The Nexus between Parenting Values, Beliefs and Behaviors of Arsi *Oromoo*:

Implications for their Alignment in a given Culture

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Abstract

The purpose of this study is to examine the extent to which parenting values, beliefs and behaviors are aligned. Correlational research design was employed in the study. Questionnaire was used to collect quantitative data from a sample of 442 Arsi Oromoo active childrearing mothers and fathers. Purposive sampling technique was employed to select the study site while simple random sampling technique was used to select the districts in which the households resided. Stratified random sampling technique was employed to select the study participants. Data were analyzed using descriptive statistics (mean, percentage & standard deviation) and inferential statistics (correlation, multiple regression, t-test & one-way ANOVA). The study revealed that parenting behavior score was significantly associated with parenting value and belief scores. Second, parenting behavior score is significantly predicted by parenting value and belief scores. Third, strong positive association was found between parenting value and belief scores. Finally, the parenting strategy employed by Arsi Oromoo childrearing parents differed by residence, educational level and occupational categories. Generally, the present study concludes that there are statistically significant value-belief, value-behavior and belief-behavior connections in the context of Arsi Oromoo. This means that what parents actually do with their children (parenting behavior) is determined by what parents value for their children (parenting value) and what parents assume how a child be raised and treated (parenting belief). The finding implicated that researchers, professionals and practitioners working with childrearing parents need to ensure that the three parenting constructs are aligned in a given culture and are compatible with the social norms and customs; and the contents, principles and assumptions of contemporary theories of parenting and child development.

Key terms: Parenting behaviors, conforming values, self-directing values, authoritarian beliefs, progressive beliefs

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1. Introduction

The existing literature suggests that the way children feel, behave and think is the result of socialization. The term socialization refers broadly to the way in which children are assisted in the acquisition of knowledge and skills necessary to function successfully as members of their social group (Grusec & Davidov, 2019). In the socialization process, family is considered as the first social institution and has the duty of protecting children from harm and providing them with the basic physical and emotional support (Smetana, 2017). This function of the family is referred to as parenting (Lonstein et al., 2015). Parenting basically refers to the responsibilities involved in being a parent and in teaching, nurturing and caring for a child (Triandis & Suh, 2002).

Some literature sources (e.g., Power et al., 2013; Ulferts, 2020) also suggest that understanding today's nature of childhood requires an understanding of parenting in the 21st century. One can ask a question of *what is unique about parenting in the 21st century*. According to Lonstein et al. (2015), the 21st century is typically known as the digital or *information age*, where parents are required to parent their children not only manually (offline), but also online being assisted by advanced technologies and increased literacy. Not only this, parenting now is more challenging and demanding since the family life has changed over the years, causing shift in expectations and experiences of how parents raise their children (Power et al., 2013), and bringing about new question for parents of whether the way children are raised should be changed as well (Ulferts, 2020). Generally, parenting consists of various constructs (values, beliefs, goals, thoughts, knowledge, expectations, behaviors, and ideas). However, the focus of the present study is on three constructs of parenting: values, beliefs and behaviors, and the linkage among them in the context of Arsi Oromo.

Parenting value is defined as the qualities that parents think most desirable for themselves (personal values) (Barni et al., 2017); what parents think most important for their children to adopt (socialization values) (Benish-Weisman, Levy & Knafo, 2013; Tam & Lee, 2010); and what parents aspire to pass onto offspring (Kohn, 2006). In fact, Kohn's 1977 study laid an important landmark in the study of values (Kikas, Tulviste & Peets, 2014). Since then, special attention has been given to the study of values. One of the renowned scholars in this regard is Schwartz (2012) who conducted a study on a value system over 65 countries, and described value system as composed of ten values: self-direction, stimulation, hedonism, achievement, power, conformity, benevolence, universalism, and security.

Among the ten values of Schwartz (2012), the values of self-direction and conformity were extensively studied in relation to parenting (Kikas, Tulviste & Peets, 2014) and are well documented in the existing literature (Benish-Weisman, Levy & Knafo, 2013). In the current study, the two value dimensions of self-direction and conformity are adopted. Self-directing value refers to behaving according to one's own judgment and inner standards-*autonomous personality* while conforming value refers to acting according to external standards and the influence of external authority-*submissive personality* (Kikas, Tulviste & Peets, 2014). Conformity value fosters such traits as politeness, obedience, trustworthiness, and respect for others, while self-directing value fosters such traits as

creativity, self-confidence, autonomy, initiative and curiosity in parenting or childrearing (Joksimović, Maksić & Pavlović, 2007). When parents give priority to social/conformity values, it means they socialize their children toward interdependence. And when parents give priority to self-direction values, they socialize their children toward independence (Kikas, Tulviste & Peets, 2014).

Relatedly, *parenting belief* is defined as what parents assume how a child should be raised or treated (Coplan et al., 2002; Arik, 2021; Miguel et al., 2009). Parenting beliefs include beliefs about whether being sensitive/responsive to a child is beneficial for the child or can spoil the child (Bornstein, 2012), and whether restraints on children's exploratory behavior and strict discipline should be imposed (Mokrova, 2008).

Two dimensions of parenting beliefs: authoritarian and progressive beliefs were extensively studied and well documented in parenting research (Roopnarine & Gielen, 2005). The dimension of authoritarian (i.e., traditional or *parent-oriented*) childrearing belief refers to the idea that the development of children depends on parents' effort, directives, and guidance (Richards, 2022). This parenting belief is typically characterized by absolute authority of the parent, exclusion of outside influences, intrusiveness, and breaking the will of the child (Sam, 2001). Authoritarian beliefs also include the beliefs that children are willful and need discipline to learn obedience to authority (Arik, 2021; children should be kept busy with work and study at home and at school (Bornstein, 2012); children should follow adult directives (Mokrova, 2008); and children should be seen, not be heard (Richards, 2022).

Similarly, the dimension of progressive (democratic or *child-oriented*) parenting beliefs refers to parents' awareness, respect, and encouragement for children's exploration and expression of ideas and emotions (Arik, 2021). It includes the belief that parents should show high levels of warmth and affection and fair discipline (Mokrova; 2008); all children should be treated the same regardless of the differences among them (Sam, 2001), children's verbalization of ideas, imagination and playfulness should be encouraged (Bornstein, 2012); and children should be treated individually (Richards, 2022). Research showed that while parents who hold traditional beliefs dominantly endorse beliefs in hard work, obedience and helping others, those who hold progressive beliefs dominantly endorse beliefs in independent thinking (Tajima & Harachi, 2010).

Moreover, *parenting behavior* refers to the actions a parent takes in teaching the child (Richards, 2022; Smetana, 2017) as well as in caring for a child (Triandis & Suh, 2002). It is an observable act of parenting such as praise, feedback, reward, punishment, reasoning, limit setting, monitoring, and controlling (Lonstein et al., 2015; Ulferts, 2020). Generally, parenting behavior refers to what parents can actually do to rear their children (Grusec, Goodnow & Kuczynski, 2000), or to fulfill their childrearing function (Ridao, López-Verdugo & Reina-Flores, 2021). This definition indicates that parenting behavior reflects the family's function of nurturing and protecting children from harm and providing them with basic emotional and physical support (Grusec, Goodnow & Kuczynski, 2000; Lam, Kwong & To, 2019). In addition to nurturing and caring for the child, parenting behavior, which is operative at the household level, can serve as a vehicle through which societal traditions, beliefs, cultural values and expectations are

transmitted to the offspring (Seema & Begum, 2008), and are gradually internalized by children (Hirut, 2012).

