both what their own parents themselves and the community values. Thus, the values endorsed in this regard are both self-and others-oriented. On the wrap up of a

FGD, constituting two more *Abbaa Gadaa* (*Gada Leader*), *Haadha Siinqee* (*Sinke Mother*), expert from the District's Culture and Tourism bureaus, experts of District's Women and Children Office, and community elders, made the following remark.

Generally, parents in our community want their children to be respectful to their mother and father, and obeying their order and serving them accordingly. We also need our children to be respectful to and obey all moral values of our community that we inherited from our ancestors. (Abba Gada Dambobi)

On reflection another FGD *Haadha Siinqee* (*Sinke Mother*) named Galane (name changed) made the following remarks as a reflection of the child rearing practice of herself and her husbands.

More than anything, my sons and daughters like people. They always open the door of our house, host and let anyone even he/she is a stranger. We usually don't encourage them to allow strangers get in, but they commonly do that. I believe they may be more influenced by what we do rather than what we told them to do. Because, my husband and me usually do so even if we have not been encouraging our children to welcome anyone they don't know. We don't tell them to go away when guests come. I am proud of my children. They make me happy. They don't wait for my order to host guests, they go ahead and serve with whatever is available. I really want my children to love and respect to their people. I don't want other people to hate my children. I want my children to be known as good children (*Haadha Siinqee*, Galane).

B. Sympathy and Generosity

The moral system (*Safuu*) that constitutes the community's code of conduct asserts that every creature lives just the way it is created to live or, in other words, according to the *Ayyana* of its own. *Ayyana*, for the Oromoo, is the creative act of thinking in which a thought becomes that which it mentally represents (Desta, 2015; Megersa, 1998). Therefore, it is not good to try to alter the way things function. It is *safuu* (moral system) that change natural-order. There is an idea that things are at their best state when they are allowed to be the way *Waaqa* has created them which underlies this kind of respect. Everything in nature exists the way its nature allows it to exist, and it is wrong to try to change the lifestyle of any member even if changing it best serves human interest. There is *safuu* between man and animals, and between man and plants. An Oromoo is not allowed to kill any animal only because the animals eat their crop. He/she is obligated to keep watch on their crops day and night at all the expenses (Desta, 2015).

Both sympathy and generosity, on the other hand, are under-rooted in the widely-known Oromoo relational philosophy called *namummaa*. According to Wake (2018), *namummaa* is as a philosophy of life from Oromoos' perspective in which a person becomes strong within a communal frame of the community and achieve identity of belongingness. It is the spirit of harmony to knit individuals, parents, families, neighbors, relatives, village, lineage, clans, tribes, nationalities and nations as human race where human beings behave with respect, empathy, generosity and dignity towards one another. It is a knowledge system through which the Oromoo people understand, interpret and practice the laws of *Waaqaa* (God). Oromoo relational philosophy is how the people understand creation and human beings, society and strive to govern their daily lives based on norms and moral principles that keep *nagaa* (peace) and *safuu* (moral balance or respect) vertically (with God) and horizontally (with fellow human beings and nature).

This means according to Oromoo worldview human beings cannot maintain their peace and incapable to achieve their full destiny if they have no respect for the laws of God and moral balance in the society. *Namummaa* is all inclusive world view. This implies that the social, political, economic and spiritual beliefs of *namummaa* reveals through love, respect, tolerance, care, empathy, hospitality,

solidarity, forgiveness, restorative justice and co-existence. It also denotes that such inclusiveness of Oromoo relational philosophy characterizes it as a philosophy of humanness towards others. In other words, *namummaa* is a bond that connects all humanity.

Sympathy, according to the interviewees notion and reflection of their childrearing practices, includes caring for everything creation of *Waaqaa (God)* including human beings, cattle and forest, conservation and fair use of the environment and natural resource; preservation and enhancement of the welfare of other people, while generosity was found to be more concerned with helping others including parents, family members and needy members of the community. The interviewee expert and researcher from Bule Hora University explained the moral bases and practice of sympathy and generosity in Guji Oromoo community as follows:

Safuu is between everyone and everything. Waaqa has already put safuu out there. It is up to man to understand it and exhibit it towards everyone and everything. It is this understanding of safuu that makes one wise, according to the Oromoo. But it has to be noted that the Oromoo give emphasis not only to the understanding of safuu, but also to its exhibition. Thus, Guji Oromoo raise his/her children in the way it understands and exhibits safuu through keeping the distance between oneself and all other creatures, and through paying due respect to all thing. (Wako: name changed researcher).

The other aspect of sympathy emphasized by both the interviewees and participants of the FGD is the natural environment and its resource. In both discussions, the participants were found to pay due emphasis and care for their environment for two reasons: their principal law of 'caring for everything created by *Waaqaa (God)*, and the moral responsibility of caring for the future generations by saving the environment and natural resource for them. They acknowledge that they have positively rewarded from their natural environments in entire aspects of their lives, including enough amount of farming production necessary for their families and healthy environment for the lives of human beings and their livestock; and secondly, the natural resources are conserved for sustainable utilizations.

The following is a quote from Jarso (name changed) saying remarks which was found to be reflected and shared by almost all the participants.

We are allowed to use wisely all the natural resources by the creator *Waaqaa (God)*. We have to think and care for all the creation of *Waaqaa* of existing currently as well as of the incoming generations. We don't need to be selfish as being and acting selfish bring us nothing but curse. (Jarso: aged 67, a father of 6 sons and 5 daughters).

The expert researcher from Bule Hora University asserted this notion as the manifestation of the two principal laws of Oromoo informing for a fair and adequate utilization of resource.

In proper utilization of the resources they had given, the Guji Oromoos` have developed the knowledge for the rule of relationships to all natural resources. This knowledge is embedded in *Seera Uumaa* (meaning the laws of God), and *Seera Duudhaa* (meaning customary law). (Wako, Researcher, name changed).

