

## Child rearing Practice in Awra Amba Community of Amhara Region

Nigus Worku\*

Department of Psychology, College of Education and Behavioral Sciences, Bahir Dar University.

### \*Corresponding Author Nigus Worku

Department of Psychology,  
College of Education and  
Behavioral Sciences, Bahir  
Dar University.

### Article History

Received: 11.08.2024

Accepted: 30.08.2024

Published: 17.09.2024

**Abstract:** The purpose of the study was to explore the experiences of Child rearing practice in Awra Amba Community of Amhara Region, Ethiopia. Ethnographic design guided the data analysis and interpretation processes of the study. The participant of the study were parent raising children in Awra Amba community and active member of the community, who regularly engage in vital functions of the community such as community leaders and founder ( $n=40$ , among those, 18=children, 1=youngster, 2=elder, 6 =fathers & 13= mothers among 2= pregnant mothers, 2= recently get birth). Data has been collected through interview which is semi structured and informal dialogue). Most parents report proved that child rearing practice of the community is quite different due to the reason that it is guided by principles stated formally to be followed by parents and considered as slogans for children, father's attention for the child in all aspect is so very surprising. Child rearing practice in Awra Amba community is described by various activities such as active participation of children in family discussion, children involvement in activities based on their competence for physical strength and for improving skill in teaching good habit of work, playing together for their cognitive maturation, delivering education for facilitating their intellectual thinking ability through involving in kindergarten.

**Keywords:** conception, gender, birth, children, parent and community.

### Cite this article:

Worku, N., (2024). *Child rearing Practice in Awra Amba Community of Amhara Region*. ISAR Journal of Arts, Humanities and Social Sciences, 2(9), 77-95.

## 1. Introduction

Child rearing and care is a fundamental issue for the existence of good personality among individuals as it is a way of putting base for personality development. Child rearing practices various from society to society. Child rearing is a form of socialization process through which the new members of society are being trained to learn about society, cope up with social issues and to behave in a specific manner with the members of society in order to become a useful member of the society (Williams, 2006).

Globally, child rearing practice has been investigated in different countries. For instance, a study conducted by Rokka in Nepal revealed that parents are more of authoritarian and they consider their children to be ignorant at many levels and that they know what is best for them. Thus, they believe that they have the right to make decisions for their children. Children are expected, or rather demanded, to respect their elders at all costs (Rokka, 2018).

George and Rajan (2012) attempted to identify the different factors that determine the child-rearing practices of parents. Rather than a single broad factor, researchers try to view child- rearing as constituting of different factors that together determine how children are brought up by their parents. The different factors that are identified include acceptance, punishment, protectiveness,

responsibility, responsiveness, reward, understanding, non-critical, permissiveness, encouragement, rapport, emotional stability, and patience. This multi-factor approach to child-rearing would throw light upon the different aspects of parenting, and also help parents and prospective parents to concentrate on those aspects which need improvement on their part.

Furthermore, a cross-sectional study on child rearing practices in rural Goa has been conducted by Jagadish cacodcar, Anagha Dubhashi, Shilpa Joglekar in India and as the finding showed that beneficial infant feeding practices such as early initiation of breastfeeding and feeding of colostrum among rural Goan mothers was low despite accessible antenatal care and health care services. However, though some of the traditional child rearing practices was identified in the study such as oil massage, delivery at parents' home were as per the recommended norms, some of the beliefs/practices such as kajal application, bathing the newborn immediately after birth, need to be replaced by sound and scientific methods (Jagadish Cacodcar et.al. 2015).

In Africa a study has been conducted on child rearing practices in Nigeria implications for mental health indicated that, Cultures in sub-Saharan Africa value children highly. Healthy practices include confinement following delivery, breast feeding, carrying the child on the back and sleeping with the child. Taboos against

pregnant women eating nutritious foods, delivery in traditional healers' homes, unhygienic care of the umbilical cord, food taboos, hierarchical or gender biased food distribution have a negative effect on child mental health. There are suggestions that child fostering and labor may also have negative consequences. As a result of this researchers conclude that through policy and aggressive health education, traditional child rearing practices in sub-Saharan Africa that promote child mental health should be encouraged and built into health programs while negative practices should be actively discouraged. There is also an urgent need for further research (Omigbodun, and Olatawura 2008).

In Ethiopia, a study has been also conducted by Robert Joumard (2012) on a current experiment of utopian socialism of Awra Amba community. Awra Amba was founded by a visionary who had decided that world brotherhood should be put into practice, and that is what he did, at the same time putting a lot of innovative ideas into practice. The most innovative and original aspect is without doubt the importance given to honesty, explicitly proclaimed and applied. The community enables all its members to be well fed and housed, whatever their age, while there is a large number of homeless people and beggars in Ethiopia. Their children are cleaner and well-dressed than elsewhere. The researcher in his finding shows that the Ethiopian village of Awra Amba is well established community with a truly extraordinary life style, especially in terms of equality between men and women, community spirit, absence of religion, honesty, hard work, democracy and even ecology (Robert Joumard, 2012). Therefore, this study is designed to explore child rearing practice of awra amba community.

## 1.2 Statements of the problem

Various studies had been conducted on different issues in Awra Amba community. For example, Tilahun (2012) studied the nature of group communication among Awra Amba community members in promoting social change. The study findings revealed that the high frequency of communication among members was used as a means to maintain control and stabilize in the community due to there was greater conformity since the interaction was built on a sacredness relationship.

In Addition, Guday and Eskinder (2013) conducted a research on gender relations in access to and control over resources in Awra Amba Community and showed that the local economic and administrative structures, cultural values and principles promote equitable gender relations in division of labor and in access to educational opportunities, economic resources, leadership and decision-making at the household and community levels. The finding revealed that the existing gender relations in Awra Amba community are contrary to gender relations in other communities of Amhara Region, where the patriarchal gender ideology is most prevalent. In short, Tilahun and Guday and Eskinder deal with group communication and gender relations in access to and control over resources in Awra Amba community respectively. But they didn't address the issue of child rearing practice in the community. Therefore, this research was designed to fill this gap through conducting a research on assessing child rearing practice in Awra Amba community so as to dig out the outstrip cultural practice of the community. I have checked study papers on the area and study problems deal in the community and no study conducted on early child hood care and education in my field experience as a result of this research has been conducted to explore and dig out the cultural rearing practice of the community.

## 1.3 Objectives of the Research

The main objective of the study was to explore child rearing practice in Awra Amba community.

The specific objectives of the study were to;

- ✚ Describe what child rearing practice looks like in awra Amba community.
- ✚ Describe social values that guide child rearing practice in Awra Amba community.
- ✚ Describe child rearing principles in Awra Amba community.

## 1.4 Research Questions

The study was guided the following questions:

1. What child rearing practice in Awra Amba community looks like?
2. What are the social values that guide child rearing practice in the community?
3. What are child rearing principles in the community?

## 1.5 Significance of the study

The study carefully explores how rearing practice will apply in the development of children. Therefore, the study contributes the following benefits;

The research add meaningful insights in improving the existing level of child rearing practice and skills in the community in general and improve participant's awareness and knowledge in particular; therefore participants were the most beneficiary in the research through developing their attitude and knowledge capacity towards child development. In addition to that the research is also a vital indication for experts to provide critical contribution towards basic areas of child development in the community. The study is so significant for experts and professionals in providing basic and fundamental issues in regard to child rearing practice, not only this but also the study serve as a ground for further studies.

## 1.6 Scope of the study

Conceptually, the study was delimited on variables of the cultural, traditional, and social child rearing practice of the community in related to parent's role. Geographically, the study was in Northern part of Ethiopia and 630km far from the capital city of Ethiopia called Addis Abeba. Specifically, Awra Amba is located 68km far from the capital city of amhara region called Bahir dar and 13.7km from woreta and 28.3km from Debre Tabor which is the main town for South Gondar zone. The reason for choosing the community is due to its especial character while compare with other community of the region in its different role and culture of both fathers and mothers outstrip rearing practice and activities. The study was conducted through qualitative ethnographic design. Because according to Creswell (2006) qualitative approach will use when the researcher wants to explore a problem and while the researcher has a need for complex & detailed understanding on the issue, not only this but also this detail could be established through talking directly with people, going to their homes or places of work, this is the main reason for using qualitative research approach by the researcher in the study.

## 1.7 Operational definitions of terms

**Children** – those who are of ages 8 years and less living with their parents.

**Child rearing practice** - refers to activities of parents and communities of Awra Amba to nurture and rise children with roles of mothers and fathers on day to day movements of children.

## 2. Methodology

### 2.1 Research approach and Design

Qualitative research approach was employed in this study. Among basic designs of qualitative study (phenomenology, ethnography, grounded theory, case study and narrative), ethnographic design employed in this study. Since the research explores the cultural patterns of child rearing practice in Awra Amba community. Carbough (1989) indicates Ethnography is —a design, a perspective, and method to study cultural issues.

### 2.2 Study site

Awramba community is located in Amhara National Regional State, South Gondar Zone, Fogera Woreda, 73 kilometers East of Bahir Dar city, 631km North West of the capital City Addis Ababa towards the way road to Debre Tabor. The community consists of 141 households and 535 inhabitants. Zumra Nuru, a 72 years old farmer, is the founder and chairman of Awra Amba community. In 1972, Zumra Nuru launched the society he dreamed of with 19 households who adopted his vision.