In order to fulfill childcare or transmission of cultural responsibility or both, three aspects of parenting behaviors have been well documented in the existing literature: *positive practice*, *behavior control* and *psychological control* (Kikas, Tulviste & Peets, 2014). Positive practice comprises supportive behaviors that are supplemented with warmth, acceptance, encouragement, and a high interest in child's activities (Power et al., 2013). Behavioral control includes setting clear, consistent and structured parental expectations; setting high standards and firm rules and enforcing these rules through supervision and monitoring as well as confronting the child when he or she does not follow these rules. Psychological control, on the other hand, includes intrusiveness, guilt induction, and love withdrawal (Smetana, 2017) and coercive behaviors that suppress autonomy and may induce shame and guilt (Kikas, Tulviste & Peets, 2014).

Parenting behaviors include on only activities as scheduling time and playing with the child (Lam, Kwong & To, 2019), disciplining, spanking and teaching the child (Richards, 2022), but also caring for the basic physical and emotional needs of the child (Smetana, 2017), scheduling time for children to study and doing homework with the child (Lonstein et al., 2015), and attending children's school activities (Spera, 2005).

With regard to parenting *value-belief-behavior* connections, evidence shows that parents adapt their parenting behaviors in accordance with their parenting values and beliefs (Ridao, López-Verdugo & Reina-Flores, 2021). This implicates the expectation that there has to be strong alignment among the three parenting constructs. In view of this, evidences from several studies have confirmed the existence of association among parenting values, beliefs and behaviors (Mokrova, 2008). For instance, a study by Tudge et al. (2000) revealed that there is strong association between parenting values and beliefs (*value-belief* connection). A study by Mokrova (2008) suggested that parents who value self-direction tend to believe that few restrictions should be placed on disciplining and controlling the child, while those who value conformity tend to believe that being overly attentive can create a spoiled child. In addition, a study by Benish-Weisman, Levy & Knafo (2013) revealed that the *inner-directed* person (a relatively independent individual who has internalized the values & standards of independence) holds childrearing beliefs which favor strictness and foster independence, whereas *other-directed* persons (individuals who depend primarily upon the behavior & opinion of the people around them to give direction to their actions) holds childrearing beliefs which favor permissiveness and dependence. The findings of a study by Arik (2021) indicated that collectivist values (e.g., politeness, obedience, trustworthiness, and respect for others) generate authoritarian childrearing beliefs that encourage shaming and training children from early ages.

Research evidences (e.g., Hitlin & Piliavin, 2004; Kikas, Tulviste & Peets, 2014) also show the existence of strong association between parenting value and behavior (*value-behavior* connection). A study (Spera 2005), a key tenet of the contextual model of parenting, showed that parenting value, as a micro level factor, has a direct causal relationship with parenting behaviors. This means that parenting behavior is essentially predicted by parenting values. Besides, Tudge et al. (2000) indicated that while parents

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who value self-direction emphasize being responsive to their children, parents who value conformity are more likely to emphasize providing constraints on children's aversive behaviors. Similarly, Hill (2006) reported that while parents who value interdependence, security and common interest often employ parenting strategies that emphasize greater use of discipline and authority in childrearing, parents who value individual achievement, competition and material well-being often employ parenting strategies that emphasize reasoning and discussion in child socialization. Moreover, evidences showed that parents who promote collectivist values (obedience, interdependence and school achievement) tend to highly encourage restrictions of feelings and thoughts in childrearing (Sareen et al. (2004), setting and enforcing rules for studying, doing home-works and watching TV (Suizzo, 2007). It also put a great emphasis on children to serve and be respectful to their parents (Koç Arik, 2021). On the other hand, parents who promote individualist values (independence and social competence) in their children are less controlling and more progressive (Hitlin & Piliavin, 2004; Ulferts, 2020). The result of a study by Mokrova (2008) on the parenting value-behavior connection suggests that parents who value self-direction tend to create more supportive home environments for their children and to be more involved with them. Grusec and Davidov (2019) also suggested that, due to differing value orientation, mothers from Western cultures practice face-to-face exchanges and object stimulation (distal interaction style) compared with mothers from rural Africa who practice greater body contact and body stimulation (proximal interaction style) with their young infants. Generally, parenting values are known to play a significant role in informing the ways in which parents treat their children and how they organize their children's home environment (Kikas, Tulviste & Peets, 2014; Tang & Sinanan, 2015; Tulviste, 2013).

Various research evidences (e.g., Barnett et al., 2010; Bornstein, Cote & Venuti, 2001; Hammer, et al., 2007; McShane et al., 2009; Miguel et al., 2009; Tudge et al., 2000; Vieira et al., 2010) also confirmed the existence of an association between parenting beliefs and behaviors (*belief-behavior* connection). Bornstein and Cheah (2006), Nsamenang (2007) and Penderi and Petrogiannis (2011) suggest that parenting behaviors are constructed and reconstructed on the basis of parental ideas about how children should be raised [parenting beliefs]. Parenting beliefs organize incoming information, guide attention, and determine behavioral and affective responses (Wang et al., 2015). Parenting beliefs offer parents an on-going, *unconscious framework* for providing their children with stimulating, affectionate, restrictive and inductive interactions and development opportunities (Penderi & Petrogiannis, 2011; Ridao, López-Verdugo & Reina-Flores, 2021). Parenting beliefs influence parenting behaviors by informing parents of when and how to show love and affection to children, discipline and control them, and set developmental expectations for children (Arik, 2021).

Researchers have theorized that parenting beliefs often reinforce and encourage the use of parenting behaviors that align with such beliefs (Wang et al., 2015). For example, negative intrusive parenting behaviors might align with parental childrearing beliefs that promote the use of harsh discipline and control (Hirsjarvi & Perala-Littunen, 2001). Consistently, parents who believe that *children will misbehave if given freedom* tend to restrict their children's freedom of expression (Miguel et al., 2009), employ strict disciplinary measures (Penderi & Petrogiannis, 2011), and break the will of their children (Bornstein, Cote & Venuti, 2001). Moreover, while parents with *high spoiling*

beliefs may not respond quickly to the cries of an infant or may not provide too much attention to a young child assuming that it makes the child too dependent on the parent (Vieira et al., 2010), parents with high *discipline/control beliefs* endorse physical discipline and reflect a *parent-centered approach* that emphasizes parental authority and child obedience (Barnett et al., 2010). This implies that while *high discipline*/control parenting beliefs have been linked to *harsh* parenting behaviors, *high spoiling* parenting beliefs have been linked to *unresponsive* parenting behaviors in young children (Arik, 2021). Similarly, parents who have *dependent oriented* or *parent-centered beliefs* are more likely to apply maladaptive parenting behaviors such as physical punishment, verbal admonishment, and yelling as a way of discipline (Richards, 2022). Relatedly, parents' belief about children's academic competence affects their parenting behaviors by pushing them to show high expectations from their children, increase assistance and support to children and use *failure-oriented responses* just to enforce children to perform better (Arik, 2021). Generally, while parents with authoritarian (*parent-centered*) beliefs about children have little stimulation and involvement in the life of their children, were less interested in allowing freedom, and more concerned with spoiling, disciplining, and controlling their children (Tudge et al., 2000), parents with progressive (*child-centered*) beliefs were more interested in allowing their children freedom around the home and less concerned with controlling, spoiling and disciplining their children (Roopnarine & Gielen, 2005).

In sum, parenting values and beliefs that vary in cultural contexts and which reflect the cultural ways of thinking and doing things as well as the conceptions and norms of social milieu, influence each other, and, in turn, separately or jointly, inform, shape and predict parenting behaviors that provide different learning opportunities for children (Bornstein, 2012).

