

An Exploration of Child-Rearing Practices and Their Association with Psychosocial
Development Among Preschool Children in Fafen Zone, Somali Region, Ethiopia

BY

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DEDICATION

This work is dedicated to my mother, Hawa Adem Hussien; my father, Nurie Muhammed; my wife, Foss; and my children and sisters. May God richly bless you.

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ABSTRACT

Despite growing evidence linking child-rearing practices to psychosocial outcomes, a significant gap remains in research contextualised within the Somali Region of Ethiopia, where unique cultural, familial, and socio-economic dynamics shape how children are raised. The study applied a mixed-methods research design. A sample of 504 participants who are parents, preschool teachers, and directors was selected through simple random and purposive sampling techniques. The research aimed to identify prevalent child-rearing practices and their association with the psychosocial development of children. Data were collected through questionnaires, interviews, and focus group discussions. Mean, standard deviation, and ANOVA post hoc were used to analyse the quantitative data. Thematic analysis method was utilised to analyse and interpret the qualitative data. The findings indicated that the majority of respondents favoured a permissive parenting style. Furthermore, the study revealed the prevalence of extended family structures and polygamous family arrangements within the study area. These familial contexts likely contribute to the psychosocial environment in which children are raised, potentially influencing their social skills, emotional regulation, and academic skills. Given the prominence of permissive parenting, characterised by leniency and limited boundaries, there is a potential need for intervention. The study recommends the establishment of parenting programmes designed to equip parents with effective strategies that promote healthy psychosocial development in children. Such programmes could emphasise the benefits of balanced parenting approaches, incorporating both warmth and structure, to foster resilience and positive outcomes.

Key terms: Child rearing, Psychosocial development, Parenting styles, Preschool children, Somali region

CHAPTER ONE

ORIENTATION TO THE STUDY

INTRODUCTION AND BACKGROUND TO THE STUDY

The way children are raised has a significant impact on all aspects of their development, including their social, emotional, and cognitive growth. Promoting positive developmental outcomes for Somali children requires an understanding of the unique cultural context of child-rearing practices (Osman et al., 2019; Abshir, Hassan, & Ali, 2023).

Child-rearing practices refer to the behaviours, methods, and strategies employed by parents or caregivers in raising and nurturing children (Bornstein et al., 2017). According to the author, these practices encompass a wide range of activities, including discipline, education, emotional support, and socialisation, all of which contribute to the overall development and well-being of the child. Child-rearing practices are deeply influenced by cultural norms, societal expectations, and individual beliefs about parenting and child development. Child-rearing practice is a specific behaviour that a parent uses in raising a child. These practices are used to socialise children (Kuppens, Sofie, Ceulemans, & Eva, 2018). These scholars stated that researchers in the field investigated the similarity of parenting practices by using overarching parenting dimensions and factor analytic techniques.

Gele, Bjune, and Abebe (2019) examined the challenges faced by Somali parents in southeast Ethiopia when accessing and utilising child healthcare services. They found that these obstacles hindered their ability to obtain necessary healthcare treatments for their children. The results provide insight into the sociocultural, economic, and systemic elements influencing Somali families' use of healthcare in this area. In order to create treatments targeted at enhancing child health outcomes and fostering fair access to healthcare services in Somali communities, it is imperative that these hurdles are understood. As the foundation for personality development, child rearing and caregiving are essential to the existence of positive personalities in people. The methods used to raise children differ from society to society. Since culture has a big influence on how parents raise their children, parenting styles differ from society to society. These differences will also result in a range of personalities, and parents, especially mothers, have a big influence on the development of positive, helpful child personalities. It is now recognised that neonates begin to exhibit basic coordinated or regulated movements practically immediately after birth (Anwar, 2015). Previous studies have reported on child-rearing practices worldwide in a variety of nations. For instance, a study carried out in Nepal by Rokka (2018) found that parents tend to be more authoritarian, believing they are better informed than their children and that they know what is best for them. They therefore think it is their right to decide what is best for their children. At all costs,

children are expected, indeed, demanded to obey their elders (Rokka, 2018). Furthermore, Rokka concluded that children are not permitted to question, reason, or dispute. It is also deemed extremely disrespectful to disobey parental orders, disagree with their viewpoints, or speak negatively about them or any other adult. Ethiopia's diverse cultural and community backgrounds offer unique perspectives on parenting beliefs, values, and practices. Understanding these experiences can benefit other communities and contribute to future policy formulation, but there are few studies comparing parenting practices (Spier, Milliano, Ranjit, Bock, Downes, & Hailu, 2023).

Dame (2014) conducted a study on the parenting styles and native parenting ideas of Arsi Oromo families. The findings showed that, firstly, most Arsi households supported conforming parenting values more frequently than self-directing parenting values during the socialisation process for children; and secondly, most Arsi households supported traditional authoritarian beliefs more frequently than progressive democratic beliefs. In addition, Dame also demonstrated the customary practices of sex-role socialisation, physical punishment, breastfeeding, providing cow milk, and co-sleeping by an infant mother. Additionally, the socialisation process of children indicates the presence of gender-segregated labour division, detrimental traditional beliefs and values, and a patriarchal family structure. This study, therefore, sought to investigate how Somali communities raise their children and how it influences children's psychosocial development.

RATIONALE FOR THE STUDY AND PROBLEM STATEMENT

Every society has unique child-rearing practices shaped by cultural, social, and economic influences (Osman, Flacking, Schön, & Klingberg-Allvin, 2019). In Somali communities, traditional parenting approaches are deeply rooted in cultural and religious norms, often emphasising obedience, respect for elders, and community-based caregiving (Bowie, Wojnar, & Isaak, 2017).

These practices can have both constructive and adverse effects on children's psychosocial development. With the growing influence of globalisation, urbanisation, and exposure to diverse cultures, a shift in parenting styles is increasingly evident, particularly among urban parents in the Fafen Zone. Despite the extensive global literature on child-rearing, there is a notable gap in empirical research focusing specifically on Somali communities, especially regarding contrasts between urban and rural parenting patterns. This study addressed that gap by examining the child-rearing practices in the Fafen Zone and assessing their influence on the psychosocial development of preschool children. A deeper understanding of these cultural nuances is essential not only for academic inquiry but also for the formulation of culturally appropriate policies and interventions. Professional observations within preschool settings indicated variations in parental engagement and disciplinary approaches, which appeared to influence children's social and emotional functioning. The motivation for undertaking this particular research study was not just founded

upon the research gap that was identified, but also upon my own experiences and observations in the preschool classrooms within the Somali Regional State. During my one-year experience as a preschool director in the Fafen Zone, I noticed the differences in child-rearing practices between various families and the potential impact that these practices can have upon the emotional, social, and behavioural development of those children. These observations led to my interest in investigating the impact of parenting on the psychosocial development of young children within the Fafen Zone specifically. Thus, my professional experience with these preschool children provided the motivation for me to investigate this topic in particular, and to contribute to the available knowledge of ways to promote positive development of these young children in the region.