### 2.3. Sampling technique and participant recruitment

The target population of the study were all parents/households who live in Awra Amba community. There are 535 people in the community. Among those there are 144 parents (households). Onwuegbuzie and Leech (2007) suggest that the researcher purposefully selects individuals and settings to increase understanding of phenomena. Sandelowski (1995) had shared common assumptions for recruiting reasonable number of participants in interpretive studies. Therefore the researcher employed purposive sampling; participants were selected based the following attributes;

- Parents who had children under age 8 and who are community member
- Parents in the community who experienced birth for many times
- Children of the community who are under age 8
- Mothers who were pregnant and get birth recently

### 2.4 Sample Size

Onwuegbuzie and Leech (2007) recommended that sample sizes in qualitative research should not be too large as it is difficult to categorize or code the abundant data; and too small as it is difficult to achieve data saturation. Glaser (1967) recommends the concept of saturation for achieving an appropriate sample size in qualitative studies. For ethnography, Morse (1994) suggested approximately 30 – 50 participants. These recommendations can help a researcher estimate how many participants will need, but ultimately, the required number of participants should depend on when saturation is reached. The researcher also decided a sample size of 40 participants who are in spouse and household on average.

### 2.5 Data gathering techniques and procedures

Scholars indicated basic data gathering techniques that fall under the umbrella of ethnography qualitative research. Ethnography mainly involves observation/fieldwork, formal and informal interviewing, analysis of documents, interaction with participants in a focused group discussion (Atkinson et al., 2001). The researcher was applied the following data collection methods so as to bring the study meaningful.

#### 2.5.1. Observation

Participant observation often takes place in community settings and is suitable to observe in person what they experience. (Tilahun C. 2012). Therefore, observation was served as a significant technique for verifying or validating the provided information by the interviewees. This tool was essential to assess how practical actions were accomplished in actual child rearing practice. The reason for using observation was to get plenty of data for the research question on social and cultural care of children existed in the community. The researcher planned to stay for a month in the community through renting a house for the nearby woreda town, but the researcher leave after 16 days duration due to the outbreak of the pandemic covid 19.

#### 2.5.2. Informal dialogue

During my stay in the fieldwork, I did informal conversations with study participants and many other non-study participants both with local members of the community and with the outsiders. This enabled me to gather data which can be used for triangulating and crosschecking purpose later on in the analysis process. The topics of discussions were two broader questions such as “what is special about Awra Amba’s children?”, “are children of Awra Amba different from children of other neighboring communities in rearing practice?” Under these two questions, there were many guiding questions based the responses obtained. Responses like equality, fraternity, honesty; peacefulness and modernity were collected for the first questions with many details and father involvement and care delivered for the second question. I was much interested in hearing the responses of the outsiders who were there for different reasons.

#### 2.5.3. In-depth Interview

The researcher used in-depth interview for collecting information. In depth interview gives opportunity to relevant group members in the community to offer detail information and express their culture in an ordinary way of life (Tilahun, 2012). To get further information the researcher prepared semi structured questions which gave freedom to the interviewer to make further data generation out of the original response of the interviewee. Therefore, open-ended questions were posed both formally and informally to some individual (father/mother) interviewees. The main reason for using interview in the study is to get a detail information and data about principles of child rearing. The Process was through interviewing the community leader Zumra Nuru due to that he is aware of all the information in general and principles followed by the community members specifically, therefore the researcher posed many questions both formally and informally through contacting in a day to day movement of the leader as well as parents who were members of the community.

#### 2.5.4 Secondary Document;

the researcher used document that describe community life related issues and rules. The community consistently follows the rules and regulations stated in the document which is named as “Yeselam Mezigebe”. The researcher also used this document as a source in data gathering technique and procedure.

## 2.6. Method of Data Analysis

First, interview was transcribed verbatim. The transcribed document was translated to English by the researcher. Next, data generated through observation, informal dialogue, home visit, field notes and written notes taken during the interviews regarding nonverbal communication were integrated into the transcripts. Then, the researcher coded the data, sorted it into categories and formed themes. Then, the content of the data systematically coded line by line by the researcher. The codes was sorted and grouped into emerging themes. Themes were emerged following to basic research questions as to be leading major themes. Therefore themes were emerged under major themes through creating sub themes. Finally, themes were summarized using quotations, stories and narrations.

## 2.7. Ethical Consideration

### 3.1. Demographic information of participants

Table 1. Demographic information of interviewees

males	females	Members participate	outsider	Mother	Father	participant aged b/n 4-18	participant above 20	children
19	21	35	5	13	6	19	21	18

As it can be seen from table 1 there were 40 participants in the study among those participants 2 participants were elders above the age of 65 for the purpose of assuring the cultural rearing practice of the community due to their deep experience in child rearing practice. Additionally mothers above the age of 28 and above 36 on average were major participants due to they are the main concern in the study who experience child rearing practice in their birth experience and having a child of one and more than one who are aged between 4-10.

## 3.2. Child rearing practice in Awura Amba community

Child rearing practice includes both before and after birth therefore the researcher tried to explore the cultural rearing practice of community after and before birth Gavaghan, C. (2009).

### 3.2.1 Child care before birth

#### 3.2.1.1. Advice

The data generated from informal dialogue revealed that during conception the community protects the pregnant woman through providing advice about conception and related problems which may came as a result of pregnancy by those mothers who already get birth or who experience birth. A woman in Case 37, during her interview after birth, said that “my neighbor told me to take care of my child during pregnancy and to ready for the various challenges faced during my pregnancy.” This delivery of advice for pregnant women had an adverse effect on the overall child rearing practice through creating awareness to experience what the mother will face in her pregnant stage.

One of the components in every research conducting is to ensure ethical considerations; therefore as usual the researcher takes into account the critical consideration while conducting the study:

- ✓ I disclosed who I am and why I was there.
- ✓ I briefly explained what participating in this particular research means to the participants. So, they had an appropriate consent about why they were participating.
- ✓ Participants were selected voluntarily and guaranteed the right to withdraw from the participation at any time.
- ✓ Informants were informed how confidentiality had been protected, and was apply accordingly. I got permission from Dr. Zumra to use his name as it is and got permission from parents to use their children’s photo in both verbally and consent letter in the research study.

## 3. Results

This section presents the results of the study. It presents demographic information of the research participants and the findings of the research questions.

### 3.2.1.2 Work load and leave

The interview data revealed that during pregnancy the work load of the pregnant women would be minimized. In the first three months the pregnant woman would do simple tasks given by the job association organized in the community, unlike other mothers live in the community pregnant women perform easy tasks provided by the association to the consideration of effects of task load on the child during pregnancy. An interview conducted with case 2 ensured about her birth experience and the community’s cultural practice during both pregnancy and birth. She said that “I have three children and I have birth experiences; the community gave protection for me in both pregnancy and while I delivered birth in many ways. The community gave me two months for rest after I delivered birth during that time and still this culture continued”. The interview showed that this specific kind of action taken by the community is one of the methods in protecting the child from various problems in all developmental dimensions.

Another male interviewee (Case 3) also said that “during the first three months of pregnancy my wife goes to the work place for participating as usual but what makes it different from the rest of other women was that she was participated in simple tasks because of our norms and values which considers her conception age. Until she is eight months pregnant, she had been participated in the work association of the community, but after eight months pregnancy the association permit to leave the work and gave a rest. As he said he hasn’t a child before and Zumra took the girl from the community and gave for the mother who gave birth so as to deliver



all care and protection needed for her. It is found that task given for the pregnant women depends on her conception and pregnant stage until she got birth.

### 3.2.1.3 Alcohol prohibition

As data gathered from the community document called *Yeselam Mezige* showed that alcohol is totally prohibited in the community due to its devastating effect on the fetus. In the document, it is indicated that alcohol has detrimental impact on the personality and behavior of an individual (on page 7). The leader of the community also said that “alcohol has an adverse effect on the pregnant women as well as on fetus. Mother’s alcohol drink may result in disability on the new born”. Case 4 also explained that “alcohol is the main cause for the misbehavior of children and adults”. Therefore, these responses imply that alcohol knowingly prohibited during pregnancy so as to protect the fetus.

### 3.2.1.4. Health care facilities

As I have observed from the community it is found that health care center was one of the infrastructures available in the community for the sake of community members. During the observation pregnant woman and mothers who get birth present for attending immunization for both prenatal and post natal care. While am going to the way to the guest house I saw the mother bring pre natal nutritious medicine given for one month.

## 3.2.2. Child rearing practice after birth

### 3.2.2.1 Family level

#### 3.2.2.1.1 Parental care regardless of gender

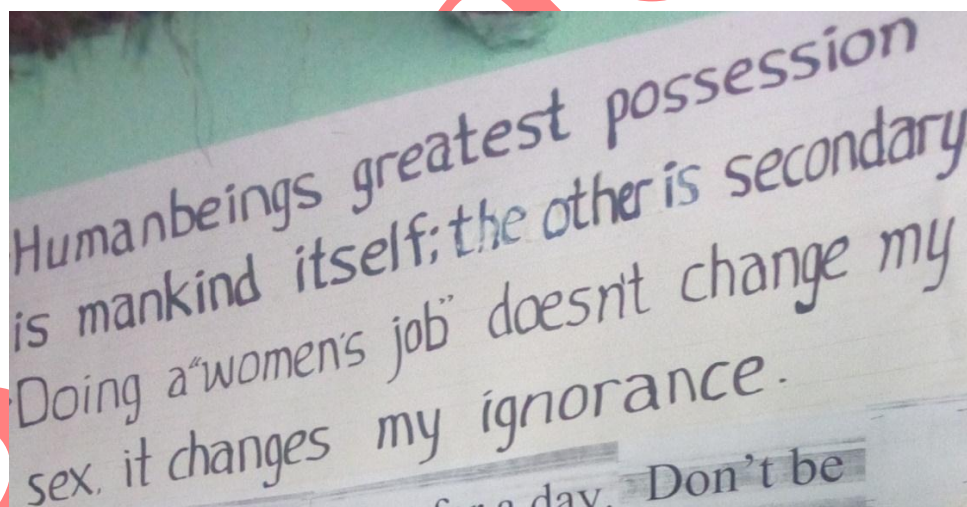


Figure 1; gender role outlook.