Basically, the parenting approach adopted by parents varies and research pointed to various contextual factors (e.g. socio-economic and demographic factors) in explaining these variations (Hirsjarvi & Perala-Littunen, 2001; Sharma, Sapru, & Gupta, 2004; Ulferts, 2020). This is to mean that differences in background characteristics such as age, education, gender, income, and occupation represent differences in the life circumstances that largely determine parental value priorities (Schwartz, 2012), belief systems (Holden, 2019) and behavioral responses (Hill, 2006).

Studies consistently revealed that parenting values, beliefs and behaviors vary with the level of education, awareness or literacy of parents (Richards, 2022; Vieira et al., 2010). For instance, while more educated parents placed a greater emphasis on autonomy, independence, imagination, self-confidence, healthy lifestyle, determination, smartness and self-direction for their children (Joksimović et al., 2007; Tulviste, 2013); while less educated parents instilled the value of tradition, trustworthy, politeness, good manners, obedience and conformity in their children (Tudge et al., 2000; Van Der Slik, De Graaf, & Gerris, 2002). This is presumably because educational experiences promote the intellectual openness, flexibility, and breadth of perspective essential for self-direction values, thereby undermining conformity and tradition values (Schwartz, 2012). This basically confirms the fact that parental educational level is a strong predictor of parenting values, beliefs and behaviors (Tulviste, 2013). Similarly, evidences indicated that the higher the parents' level of education, the more parents hold a dimension of

progressive (*child-centered*) beliefs such as higher expectations for the success of their children, and the more children construct knowledge through experimentation and cognitive reorganization (Richards, 2022). While the lower the parents' levels of education, the more parents hold traditional or authoritarian (*parent-centered*) belief (Hill, 2006; Sharma, Sapru & Gupta, 2004). Moreover, research on parenting has also shown that more educated parents tend to be warm, cognitively stimulating home environment for reading and playing (Tulviste, 2013), more engaged in their children's schooling (Richards, 2022), child-centered, less punitive and more psychologically-oriented in their discipline strategies (Davis-Kean, 2005) compared to less educated parents.

Relatedly, studies have shown that parenting values, beliefs and behaviors vary with the level of parents' income. For instance, while parents with low income more often endorse authoritarian parenting beliefs (Ulferts, 2020); endorse negative aspects of parenting behavior such as the use of physical discipline, hierarchical, authoritarian or controlling parent-child-interactions (Tang & Sinanan, 2015); and focuses on obedience, conformity and maintaining order (Tulviste, 2013), however, parents with higher income more often use psychological punishments (Vieira et al., 2010), endorse egalitarian relationships between parents and children (Richards, 2022), and focus on developing independence and questioning authority (Hill, 2006). In this 21st century, digital parenting behaviors are on rise parallel to the *offline parenting approach*, parents with a low income tend to lack sufficient digital skills to extent their parenting efforts successfully into the digital world (Holden, 2019; Ulferts, 2020).

Studies also indicated that parenting values, beliefs and behaviors vary with parents' occupation and social class (Tudge et al., 2000). For example, while the working-class parents emphasize more conformity to rules, regulations, norms and obedience to imposed rules and standards (Hitlin & Piliavin, 2004; Kohn, 2006; Mokrova, 2008), the middle-class parents give priority to child qualities such as self-governance, self-direction, autonomy and self- determination (Inglehart & Baker, 2000; Weininger & Lareau, 2009). Similarly, while the working-class parents more likely believe that being over attentive spoils the child and believe in placing a greater emphasis on control and discipline (Tudge et al. (2000); the middle-class parents more likely believe that children should be given freedom to explore their environments (Xiao, 2000). Moreover, whereas the middle-class parents emphasized the development of verbal reasoning, frequently drawing their children into conversation and offering them chances to negotiate (Weininger & Lareau, 2009); working-class parents more likely rely on physical discipline and use directives when conversing with children (Holden, 2019).

Relatedly, studies also suggested that parenting values, beliefs and behaviors vary with residence (LeVine, 1988; Tulviste, 2013). For instance, LeVine (1988) suggests that the optimal parental strategy for rural-agrarian societies is *quantitative*: it emphasizes high fertility, the child's economic utility as well as obedience and conformity in childrearing, while the optimal parental strategy for urban-industrial societies is *qualitative*: it emphasizes the child's acquisition of skills, low-fertility and independence in childrearing as its primary goal. Similarly, Tulviste (2013) pointed out that the rural-agrarian caregivers encourage the development of work skills and social behaviors important for farming life while urban-industrial parents encourage the development of

work skills and social behaviors adaptive to the urban-industrial very competitive life style.

In addition, studies showed that parenting values, beliefs and behaviors vary with the age of parents. Meaning, parents' age is consistently, strongly and positively correlated with parents' preference either for autonomy or conformity childrearing values for their children (Xiao, 2000). For example, while younger parents prefer autonomy in children (Joksimović et al., 2007), older parents value security, tradition, and conformity (Schwartz, 2012). Similarly, evidences suggest that older mothers believe it is necessary to show a lot of verbal interaction with the child and show higher knowledge of child development compared to younger parents (Miguel et al., 2009). Moreover, while older parents have more experiences, maturity level and knowledge of childrearing than younger parents (Teungfung, 2009); younger mothers are less likely to provide an optimal home environment compared to older mothers (Gutman et al., 2009) and older mothers interact more sensitively with their infants than younger mothers (Xiao, 2000).

Studies as well revealed that parenting values, beliefs and behaviors vary with gender (Bornstein & Lansford, 2010). For instance, while fathers tend to emphasize self-directing values or independence (Schwartz, 2012), mothers tend to emphasize social/conformity values such as trustworthy, respect for others, and hard-working (Kikas, Tulviste & Peets, 2014). At the same time, in their parenting behaviors, while mothers show more concern for an *ethic of care* and responsibility (Ulferts, 2020), engage more in verbal or didactic play with their children (Seema & Begum, 2008), and stress sympathy, direct caretaking and nurturance based on relationships (Teungfung, 2009); fathers are more physically stimulating (Tulviste, 2013), focus more on an *ethic of rights* based on justice and fairness (Calzada et al., 2004), and stress discipline and duty based on rules (U.S. Department of Education, 2001). Moreover, while mothers place greater importance on expressive issues such as emotions, intimacy, and the child's enjoyment, fathers place greater value in self-control, achievement, and responsibility (Holden, 2019).

As indicated above, various empirical and theoretical evidences (e.g., Benish-Weisman, Levy & Knafo, 2013; Grusec and Davidov, 2019; Hill, 2006; Kikas, Tulviste & Peets, 2014; Arik (2021; Richards, 2022; Ridao, López-Verdugo & Reina-Flores, 2021; Tang & Sinanan, 2015; Tudge et al., 2000; Ulferts, 2020) confirmed the existence of associations among parenting values, beliefs and behaviors. At the same time, few local studies were conducted so far in different cultural groups of Ethiopia focusing on infant feeding practices (Debela & Mesfin, 2022; Geda et al., 2021); harsh disciplinary measures (Menelik et al., 2022; Nuredin, 2019; Shewit, 2015; UNICEF, 2023), the socialization of children (Wario, 2020); qualitative exploration of parental values, beliefs and practices of childrearing (Bruktawit, 2018); childrearing practices (Dinke & Gurmessa, 2019; Miheret, 2007; Nigus, 2020); and storytelling (Tadesse, 2014). However, as to the knowledge of the researcher, none of these local studies focus specifically on examining the linkage among parenting values, beliefs and behaviors using quantitative approach, not only in the context of Arsi Oromoo, but also in the context of Ethiopia, and none of them well-documented adequate and up to date empirical data.