Some parents were consistently involved in their children's daily school routines, while others were less engaged, allowing children to manage on their own. These patterns significantly impacted children's social and emotional behaviour. For example, parents who publicly scolded or punished their children often came from authoritarian practices, while others who treated their children with warmth and empathy demonstrated nurturing, supportive parenting styles. Such differences, whether influenced by tradition, personal beliefs, or generational change, have substantial effects on children's psychosocial outcomes, including emotional regulation, self-esteem, and peer interaction. By identifying these variations, the study contributes to bridging the gap between Somali families and child development professionals, promoting stronger, culturally responsive partnerships. Ultimately, the research aimed to enhance understanding of how parenting within Somali cultural contexts shapes early psychosocial development and to support the design of community-informed parenting interventions. The academic significance of this study is to contribute to the limited existing literature on child-rearing practices and their association to the psychosocial development of preschool children living in the Somali Region of Ethiopia. While there is some existing literature regarding parenting and child development practices in different parts of the world, there is little known about the practices of parenting and child-rearing within the cultural context of Fafen Zone. Furthermore, the preschool years are critical in the development of emotional, social, and academic attributes that have significant impacts on the child throughout their lives. The inappropriate approach to child-rearing can significantly impact a child's psychosocial development. Thus, this study makes an academic contribution toward understanding child-rearing practices and psychosocial development within the Fafen Zone, Ethiopia, and have implications for the development of intervention programmes within this region.

Child-rearing practices play an important role in shaping children's psychosocial development, influencing their emotional regulation, social competence, and behavioural adjustment (Bornstein et al., 2017). In many societies, parenting styles are shaped by cultural traditions, beliefs, and social structures. In the Somali Region of Ethiopia, particularly in the Fafen Zone, child-rearing is deeply

embedded in cultural norms and collective caregiving systems that emphasise obedience, respect for elders, and communal child-rearing (Jarso & Tremblay, 2015). While this traditional model has sustained families for generations, shifting social dynamics such as urbanisation, changing family structures, and exposure to global ideas are gradually altering parenting patterns, especially in semi-urban and urban centres. Despite the importance of these practices, there is a striking lack of empirical data examining the nature and variation of child-rearing styles in this region and how they affect children's psychosocial outcomes. Existing studies in Ethiopia have mostly focused on broader national or ethnic-level child-rearing norms (e.g., Deme Abera, 2014) but have insufficiently explored the specific influences of parenting behaviours on the psychosocial development of preschool-aged children in the Somali context.

Furthermore, little is known about how child-rearing practices differ between urban and rural families in the Fafen Zone, where traditional extended-family parenting may be giving way to nuclear models. Most prior research emphasises the role of socioeconomic status (Yoshikawa, Wuermli, Raikes, Kim, & Kabay, 2020), but this variable may hold less explanatory power in the Somali Region, where cultural practices and community dynamics remain the dominant influences. Research by Lansford and Deater-Deckard (2022) emphasises that parenting is culturally constructed, and thus understanding it requires localised investigation.

Similarly, Abdulahi and Hassan (2019) found that open communication and emotionally supportive parenting in Somali families were linked with better psychosocial outcomes. Yet, there remains a substantial gap in systematically examining the association between specific parenting behaviours, such as disciplinary methods, emotional support, and communication and psychosocial development indicators, including resilience, social interaction, emotional well-being, and behaviour in Somali preschool children. Therefore, the core issue this study addressed was the absence of localised, evidence-based knowledge regarding child-rearing practices and their psychosocial impact on children in the Fafen Zone. In the absence of such insights, policymakers and educators lack the necessary tools to effectively support families or promote parenting approaches that are both culturally appropriate and beneficial to child development. The study investigated to bridge this gap by examining how parenting practices shaped by cultural values, family dynamics, and shifting social norms influenced children's psychosocial development. The findings were intended to inform culturally responsive and development-oriented interventions aimed at enhancing the well-being of children in the Somali Region. To address this identified gap, the research explored the factors that influenced parenting styles and children's psychosocial development within selected areas of the Somali Regional State. Thus, Child-rearing practices are recognized as having an important influence upon the psychosocial development of children, particularly during the preschool years. The parenting and rearing practices of children has been shown to influence their social, emotional, and even academic development. However, limited

research exists on the topic of child-rearing within the Somali Region of Ethiopia, specifically in Fafen Zone. Despite the social changes occurring within the region, little is known about the child-rearing practices that exist within Fafen Zone, especially according to the types of families that may exist within those communities. Furthermore, the potential relationship between those practices and the psychosocial development of preschool age children has yet to be studied within this area of Ethiopia. As a result, there is a lack of knowledge among those who may implement programs to aid preschool children in their development. Because the psychosocial development of preschool children is the foundation of their later emotional, academic and social development, it is important to understand the factors that influence that aspect of those young children's lives. For these reasons, it is necessary to investigate the different aspects of child-rearing within Fafen Zone, and to determine the association between those practices and the psychosocial development of preschool children that live in those communities. Therefore, this study intends to investigate the different aspects of child-rearing practices within Fafen Zone, the Somali Region of Ethiopia, and the association of those practices with the psychosocial development of preschool children that live in those communities.

INTRODUCTION TO THEORETICAL FRAMEWORK

A theoretical framework is the foundation of any understanding or conduct of a research study (Creswell, 2018). Such a framework shows the relationships between concepts - and interpretations of findings. The following theories were employed in examining the impact of parenting practices upon children's psychosocial development. These theories include Parenting Style Theory, Psychosocial Development Theory, Social Learning Theory and Ecological Systems Theory. Each of these theories helps to show how parental behaviours and disciplinary approaches affect children's development. Psychosocial Development Theory helps to reveal emotional and social challenges that children face at different stages of development. Social Learning Theory helps to show how children learn behaviours from parents. Ecological Systems Theory shows how factors like family, school, community and culture impact development. Each of these theories indicates how children develop emotionally, academically, socially and behaviourally. Together they offer a relevant framework for understanding both parenting and child development within the cultural context of the Fafen Zone.

1.3. STUDY AIM, OBJECTIVES AND RESEARCH QUESTIONS

1.3.1. AIMS OF THE STUDY

The aim of the study was to explore the predominant child-rearing practices and their association with psychosocial development among preschool children in fafen zone, somali region, ethiopia.

1.3.2. SPECIFIC OBJECTIVES OF THE STUDY

1. To examine the significance of family type and child-rearing practices in the Somali region.
2. To investigate how family-related factors such as educational level, socioeconomic status, age, and family structure impact parenting behaviours.
3. To investigate the impact of child-rearing practices on the psychosocial development of preschool-aged children in the Fafen Zone.
4. To investigate the challenges that affect positive child-rearing practices in the Fafen Zone, Somali Region.
5. To provide an intervention mechanism to foster positive child-rearing practices in the Fafen Zone, Somali Region.

1.3.3. RESEARCH QUESTIONS

In line with the aim of the study, the following research questions were formulated:

What are the predominant child-rearing practices and how do they influence the psychosocial development of preschool-aged children in the Fafen Zone, Somali Regional State?

1. How do child-rearing practices differ across family types in the Fafen Zone, Somali Regional State?
2. To what extent do family-related factors (socioeconomic status, age, family structure, and educational level) predict child-rearing practices?
3. What is the impact of child-rearing practices on the psychosocial development of children?
4. What are the challenges that affect positive child-rearing practices in the Fafen Zone, Somali Region?
5. Which intervention measures can be used to foster positive child-rearing practices?

This study analyzed to gain a comprehensive understanding of how child-rearing practices impact children's psychosocial development in the Fafen Zone, with the intention of providing knowledge that can guide caregivers, educators, community leaders, and policymakers in helping families to promote children's holistic growth.