The above figure is empirical evidence for their practice and cultural belief and showed that gender equality in the community enables children to do tasks without any grouping and categorizing through believing and accepting all person as being a human without other extra character like gender and parents practical activities of protecting and care delivering as men care for children, cook and spin, and women plough and weave. This makes them unique in their outlook of gender in rearing practice.

Case 9 also confirmed this idea saying that

I do everything my husband does and my husband does everything I do. I respect my husband and my husband respects me. The difference between a man and a woman in our community is only

Interview data revealed that in Awra Amba community both mother and father provide care for their children. Both observation and interview data found that fathers are the main actors in caring the child. I observed that a father participated in to protecting the child through hugging the baby to suck the feeding bottle. I saw another father on the other day while he washes his child face to be clean before going to kindergarten. I looked that fathers who are farmers stay in the health center for immunizing the baby. I took interview with one of the father seats there in case 17 about the reason why he was present there in the health care, he said that “am here in the health care for immunizing my baby and my wife goes to the market”. Later on, he turn back to the home after the immunization process and look the child due to their cultural attribute of the community. I also observed that for activating their physical exercise children participated in various activities like dying in the weaving process near to their father based on their competence

The community leader Zumra also said that “the only thing men cannot involve in doing is pregnancy/ giving birth physically and breastfeeding. Except these two things, he believes that all other things can be done by both sexes including bringing-up and taking care of a baby. There are no social meanings the community attaches to the work they perform and also no valuation around it as far as gender and work is concerned. Men care for children, cook and spin, and women plough and weave. Men and women perform all these tasks side by side.

difference in sex. We do not know about the division of roles between men and women. In other communities in our surroundings, women work in houses and men work on farm. When the husband ploughs land for cultivation of food crops, the wife cooks food in side home. Therefore, the above data imply that in this community there is gender equality in sharing life activities as well as child raising activities.

#### 3.2.2.1.2. Parental love and warmth

It is found that children in Awramba community received parental love and warmth, encouragement and recognition from their parents. One of the interviewed children in Case 23 reported that “My parents kiss me while I went to school and turn back to

the home; they also gave me a work based on my age like dying “makilem”. Additionally, my mother and my father didn’t punish me rather they told me about “not to do” activities” As the interview made with the child proved parents’ way of affection and being democrat was the means for child happiness.

Observation data generated during the interview time of case 14 also revealed the following;

The child came to her and she appreciates him due to his washing of body and being clean of his hair after play with his peers. She encouraged her child to keep his hygiene through telling its significance of washing. Fortunately, during the time of with the mother the child came to her as calling “Tatiye” and she respond as ‘yes’ for him he told all he did for his hygiene and he was happy by the time and finally case 14 (the mother) appreciate and encourage him to wash usually for better health with adorable smile.

Observation data also revealed not only parents but also the community leader recognized children while they demonstrate desirable behavior. For example, first day of my observation immediately, I looked Zumra acknowledge a child in case 15 for other children due to her good work and help her parents in weaving, especially Zumra recognize her ability of dying “makilem” in local language of the community in the weaving process. Finally, Zumra recognized a child (case 15) by her ethics and by her activity she performs well. This was happening in the afternoon while I was conducting interview with Zumra and I observed that Zumra call all children in the surrounding and invited her to tell the activity she perform and her ethics for the peers present there. Additionally, Zumra also justifies her ethics and activities she performed for children through recognizing her as a good example of good girl/child.

### 3.2.2.1.3 Parent-Child Relationship

The finding showed that parents Awra Amba community does not exercise authority over children. Awra Amba community respect for an individual’s autonomy is also a core cultural value. One does not force others, including children. Parents socialize their children in line with these values from early childhood. A child in case 23 said that “my dad and mom involve me in the weekend discussion to report what I did from Monday to Friday including my fault that I did with in the week. My parent permits to play with my peers and to engage on the kind of play what I want. I did all the activities without my parents force to do”.

### 3.2.2.1.4 Child responsibility

Child responsibility is one of the features under child rearing practice. It is found that children have different responsibility. An interview conducted with Zumra and observation data generated from researcher’s home visit prove that children have three forms of social responsibility: going to school, playing, and contributing to community work. Their participation in household activities is as important as their school and play. One of the interviewed children (Case 20) said that “I played with my peers yesterday. I have many peers who play with me and also I will play after the completion of the task given by my parents and after turning back from the school”

Children also contribute to the household economy by participating in income generating activities. Both children and adults assert that there is no social role classified as “adults’ roles”

or “children’s roles” because a child or an adult can do any activity provided that he/she has the ability to do it.

Case 28 (A 9 years old boy) said that: “I can do any activity that adults can do as far as I know it and have physical ability to do it. For example, I can do what my father and my mother can do as my age permits. I can stain in making clothes, I fetch water, I can take care of my younger siblings, and I can buy goods in the shop”.

Case 29 (A 29 years old woman) also said, “Our children participate in all works with us through considering their age. They have time for school, play and work. They plough land with us, they make clothes with us, and do home routines with us.”

Case 30 (8 years old boy) also stated that, “I share all activities with my father and mother based on my age. During school time, I work on learning activities. Then, I work with my parents. After work, I play with my peers. Thus, I have time for work, for school and for learning.”

Children share similar social roles with adults through considering their age. Statements of the woman and the child affirm the absence of age and sex-based division of social roles among the Awra Amba community which puts significant figure on child personality development in the rearing practice. This tradition of role sharing is different from the tradition observed by different researchers in different communities in Ethiopia

### 3.2.2.1.5 Family discussion as a mechanism of guiding child behavior

The result of interview revealed that family discussion is one of the family norms of child rearing practice in Awura Amba community. The leader said that:

The community has a regularly held discussion. Each family independently conducts a group discussion and evaluates what they have done. If a particular family consists of only a few members, it joins the neighboring family group, for example if a mother who lost her husband due to death, her child runs the discussion joining the neighbor family. This discussion conducted every two weeks. The discussion opened by the father and every family member describes the idea turn by turn. He said that such practice employed to correct children’s misbehavior. It is used to reshape and control children’s day to day mistakes and bad behaviors. He also said:

በሰው ልጅ የእድገት ሂደት ውስጥ ከልጅነቱ በጥሩ ማንነት ካልቀረጸነው ከበሰለ እና ካደገ በሁሉ ማስተካከል ከባድ ነው። by Zumra. In the process of human development, it is difficult to adjust once we are young and mature. አንድ አትክልት ገና ችግኝ ሳለ ተንከባክበን ቀጥ ብሎ እንዲወጣ ካለደረግን ሁሉ ዛፍ ሲሆን ጠማማውን ማቃናት አይቻለንም። ህጻናትም እንዲሁ ናቸው። If we do not take care of a vegetable while it is still growing, we will not be able to straighten it out. So are the children. By Zumra.

Other key participant case 5 confirmed this response saying “there is a regular discussion program in which more than two families meet together at every 15 days to evaluate their plan and control the behavior of members. It usually takes place at night when all members come back from their field work and after the daily activities are nearly over. Participants, who are gathered for the family discussion, ranging from children-to-elders, take a circular setting. This setting is deliberately applied to provide discussants with equal opportunity to express their opinion turn-by-turn.

Case 7 said that “the discussion is chaired by one of the participants who were chosen by the group members”.

Case 8 reports “The role of guiding the discussion is not only taken by adult members, children are also highly encouraged to lead the discussion. Someone may be assigned to help them if they are unable to chair the discussion in order to easily adopt them with social forums”. This respondent also explained the importance of doing this saying that “such kind of practice is very importance to children to develop the skill of participation and self-confidence in expressing their views in any social interactions”.

Similarly, another interviewee (Case 6) the scheduled discussion enables children practice how to lead various community meetings, know community norms and values make decision and politely express ideas showing respect to adults.

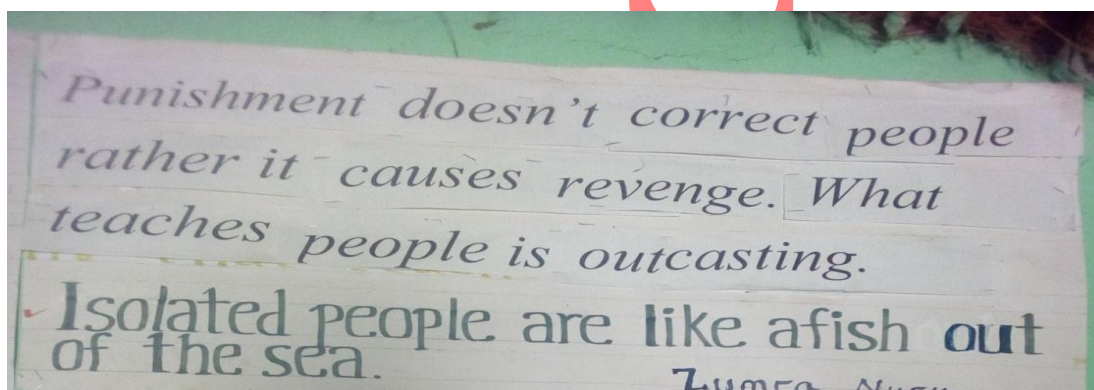
Case 17, who is the father of three children, explained that the discussion helps children in many ways more than what they said in the home, due to the freedom children honestly tell their mistakes for the family.