There is strong conviction among the parenting researchers, professionals and practitioners that lack of up to date, comprehensive and accurate research data on the nexus among these parenting constructs (values, beliefs & behaviors) has serious consequences on the quality of parenting interventions (parental education) to be sought. Not only is this, failure to regularly update and feed parents with the contemporary research data on parenting issues may enforce the continuation of traditional, harsh or authoritarian methods of childrearing that may not reflect the existing realities; have negative repercussions on child development and may not go along with the age-appropriate developmental needs of children. Similarly, lack of adequate understanding and information on how these parenting constructs (values, beliefs & behaviors) are aligned may not allow regularly adjusting customary parenting values, beliefs and behaviors to the contents, principles and assumptions of the contemporary theories of parenting and to the current knowledge, principles and theories of child development. Moreover, lack of relevant, accurate and adequate research data and theoretical understanding on the nexus among the parenting values, beliefs and behaviors of Arsi *Oromoo* may also make policy-makers, health care providers and social workers deficient, first in deciding whether or not these parenting constructs are normative or detrimental in the context of Arsi *Oromoo* cultural norms and traditions, and second in designing and providing appropriate parenting interventions and services for parents.

Numerous research and theoretical sources (e.g., Gutman et al., 2009; Hitlin & Piliavin, 2004; Holden, 2019; Kohn, 2006; Miguel et al., 2009; Mokrova, 2008; Richards, 2022; Schwartz, 2012; Tang & Sinanan, 2015; Tulviste, 2013; Ulferts, 2020; Vieira et al., 2010; Xiao, 2000) also indicated that parenting values, beliefs and behaviors are adaptive to the socioeconomic and demographic conditions. However, no accurate, adequate and up to data empirical data are available indicative of the extent to which Arsi parents understand how imperative it is to adjust their parenting values, beliefs and behaviors to these ever changing, dynamic and adaptive process of socioeconomic and demographic conditions in practical sense.

Therefore, the main reasons for undertaking the current study on the nexus among parenting values, belief and behaviors are that firstly what and how to practically support childrearing parents require accurate and up to date empirical data about whether or not these three parenting constructs are aligned with what is normatively valued in the society. Secondly, since what parents want their children to adopt (socialization values) and how they assume children be treated (parenting beliefs) affect the way they deal with and actually treat their children at home (parenting behaviors), the data to be captured from such a linkage will help ensure whether or not these parenting constructs are detrimental, normative or internally compatible. Thirdly, based on the actual data to be captured from this nexus, it is possible to develop appropriate *parenting education program* that helps create adequate awareness and build the capacity of childrearing parents so that they can develop positive and good parenting that go along with the demands of the 21st century digital age (digital technology); the age appropriate development needs of children; current research outcomes; and contemporary theories about child development. Hence, it is with this intention in mind that the current study is designed to be carried out in the context of Arsi *Oromoo*. The basic questions this research attempts to answer a) How do parenting values, beliefs and behaviors in the context of Arsi *Oromoo*? b) How do parenting values and beliefs predict parenting

behaviors in the context of Arsi *Oromoo*? and c) How do parenting values, beliefs and behaviors among the Arsi *Oromoo* childrearing parents?

2.   Research Methods

Research Design and Sampling Procedure: The current study employed correlational design of the quantitative research approach. This design was selected for it is appropriate to examine relationships and predictions of the quantitative data and for its suitability to the quantitative research questions (descriptive, relational and comparative research) posed in the study. Stangor (2011) attested that correlational research design involves a systematic measurement of two or more relevant variables and an assessment of the relationship among those variables. Similarly, Creswell (2012) suggested that correlational design provides an opportunity for the researcher to predict scores and explain the relationship among variables.

Understanding sampling and sample size is a crucial issue in pieces of quantitative research, which seeks to ensure samples are representative and helps to make a statistics based generalizations of results from sample to a wider population. The necessary care was also taken to make both the sampling methods and sample size so appropriate to the research questions and the design of the study. According to the 2007 Population and Housing Survey Report (CSA, 2008), the total population of Arsi *Oromoo* was 4,610,810; of which 2,635,515 resided in East Arsi Zone and 1,975,295 resided in West Arsi Zone. The majority of the populations (4,028,758 out of 4,610,810, almost 87%) lived in the rural areas (CSA, 2008). The Arsi *Oromoo* live in the south eastern part of Oromia regional state of Ethiopia. The two administrative Zones of Arsi [east & west] consisting of 36 districts (CSA, 2008), were purposively selected as a study site. Simple random sampling technique (lottery method) was employed to select six districts and three Kebeles from each district in which the study participant households resided. Stratified random sampling technique (based on gender, occupation, age, and level of education) was employed to select both father and mother participants, who were active at the time of data collection in raising children. The determination of six districts out of the 36 (17%) and 442 active childrearing fathers and mothers (2% out of the 22,100-target population) as sample size was based primarily on Neuman's (2014) guideline for determining sample size for the social science research. According to Neuman, if the study population is 1000 the sample ratio of 300 (about 30%) individuals, for a population of 10,000 the sample size of 1000 (about 10%); and for populations over 100,000, smaller sampling ratios (1%) are acceptable representative samples for the quantitative part of a study.

Measures: The study employed three standardized Likert type self-report scales such as parenting practice, parenting belief and parenting value scales. These scales were adapted primarily for they help capture adequate, valid and reliable information on the three parenting constructs. The parenting practice scale was a 40 item Likert-type self-report instrument (consisting of four subscales: parental nurturance-11 items, parental consistency-7 items, parental responsiveness-8 items & parental control-14 items) that were adapted from the Parenting Dimensions Inventory (PDI) of Slater and Power (1987). The parenting belief scale consisted a 27 item Likert-type self-report instrument that was subdivided into two sub scales: traditional-authoritarian beliefs (15 items) and

progressive-democratic beliefs (12 items) and that was adapted from the Parental Modernity Scale (PMS) of Schaefer & Edgerton (1985) and the Chinese Childrearing Ideologies Questionnaire (CCIQ) of Chao (1994). The parenting values scale was a 20 item Likert type self-report instrument that consisted two sub scales: conforming value (10 items) and self-directing values (10 items) and that was adapted from the Importance of Collectivist and Individualist Traits in Child Scale (ICITCS) of Jose, Huntsinger, Huntsinger & Liaw (2000) and the Portrait Values Questionnaire (PVQ) of Schwartz et al. (2001). All the scales were reported by the original authors with adequate and acceptable psychometric qualities (validity & reliability).

Procedures of Data Collection and Data Analysis: Content validity was established for all scales study since the original scales were modified to fit into the local contexts and since collecting data by instruments with established psychometric qualities is meant to enable the researcher to obtain valid and reliable data (Wallace et al., 2003; Mishra & Panda, 2007). In establishing content validity, a panel of *nine* subject matter experts (SMEs) was identified from relevant fields of study (psychology, social work & education) from three higher learning institutions (Addis Ababa University, University of South Africa (UNISA-Ethiopia), and Adama Science & Technology University) based on their expertise, qualification and experiences. Then, a draft copy of the questionnaire was given to the panelists to judge the adequacy, appropriateness, quality and clarity of instructions of the items in measuring the specified constructs. The comments of the panelists were properly incorporated and the instrument was refined and made ready for the main data collection.

A pilot study which aimed at checking the adequacy of the length, wordings and instructions of the questionnaire; determining the initial response rate; and computing the reliability of the scales was conducted. Reliability in terms of Cronbach alpha was calculated to be *.83* for nurturance subscale, *.78* for responsiveness subscale, *.72* for consistency subscale, and *.76* for control subscale. Similarly, the reliability in terms of Cronbach alpha was found to be *.76* for traditional beliefs subscale, and *.87* for progressive subscale. At the same time, Cronbach alpha was calculated to be *.84* for conformity subscale and *.92* for self-directing subscale. All the computed reliability statistics indicate that the scales are acceptable and can be used as assessment tools.