1.4. RESEARCH METHODOLOGY AND DESIGN

This study adopted a mixed-methods research design, integrating both quantitative and qualitative approaches to provide a comprehensive understanding of child-rearing practices and their impact on psychosocial development. Scholars explain that mixed-methods approach involves collecting both numeric and textual data. This approach allows researchers to address various research objectives (Maree, 2016, p. 313) and to triangulate findings for greater insight and reliability. In this study,

questionnaires, interviews, and focus group discussions with parents, teachers, and school administrators were used to gather rich data. The integration of these methods helped the researcher to identify strategies, evaluate outcomes, and propose practical interventions (Creswell & Creswell, 2018a, p. 214; Maree, 2017, p. 313).

The research methodology provided the structural foundation for how the study was carried out. It outlined the procedures for data collection, analysis, and interpretation (Igwenagu & Almalk, 2016). These scholars emphasise that research design serves as the blueprint that ensures systematic planning and execution of the research process. According to Creswell (2018), choosing the right design involves aligning worldviews, inquiry strategies, and practical methods to the nature of the research problem.

The study employed a mixed-methods explanatory sequential design guided by the pragmatist paradigm. The quantitative data were collected first to ascertain information on the predominant practices in child rearing, the differences in practices among the different types of families, and the relationships between the various family-related factors and child development. The qualitative data were collected afterwards to aid in the explanation of the quantitative findings. Thus, both types of data collection methods are complementary to each other rather than being separate methods of investigation.

1.5. RESEARCH APPROACH

The researcher employed an explanatory sequential mixed methods design, which involves initially collecting and analysing quantitative data, followed by qualitative data to further interpret and explain the results. According to Creswell and Creswell (2018a, p. 128), this design allows researchers to begin with quantitative findings and then explore them in depth through qualitative inquiry. In this study, the initial quantitative phase helped identify patterns related to child-rearing practices and psychosocial outcomes. Based on these findings, qualitative data were gathered through open-ended questions to provide deeper insight and context. The integration of both data types enabled the researcher to propose practical strategies for intervention grounded in both numerical trends and lived experiences (Creswell & Creswell, 2018a, p. 129).

A research approach provides the plan for conducting the study, encompassing assumptions, strategies, and specific methods for data collection, analysis, and interpretation. Creswell (2015) describes a research approach as the framework guiding the entire research process, from broad philosophical assumptions to specific data techniques. Grover (2015) similarly defines it as a strategy of inquiry that shapes the direction of the study. Kumar (2016) adds that a research approach outlines the systematic steps a researcher follows, from defining the problem to analysing

the results. In this study, the chosen mixed-methods approach offered a comprehensive understanding of how parenting practices affect the psychosocial development of children in the Fafen Zone.

1.6. POPULATION AND SAMPLING

The population for this study comprised parents of children attending selected preschools and preschool teachers in the Fafen Zone, Somali Region. Additionally, the study included key educational stakeholders such as woreda (district) education office focal persons, preschool directors, and school supervisors within the region. The target population was 5,508 parents and 199 preschool teachers, totalling 5,707 individuals. This population represents the group from which the study examined to draw conclusions regarding child-rearing practices and their impact on the psychosocial development of children in the area.

A multistage cluster sampling technique, supplemented by simple random sampling, was employed to select participants. Initially, preschools in the Fafen Zone were grouped, potentially by district or urban/rural classification. From these clusters, a random selection of preschools was made to ensure diverse representation from different areas. Participants were then chosen using simple random sampling. Parents were invited through the schools to participate, with random selection from those who attended or consented. The study also included expert interviews with preschool directors, zonal and woreda education bureau focal persons, and officials from women, children, and youth affairs at both the zonal and woreda levels.

1.6.1. Sample Size Determination

The total sample size was determined based on Yamane's (1967) formula for sample size calculation (assuming a certain margin of error). Then, the required sample size of the study subjects was selected using simple random sampling.

According to the formula applied, out of 199 teachers, 132 were selected as a sample for the study. Similarly, from the population of 5,508 parents in the Fafen Zone, 372 were selected to participate in the study. Consequently, the study considered a total of 132 teachers and 372 parents of students as participants. Hence, the overall sample size for this study was 504 participants, comprising both teachers and parents of children. This sample size was carefully chosen to ensure that a representative group was selected, allowing for a comprehensive understanding of the research topic.

1.7. INSTRUMENTATION AND DATA COLLECTION TECHNIQUES

This study employed three primary data collection instruments, namely questionnaire, interviews, and focus group discussions (FGDs), to explore child-rearing practices and their impact on the psychosocial development of children in the Fafen Zone. The Parenting Styles and Dimensions Questionnaire (PSDQ), developed by Robinson, Mandleco, Olsen, and Hart (2001) and grounded in Baumrind's parenting style theory, was adapted to explore authoritative, authoritarian, uninvolved, and permissive parenting styles. Originally in English, it was translated into Somali to ensure accessibility for participants. The questionnaire, administered to both parents and teachers, used Likert-scale items along with open-ended and dichotomous questions to capture a wide range of quantitative data efficiently and consistently. This approach allowed for the analysis of parenting patterns across a diverse sample. According to Cohen, Manion, and Morrison (2018, pp. 245, 268), well-structured instruments such as these enhance validity and reliability, helping ensure accurate measurement and replicability of findings.

To collect qualitative data, the researcher employed semi-structured interviews and focus group discussions (FGDs). Interviews with key informants, including zonal and woreda education officials, school directors, and youth affairs officers, provided in-depth perspectives on parenting behaviours and contextual influences. This approach allowed for both consistency and flexibility, enabling probing questions and deeper engagement with participants (Kallio et al., 2016). Additionally, two FGDs were conducted with parents and teachers, each involving six participants. These group discussions fostered open dialogue and revealed communal norms and cultural beliefs around parenting. FGDs are valuable for generating rich, socially embedded data in a supportive, interactive environment (Krueger & Casey, 2015; Smith, 2023).

All instruments' questionnaires, interview guides, and FGD protocols were administered in Somali to ensure clarity and participant comfort. The combination of tools allowed for methodological triangulation, enhancing the depth, credibility, and cultural relevance of the findings.

1.8. DATA ANALYSIS AND INTERPRETATION

The researcher used quantitative analysis using descriptive statistics for data obtained via a questionnaire. Thematic analysis was also used to find recurrent themes and patterns in the qualitative data. The focus group discussions and interviews that had been transcribed were classified and arranged into themes relating to child-rearing techniques and their effects on psychosocial development. By adding contextual meaning and boosting the validity of the results, the FGD data complemented the interview data. Thereafter, the researcher presented the collected

data by first reporting the quantitative numerical data and then deliberating on the qualitative results that either agreed or disagreed with the numerical findings (Creswell & Creswell, 2018b:220).

The data collected via various instruments were coded, analysed, and evaluated to transform them into information that can be easily interpreted. The data were analysed both qualitatively and quantitatively. The information that was gathered through interviews, and FGDs, as analysed through thematic analysis, and the information obtained from the questionnaires was analysed using quantitative methods. Specifically, the quantitative data were analysed via SPSS version 29, which was used to conduct descriptive statistics. The combination of qualitative (thematic analysis) and quantitative (statistical analysis) results allowed triangulation: checking if both types of data led to similar conclusions, thereby strengthening the findings. For interpretative purposes, the researcher discussed data by comparing both quantitative and qualitative database results, and qualitative data collected later after qualitative data was used to explain quantitative data (Creswell & Creswell, 2018a:221).