Therefore, this great opportunity gave a child to learn and know many issues in his developmental aspect. The discussion promotes child’s freedom in his overall thinking, especially the child improve his expressive skill, increase his confidence, enables him/her to know how to lead and experience the leading position at early age. Even the discussion improves the level of thinking in

her/his day to day life. Therefore, it is found that family discussion is major practice that enhance child rearing through promoting cognition, intellectual and social development of children with in the family and community at all. As the interview result proved that family discussion is the means of child rearing practice out of the parents and the discussion motivate parents to protect their child through showing the capacity of their children at the meeting which can enhance parent’s eagerness for children. Additionally the above interviewee also proved that children participation in the family discussion facilitates their social development due to their free interaction with both adults and their peers, this is a means of rearing children at family level.

### 3.2.2.1.6 Punishment

It is found that punishment in the rearing practice of awra amba community is totally forbidden due to the belief of parents as punishment doesn’t correct children rather it causes harassment in physical, social and emotional development. Zumr’s belief about punishment; “ቅጣት በቀልን እንጅ ሰውን አያስተምርም::” “Punishment does not teach man but revenge.” “ሰው ከስተቱ እንዲማር ስህተቱን አናስተናግደው::” “Let’s not make the mistake of letting someone learn from the mistake.” “ሰውን የሚያስተምረው ስህተትህን እንቀበልም ብለን ስናስገልጻለው ነው::” “He teaches people when we say we don’t accept your mistakes.” As Zumra said that Punishment in the community is not allowed rather it is strictly forbidden.



Figure; 2 punishments as prohibited.

### 3.2.2.1 Community level

#### 3.2.2.2.1 Children as knowledgeable members

The finding showed that adults of the Awra Amba community (both men and women) consider children as knowledgeable member and the socialization is based on egalitarian relationship between adults and children as well as among children.

One mother interviewee (Case 8) said that: “In our community, we (adults) accept children as competent. Our children also accept us (adults) as competent and knowledgeable persons. We listen to our children and our children also listen to us. They also listen to one another”.

This implies that, not only children learn from adults but adults also learn from children. Children also learn values and norms of the society from each other and also participate with adults in achieving its sustainability. The relationships and interdependence between children and adults does not emphasize social hierarchy and children are not considered to be immature, and less

knowledgeable. This shows that childhood and the relationships between children and adults in the community go beyond the normative childhood perceptions and consider the actual life of children; presenting children as social actors. Thus, childhood and adulthood is based on biological age rather than social roles and positions.

#### 3.2.2.2.2. Participation in community forums

It is found that children in the community were encouraged to forward their ideas in and community forums to promote their ability of expression and so as to make it one attribute in their development.

Case 31 (9 years old girl) asserted that, “Children take part in family and community meetings and forward their views in the same way as adults. Adults do not despise children’s ideas. Adults listen to children and children also listen to adults. Adults do not think that children are unknowledgeable.”



Case 32 (A 10 years old boy) said that, “Children have equal social positions with adults in social forums. Children’s voices are respected and adults accept children’s comments and claims. Children are active participants in decision makings at different levels.”

Commonly children’s feeling, ideas, and interest were described by second person especially by their parents or siblings and relatives, but on the reverse of these children in the Awra Amba community were express and forward their ideas without the interference of second person and without the influence of adults.

Boys and girls among the community articulate that the everyday life of the people among which they live is based on profound social discussions and that they take part in the discussions as members of the community.

Children were considered as knowledgeable in the community through their active participation of family discussion and other neighborhood meetings. Case 33 (a 9 years old girl) added that, “Children are as knowledgeable as adults. They can contribute ideas to discussion with adults and also argue with adults to get their views accepted.”

An interview with a girl ascertained this tradition;

**Researcher:** How are children treated in this (Awra Amba) community?

**The Girl;** Adults respect children. My parents and zumra said, “Children have a lot of good ideas and can do a lot of good things. Children should be listened to and should be followed”. Therefore, these responses imply that children in Awuramba community participate with adults in family discussions, neighborhood meetings and community forums. In such places, children contribute their ideas and adults listen to children carefully. The serious attention of parents in children’s active participation and speech in family discussion was the indication of children as knowledgeable. What is notable from perspectives of these children is that among the Awra Amba community, children have the power to participate in the community social activities and contribute to the egalitarian intergenerational relationships.

### **3.3. Social values that guide child rearing practice**

#### **3.3.1 Respect, Honesty, and fraternity**

The data gathered from community document, observation, and interview revealed that respect honesty and fraternity are the main social values that guide child rearing practice in Awura amba community. The data obtained from members of the community and Yeselam Mezigebe, the social and cultural lives of the Awra Amba community are founded on five major values. These are:

1. Respecting the right to the equality of women.
2. Respecting children’s rights.

3. Helping people who are unable to work due to old age and health problems.

4. Avoiding bad speech and bad deeds, such as theft, lying, insulting, cursing, quarrelling, killing, conflict, etc. Instead improving practices of cooperation, peace, love, and good deeds in general.

5. Accepting all human beings as brothers and sisters, regardless of their differences.

In addition to what is written in Yeselam Mezigebe, the data gathered from the community leader, parents and children also assert that honesty, respect and fraternity among all human beings are the core social value of the Awra Amba community. Zumra (72 years old man and the leader of the community) also states, “We value honesty, respect and fraternity. Because they are the basis for peace, love and good relationships among human kinds. If there is no honesty in our relationships, we cannot trust each other. If we cannot trust each other, we cannot love and respect each other. If we cannot respect and love each other, we cannot live in peace with each other”. Similarly, other community member’s and pictorial data listed also reflects various ideas about respect, honesty and fraternity as follows.

#### **Respect**

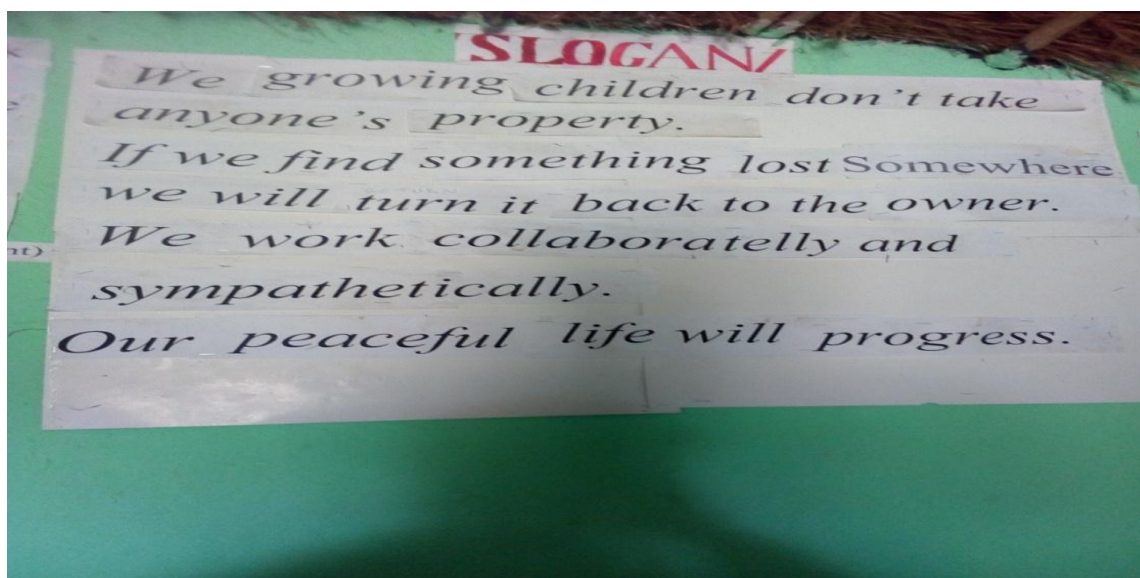
It is found that children of the Awra Amba community are active participants in the community’s tradition of respecting all human beings regardless of difference in age, gender, class and ethnic background. A woman in case 25 said that “I am surrender of all the activity practiced in the community except their belief in regard to religion for example adults respect for children which is unusual practice in my community and amazing respect of children for elders.” Additionally, the researcher saw children’s respect for elders during the family discussion. During the time of discussion a child in case 34 stand for elders while they come, not only this but also he left the sit for the elder in case 35 due to his value for respect. This is one of the reflections for the presence of respect in children’s rearing practice.

#### **Honesty**

Honesty is the core value of the community advocated in the day to day life of children and the community. Here is a motto which is expected to be induced and said by children usually as follows:

“We children do not take and use others money we do not want something that belongs to others If we find something lost, we return it to the owner we want to cooperate with each other and be productive we want to live in peace and love with each other.” Furthermore honesty is described by truthfulness through which lying in the community is not allowed as a means for inducing honesty in children’s behavior.





Figure; 3 Slogan for enhancing Honesty among children.

Both observation and interview data indicated that children are being raised to be an active social actor in preserving the core values of the Awra Amba community.

### Fraternity

Feeling of fraternity is one of the core values that the community indorses in child rearing practice and in the daily life of children as well.

Case 12 said that:

We believe in the fact that one should not do to others something that he/she does not like for him/herself. One should do something for others in the same way he/she does for him/herself. One should give love to everybody without any discrimination. Human beings are brothers to each other and useful for each other.

Case 27 (8 years old girl) said that, "One's goodness or badness is manifested in his/her actions". Even if she is a little girl she is aware of all about the bad and good things what she must do.

She also said that;

"A good action is from a good person and a bad action is from a bad person. One should not do something to others that he /she does not want to be done to him/her. One should do something to others that he wants to be done for him. We should keep on doing something good and avoiding something bad. If we believe that the super creator is with us, we should avoid doing bad things because the super creator does not like someone who does bad things". "በህይወቴ ከምንም በላይ የሚያስከፋኝ የተቸገረ ሰው አይኛ የምሰጠው ሳጣ ነው!" ("The worst thing in my life is seeing someone in need give me something to lose!") This was Zumra's saying which describes his kindness and feeling of brotherhood. Zumra also stated another extra saying for reducing sense of selfishness and for encouraging Fraternity in another way throughout the community. Zumra said that; "መስጠትን ያላወቀ መለመንን ማን አስተማረው!" "Who taught him to beg without knowing?"