The English version of the scales was translated into *Afaan Oromoo*, the mother tongue language of the study participants, for ease and convenience of communication as well as for obtaining precise responses. For those participants who were unable to read and write, data enumerators (upper primary school *Afaan Oromoo* language teachers) were deployed and were given a half day training on how to administer the scales, and how to record responses of the participants. The scales were administered in a face-to-face approach, where the main researcher was available at each stage of data collection to elaborate the purpose of the study and clarify the questions posed by the participants. After explaining the purpose of the study, the participants were confirmed about the confidentiality of their responses and their rights to withdraw from study at any time if they felt uncomfortable. The respondents gave their free oral consents to take part in the study, and then the data collection phase commenced.

Quantitative data were analyzed using both descriptive (mean, percent and standard deviation) and inferential (correlation, hierarchical multiple regression, t-test & ANOVA) statistical tools. For instance, hierarchical multiple regression was used to examine whether parental value and belief scores significantly predict parenting behavior score. Ferguson and Takane (1989) suggest that hierarchical regression allows researchers to control confounding variables and test the independent and joint contributions of the predictor variables to the criterion variable. Similarly, since age, sex, and residence have only two levels, an independent t-test was employed to test whether parental value, belief and behavior scores vary with these demographic variables. Moreover, since occupational categories and level of education have more than two levels, one-way ANOVA was employed to test whether the three parenting scores vary with the occupational status and educational level of parents. Generally, for all significant univariate F values, the least significant difference (LSD) post hoc test (which helps maintain Type I and Type II error rates) was performed to identify which mean differ significantly from the others. Prior to data analysis, data screening or sorting was made, and assumptions of the statistical models employed in this study were checked.

3. Result and Discussion

3.1. Results

3.1.1. Relationship among Parenting Values, Beliefs and Behaviors

Table 1: *Summary of Pearson Correlation Coefficients among the three parenting constructs*

N = 442	PPS	PVS	PBS
PPS		.379**	.463**
PVS			.547**
PBS			

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

Key: PPS-Parenting Practice Scale, PVS-Parenting Value Scale, and PBS-Parenting Belief Scale

As indicated in table 1 above, statistically significant positive correlation was identified between parenting value scores and parenting belief scores [r (440) = .547, p< .01]. This means that while parents who value conformity tend to endorse authoritarian (parent-centered) childrearing beliefs, those who value self-direction tend to endorse progressive (child-centered) childrearing beliefs.

Statistically significant positive correlations were also found between parenting value scores and parenting behavior scores [r (440) =.379, p< .01]; and between parenting belief scores and parenting behavior scores [r (440) = .463, p< .01]. This shows that the two parenting cognitions (values & beliefs) are directly and significantly associated with parenting behaviors.

Table 2: *Hierarchical Multiple Regression of Parental Values and Beliefs in Predicting Parenting Behaviors (N=442)*

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

As summarized in table 2 above, the result of hierarchical multiple regression revealed that both the parenting belief scores (β = .463, t (440) = 10.97, $p < .01$, $\hat{d}$ = .738) and the parenting value scores (β = .179, t (440) = 3.597, $p < .01$, $\hat{d}$ = .242) significantly and independently predicted the parenting behavior scores. The result also revealed that parenting value and belief scores jointly predicted the parenting behavior score (R^2 = .234, F (2,439) = 68.255, $p < .00$, f^2 = .31) significantly. The addition of the parenting value scores in the model did significantly improve the prediction (R^2 change = .022, F (1, 439) =12.939, $p < .05$, f^2 = .029). While the two predictor variables jointly accounted for *23.4 %* of the total variance in parenting behavior scores; parenting belief and parenting value scores independently accounted for *21.3%* and *2.2%* of the variance in parenting behavior scores, respectively.

3.1.2. Parenting as a function of demographic and socioeconomic variables

Table 3: *Independent t-test of Parenting Values, Beliefs, and Behaviors by Sex*

Dependent variables		Sex	N	Mean	SD	T	P
		Male	221	40.93	2.983	.514	.607
Parenting values	CPVS	Female	221	40.79	2.936		
		Male	221	40.76	3.715	-.395	.693
	SDPVS	Female	221	40.90	3.988		
		Male	221	51.71	4.904	-.714	.475
Parenting beliefs	TPBS	Female	221	52.06	5.343		
		Male	221	46.42	5.654	1.386	.475
	PPBS	Female	221	45.69	5.394		
Parenting behavior		Male	221	137.5	11.21	-.012	.990
	PPS	Female	221	137.5	12.43		

Key: CPVS-Conforming Parenting Values Scale, SDPVS-Self-directing Parenting Values Scale, TPBS-Traditional Parenting Beliefs Scale, PPBS-Progressive Parenting Beliefs Scale, PNS-Parental Nurturance Scale, PCS-Parental Consistency Scale, PRS-Parental Responsiveness Scale & PCTS-Parental Control Scale.

The result of an independent t-test, as summarized in table 3 above, revealed that the three parenting measures do not significantly vary as a function of the gender of parents. This means that both Arsi Oromo childrearing mothers and fathers who participated in the study give equal importance for the values or qualities they want their children to adopt; hold the same belief systems about how a child is raised; and endorse the same

parenting behaviors in actually treating, training, disciplining and responding to their children's basic needs.

Table 4: *Independent t-test of Parental Values, Beliefs and Behaviors by Age*

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

The result of an independent t-test, as summarized in table 4 above, revealed that the three parenting measures do not significantly vary as a function of the age of parents. This means that both younger and older childrearing Arsi *Oromoo* fathers and mothers who participated in this study give the same value for characteristics they want to foster into their children; hold the same belief system and endorse the similar nurturance, consistency, responsiveness, and control behaviors in their children's socialization.

Table 5: *Independent t-test of Parental Values, Beliefs, and Behaviors by Parents' Residence*

Dependent variables		Residence	N	Mean	SD	T	P
Parenting values	CPVS	Rural	250	40.87	2.87	.099	.921
		Urban	192	40.84	3.07		
	SDPVS	Rural	250	40.62	3.67	-2.38	.022
		Urban	192	44.56	4.26		
Parenting beliefs	TPBS	Rural	250	52.24	4.69	1.69	.093
		Urban	192	51.42	5.63		
	PPBS	Rural	250	45.40	5.29	-2.85	.005
		Urban	192	46.90	5.74		
Parenting behavior	PPS	Rural	250	136.02	11.02	-3.12	.002
		Urban	192	139.52	12.56		

The result of an independent t-test revealed that conforming parenting value scores [t (440) = 0.99, P = .921] and traditional parenting belief scores [t (440) = 1.69, P = .093] are statistically non-significant; whereas self-directing parenting value [t (440) = -2.38, P < .05, $\hat{d}$ = .228; progressive parenting beliefs [t (440) = -2.85, P < .05, $\hat{d}$ = .273] and parenting behavior scores [t (440) = -3.12, P < .05, $\hat{d}$ = .299] revealed statistically significant differences as a function of residence. This shows that while conforming parenting value and traditional/authoritarian parenting beliefs (both being *parent-centric*) tend to be endorsed similarly by the sample rural and urban childrearing Arsi *Oromoo* fathers and mothers into their children's socialization; self-directing parenting values (M = 44.56 vs. M = 40.62) and progressive parenting beliefs (M = 46.9 vs. M = 45.4) tend to

be fostered more by urban than rural Arsi childrearing fathers and mothers in their child socialization activities. The result also shows that compared to rural childrearing fathers and mothers (M = 136) who tend to focus on *parent-centric orientations*, urban childrearing parents (M = 139.5) tend to focus on *child-centric orientations* and endorse more positive practices (such as more involved in the life of their children, nurturing, supervising, guiding, interacting, caring for, and sensitive or responsive to their children's basic physical & emotional needs).