1.9. CREDIBILITY AND TRUSTWORTHINESS

The researcher dedicated considerable time to analysing the data to ensure its accurate interpretation. To enhance the credibility of the findings, they were shared with the participants for validation (Maree, 2016, p. 124). Both quantitative and qualitative data were interpreted in a way that would enable readers to relate elements of the study to their own experiences or prior research (Maree, 2016, p. 124). A research journal was maintained throughout the data collection process to document notes and observations, which is essential for transparency and allows others to follow the researcher's thought process (Maree, 2016, p. 124). All collected data were thoroughly recorded to make the process of analysis and interpretation clear to the readers.

Confirmability refers to the degree to which the data collected objectively support the research findings and interpretations (Maree, 2016, p. 125). Appropriate procedures were followed to interpret the findings using suitable methods. The researcher maintained professional boundaries and avoided forming overly close relationships with participants, thereby minimising bias and ensuring that the research objectives remained central (Maree, 2016, p. 125). This approach also enabled the researcher to capture authentic participant responses. Enough verbatim text was included to allow readers to make their own interpretations of participants' views. Reliability, which refers to the consistency of a research tool, was ensured by using questionnaires, interviews, and focus group discussions (FGDs) as data collection instruments, allowing similar results to be obtained under comparable conditions (Maree, 2016, p. 125).

1.10. ETHICAL CONSIDERATIONS

The researcher applied for an ethical clearance certificate from the College of Education (CEDU) at the University of South Africa (UNISA). Thereafter, the researcher approached the education bureau of the Somali region, the Department of School Improvement, for permission to conduct the research in schools in the Fafen Zone. Permission was also sought from the principals of preschools identified, as well as from teachers and parents. The researcher explained in advance the purpose of the research study to participants to ensure and make clear to them what they were consenting to (Coe, Waring, Hedges, & Artur, 2017:60; Donley, 2012:82). Participants were informed that their participation was voluntary and that they were free to withdraw from participating if they wished to do so during the process of the study (Cohen et al., 2018:117). The researcher assured the participants that their names would not be mentioned in the research study, but pen names would be used to protect and maintain the confidentiality of participants (Coe et al., 2017:61). Magwa and Magwa (2015) assert that research ethics is a code of professional conduct that should guide researchers as they engage in research. Any research inquiry demands truthfulness and confidentiality from the researcher's side (Cohen, Manion, & Morrison, 2018; Creswell, 2018). Since it requires disclosure of in-depth descriptions of phenomena under study, including personal opinions and feelings of participants, anonymity to protect participants' privacy is useful not only for the participants but for the research output as well.

In the course of our data collection, we were respectful of the research site and participants. Primarily, the consent and permission of the school principals were obtained to enter every study site. Secondly, we confirmed to participants ahead of time that we would maintain the confidentiality of their responses, besides refraining from and avoiding any deceptive practices or misinformation related to the study. Accordingly, we kept the anonymity of participants by refraining from mentioning the proper names of participants while reporting the results. Thirdly, every data collector demonstrated honesty, sincerity, and transparency in sharing information with the participants so that they had a full understanding of the objectives of the study. Above all, no participant was forced to take part in the study against her/his will. Lastly, we ensured complete honesty in reporting the data properly. Irrespective of the dilemmas and controversies across research paradigms about ethics in educational research, maintaining the rights of participants and avoiding deception and betrayal in the study (Cohen et al., 2018; Creswell, 2018) helped us significantly to earn the willingness and cooperation of participants to get involved in both the interview discussions and in filling out such lengthy questionnaires patiently and considerately.

Furthermore, ethical clearance was obtained from the relevant institutional review board at the University of South Africa. Participants (parents and teachers) gave informed consent (with information sheets explaining the study's purpose, procedures, and their rights). They were informed that they could withdraw from the study at any time without any negative consequences.

Data were stored securely (with questionnaires kept anonymous and codes used instead of names for interview transcripts). All these measures ensured that the study complied with ethical standards and respected the dignity and rights of the participants and their communities.

1.11. LIMITATIONS AND DELIMITATIONS OF THE STUDY

This study, which examined child-rearing practices and their impact on the psychosocial development of children in the Fafen Zone of the Somali Region, had several limitations. One key issue was participant response bias due to the sensitive nature of parenting; some respondents may have offered socially desirable responses despite assurances of confidentiality and anonymity (Bryman, 2016). The use of self-reported data from parents and teachers to assess children's psychosocial development introduced subjectivity, with limited opportunities for direct child assessment due to their age and attention span (Creswell & Poth, 2018). Additionally, some standardised tools used to assess behaviour may not have been culturally validated for Somali communities, thus affecting reliability (van de Vijver & Tanzer, 2018). Language barriers also posed a challenge, as translated instruments, even with back-translation and local interpretation, may have carried subtle misunderstandings (Geisinger, 2016). While the study employed a substantial sample, the cluster sampling method and incomplete school records may have excluded certain parents, thereby affecting representativeness (Flick, 2018). Moreover, the study was confined to a single geographic zone, meaning the findings may not be generalisable to broader populations with different cultural or socioeconomic settings (Maree, 2016).

The study used information from the respondents themselves to draw conclusions from the study. Thus, the findings of the study could be influenced by recall bias, social-desirability bias, and the differences in the interpretations of the events by the study participants. Furthermore, as the study was conducted within the specific context of Fafen Zone, the findings of the study cannot be generalized to other contexts without further evidence. Thus, while the study can provide recommendations based on its findings, those implications of the study have to be considered with caution.

The study's delimitations were guided by practical and contextual considerations. It focused exclusively on the Fafen Zone, exploring child-rearing practices among preschool-aged children and deliberately excluding infants, older children, and other factors such as school curricula, nutrition, and genetic predispositions. These boundaries were set to maintain clarity and depth within the study's scope (Maree, 2016). The research did not attempt cross-regional or cross-cultural comparisons with other Ethiopian ethnic groups, such as Amhara or Oromo, acknowledging this as an opportunity for future research. While this limits broader applicability, the study benefitted from in-depth insight into parenting practices within a specific Somali cultural context. The use of a mixed-methods design, incorporating both quantitative and qualitative data, further enriched the analysis (Creswell & Plano Clark, 2017). These delimitations ensured that the study remained focused and manageable while providing a foundation for future longitudinal and comparative studies. Furthermore, This study investigates the relationship between the predominant

styles of parenting identified within Fafen Zone and the academic, emotional and social development of its preschool children. Based upon the theories of Baumrind's Parenting Style Theory and Maccoby and Martin's theory of parental responsiveness and demandingness, the study examines the possible influences that different parenting styles have upon the academic, emotional and social development of preschool children. Thus, the study does not seek to establish any universal standard of developmental expectations of preschool children of either any particular nationality, religion, socioeconomic status, or similar grouping factors. Instead, the study analyzes the relationship between parenting styles and child development within the context of Fafen Zone itself.

1.12. DEFINITIONS OF KEY TERMS

For clarity, key terms used in this study were defined as follows:

Exploration: The systematic evaluation and measurement of various aspects related to child-rearing practices and their impact on the psychosocial development of children.

Parents of child: The father, mother, or legal guardians of the child, who are mostly involved in rearing the child.

Preschool Children: Individuals who are below the age of eight years (with a focus on preschool-aged children, approximately 3-6 years old in this study).

Child-rearing practice: The ways in which parents are bringing up their children, including daily routines, discipline methods, teaching and play interactions, care practices, and overall approaches to nurturing and socialising children.