In addition to the above interview responses during my stay in the community for interview, I observed three children in number hugging with each other and immediately they saw another child in the surrounding and call him to be with them, after he came, they place him at the middle for hugging. These data proved that fraternity is one of the traits that is indorsed in the processes of child rearing practice.

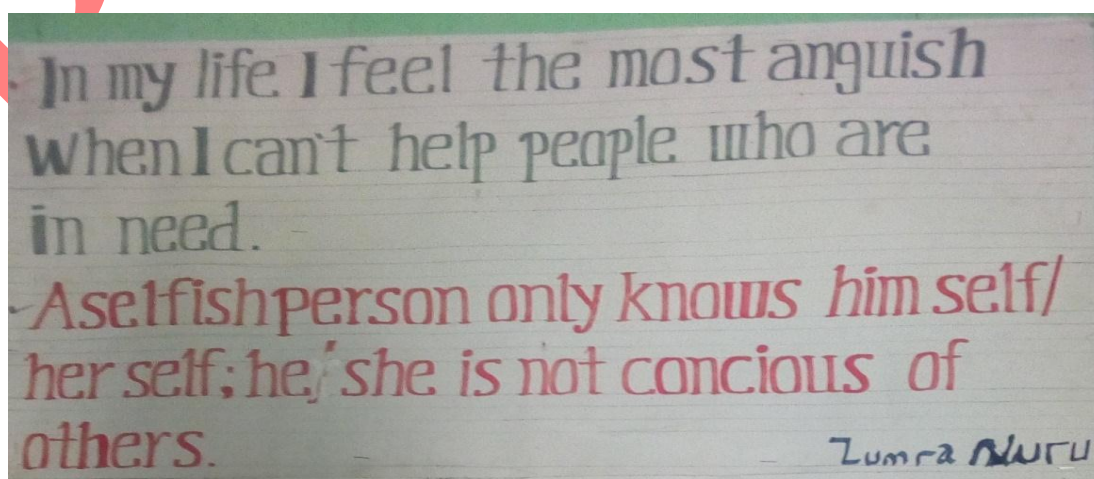
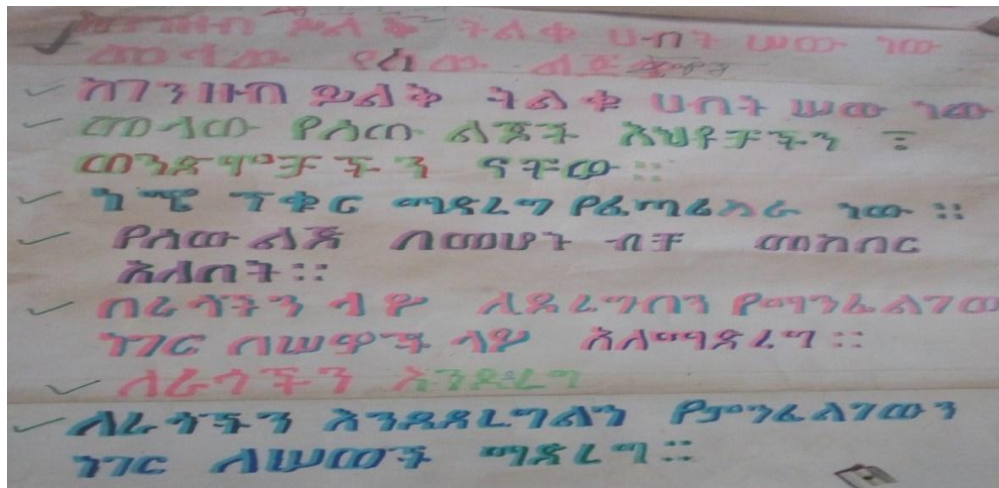


Figure 4; Zumra's feeling of Fraternity.

I took interview with a child from outsider community in regard to community values and rearing practice.

Case 13 said that “children of the community were well protected by the whole members based on the slogan stated by Dr. Zumra, each and every child perform activities in accordance to Dr. Zumra’s sayings and slogans. But in my community which is the outsider usually children are not well cared even by parent and communities, most children are neglected, abused by different traditional activities. Here below is the common proverb told by outsider community instead of keeping children’s human rights. “ንፍቡን ልሶ ይደግ”

As the above interview proved that children of the community is quite different from other societies children by the reason that were protected and cared well in the community through ensuring all basic and child rights in their development without formal ratifications of rules and laws.



Figure; 5 ideas of fraternity.

As it can be seen from the above figure feeling of fraternity is one way of loving with each other, it was the description of affection in the community.

Therefore, from the above responses and pictorial evidences one can say that of respect, honesty and fraternity are among core values that parents in the Awra Amba community guided through while they raise their children.

### 3.3.2 Children Right

Child right protection found to be another core social value of Awramba community. It is found that children of Awra Amba community enjoy their rights well. I observed that Children of the Awra Amba community have provision rights such as (food, housing, clothes and education); they are protected from abuse and exploitation. They plan their activities according to their ability and competence. They are not imposed by their parents to do something that is beyond their ability and competence. They have all the rights to participate and make a speech in all the social forums. Adults give respect and listen to children when they talk. Children also take part in decisions made on their behalf. I understood that Corporal punishments, insult, curse or any kind of physical and verbal harassment is not accepted in Awra Amba community. An interview with case 9 proved that members of the community managed to promote and ensure children’s rights without having the knowledge of national and international rights conventions.

#### 3.3.2.1 Child protection

It is found that the study community protects children from violence and early marriage. The age for marriage in the community is stated as a rule for everyone who is members of the community. Case 4 said that “Early, forced, and arranged marriages are not accepted in the community. Individuals have freedom to choose their love mates.” Relationships and marriage

is based on the two partners consent. According to the norm of the community, girls are not allowed to marry before 19 years old and boys not before 20. This is all for ensuring children’s right in protecting from such kinds of violence and early marriage. She also added that in Awra Amba, equality is not only in terms of work but it is also in sharing equal authority at home by both sexes, equality in decision making and equality in property ownership even in children. When asked why, Zumra emphasized on the importance of maturity both for girls and for boys so that they would be responsible enough when they get married. He also mentioned that getting married at later age (at least 19 and 20 respectively), would lower the possibility of divorce. However, divorce must be justified to be allowed by the community. The acceptable reasons are among others sexual incompatibility, sterility, laziness, existence of repeated disagreements, and violating rights of the partner.

#### 3.3.2.2. Child Education

It is found that child education is one of the valued children rearing activity in the Awura amba community. To elaborate the culture of the education and child caring system this section presents by categorizing it as past and present as follows;

##### *The past*

Interview result proved that during the past time the community use queue to care and protect younger children while they go and come from school. In the past years before the infrastructure has been completed, children of the community had to go away from their village for attending their education from neighboring communities. The community members started worrying for the security of their children due to spiritual and related issues. From the semi structured interview result with a woman in case 2 proved that Zumra proposed a solution and ordered students to walk in queue when they went to and came from school.







Figure 7. Kindergarten room

This kindergarten lacks the basic facilities necessary for the learning-teaching processes including playground maintenance and qualified and adequate preschool assistants and teachers that can address individual interest and that can foster overall development. There was only one teacher who was assigned from members of the community not by qualification but by interest and relative competence for many preschoolers.

### 3.3.3 Children's Habit of work

The interview result proved that children obey order the community through attaching strong values to work and knowledge. Case 34 (10 years old boy) said that "It is work and knowledge that makes someone rich and strong physically. We children acquired the values of work and knowledge from Zumra who represents the community as culture- bearer".

As shown in this interview, children present work and knowledge as pivotal elements of the Awra Amaba social order. Children's concern for work and education originates from the values that the community attaches to knowledge and productivity as fundamental elements of social order. Following the tradition of their community members, children give first value to work and education and second value to play.

Among the Awra Amaba community; children participate with adults in the common enterprise of keeping values and social orders. It seems that children are exposed to the common values and the egalitarian social relationships through their participation

in the community which shape and reshape their values and beliefs. The unique value systems of the community has made the childhood of the Awra Amaba children different from the childhood of children in the other community.

The Awra Amaba community attaches strong value to work and knowledge. They believe that the lives of human beings are built on work and knowledge of individuals. All members of the Awra Amaba community state that Zumra (leader of the community) showed to them that hard-work and deep knowledge are a corner stone for social development. The above interview result with a child proved that children's participation in work promotes their physical development and facilitates their creativity skill. Therefore it implies that children's habit of work is part of child rearing practice through strengthening the child's physical development. Even if children are participated in the work, they engage based on their competence and ability.

### 3.3.4 Gender equality

The observation data indicates that children do not perceive gender differences in their everyday play practices. Following the tradition among their community, the children exercise gender-free social interaction which implies that among the Awra Amaba community children grow without any form of engenderment. This implies that manhood and womanhood as well as the interdependence between men and women is based on the biological sex. The following figure shows how children play together.



Figure 8; boys and girls play together.

A woman in case 12 said that “it is only the biological sex that marks the difference between men and women as well as manhood and womanhood”. Among Awra Amba community, a differentiation of roles and relationships based on gender is absent. Men and women, boys and girls share similar social roles both at family and community levels whether in play or work. Among the Awra Amba community, there is a unique reality of gender relationships. In the gender relationship among this community, women are not subordinate to men and the social relationship between men and women is based on equality.

A woman in case 12 said that:

We believe in equality among all human beings. In our community men and women are equal. Men do not treat women as inferiors and women do not consider men as superiors. A wife is not subordinate to her husband but equal to him in any ways. A woman loves her husband and obedient to his words. A man also loves his wife and obedient to her words. A husband does not make decision without the consent of his wife and a wife does not make decision without consulting her husband.