Table 6: *One-way ANOVA for testing differences in parenting by level of education* *(N_{Total} = 442)*

Variable	Educ. Level	N	Mean	SD	F	P
CPVs	Not educated	97	40.48	3.072	1.34	.254
	Primary	178	41.03	2.924		
	Secondary	82	40.70	2.720		
	Diploma	49	40.65	3.276		
	First degree	36	41.67	2.808		
SDPVs	Not educated	97	40.04	3.415		
	Primary	178	40.76	3.975		
	Secondary	82	41.29	3.612	4.07	.047
	Diploma	49	40.92	4.577		
	First degree	36	42.14	3.457		
TPBs	Not educated	97	52.46	5.688		
	Primary	178	51.53	4.505		
	Secondary	82	52.41	5.310	2.31	.045
	Diploma	49	52.57	4.569		
	First degree	36	49.92	6.235		
PPBs	Not educated	97	44.98	5.437		
	Primary	178	45.55	4.665		
	Secondary	82	46.22	5.728	6.19	.000
	Diploma	49	46.90	6.938		
	First degree	36	49.89	5.630		
PPs	Not educated	97	135.4845	11.42103		
	Primary	178	137.3596	11.07728		
	Secondary	82	138.5244	12.75333	1.55	.186
	Diploma	49	138.3878	13.62720		
	First degree	36	140.5833	11.28178		

The table compared parenting value, belief and behavior scores as a function of parents' educational level. A one-way analysis of variance was conducted to test the comparison. The result of one-way ANOVA revealed that while the conforming parenting value [*F (4, 437)*= 1.34 , *p*= *.254]* and parenting behavior scores [*F(4, 347)*= 1.55*, p* = .186] showed non-significant differences; the self-directing parenting value [*F* (4, 437) = 4.066, *P*< .05, $\eta p^2 = .04$], traditional parenting belief [*F* (4, 437) = 4.066, *P*< .05, $\eta p^2 = .02$] and progressive parenting belief [*F* (4, 437) = 4.066, *P*< .05, $\eta p^2 = .05$] scores revealed significant differences as a function of parent's educational level. For the significant self-directing parenting value, the LSD post hoc result revealed significant mean differences between not-educated and secondary education; not-educated and 1st degree; primary education and secondary education; and primary education and 1st degree. Similarly, for the significant traditional parenting belief, the result of post hoc

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showed significant mean differences between uneducated and 1st degree and above ; secondary education and first degree and above ; and diploma and first degree and above. Moreover, for the significant progressive parenting belief, the result of post hoc showed significant mean differences between not-educated and diploma; not-educated and 1st degree; primary education and 1st degree; secondary education and 1st degree; and certificate and 1st degree.

Generally, the ANOVA results summarized in Table 6 above showed that while both well-educated and less educated childrearing Arsi *Oromoo* fathers and mothers give the same weight to conforming parenting values (relatedness, conformity & obedience) and endorse the same parenting behaviors; authoritarian parenting beliefs (totalitarian, harsh, traditional & restrictive) tend to be promoted more by less educated than well-educated Arsi *Oromoo* parents in child socialization. The result also depicted that both self-directing parenting values and progressive parenting beliefs (both being *child-centric*) tend to be fostered more by well-educated than the less educated childrearing Arsi Oromo fathers and mothers in their child socialization.

Table 7: One-way ANOVA *for testing differences in parenting by occupation (N_{Total}= 442)*

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

As indicated in table 7 above, the result of one-way ANOVA revealed that while progressive parenting belief score yields in a statistically significant difference [$F_{(4, 437)}$ = 4.066, $P < .05$, $\eta p^2 = .031$]; all the remaining variables showed non-significant differences [$F_{(4, 437)}$ = 1.34*, p= .254* for CPVs; $F_{(4, 437)}$ = 1.34*, p= .254* for SDPVs; $F_{(4, 437)}$ = 1.34*, p= .254* for TPBs and $F_{(4, 347)}$ = 1.55*, p = .186* for the PPs] by the occupational category of parents. This means that, except for the progressive parenting belief score, the childrearing Arsi *Oromoo* fathers and mothers with highly prestigious occupational status and those with low occupational status tend to endorse the same

parenting values, parenting beliefs and behaviors in their child socialization. For the significant progressive parenting belief scores, the result of LSD post hoc showed statistically significant mean difference in parenting values, beliefs and behaviors between professional/managerial and manual/service occupations; and professional/managerial and farming occupations. This finding indicated that progressive parenting beliefs (child-centered) tend to be endorsed more by parents with prestigious professional and managerial occupations ($M = 48.38$) than by those with low occupational status ($M = 45.41$).

3.2. Discussion

3.2.1. *Nexus among Parenting Values, Beliefs and Behaviors*

The findings of the present study showed that there is a statistically significant positive correlation between parenting value scores and parenting belief scores (*value-belief* connection). As the result indicated, while the scores of conforming values and authoritarian belief correlate directly with each other, the scores of self-directing values and progressive beliefs tend to co-vary as well. This means that while parents who value conformity tend to endorse authoritarian childrearing beliefs, those parents who value self-direction tend to promote progressive childrearing beliefs. The existence of a direct relationship between authoritarian parenting belief and conformity value orientation are normative of the collectivistic culture orientation; while the presence of a direct association between self-directing parenting value orientation and progressive parenting belief in child socialization are normative of the individualistic culture. As Arsi Oromo are predominantly rural-agrarian, patriarchal and preserve the continuity of traditional social norms (all being reflective of the collectivistic community), the observed positive, consistent and direct relationship between the authoritarian parenting belief scores and conformity parenting value orientation scores in the child socialization of Arsi *Oromoo* seems to be compatible with and normative of traditional cultural contexts that are deep-rooted within the *gadaa* values and *safuu* world views.

Generally, the result of the present study confirmed the existence of *value-behavior* connection, in which the qualities, traits or characteristics that parents value for their children shape the belief system they hold about how a child should be raised. In view of this, the finding of the present study is consistent with the existing literature. For instance, Benish-Weisman, Levy & Knafo (2013) revealed that the *inner-directed* person who has internalized the values and standards of independence holds childrearing beliefs which favor strictness and foster independence, whereas *other-directed* persons who depend primarily upon the opinion of the people around them to give direction to their actions holds childrearing beliefs which favor permissiveness and dependence. Similarly, Mokrova (2008) suggested that parents who value self-direction tend to believe that few restrictions should be placed on disciplining and controlling the child, while those who value conformity tend to believe that being overly attentive can create a spoiled child. Likewise, Arik (2021) indicated that collectivist values (politeness, obedience, trustworthiness, & respect for others) generate authoritarian childrearing beliefs that encourage shaming and training children from early ages.