Psychosocial development: In this study, the term psychosocial development refers to the social, emotional and academic skills of preschool children. Specifically, these skills include interacting with others, regulating their emotions, cooperating with others, having confidence in themselves, being independent in their tasks, exhibiting appropriate behavior, and having skills in performing basic academic tasks.

1.13. CHAPTER OUTLINE

CHAPTER 1: INTRODUCTION AND OVERVIEW

This chapter provides a general overview of the study that includes an introduction and background of the study, rationale, and significance. It also includes problem statement, research questions, aims and objectives, the purpose of the research, and concept clarification.

CHAPTER 2: : LITERATURE REVIEW AND THEORETICAL FRAMWORK

This chapter provides a literature review in connection with the research study. It examines the literature on how parents raise their children. It provides a detailed and comprehensive review of the relevant literature related to child-rearing practices and their impact on the psychosocial development of children. The chapter also provides a theoretical framework for information concerning the child-rearing practice and its impact on the psychosocial development of children. It explores a wide range of theoretical and conceptual frameworks from global and regional literature concerning child-rearing practices and their impact on children's psychosocial development. It synthesises current research and empirical studies, critically evaluates the existing literature, and identifies gaps for further investigation.

CHAPTER THREE: RESEARCH METHOD AND DATA COLLECTION

Chapter 3 describes the research process in detail, including the research methodology that was used for the study. It presents a detailed account of the research design and methodology utilised in

the study. The study focuses on child-rearing practices and their potential impact on children's psychosocial development within the Fafen Zone.

CHAPTER FOUR: PRESENTATION OF THE FINDINGS

The fourth chapter provides the raw data, analysis of the data, and presentation of the findings of the research study. This chapter presents the findings of the study on child-rearing practices and their impact on the psychosocial development of children. The results are carefully analysed and presented, highlighting various aspects of child-rearing practices and their potential influence on children's emotional well-being, social skills, and cognitive development. The findings are supported by qualitative and quantitative data, which provide a comprehensive understanding of the topic.

CHAPTER FIVE: DISCUSSIONS, CONCLUSION AND RECOMMENDATIONS

In this chapter, the findings from the questionnaires, interviews, and focus group discussions (FGDs) are brought together and examined in depth. The results are discussed in relation to existing literature, allowing for a comparison of where this study aligns with or differs from previous work, as well as what new perspectives it brings forward. The chapter also summarises the key outcomes of the research, explains the conclusions that can be drawn, and acknowledges the limitations encountered along the way. Finally, it offers practical recommendations and suggests areas that future studies could explore further.

1.14. CHAPTER SUMMARY

This chapter presented the introduction and background of the study. It also presented the rationale of the study, research problem, aims, objectives, and research questions that needed to be answered. Research method, credibility, and trustworthiness were also briefly discussed. Ethical considerations and both limitations and delimitations of the study are also discussed. Finally, definitions of the key concepts are provided.

CHAPTER TWO LITERATURE REVIEW

2.1.INTRODUCTION

According to Snyder (2019), a literature review is an essential link between existing knowledge and the research problem under investigation. It enhances the credibility of the study by situating it within the broader academic discourse. A well-structured review also assists the researcher in identifying relevant ideas, materials, and strategies that can be incorporated into the current study. Furthermore, the existing literature provides a foundation for developing an argument about the significance of the research problem and for identifying the direction in which it leads (Creswell & Creswell, 2018).

The researcher interprets and synthesises what other scholars have written, using their insights to support or challenge specific viewpoints. A literature review is thus not merely a summary of sources but a critical and comprehensive evaluation of scholarly contributions on the topic (Snyder, 2019). It involves identifying, analysing, and integrating relevant studies to map the current state of knowledge in the field. The main objectives are to reveal gaps, highlight inconsistencies, and indicate areas requiring further exploration, while also establishing a theoretical framework and context for the new research being undertaken (Snyder, 2019; Booth, Sutton, & Papaioannou, 2016).

The discussion begins by delving into various childrearing practices and beliefs, emphasising the diverse parenting styles adopted by different parents. It examines the crucial influence of culture in shaping children's behaviour, highlighting how cultural norms and values shape parenting approaches. Furthermore, it addresses the impact of parental income and socioeconomic status on childrearing practices and the psychosocial development of children. This analysis underscores the interrelatedness of economic factors, cultural context, and parenting styles in shaping child outcomes, providing a thorough understanding of these dynamics.

2.2.OVERVIEW OF CHILD-REARING PRACTICES AND PSYCHOSOCIAL DEVELOPMENT

Childrearing practices and the psychosocial development of children are deeply interconnected, shaping children's emotional, social, and behavioural outcomes. Effective child-rearing varies across cultural and social contexts, impacting how children perceive and interact with their environment (Bornstein, 2019). Childrearing practices in the Fafen Zone of Ethiopia's Somali Region are compared with practices in other countries, providing a cultural context for understanding the diverse approaches to parenting and their effects on child psychosocial development. I believe that child-rearing practices have played a vital role in the children's psychosocial development.

Child-rearing practices encompass the varied strategies, behaviours, and traditions that parents or caregivers adopt in raising their children. These practices are deeply rooted in cultural, societal, and familial norms, influencing how children grow and interact within their environments (Bornstein, 2017, p. 35). The approach to childrearing varies widely across cultures, often reflecting broader societal values and priorities that can significantly affect children's developmental trajectories (Keller, 2018, p. 42). Parenting styles, including authoritarian, authoritative, permissive, and uninvolved, shape the emotional and psychological development of children, significantly influencing their psychosocial outcomes (Pinquart, 2017). The authoritative parenting style, for example, combining warmth with appropriate structure, has consistently been associated with positive outcomes such as high self-esteem, strong social skills, and effective emotional regulation (Kuppens & Ceulemans, 2019).

The researcher believed that traditional child-rearing in Somali culture emphasises values of respect, obedience, and family interdependence. Somali parenting norms are often guided by collective family values and a strong sense of community. Roles in Somali families are generally well-defined, with clear responsibilities assigned to mothers, fathers, and extended family members, which supports family cohesion and caregiving.

The study on childrearing practices in the Awra Amba community indicates a unique and progressive approach rooted in cultural values and collective responsibility. Prenatal and postnatal care emphasise maternal well-being, with reduced workloads and nutritional support for pregnant women, while fathers actively participate in childrearing tasks, promoting gender equality (Worku, 2024, p. 5-6). Parenting responsibilities are shared equally, with a focus on warmth, open communication, and non-punitive methods to foster emotional security and trust in children. Community involvement is integral, as children actively participate in family and community discussions, learning decision-making and respect for others, while ethical education instils values like honesty, equality, and responsibility (p. 10-11). Education is prioritised through community-run kindergartens focusing on ethics and academics, and children are involved in age-appropriate work to develop a sense of responsibility (pp. 13-14). Gender equality is a cornerstone, with boys and girls participating equally in all activities, ensuring a discrimination-free upbringing that provides equal opportunities for holistic development (Worku, 2024). The study by Seble (2022) investigated the effects of parenting styles, permissive, authoritative, authoritarian, and uninvolved, on the psychosocial development of children at South West Academy in Addis Ababa. Using a 90.7% response rate from 256 surveyed students, data were analysed through descriptive statistics, correlation, and multiple regression using SPSS software. Results indicated that permissive, authoritative, and authoritarian parenting styles have significant positive effects on psychosocial development, while uninvolved parenting negatively affects it.