The information in these interviews corresponds with my observation in the community. I observed women actively participating with men in social forums, neighborhood meetings, and meetings of elders and even dominating the decision-making processes in the community. I did not observe in this community any form of husband superiority and wife inferiority. My observation on the schooling in the community also shows that boys and girls have equal school participation. All boys and girls of the community whose ages are seven years and above attend primary school and children aged 3 to 6 join kindergarten of the community. My observations of children's everyday social activities and domestic routines strengthens what the two children articulated. I observed that both boys and girls fetch water, cook food, clean home, attend school, and work on spinning and weaving and on farm as per their ability (in line with their competences).

When I asked another girl case 10, “which activities are for girls and which ones are for boys?”, she replied, “there is no any single activity that only girls or boys do except getting pregnant, giving birth to a baby and breast feeding the baby. Girls do activities that boys do as well as boys do activities that girls do.” The above data imply gender equality considered as one of social value advocated in Awra Amba community and plays a significant role in guiding child rearing practice so as to change the attitude of gender discrimination and stereotype.

### 3.3.5 Religion

It is found that children in Awra Amba community told by their parents as well as the community that there is one creator or super natural, be it God or Allah. The leader of the community said that “we never want to label ourselves as either Christian or Muslim. There should not be a boundary among human beings taking one side because all are created by the creator with no difference and discrimination. There is one God. So, why not united? Honesty and love for fellow human beings is our religion”. Other interviewees also confirmed that for the Awra Amba community belief /religion/ means thinking peacefully and creating peace. The community lives by creating peace, helping people in need, loving other people like him/herself, doing to others what he/she likes to do to him/herself and avoiding doing bad deeds to others.

## 3.4. Child rearing principles in Awra Amba community

### 3.4.1 Community sayings

The following sayings are stated and posted on the wall of both the guest house and kindergarten room.

1. In my life I feel the most anguish when I can't help people who are in need. This is a principle that advocates the need to support others.
2. A selfish person only knows himself/herself; he/she is not conscious of others. This saying helps to repress selfishness and encourage empathy.
3. Two things that cause conflict are bad speeches and bad deeds. This is to discourage corruption and verbal attack.
4. Doing a “women's job” doesn't change my sex. It changes my ignorance. This saying advocates gender equality in sharing life responsibilities.
5. Human beings greatest possession is mankind itself the other is secondary. This saying encourages humanity.
6. Conflict has no root rather it is what we imagine let us envisage not conflict but love.
7. Isolated people are like a fish out of the sea. The importance of social life.
8. Encourage hard work
9. Who told a person how to beg for whom doesn't know how to give. Encourage supporting others.
10. Punishment doesn't correct people rather it causes revenge what teaches people are out casting. Discourage punishment.

As it can be seen listed above those major community sayings can serve as a base for child rearing practice of parents and community at all. These major sayings initiate parents perform and act in a good child rearing practice through improving their daily experience on protecting and caring the child. Additionally these community sayings are fundamental in shaping children's behavior, awareness and practices in their overall development. Specifically, the above sayings enable children to resolve and be ready for substituting conflict by love through giving emphasis for love rather than conflict and through avoiding bad speeches, enables to experience hard work in their early age through engaging actively based on their competence, and to be active in all activity without gender classification due to their gender awareness.

Zumra Nuru said that “child rearing principles were stated through considering these major ideologies, principles rules and strategies, community members and parents applied them in their child rearing practices”. As the interview with the leader proved that these major community sayings are the base for child rearing principles stated for children protection and care among parents of the community. Parents in the community follow these sayings as an important rule and suggestions for their child protection and care. The need for looking community saying is that principles were drive from these sayings, even community saying by itself is important. Therefore it is found that community sayings were the base for facilitating and initiating parents of the community for enhancing their practice of child rearing to promote child development.

### 3.4.2 Child rearing principles

An interview result with Zumra proved that child rearing principles of the community consists the various ethical values that promote the overall development and personality of children. Here below are major principles in the community in regard to children which were posted on the wall of kindergarten classroom.

እኛ ታዳጊ ህጻናት፣ we growing children;

- የሰውን ገንዘብ አንካም! (Don't take anyone's property)
- ድቀቆ ብናግኝ ለባለቤቱ እንመልሳለን! (If we find something lost somewhere, we will turn it back to the owner)
- በመተባበር በመተዛዘን እየሰራን እናመርታለን! (We work collaboratively and sympathetically)
- የሰላም ኑሩአችን ይለመልማል! (Our peace life will grow up)
- በራሳችን ላይ ሊደረግብን የማንፈልገውን ነገር በሰዎች ላይ አለማድረግ! (Don't do anything bad on others that it don't happen on you)
- ከገንዘብ ይልቅ ትልቁ ሀብት ሰው ነው! (Humans are greatest property more than money)
- ነጭ ጥቁር ማድረግ የፈጣሪ ስራ ነው! (Being black or white is the work of god)
- የሰው ልጅ ሰው በመሆኑ ብቻ መከበር አለበት! (A person should be respected as being a human).

The above were slogans which are considered as principles that guide children's behavior and personality. As stated above those principles play a significant role in child rearing practice of parents and community at all through guiding them to practice it. Therefore, it is found that principles stated guide parents in their child rearing practice and parents follow principles seriously.

## 4. Discussions and Implication

### 4.1. Discussion

#### 4.1.1 Cultural child rearing practice in Awra Amba community

It is found that child rearing practice during pregnancy in awra amba community is described by various activities like providing advice for readiness of the woman in getting birth for experiencing feelings and complications simply. Not only that but also the elder mothers deliver their pregnancy experience to adapt with her behavior before birth. Furthermore the community set rules in regard to alcohol prohibition for both maternal care and for the sake of the baby during pregnancy due to the community's cultural belief on the ultimate impact of alcohol on the pregnant woman and on the newly born child. Additionally work load minimization is other means of protecting the child and pregnant woman from various physical impacts, and for attending various immunizations after completing delivery in well due to the full availability of infrastructure including health centers. Rather the community doesn't have any traditional detrimental actions held in both before and after birth without practicing religious related issues. Due to such a kind of reason and actions awra amba community is unique through practicing various rules, slogans and regulations in regard to child protection. Usually as a common experience and other rural society no special care is taken, the mother will work hard up until the day of the birth, may suffer from malnutrition, or may

even be beaten by her husband. Most society has no knowledge of prenatal care. Delivery is so risky. The natural birth is aided by an older woman (or women) experienced in these matters. The hospital may be used only as a last resort in cases where there are severe complications. The umbilical cord is cut with a razor blade or piece of broken glass. Sanitation does not exist. If there is excess bleeding of the mother, gunfire or the rattle of an aluminum sheet is used to keep the mother awake; if she sleeps, it is feared she may never wake up. Needless to say many women and children are lost in childbirth. The bathed infant is wrapped in a cloth and placed on the mother's bed where they will sleep together for several weeks. The birth of a child (particularly a male) is cause for rejoicing and feasting with friends and relatives. In almost all subcultures butter is given to the newborn, for reasons such as helping rum develop a soft voice, to clean his alimentary canal, or to prevent future talkativeness.

The infant is breast fed, on demand, for as long as two or three years, or until the mother becomes pregnant again. When the baby is between six months to a year old, he will begin eating semisolid foods such as butter, cereal, or porridge. Solid food is provided after one year including rice, injera, wat, and perhaps fafa. Eggs may not be given, since they are white, and this leads some to trunk they produce tapeworms. If the child is to be weaned, the mother paints her breast with a sour or bitter plant juice; he may be force fed on mushy food, using the mother's hand as a sort of cup. In some cultures the father does not rejoin the mother for at least two weeks. In most cultures the infant is kept inside the house from 20 to 80 days because the sunshine is believed to be bad for him, and to keep certain people from giving him the "evil eye." Menstruating women and women who had intercourse the previous day are not allowed to see the baby; they are considered unclean. Circumcision usually takes place for the male infant at 8 days old. This operation is performed by the local "medicine man." aaaa The child may then be baptized. The reverse is true in Awra Amba community a special prenatal care has been given for the pregnant women until she gave birth, not only this but also the women will got nutritional protection by the community members through altering the kind of food from the early pregnancy stage up to birth by mothers of community members. The father stay with the mother even she get birth without any hostility and disturbance rather he give especial attention for her through protecting in many ways. Not only has this but also mothered get birth in health center rather than the operation performed by local medicine man. It is found that child rearing practice in awra amba community begins *before birth* in that the pregnant mothers provided with advice about pregnancy, their workload is minimized and they provided maternal leave. In addition, pregnant mothers are prohibited from alcohol use so as to protect the child from alcohol harm. This finding match with the UK's chief medical officers who recommend that if a mother is pregnant or planning to pregnant it is best not to drink alcohol (Gavaghan, C. 2009). This will keep the risks to the baby to a minimum. Drinking in pregnancy can lead to long term harm to the baby. The more the pregnant woman drinks the more the risk. When the pregnant woman drinks alcohol, it passes through the blood through the placenta to the baby. A baby's liver is one of the last organs to develop and doesn't mature until later in pregnancy. The baby therefore cannot process alcohol as well as have too much exposure affects their development. Drinking alcohol, especially in the first months of pregnancy increases the risk of miscarriage, premature birth and the baby having low birth weight, heavy



drinking throughout pregnancy can cause the baby to develop a serious health condition called fetal alcohol syndrome.