The result of the present study also revealed that the parenting value scores are positively correlated with and have significantly predicted the parenting behavior scores (*value-*

behavior connection). While conforming value orientation is directly correlated with and significantly predicts the use of restrictive, unresponsive and harsh discipline strategies in child socialization; self-directing value orientation is directly correlated with and has predicted more responsive, sensitive, interactive and caring behaviors of parents in child socialization. This means that the traits, qualities and characteristics that the Arsi *Oromoo* childrearing fathers and mothers want their children to adopt (socialization values) determine what parents should actually do or how parents should deal with their children at the grassroots level. Hence, as parenting values of Arsi *Oromoo* (what they have acquired as desirable qualities for themselves- *personal values*-and-what they want their children to possess-*socialization values*) are gradually internalized by the childrearing parents from the traditional cultural values that also are deep-rooted within the grand *gadaa* values and *safuu* world views (which the Oromo people established, preserved and transmitted over generations), definitely they have the potential to exert powerful influences on parenting behaviors (how parents should socialize, train, discipline, raise) their children. What the result of the current study concludes is that the specific behaviors executed by childrearing parents in child socialization at the micro-level are shaped by parenting values. In view of this, the present study is consistent with the existing literature. For instance, evidences showed that while parents who value self-direction often employ parenting strategies that emphasize reasoning and discussion in child socialization (Tudge et al., 2000), tend to be less controlling and more progressive (Hitlin & Piliavin, 2004) and stress being responsive to their children (Ulferts, 2020); parents who value conformity often employ parenting strategies that emphasize restrictions of feelings and thoughts, (Sareen et al., 2004), and greater use of harsh discipline (Hill, 2006) in childrearing. Similarly, Mokrova (2008) suggests that parents who value self-direction tend to create more supportive home environments for their children and to be more involved in the life of their children.

The results of this study also revealed that parenting belief scores are positively correlated with and have significantly predicted parenting behavior scores (*belief-behavior* connection). While authoritarian parenting beliefs are directly correlated with and have significantly predicted such parenting behaviors as less involved in children's life, less interested in allowing freedom for children around home, high expectations from children, putting constraints on children's aversive behaviors, and taking harsh discipline strategies; progressive parenting beliefs are directly correlated with and have significantly predicted such parenting behaviors as creating more supportive home environments for children, attending children's school activities, showing love and affection to children, and less concerned with controlling, spoiling and disciplining in child socialization. Since parenting belief (what parents assume how children should be treated) is eventually internalized from what is perceived as normative in the surrounding society, it may have a strong power to dictate the way parents deal with and actually treat their children at home (parenting behaviors).

This study generally concludes that the *micro-level* parenting belief, through the power vested to it from the *macro-level* traditional cultural values of the Arsi *Oromoo* (that are rooted in the magnificent *gadaa* values & *safuu* world views) fundamentally shape parenting behavior (a *micro-level* childrearing activity). In view of this, the result of the present study is consistent with numerous previous literatures. For instance, evidences showed that while parents who hold authoritarian (traditional, parent-centered) beliefs

tend to restrict their children's freedom of expression (Miguel et al., 2009), apply maladaptive parenting behaviors such as physical punishment, verbal admonishment, and yelling as a way of discipline (Hirsjarvi & Perala-Littunen, 2001; Penderi & Petrogiannis, 2011; Richards, 2022), and break the will of their children (Bornstein, Cote & Venuti, 2001); parents who hold progressive beliefs tend to act in accordance with the fundamental rights of children (Barnett et al. (2010), and the developmental needs of their children (Ridao, López-Verdugo & Reina-Flores, 2021; Vieira et al., 2010). Moreover, Arik (2021) suggested that parenting beliefs influence parenting behaviors by informing parents of when and how to show love and affection to children, discipline and control them, and set developmental expectations from children such as academic and social competence.

3.2.2. Parenting Values, Beliefs and Behaviors as a Function of Socio-demographic Variables

The result of the present study revealed that parenting values (PVs), parenting beliefs (PBs) and parenting behaviors do not differ significantly by the gender and age of the participants. This implies that mothers and fathers as well as younger and older childrearing parents of Arsi *Oromoo* value and desire the similar qualities or attributes for their children, hold the same beliefs about how a child should be raised and employ similar strategies in shaping, disciplining, treating and caring for their children. The lack of variation in the three parenting constructs by the age and gender of the study participants might be associated with the directives, expectations or sanctions imposed by the generation-long traditional cultural values, collectivist orientation, patriarchal kinship system, and authoritarian beliefs of the wide community on the Arsi *Oromoo* fathers and mother to behave in the same way with their children in terms of socializing, shaping, and training them to fit into the well-established, existing, conservative and customary practices. This lack of variation might also be associated with the tendency of Arsi parents to strictly adhere to preserving their traditions and the continuity of their collectivistic cultural values that are deep rooted in its *gadaa* and *safuu* institutions as well as to their homogeneity and rural-agrarian nature in which they share similar cultural contexts. It might also be attributed to the inherent limitation of the self-report measures that permit the respondents to either under or over-estimate their responses to items of the scales. In view of this, the current finding is inconsistent with the existing literature. For instance, while younger parents prefer autonomy in children (Joksimović et al., 2007), older parents value security, tradition, and conformity (Schwartz, 2012). Similarly, older mothers believe it is necessary to show a lot of verbal interaction with the child and higher knowledge of child development compared to younger parents (Miguel et al., 2009).

Moreover, while fathers tend to emphasize self-directing or independence values (Schwartz, 2012), mothers tend to emphasize social/conformity values such as trustworthy, respect for others, and hard-working (Kikas, Tulviste & Peets, 2014). At the same time, while mothers show such parenting behaviors as concern for an *ethic of care* and responsibility (Ulferts, 2020), engage more in verbal or didactic play with their children (Seema & Begum, 2008), and stress sympathy, direct caretaking and nurturance based on relationships (Teungfung, 2009); fathers are more physically stimulating (Tulviste, 2013), focus more on an *ethic of rights* based on justice and fairness (Calzada

et al., 2004), and stress discipline and duty based on rules (U.S. Department of Education, 2001).

The result of the present study also depicted that while conforming parenting value and traditional parenting belief do not vary significantly by the place of residence of parents, self-directing parenting value, progressive parenting belief and parenting behavior significantly vary by the place of residence. This means that both rural and urban parents give the same importance to conforming parenting value and endorse the same traditional parenting belief in child socialization. In the contrary, compared to rural Arsi *Oromoo* parents, urban parents more often tend to instill self-directing values (independence, autonomy, initiative, self-help skills & curiosity); hold progressive parenting beliefs (children should be self-directed, learn actively, be treated as individuals & be encouraged to express their own ideas); and practice positive parenting behaviors (more nurturing, caring and responsive to their children's basic physical, social and emotional needs as well as support the academic activities of their children) in child socialization. The lack of variation in conforming values and authoritarian beliefs between rural and urban childrearing parents might be attributed to the traditional cultural values in the *gadaa* and *safuu* world views that expect and impose parents in the two settings to keep the preservation and continuity of the existing tradition or to lack of adequate information on good parenting.

However, the observed variation in self-directing value, progressive beliefs and parenting behaviors between rural and urban Arsi *Oromoo* childrearing parents might be associated with increased awareness about the basic rights and age-appropriate developmental needs of children as well as with increased modernity, level of education and exposure to the rapid expansion of globalization and industrialization among the urban parents. Similarly, parents who have been mobilized from rural to urban settings might be exposed to new competitive and challenging urban lifestyles that require them to change their customary childcare practices, traditions, and culture. Generally, the current finding is consistent with the previous researches. For instance, LeVine (1988) suggested that while rural-agrarian societies emphasize high fertility, the child's economic utility as well as obedience and conformity in childrearing, urban-industrial societies emphasize the child's acquisition of skills, low-fertility and independence in childrearing as parental strategies. Similarly, Tulviste (2013) pointed out that the rural-agrarian caregivers encourage the development of work skills and social behaviors important for farming life while urban-industrial parents encourage the development of work skills and social behaviors adaptive to the urban-industrial very competitive life style.