Correlation analysis revealed that permissive parenting moderately correlated with psychosocial development ($r = 0.59$, $p < 0.05$). Authoritative and authoritarian parenting exhibited stronger positive correlations ($r = 0.57$ and $r = 0.78$, respectively), indicating their critical role in promoting self-esteem, emotional resilience, and academic performance. Uninvolved parenting showed a weaker positive relationship ($r = 0.68$), highlighting its association with poor social competence and psychological well-being. Regression analysis confirmed that 61.2% of variance in psychosocial development was explained by parenting styles, with authoritarian parenting having the highest beta value ($\beta = 0.184$). Family structure significantly impacts child-rearing. Nuclear, extended, and single-parent families present distinct caregiving dynamics that influence child development. Research shows that extended families provide social support beneficial to parenting, while nuclear families often emphasise independence (Xia, 2019). In single-parent families, resource limitations can affect child-rearing, particularly in low-income communities (Cooper, 2019).

The study concluded that parenting significantly influences children's psychosocial growth. Authoritative, authoritarian, and permissive styles foster better emotional, social, and cognitive development. However, uninvolved parenting adversely affects children's psychosocial outcomes, leading to issues such as low self-esteem and poor academic performance. Schools and policymakers are urged to implement programmes to educate parents on adopting effective parenting techniques, especially emphasising authoritative methods that balance warmth and discipline. (Seble 2022). A study by Ceka and Murati (2016) emphasises the pivotal role parents play in their children's education. They assert that parental involvement is crucial for academic success, noting that active engagement, such as assisting with homework, attending school meetings, and creating a supportive learning environment at home, significantly enhances academic outcomes. This involvement not only boosts children's performance but also positively influences their motivation, self-esteem, and attitudes towards learning. The authors highlight the importance of parents serving as role models, demonstrating the value of education through their own attitudes and behaviours. Additionally, the study reveals that parental involvement extends beyond academic support to encompass emotional and social development. Parents who maintain open communication, provide encouragement, and instil discipline contribute to their children's holistic development, equipping them to effectively navigate challenges. The research also discusses how socioeconomic factors can influence the degree of parental involvement, with families from higher socioeconomic backgrounds often being more engaged due to greater access to resources and time. However, the authors argue that even in resource-constrained environments, parents can make a meaningful impact by dedicating time and attention to their children's educational journey.

2.3.PARENTING STYLE

Parenting, according to Subagia (2021), is an interaction in which parents support their children. Through proper parenting, children will develop positive behaviours, knowledge, and beliefs that will help them become successful, self-assured, and future-focused adults (Oktaviani et al., 2023). Children's growth is strongly influenced by their parents, who are the primary guides and are relevant and helpful for every child. Ceka and Murati (2016) suggest that since parents are responsible for fostering their children's physical and intellectual growth until they reach the age at which they can take on difficulties in society on their own, parents are vital to their children's education and development. According to a Chinese study, authoritative parenting can predict children's social competency positively, while authoritarian parenting can predict children's social competence negatively (Lin et al., 2022). Additionally, a study on the relationship between parenting style and children's sociability found that children raised by authoritative parents tended to display stronger social skills, while those with authoritarian parents were more likely to be rated as socially incompetent (Hosokawa & Katsura, 2019).

2.3.1. Authoritative Parenting Style

Parents who are authoritative use two-way communication techniques and value their children's opinions. Children who were raised in this manner are probably more passionate, curious, love to explore new things, and are kind to their friends (Rizka & Bacotang, 2019). Authoritative parenting is widely regarded as the most effective and balanced parenting style. It is characterised by high responsiveness and high demandingness; parents are both nurturing and supportive while also setting clear expectations and boundaries. Authoritative parents engage in open, two-way communication, encourage independence, and value their children's opinions, allowing them to participate in decision-making processes (Rizka & Bacotang, 2019). Children raised in authoritative households are typically more self-reliant, curious, confident, and empathetic. They tend to exhibit stronger problem-solving skills, academic success, and better social interactions with peers (Kuppens & Ceulemans, 2019). This parenting style promotes both emotional warmth and consistent discipline, which together foster a secure environment for children's psychosocial growth.

Research has consistently demonstrated that authoritative parenting is associated with positive psychosocial outcomes. For instance, adolescents raised by authoritative parents often show higher self-esteem, greater emotional regulation, and lower levels of delinquent behaviour compared to their peers (Pinquart, 2017). Similarly, recent studies confirm that authoritative parenting is strongly linked to academic competence, social responsibility, and overall well-being across diverse cultural contexts (Sangawi, Adams, & Reissland, 2018). In early childhood, children of authoritative parents frequently display higher levels of intrinsic motivation, adaptability, and resilience (Akhter, Hanif, Tariq, & Atta, 2019). This style of parenting is particularly beneficial in

rapidly changing societies, as it helps children develop autonomy, social competence, and strong familial bonds while preparing them to navigate new challenges.

2.3.2. Authoritarian Parenting Style

The authoritarian parenting style is characterised by low emotional warmth and strong demands, where parents prioritise obedience over dialogue or flexibility. Such parents create rigid environments with limited room for negotiation or child input. Communication is typically one-way, often relying on punitive strategies to enforce compliance, while children's feelings and opinions are given little consideration. Rules are expected to be followed without justification, reflecting an emphasis on control and authority (Pinquart, 2017).

Authoritarian parents place high levels of control on children's behaviours but demonstrate minimal warmth or responsiveness. This parenting approach is more punitive and focused primarily on extracting obedience rather than fostering autonomy or self-expression (Kuppens & Ceulemans, 2019). Parents using this style seek to shape, monitor, and regulate their children's behaviours in alignment with rigid standards of conduct, which are often grounded in external authority or tradition (Trifan, Stattin, & Tilton-Weaver, 2015).

2.3.3. Permissive Parenting Style

The permissive parenting style is characterised by very few rules or expectations, with parents allowing children to largely self-regulate their behaviour. Rather than enforcing discipline, permissive parents tend to be warm, supportive, and accepting, often avoiding confrontation and punishment (Pinquart, 2017). Children raised in such households typically experience a high degree of freedom, with minimal limitations placed on their behaviours as long as no immediate harm is caused. The parent-child relationship in this style is often more comparable to a friendship than a hierarchical dynamic, as parents emphasise closeness over authority (Kuppens & Ceulemans, 2019; Baumrind, Larzelere, & Owens, 2016).

The permissive style is characterised by a lack of concern for the children's behaviour, passiveness, the tendency for misbehaviour to go unpunished, tolerating all of the children's impulses, not asserting authority enough, not imposing any restrictions, and readily granting the children's requests (Salavera et al., 2022). Children who experience this often have poor social skills, low self-esteem, weak self-identity, poor self-control, and a lack of emotional stability, a negative self-concept, poor self-concept and self-responsibility, insecurity, little regards for the rules and for other people, and academic underachievement (Doinita, 2015).