Also it is found that among the child rearing practice begin before birth attending immunization in the health care is one means for protecting the pregnant woman and the fetus through taking various drugs. In relation to this finding According to FMOH (2013) some regions in Ethiopia have started to allow traditional practices in health facilities to encourage mothers to give birth at health facilities. In the Tigray region in Northern Ethiopia, a mother is expected to eat porridge immediately after birth. If this practice is not fulfilled it is believed that 'evil things' could happen to the mother or the newborn. Because of this, mothers prefer to give birth at home. Hence to address this barrier porridge is prepared for mothers giving birth at health facilities. In the region of Oromia Coffee ceremonies' are practiced at health facilities, as is the culture in home deliveries. In some parts of Southern Ethiopia, putting butter on the heads of mothers after delivery is a culture; families are now allowed to put butter on the mother at health facilities. Furthermore the finding matches with the finding explained by interactive model in India that protection and care of children is delivered before birth during conception through various mechanisms for different purpose such as protecting the pregnant woman the sake of the new born child. Pre natal care has been delivered in India through the cultural belief called samskaras. But in some findings of the interactive model the finding contradicts with my study finding that one of Indians cultural protections for the pregnant woman is for the wish in engendering the male baby. Child rearing practice is also enhanced after birth through which it is shaped and determined by parents through considering sayings proposed in the community .therefore parents play a role in determining the rearing practice similar to this Contextual theory emphasized that parents rearing practice is viewed as a context that facilitates or undermines parents effort to socialize their children (Darling and Steinberg, 1993).

The study revealed that Child rearing practice is determined by parents followed by child rearing principles without the determinant of gender as a challenge for the rearing practice, to the contradict of this finding, child effect model conceptualizes child rearing as determined by characteristics of the child, such as temperament, age, gender, behavior, appearance and activity level (Bell, 1968).

Parental love, warmth and permissive thinking are major practices in child rearing practice for shaping the good personality of children in the community. The finding fits with assumptions of the trait model to which parents as influential in shaping children personality through behavioral traits expressed by parents. According to the trait theories, parent's interpersonal interactions with their children would exert little on the child's personality development. Trait model stated that there are behavioral traits to which children are expected to inherit from parents, fraternity, autonomy, and respect are those traits and values to be inherited in trait model and that makes common with the research findings (Holden and Miller, 1999). It is found that child rearing practice in awra amba community is described by child rearing practice after birth.it is found that after birth child rearing is practiced at family level through having positive interaction with the child. Therefore parents rearing practice after birth is described by parental care which is determined by their behavior and character. The finding matches with the

assumptions of process model by Belsky. At family level Belsky's interest on interpersonal interactions between parent and child, through an intensive literature search Belsky drew conclusions on parent's characteristics. Therefore parents in their rearing practice are determined by characteristics of the parent, child and contextual system (Belsky, 1984).

It is found that Child rearing practice of the community looks that to be encouraged through the active responsibility taker of both the father and mother in children socialization and development at all, not only parents but also the community enhances children's social development through involving them in various community forums especially fathers active involvement is so unique. This finding of the study contradicts with the Indian perspective of child rearing through which they look mother as the primary socializer and father as the provider and disciplinarian. Even though there are contradictory assumptions and practices with Indian community there is also commonalities among the findings about child development through considering children born with innate predispositions and the family nurture the child such that his potential is actualized (Konantambigi, 1996).

#### 4.1.2 Social values that guide child rearing practice

It is found that child right is one of the practices in child rearing through social values that guides the rearing practice in the way that child right is ensured in the community. Child right in the community is ensured through enjoying their rights well. It is found that children of awra amba community has provision rights such as (food, housing, clothes, and education) they are protected from abuse and exploitation through delivering activities in accordance to their ability and competence. Also children enjoy the right to speech in both family level and community level through involving them in family discussion and community forum. Additionally child right in the community ensured in child protection through protecting the child from violence and early marriage by limiting the boundary for marriage and child education is another means for ensuring child right in the community. On the contradict of this study finding, the study conducted by the African Child Policy Forum and Save the Children Sweden in 2006 in five major regions and nine different cities, children experience punishments that affect their physical, psychological and mental. Some of these punishments identified by the study were slapping, hitting on the head, kicking, hitting with stick, insulting, pinching, whipping with a belt, burning with a hot iron, expelling from home, shouting/glaring, frightening/threatening, ridiculing and embarrassing and smoking with chili. Here, the legal protection of abuse of children according to the UNCR Articles 37 and 40; ACRWC Articles 16, 17 and 30 are overlooked by the Ethiopia. However, unlike children in other communities of Ethiopia, children of Awra Amba community enjoy their rights well.

It is found that in Awra Amba community children are considered as bright future and symbol of assets and they were well protected. Child Rights and child care were protected well without the ratification of international and national child right. Even though they were not ratifying international and national rights the community ensure all rights and cares to be delivered indirectly in unwritten way. The community applied child rights and child care which enhance and promote rearing practice of children with in their parents, family and community at all. The finding contradicts with the finding of Mihret (2007) on child rearing practices in

Sidama Zone Bultuma Kebele is quite similar with other community except some minor individual differences. The study has set out to understand child rearing patterns and practices of the Sidama as its fundamental objective. In Sidama culture extended families, neighbors and relatives are in the inner circle of the child in which they care, love, groom and sometimes punish the child and Sidama children are not passive subjects in the whole process. Even if researcher Mihret in his study found that child rearing practice of Sidama is quite similar with other community.

#### 4.1.3. Child rearing principles in Awura Amba community

It is found that Child rearing practice in the community is guided by child rearing principles such as; “don’t take anyone’s property, If we find something lost somewhere, we will turn it back to the owner, we work collaboratively and sympathetically, our peace life will grow up, don’t do anything bad on others that it don’t happen on you, humans are greatest property more than money, being black or white is the work of god, and a person should be respected as being a human”. The finding match with the Indian perspective of traditional child rearing practice which is guided by principles of child centeredness mainly in the interactive model (Konantambigi 1996).

Also the finding of the study in the community fits with the 12 scriptural principles stated from bible, and cited by Pazmino, (2002) through addressing children’s moral, social, physical, emotional and cognitive development in the rearing practice of children in their parents. Specifically, the need for early protection and care of children is ensured in the Community of Awar Amaba as a common culture and located on the proverb like “በሰው ልጅ የእድሜት ሂደት ውስጥ ከልጅነቱ በጥሩ ማንነት ካልቀረጽንዎ ከሰላለ እና ካደገ በሁሉ ማስተካከል ከባድ ነው፡፡” by Zumra. “In the process of human development, it is difficult to adjust once we are young and mature.” This finding fits with one of the principle among the 12 scriptural values which is stated as “begin early” (proverb 22:6) towards child rearing in both family and community level. (Pazmino, R. 2002). Furthermore it is found that child rearing practice is determined by parents and community at all as a result of this it is found that parents are considered as a role model for their children in the community since they are aware of all community values. “ልጅ አሳዳጊውን እና አካባቢውን ይመስላል” by zumra Nuru. This finding of the study matched with one of the principle stated in the bible that guides rearing practice of children which is stated as; “be what you want your child to become. Matthew 5:16. Additionally the study finding is matched with the principle of “realize that true character is formed by godly moralize” Deuteronomy 6:6-7 (Pazmino, R. 2002).

#### 4.2. Implications of the study

The current study might have both practical and research implication based on the evidence provided by parents and children. This study showed that cultural and social values and rearing principles shape parental childrearing practices.

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

storytelling instead of reading and writing as a means of information exchange.

In addition, qualitative research studies that examine stories of successful rearing practice would be vital to inform practitioners about context informed knowledge on helping other parents. Selecting research participants based on certain success criteria and drawing out knowledge from their outlooks, practices, strengths and supports can help researchers achieve this goal. This may also help researchers identify rearing practices that need to be encouraged. The sets of information discovered by qualitative approaches can also be used to develop or modify assessment tools for use in wide scale quantitative research studies. As was shown in quantitative studies conducted in Ethiopia, direct use of assessment tools developed for a different cultural context may not adequately inform about rearing practices in Ethiopia. They may also limit research participant engagement because of the unfamiliarity of the assessment questions.

### 5. Conclusions and Recommendations

#### 5.1 Limitations of the study

The outbreak of corona pandemic forces the researcher to alter one of the data gathering techniques which is focus group discussion and also forces the researcher to leave the study site before the time of duration that was planned. Therefore the researcher miss data to be gathered from focus group discussion that enables to triangulate the data gained from various participants.

#### 5.2 Conclusion

As inferred from the result child rearing practice of the Awra Amba community looks unique and different. The way they rear their children is special in both after and before birth without practicing harmful events. The community at all is aware of how to rear the child based on the community’s general social values even parents mindfulness about child rearing and their actual practice is so surprising. The stated child rearing principles which are driven from community values were really practiced in the real situation by parents and community at entirely. The other incredible thing in the community is active involvement of fathers as considering the practice their concern through taking responsibility. Parent’s level of consciousness towards giving birth in health centers. in short child rearing in the community is enhanced through cultural rearing practice, community social values, and through child rearing principles. Generally, child rearing practice of the community is a reflection of wonderful launch in the region and state for the spread of early childhood care (ECE).

#### 5.3 Recommendation

Based the finding the researcher set recommendations concerning with child rearing practice as follows;

- ✓ Acknowledgment is needed for the community due to their impressive beginning of rearing practice at early age before birth. Therefore I suggest either the federal or regional government needs to empower and announce their current practice as part of Early Childhood Care and Education (ECCE) due to their current best practice.
- ✓ I suggest that the regional government took their current practice of child rearing to other communities of the region as a role model with the cooperation of ECCE experts especially

their culture of involving children in the family discussion, rearing principles specified, fathers concern and active participation in child rearing without gender classification.

- ✓ I also intend for other researchers to do best on the study area in regard issues of ECCE through conducting further research on child protection and development related issues.