Relatedly, the result of the current study revealed that while conformity value and parenting behaviors did not vary significantly by level of education; self-directing values, authoritarian beliefs and progressive beliefs did vary by the educational level of parents. As to this result, both less and well-educated parents endorse the same traditional values and beliefs in child socialization and actually raise their children in the same way. In fact, lack of variation evident in conforming values, authoritarian beliefs and parenting behavior between less and highly educated Arsi parents might be attributed to the *collectivistic orientation* of the Arsi traditional agrarian society or to the inherent limitation of the self-report questionnaire that lets the respondents of the study

to over or under report their actual parenting. Supporting this, Polkinghorne (2005) suggested that having parents respond to pre-determined lists of parenting practices may lead parents to report behaviors they do not have in real world or do not actually execute. The current result also showed that compared to less educated parents, well-educated parents tend to endorse self-directing parenting values and progressive parenting beliefs. This means that parents who are well educated more often tend to encourage independence, autonomy, assertiveness, competition and curiosity in their parenting practices than those who are less educated.

It also means that while less educated parents endorse authoritarian (traditional, parent-centered) childrearing beliefs, well-educated parents allow children to construct knowledge through experimentation and cognitive reorganization (hold child-centered beliefs). The higher the level of parents' education, the more likely they allow their children freedom, and the less likely they are concerned about spoiling or disciplining their children. The current finding is generally consistent with the previous researches. For instance, studies by Davis-Kean (2005); Gutman et al. (2009) and Kang and Jaswal (2006) reported that more educated mothers tend to be more democratic, child-centered, less punitive and more psychologically-oriented in their discipline strategies than less educated parents. Similarly, while more educated parents placed a greater emphasis on autonomy, independence, imagination, self-confidence, healthy lifestyle, determination, smartness and self-direction for their children (Joksimović et al., 2007; Tulviste, 2013); less educated parents instilled the value of tradition, trustworthy, politeness, good manners, obedience and conformity in their children (Tudge et al., 2000; Van Der Slik, De Graaf, & Gerris, 2002).

Similarly, the findings of the study indicated that while progressive parenting belief did vary significantly by occupation, parenting values, traditional parenting belief and parenting behavior did not vary significantly by occupation. This means that parents who engage in prestigious professional occupations as well as those in manual/service and farming activities endorse the same parenting values, hold the same authoritarian beliefs and demonstrate similar parental behavior in treating and raising their children. Generally, the findings verify that regardless of their occupational status Arsi parents tend to employ culturally regulated child-care customs. In fact, lack of variation in the three aspects of parenting might be associated partly with the tendency of Arsi households to be highly homogenous and conservative in maintaining the continuity of traditional norms and values that are ingrained within its *safuu* and *gadaa* values, and partly with the inherent limitation of the self-report method that permits the study respondents to inaccurately report their parenting. In the contrary, progressive parenting belief was found to vary by occupation implying that parents with prestigious professional and managerial occupations tend to hold less restrictive attitudes, have less concern for spoiling children, allow more freedom for their children and have less concern for controlling or disciplining their children than those who are engaged in lower occupation. In view of this, the present finding is consistent with the existing literature. For instance, Tudge et al. (2000) found out that while working class parents more likely believe that being over attentive spoils the child and believe in placing a greater emphasis on control and discipline, the middle class parents were more likely to believe that children should be given freedom to explore their environments. Similarly, while the working-class parents emphasize more conformity to rules, regulations, norms and

obedience to imposed rules and standards (Hitlin & Piliavin, 2004; Kohn, 2006; Mokrova, 2008), the middle-class parents give priority to child qualities such as self-governance, self-direction, autonomy and self- determination (Inglehart & Baker, 2000; Weininger & Lareau, 2009).

4. Conclusions and Implications

Based on the findings of the study and the discussions made above, the researcher draws the following conclusions and implications. First, the current study showed that parenting values and beliefs significantly and positively associated with and predicted parenting behaviors. This means that parents who value conformity or obedience for their children and who hold authoritarian beliefs about raising a child tend to employ punitive and unresponsive parenting behaviors in socializing children (limit their interactions with children, restrict children's freedom to express ideas and use strict control and discipline in childrearing). Hence, the tendency of Arsi *Oromoo* to endorse conforming value orientations, authoritarian (traditional, parent-centered) beliefs and controlling or manipulative behaviors in child socialization overshadows, neglects or sidelines the opportunity to endorse self-directing values of independence or autonomy in their children, promotes progressive (child-centered) beliefs that emphasize children's freedom to explore information and express their own views as well as modern/positive parenting that emphasize being responsive to their children's basic physical and emotional needs, and developing strong attachment with children.

Therefore, as parenting values, beliefs and behaviors (as micro level contexts) directly determine the life of the developing child, professionals, practitioners and policy makers working with parents are advised to design appropriate intervention program (such as designing *culture sensitive parenting education program* that integrates cultural knowledge and contexts with modern education) so that Arsi childrearing parents gain adequate insights about the basics of child development; effective or positive parenting that encourage children's well-being and healthy development; whether these three parenting constructs (values, beliefs and behaviors) are in line with the current thinking and age-appropriate developmental needs of children; the extent to which parenting values and beliefs shape, inform, or determine parenting behaviors as well as how to make a link and a balance between the constructive *indigenous knowledge* in the *gadaa* and *safuu* values and the contents of the current theories of parenting and child development. In addition, the parenting education programs to be designed should also focus on a variety of parenting actions such as behavior management, development of the attachment relationship, and enhancing the knowledge, skills, and confidence of parents.

Here, it seems appropriate to recommend a linking *indigenous knowledge* with the current theories since the contemporary parenting and child development theories convey vital information about the inter-connections between cultural contexts and parenting as well as what and how various practitioners, professionals and parents can play significant roles in the life of children. For instance, attachment theories emphasize the influence of sensitive and responsive parenting on the quality of parent-child relationships. Similarly, psychodynamic theories presume that '*early foundations are critical,*' '*early experiences*

and behaviors predict later behaviors' and emphasize the importance of early child-caregiver interaction for establishing strong emotional bondage. At the same time, social learning theory emphasizes the importance of '*role modeling*' in child socialization. In addition, Piaget's cognitive development theory assumes that knowledge is a self-constructed entity through interaction with the physical and social environment and emphasizes the importance of allowing children to explore their surroundings. Moreover, the socio-cultural theory of Vygotsky assumes that knowledge is a socially constructed entity, and emphasizes the influence of social and cultural factors on behavior.

Second, the study revealed that parenting strategy of Arsi people differed by place of residence, educational level and occupational categories. This implies that parenting is dynamic and adaptive to the ever changing contextual and socioeconomic conditions. Therefore, as the basic physical, social and emotional needs of the child is not static, rather is ever changing; and as the socioeconomic and demographic contexts in which the *micro-level* parenting constructs (value, belief and behavior) function are also dynamic and changing over time; parenting researchers, policy makers, professionals and practitioners should critically understand the pattern of association among these parenting constructs (meaning whether or not they are normative to the typical/customary Arsi *Oromoo* cultural values, social norms) and develop appropriate intervention programs and services for parents (such as designing and providing regular training program) from which Arsi childrearing parents can gain adequate orientation, skills, knowledge and insights about positive parenting as well as the need to adjust or adapt their parenting to the ever changing contextual (cultural, demographic or socioeconomic) conditions and age-appropriate developmental needs of children as well as modify their customary practice of childcare in adaptation to the requirement of increased urbanization, modernity and industrialization. The current study has also implication for future researchers to extend the scope of this study to allow for wider generalizability, and to document valid data on the parenting processes of Arsi *Oromoo*.

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