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2.3.4. Neglectful Parenting Style

Neglectful parenting, also referred to as uninvolved parenting, is characterised by a lack of responsiveness to a child's emotional and developmental needs, combined with minimal demands or expectations. Parents who adopt this style may provide for children's basic physical needs but remain emotionally detached, offering limited guidance, nurturing, or supervision (Kuppens & Ceulemans, 2019). Neglectful parents are often uninvolved due to factors such as chronic stress, mental health challenges, substance abuse, or limited awareness of children's developmental needs (Pinquart, 2017). Unlike authoritarian or permissive parents, neglectful caregivers are neither demanding nor responsive, and this disengagement often leaves children feeling unsupported and insecure, with potential long-term consequences for psychological and social well-being (Lo et al., 2017). Children raised in neglectful environments are at heightened risk of negative developmental outcomes, including poor academic performance, low self-esteem, anxiety, and behavioural difficulties. Without consistent parental involvement and emotional support, these children may struggle to develop effective coping mechanisms or healthy interpersonal skills (Jeong et al., 2021). Research has also shown that neglectful parenting is strongly associated with both externalising behaviours such as aggression and defiance, and internalising difficulties such as depression and social withdrawal (Wolfradt et al., 2015). In culturally diverse contexts, such as Somali communities where collective caregiving is valued, the absence of parental engagement may be particularly damaging, as it disrupts not only familial but also broader communal support structures. Recognising and addressing neglectful parenting practices is therefore essential to promoting positive psychosocial development in children.

2.4.CONTEXT OF FAFEN ZONE, SOMALI, AND OTHER COUNTRIES OF CHILD-REARING PRACTICE

The Fafen Zone, within the Somali Region of Ethiopia, presents a unique context for examining child-rearing practices, shaped by its cultural, socioeconomic, and environmental conditions. The Fafen Zone is primarily inhabited by ethnic Somali communities with strong cultural values rooted in Islamic teachings, clan-based structures, and pastoralist traditions. These elements deeply

influence parenting styles, community involvement, and the developmental environment for children. In Somali culture, child-rearing is often seen as a communal responsibility, with extended family members actively participating in the upbringing of children, which helps instil a sense of collective responsibility, respect for elders, and loyalty to family (Ismail, 2017, p. 56).

The researcher believe that in the Fafen Zone, the predominant child-rearing practices emphasise obedience, respect for authority, and community values, aligning with the broader cultural and religious norms of the region. Parenting in this culture tends to lean towards authoritative and authoritarian styles, where discipline and conformity to social expectations are highly valued. In the Somali region, the parenting practices foster a strong connection to cultural identity and social responsibility in children, although they may also limit expressions of individuality and autonomy, which are less emphasised in collectivist societies (Mohamed, 2019, p. 85).

The study by Ali and Ali (2018) showed several critical findings regarding parenting practices in Somali communities, which are deeply rooted in cultural, religious, and socioeconomic contexts. One of the central themes emerging from the research is the communal approach to child-rearing, where extended family and community members play active roles in raising children. This approach emphasises collective responsibility, with parents, relatives, and neighbours contributing to children's upbringing, thereby instilling a strong sense of social cohesion and communal loyalty in children (Ali & Ali, 2018, p. 43).

The study also addresses the influence of Islamic teachings on Somali parenting practices. Islam serves as a central component in the moral and ethical guidance provided by parents, shaping children's behaviour and attitudes. Parents use religious teachings as a framework for instilling values such as honesty, responsibility, and modesty. This religious influence is integral to Somali parenting, as parents believe it contributes to raising morally responsible individuals who align with community expectations and religious standards (Ali & Ali, 2018, p. 45). The study finds that economic factors also play a significant role in shaping parenting practices. Many Somali families face economic challenges, particularly in rural areas, which influences the involvement of children in household and livestock-related tasks. From a young age, children contribute to family duties, fostering a sense of responsibility and a work ethic. However, this economic necessity can also limit educational opportunities, as children may be required to prioritise family responsibilities over formal education (Ali & Ali, 2018, p. 46).

2.4.1. Child-Rearing Practices in China

Chinese child-rearing practices are significantly influenced by Confucian values, which emphasise respect for authority, filial piety, and the importance of education. This often results in an

authoritarian parenting style, demanding obedience and high academic performance, and includes structured routines focusing on discipline and control (APA PsycNet, 2021; Leung et al., 2016; Yu & Xie, 2018).

Theoretical implications highlight how Confucian values shape parenting differently from Western cultures, offering insights into the cultural influences on child development. Recent studies confirm that Confucian traditions emphasise moral virtues such as benevolence, righteousness, propriety, wisdom, and sincerity, which serve as guiding principles in early childhood developmental goals and parenting practices (Xu, Farver, & Zhang, 2022). Practical implications stress the importance of early education and cultural adaptation for Chinese immigrant families, as parenting is deeply tied to the value placed on academic success and social harmony (Cheung & Pomerantz, 2015).

Rapid socioeconomic transformations in China also continue to reshape parenting, reflecting broader historical and societal changes. Parents balance traditional Confucian ideals with contemporary demands, creating a hybrid of culturally embedded and modernised practices (Li & Wang, 2018). Confucianism significantly influences educational expectations within families, with strong parental emphasis on achievement and effort, which is consistently linked to children's motivation and psychosocial development (Yu et al., 2016).

Parenting also plays a critical role in fostering developmentally appropriate social and emotional skills, which are crucial for mental health, interpersonal relationships, and personality formation (Pinquart, 2017). Communication styles, responsiveness, and control interact to create distinct parenting approaches that shape children's outcomes. Recent findings suggest that authoritarian parenting in Confucian contexts is often associated with heightened behavioural difficulties, while authoritative approaches predict stronger emotional regulation and peer relationships (Fung & Lau, 2019).

2.4.2. Child-Rearing Practices in India

Indian child-rearing practices blend traditional and modern approaches. Traditionally, extended family plays a significant role, with a collective focus on nurturing children. Parents emphasise respect for elders, religious values, and social responsibilities. With globalisation, there is a shift towards balancing these traditional values with encouraging independence and critical thinking in children. The socioeconomic status of families also heavily influences parenting styles, with wealthier families often adopting more modern, less authoritarian practices. (World View, 2018).

Recent research shows that child-rearing practices in South Asia are shaped by cultural traditions, economic conditions, and social structures. In India, while traditional disciplinary methods remain, parental awareness of supportive and positive parenting strategies has been increasing, especially in

urban households (Baviskar & Sahu, 2020). Socioeconomic status plays an important role, with children in higher-income families often benefiting from more consistent parental involvement and access to educational opportunities (Bhamore & Patel, 2019).

Parenting approaches also vary across cultural groups. Studies in tribal and rural communities indicate that mothers often serve both as disciplinarians and nurturers, while fathers participate in caregiving but with less central responsibility (Mishra & Kumar, 2017). Expressions of warmth, guidance, and emotional support in these communities have been associated with children's personality development and social adjustment (Dasgupta, 2021). Taken together, these studies show that parenting in South Asia is influenced by both structural conditions, such as income and by cultural expectations about the roles of mothers and fathers.

India is composed of a diverse population with assorted religious, political, and cultural views on child-rearing practices. With so many differences among Indians, it is impossible to ascribe a unified set of customs and beliefs about child-rearing to the entire country. Influential factors on child-rearing practices, such as socioeconomic status, education, and individual experience, vary from family to family. Discipline can take many forms, including physical punishment. In "Child Abuse and Neglect: Cross-cultural Perspectives," Professor Thomas Poffenberger examines disciplinary techniques in India. "Although a peasant society such as rural India may dictate child treatment that would be considered abusive in the United States," he writes, "there is probably less of the extreme, irrational abuse that is common in the West." Poffenberger suggests that regular proximity of extended family members serves as a dampening influence on anger. Not all parents choose direct punishment; according to his research, some prefer methods such as deprivation as a form of discipline. The supportive environment of the extended family system provides support and encouragement to parents. The parent-child bond is established through child-rearing practices such as breastfeeding, which not only provides nourishment to the baby but also allows for increasing physical contact between the mother and the child. Deference for authority in social relationships is an expected behavioural norm. The family extends horizontally and laterally. People are bound up by their duty to family, parents, children, and society. Parents are to be honoured and cared for. The community is seen as the extended family. Values of interdependence and community are promoted. It is expected that one will live up to one's family name and fulfil one's dharma (duties) to the family and the community. Norms of personal chastity and modesty in private and social behaviour are reinforced. The practice of self-control is central to character formation. Traditional Indian parenting is not without its share of disparagement. It is pointed out that the authoritarian type of Indian parenting limits individual autonomy. The stress on community and interdependence is detrimental to developing individual self-identity. Overprotective Indian parenting inhibits

personal agency and assertiveness. Corporal punishment, tolerated in traditional Indian parenting, is said to have long-lasting emotional scars on children.