## References

1. Ayalew (2002). Adoption practice in Oromo society with particular reference to the Borena Oromo, Ethiopia.
2. Baumrind, D. (1967). Child care practices anteceding three patterns of preschool behavior. *Genetic psychology monographs*.
3. Baumrind, D. (1991). The influence of parenting style on adolescent competence and substance use. *The journal of early adolescence*, 11(1), 56-95.
4. Bell, R. Q. (1968). A reinterpretation of the direction of effects in studies of socialization. *Psychological review*, 75(2), 81.
5. Belsky, J. (1984). The determinants of parenting: A process model. *Child development*, 83-96.
6. Bruktawit W. (2018). Parental beliefs, values and practices of child rearing among Kechene parents Addis Ababa, Ethiopia.
7. Cacodcar, J., Dubhashi, A., & Joglekar, S. (2015). A Cross-Sectional Study on Child Rearing Practices in Rural Goa. *Journal of Krishna Institute of Medical Sciences*.
8. Challachew G. (2017). "Do young children prohibit mothers from working?" Amhara region, Ethiopia.
9. Chapelle, C. A., & Duff, P. A. (2003). Some guidelines for conducting quantitative and qualitative research in TESOL. *TESOL quarterly*, 37(1), 157-178.
10. Chirwa, D. M. (2002). The merits and demerits of the African Charter on the Rights and Welfare of the Child. *The International Journal of Children's Rights*, 10(2), 157-177.
11. Darling, N., & Steinberg, L. (1993). Parenting style as context: An integrative model. *Psychological bulletin*, 113(3), 487.
12. Ebbeck, M., & Gokhale, N. (2004). Child-rearing practices in a selected sample of parents with children in childcare in Singapore. *Contemporary Issues in Early Childhood*, 5(2), 194-206.
13. Emirie, G., & Teferi, E. (2013). Gender relations in access to and control over resources in Awra Amba community of Amhara region, Ethiopia. *Ethiopian Journal of the Social Sciences and Humanities*, 9(2), 1-36.
14. Gavaghan, C. (2009). "You can't handle the truth"; medical paternalism and prenatal alcohol use. *Journal of Medical Ethics*, 35(5), 300-303.
15. Geeta, P., & Bhattacharya, S. (2006). Child rearing practices amongst brothel based commercial sex workers. *Indian Journal of Medical Sciences*, 60(7), 288-295.
16. George, S., & Rajan, A. (2012). Factors of Child-rearing Practices: A Qualitative Analysis. *Journal of Psychology*, 3(2), 99-105.
17. Glaser, B. G., Strauss, A. L., & Strutzel, E. (1968). The discovery of grounded theory; strategies for qualitative research. *Nursing research*, 17(4), 364.
18. Holden, G. W., & Miller, P. C. (1999). Enduring and different: A meta-analysis of the similarity in parents' child rearing. *Psychological bulletin*, 125(2), 223.
19. Jourard, R. (2012). Awra Amba, a current experiment of utopian socialism. Kakar, S. (1999). Psychoanalytical Study of Indian Childhood.
20. Kassa R. (2014). Relationship between parental child rearing practices and values with children academic achievement, Raya, Ethiopia.
21. Konantambigi, R. M. (1996). Beliefs about Child, Childhood and Upbringing: A Crucial Component of the Developmental Niche.
22. Miheret A. (2007) Child Rearing Practices in Sidama Zone Bultuma Kebele.
23. Addis Abeba University, Ethiopia.
24. Morse, J. M. (1994). Designing funded qualitative research.
25. Omigbodun, O. O., & Olatawura, M. U. (2008). Child rearing practices in Nigeria: implications for mental health. *Nigerian Journal of Psychiatry*, 6(1), 10-15.
26. Onwuegbuzie, A. J., & Leech, N. L. (2007). Sampling designs in qualitative research: Making the sampling process more public. *Qualitative Report*, 12(2), 238-254.
27. Pande, R., Malhotra, A., Mathur, S., Mehta, M., Malhotra, A., Lycette, M. A.
28. & Lary, H. (2006). Son preference and daughter neglect in India.
29. Pandey, N. N. (2018). *Multi-ethnicity of Bhutan and Nepal- Bhutan relations* (Doctoral dissertation).
30. Pazmino, R. (2002). *Principles and practices of Christian education: An evangelical perspective*. Wipf and Stock Publishers.
31. Rehman, F. U., & Nasir, M. (2018). *In the Same Boat, but not Equals: The Heterogeneous Effects of Indirect Taxation on Child Health in Punjab- Pakistan* (No. 2018: 158). Pakistan Institute of Development Economics.
32. Rocca, C. H., Puri, M., Shrestha, P., Blum, M., Maharjan, D., Grossman, D., ... & Harper, C. C. (2018). Effectiveness and safety of early medication abortion provided in pharmacies by auxiliary nurse-midwives: A non-inferiority study in Nepal. *PLoS One*, 13(1), e0191174.
33. Sameroff, A. J. (1995). General systems theories and developmental psychopathology.
34. Sandelowski, M. (1995). Sample size in qualitative research. *Research in nursing & health*, 18(2), 179-183.
35. Selamawit T. (2001) child rearing practices by parents of children with physical disability. Woreda 20 and 25, Addis Ababa, Ethiopia.
36. Schabas, W., & Sax, H. (2006). *A Commentary on the United Nations Convention on the Rights of the Child, Article 37:*



*Prohibition of Torture, Death Penalty, Life Imprisonment and Deprivation of Liberty*. BRILL.

39. Sreeram, A., D'Souza, A., & Margaret, B. E. (2013). A study to assess the knowledge and attitude on child rearing practices among fathers of & children of 1-6 years of age, in kasturba hospital, manipal. *Journal of Health and Allied Sciences NU*, 3(04), 040-044.

40. Tilahun Cherie (2012). *School of Journalism and Communication* (Doctoral dissertation, Addis Ababa University Addis Ababa, Ethiopia).

41. Thomas, A., & Chess, S. (1977). *Temperament and development*. Brunner/Mazel.

42. Williams, S. G., Brown, J., & Roopnarine, J. L. (2006). *Child rearing in the Caribbean: A literature review*. Caribbean Child Support Initiative.

## Appendix A

Bair Dar University

College of Education and Behavioral Studies

Department of Psychology

Program of Early Childhood Care and Education

Guide questions for the community leader in the first round

Guide Questions of interview (informal dialogue and semi structured) for the leader Dr. Zumra Nuru participated in the first round and second round. The major purpose of this interview is to gather data concerning with child rearing practice of awra amba community. Thus, zumra's direct participation has been located indispensable and he has been selected for the interview. His response will be saved confidential. So, the leader is kindly requested to supply information honestly.

1. How do you describe pregnancy in your culture of the community?
2. How the community care & socialize the child?
3. Would you tell me the common activities performed of the community during birth?
4. What is the role of the father during labor?
5. Does the community have common principles followed in child rearing practice?

Thanks to zumra for him cooperation!

Here below is the date that the researcher took an interview with leader of the community

Zumra Nuru as part my study participant in the first round. Date .10/6/2012

Time started. 3:00

Time ended. 5:30

## Appendix B

Bair Dar University

College of Education and Behavioral Studies

Department of Psychology

Program of Early Childhood Care and Education

Guide Questions of interview (informal and semi structured) for parent participants who are members of the community in the first round. The major purpose of this interview is to collect data concerning with child rearing practice of awra amba community. Thus, parent's direct participation has been located indispensable and parents have been selected for the interview. Parent's response will be saved confidential. So, parents are kindly requested to supply information honestly.

Thanks to parents for their cooperation!

Here below is the date that the researcher took an interview with half of parent participants for the first round.

Date .10/6/2012

Time started. 3:00

Time ended. 5:30

1. What are practices during conception in your culture of the community?
2. Are there culturally denoted names for pregnancy stages? If yes please describe them?

3. Are there activities performed during pregnancy in your community to protect conception? What are types of words used to respect the pregnant women?
4. What are your traditional practices during birth?
5. What are your beliefs in expecting the newly born infant? Elaborate the purpose and use of the practices from the perspective of child development?
6. How do you feel about gender of the newly born child? What is your intention here?
7. Who is responsible in giving name for the newly born child? What is the reason behind this practice?
8. What are the major social behaviors that you show for your children?

#### **Second round**

Second round interview with parent participants who are members of the community. Interview guideline for parent participants regarding to the practice of child rearing in awra amba community for the second round.

Date .02/7/2012

Time started. 2:30

Time ended. 5:30

1. What are the principles of child rearing practice in your community?
2. What is the role the father and mother rearing their children?
3. What are the major social behaviors that any parent should show for his/ her children?
4. Do you have common ideas in regard to child rearing practice?
5. What are your traditional practices done during labor?
6. What are the practices and care done for the newly born child?
7. Are you allowed your child to play with other child?
8. What kind of relationship do you have with your child?

### **Appendix C**

Bair Dar University

College of Education and Behavioral Studies

Department of Psychology

Program of Early Childhood Care and Education

Guide questions for parents who are outsider

Interview guideline for parents and young children participants who are outsiders regarding to the practice of child rearing in awra amba community in the second round. The purpose of this interview is to triangulate and check the information gained from community members and this method replaces focus group discussion due to the outbreak of the pandemic covid-19. Parents participate are members of the community before and leave the community membership due to spiritual issue. Thanks to parents!

Date .14/8/2012

Time started. 2:00

Time ended. 5:30

1. How do you describe children of the community?
2. What is different for you about child's of the community?
3. Is there any rule or guide about child protection in the community?
4. How do you describe child rearing practice of the community?
5. How do you describe gender in child rearing of the community?

NB. Home visit has been taken based of research questions through informal way as part of the community before the occurrence of the pandemic covid-19. Most second round interview has been conduct through telephone.