Wako continued to explain the Oromoo's moral school of thought that made up the parental values of Guji parents as follows:

The Oromoo knowledge of society and the world can be classified into two: cultural and customary knowledge, and knowledge of laws. The former is known as *Seera Aadaa* while the latter is known as *Seera Beekumsaa*. Every person is expected to learn and recognizes these laws in case, if someone violates the laws of society or the laws of God, there are Oromoo hayyuu (experts) who can be referred to adjuration. These experts study and know the organizing principles of the Oromoo worldview that reflects the culture and identity of Guji Oromoos as

well. This entails that the Oromoo's ecological knowledge is inherent of their world view and regulated through the knowledge of laws, and is common to all communities including the Guji society as a value guiding their relationship and behavior are part of their worldviews. (Wako, Expert researcher).

Guji Parents Undesired Traits in their Child Rearing

According to the parent participants, the undesirable characteristics that their children must not acquire as grownups includes greediness, stealing, lying, disobedience, destructiveness, aimlessness, disrespectfulness, arrogance and unlawfulness. For instance, in sharing her wishes about the sort of values she does not like her children to own, a FGD participant stated that:

The characters that we don't our children to develop are lying, insulting others, destructing personal [others'] and public properties, losing the cattle that they are guarding and disrespecting (Kuullee; aged 56 a mother of 3 sons and 3 daughters).

Another mother underlined:

I don't want my children develop any of the characters mentioned by my colleagues. More than any of them I don't tolerate and want my children to be liar sand cheaters when they grow up. I also do not want them to develop bad behaviors such as stealing and disrespectfulness. (Ayo Barite: aged 47, a single mother of 3 daughters and 2sons).

On a continued discussion, a single father of two sons added during the interview that:

I have two boys. I do not want them to be addicted to any of the things such as chat, alcoholic drinks or cigarettes. For this reason, I have not been allowing them spend their time with addicted companions. (Kutisa: aged 56, a single father of 2 sons).

However, there are characters raised by the participants differently for boys and girls. Failing to keep personal hygiene and being engaged in activities which may prohibit from getting husband, for example, were given emphasis for girl child, while laziness, physical unfitnes, disrespecting females, elders and social norms were found to be stressed as unacceptable for the male child. Moreover, failing to demonstrate the roles assigned to boys and girls in rituals, events and other ceremonies as per their age and structure of the community's socio-cultural norms is unacceptable in Guji Oromoo community. These social expectations and roles are not only determined by the child's gender and age, but also its date of birth. The researchers` have learnt from this study that the birth date (day, month and year) determines the destiny of the child on which the father and other community members sometimes are forced to make tough decisions such as snatching the newly-born baby from its mother, carrying all the way to forest and excrete it there.

The practice described in the following excerpts from the statements of *Abba Gada Tanno* (name changed) was asserted on all the interview and FGD sessions.

There is desired Ayyaanaa; there is also undesired Ayyaanaa. A child born at the period of such undesired Ayyaanaa is meant as Left-born baby. It is believed that such children bring curse to the community. To prevent such curses, the leg of the newly born baby needs to be immersed in water. If the new-born baby is boy, a muscular icon is made from goat's skin and tied on him. According to the culture of Guji, all boys have this sign...baby boys born at the Raabaa stage (Raabummaa) of either the father or mother should be expelled. The parents in this regard are forced to left him and find and raise another baby-girl. Such baby-boys brought far the stand left at the forest area discovered and adopted by other parents who are not at their Raabummaa stage at that specific period. (Abba Gada Tanno, age 48).

4. Conclusion and Recommendations

Conclusions

From the study it can be concluded that the childrearing practice of the parents in Guji zone is highly influenced and determined by the indigenous parental and social values, but nowadays it does not guarantee the sustained transfer of socio-cultural heritages and identities from generation to generation as the parents are wishing. Other studies also support the current finding referring as there are different factors to which child's development can be accounted for (Miguel, Valentim & Carugati, 2009; Rohan & Zanna, 1996; Tam & Lee, 2014). The sudden changes in one's political, religious, philosophical and cultural orientations, lack of knowledge, economic deprivation, challenging life circumstances, globalization, unsupportive leadership systems and unhealthy environmental and peer influences were also found out to impact parenting styles of participants possibly pulling and pushing them away from parenting their children in a balanced and nurturing way. Both the mainstream and social media platforms are the means through which such influences of the Western culture, local peers and physical environments (such as substance abuse settings) have been exponentially growing. Empirical studies conducted in the context of other countries and Ethiopia do, in this regard, show that the influence of peer, physical and social environments is threatening the attainment of parents' will in particular and the overall child development in general (Gelan, 2016; Miguel et al., 2009; Rohan & Zanna, 1996; Tam & Lee, 2014).

Recommendations

- The determinants of child development in indigenous communities' like Guji Oromoo parents still demands in-depth understanding on the influence of peers, existing physical and social environment as well as that of the globalization. Hence, further and in depth studies of the influence of technology, globalization, peer and physical environmental are suggested here.
- Policy makers, higher education institutions, NGOs, corresponding Government sectors of Women, Youth and Children's Affairs as well as Culture and Tourism Bureaus need to consider and use evidences from indirect sources such as research findings from various disciplines, stories of parents, folk and cultural history of communities, various media outlets and community engagement so as to plan and provide informative initiatives of optimizing the overall development of children as well as to instill a good practice of child rearing in Guji and other communities of similar settings.
- Finally, it informs the concerned Government bodies, NGOs and other stakeholders can use the positive cultural childrearing practices of the Guji community as an input by putting aside the harmful practices to the other settings of Oromia in particular and Ethiopia in general.

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