2.4.3. Child Rearing Practice in the African Context

2.4.3.1. Child Rearing Practice in Zimbabwe

In Zimbabwe, child-rearing practices are influenced by traditional cultural beliefs, which define what is considered natural, normal, and necessary in raising young children. The context of child care in regions such as Chivi includes parenting styles and broader social and economic conditions. Recent studies indicate that parenting approaches, including authoritative, authoritarian, permissive, and uninvolved styles, continue to affect children's psychosocial development (Matsvange-Ministry of Primary and Secondary Education, 2018; Mugweni, 2020). While traditional practices historically supported holistic development, changes in economic conditions, family structure, and social organisation, such as the increase in female-headed households, are reshaping parenting practices (Matsvange-Ministry of Primary and Secondary Education, 2018).

Parenting practices influence how children acquire social and emotional skills. Children raised in nurturing and structured environments tend to exhibit better interpersonal interactions and problem-solving abilities, while children from less supportive homes may show behavioural or emotional difficulties (Mugweni, 2020). Research in Chivi shows that children are primarily raised in nuclear families, with parenting styles ranging from authoritative and authoritarian to neglectful, each impacting development differently (Matsvange-Ministry of Primary and Secondary Education, 2018). Caregivers often use a combination of positive and negative strategies to manage children's behaviour, with practices such as shouting or corporal punishment still observed alongside supportive caregiving.

The broader caregiving environment also affects child development. Factors such as caregiver health, emotional well-being, and overprotectiveness can influence children's growth, social adjustment, and autonomy. For instance, in traditional Zimbabwean culture, children born after years of childlessness may receive excessive protection and attention, which can affect their holistic development. Understanding the influence of parenting practices on child development helps identify behaviours that support healthy outcomes and those that may require intervention.

Historically, extended family networks in rural areas like Chivi distributed caregiving responsibilities across multiple adults, providing children with a stable and supportive environment. Contemporary urbanisation and industrialisation have fragmented families, leading parents to rely more on child-minders, daycare centres, or preschools for childcare. While formal early childhood programmes can provide educational support, they do not fully replace the guidance, supervision, and emotional support previously provided by extended family members. The dominant parenting

approaches in modern Zimbabwean households continue to be authoritarian, authoritative, permissive, and uninvolved, reflecting both traditional norms and responses to changing social conditions.

2.4.3.2. Child Rearing Practice in Tanzania

In Tanzania, traditional parenting roles often assign mothers the responsibilities of childcare and homemaking, while fathers are expected to provide economic support and discipline. Families guide children according to community norms and values, ensuring their emotional and educational development (Maunde, 2023). In situations of divorce, separation, or the death of a spouse, these responsibilities frequently fall entirely on a single parent, creating additional stress and caregiving burdens (Kikwale, Senga, & Ndiege, 2021).

Single parenthood presents particular challenges. The combined responsibilities of childcare, household management, and income provision often lead to emotional strain, including anxiety, depression, and feelings of isolation (Mkumbwa, 2023). Economic hardship among single-parent households can limit access to educational resources, such as school fees, uniforms, and textbooks, which in turn affects children's academic performance and social development (Kazungu & Byaro, 2023).

Children respond differently to parental absence or family disruption. While some adapt successfully, others may experience lowered self-esteem, emotional distress, and confusion about parental separation. Divorce or separation has been linked to lower academic achievement and increased emotional difficulties, while secure parental attachment reduces the likelihood of risky behaviours, such as substance use, among children (Maunde, 2023; Mkumbwa, 2023).

Research shows that inadequate child-rearing practices persist in certain Tanzanian regions, where some mothers lack sufficient support or resources, negatively impacting children's psychosocial outcomes. Family-focused interventions have been shown to enhance protective factors and reduce risk behaviours, emphasising the need for culturally relevant frameworks to guide parenting practices and policy initiatives (Kikwale et al., 2021; Kazungu & Byaro, 2023).

2.4.3.3. Child Rearing Practice in Ethiopia

Child-rearing practices in Ethiopia reflect a blend of traditional, cultural, and modern influences. Ethiopia, a diverse nation with over 80 ethnic groups, has varied practices rooted in communal values, religion, and familial structures. In most communities, raising a child is considered a collective responsibility, where extended family members, neighbours, and even elders play a vital role in the child's development. The concept of "it takes a Village to raise a child" is central to

Ethiopian child-rearing. Parents, particularly mothers, are often the primary caregivers, while fathers traditionally hold the role of disciplinarians and providers (Gebeyehu, 2020).

Gebeyehu (2020) explores the cultural dynamics that shape child-rearing practices in Ethiopia, emphasising the importance of community and familial structures in the upbringing of children. The study found that in many Ethiopian cultures, child-rearing is considered a collective responsibility, where extended family members, neighbours, and elders play a significant role alongside parents. This communal approach ensures that children are raised within a network of support, fostering a strong sense of belonging and social cohesion. Traditional values such as respect for elders, obedience, and communal cooperation are central to child-rearing, with discipline often being strict and authoritative. However, Gebeyehu also noted that with increasing exposure to modernity and urbanisation, some Ethiopian families, particularly in urban areas, are beginning to incorporate more individualised and less authoritarian parenting styles, reflecting a gradual shift in cultural practices.

Assefa and Bekele (2022) examined how traditional and modern parenting practices intersect in Ethiopia, particularly in the context of urbanisation and global influences. Their findings revealed that while traditional practices, such as strict discipline and communal child-rearing, still dominate in rural areas, urban families are increasingly adopting modern, democratic approaches. In cities, parents emphasise emotional well-being, open communication, and positive reinforcement, driven by exposure to global parenting concepts through education and media. This shift is gradually moving away from authoritarian styles, including the use of corporal punishment, in favour of non-violent discipline. The study also identified a tension between preserving cultural values and adapting to modern social realities, particularly in urban settings. Parents are navigating these complexities by balancing tradition with the need for new approaches that align with contemporary societal demands. Another significant change is in gender roles, where fathers are becoming more involved in caregiving, while mothers pursue careers and education. Despite these shifts, maintaining cultural identity remains a challenge as families integrate modern practices into their parenting methods.

Religion and culture deeply influence the values instilled in children. For instance, in Orthodox Christian communities, children are taught to respect elders, adhere to religious teachings, and follow strict gender roles from an early age. Meanwhile, in predominantly Muslim communities, children are often raised with a focus on religious education (Mekonnen, 2021). Ethiopian families prioritise respect, obedience, and discipline, which is often enforced through strict rules and corporal punishment, though modern approaches are shifting towards more nurturing and communicative forms of discipline.

Mekonnen (2021) indicated the profound impact of religion on parenting practices in Ethiopia, particularly in shaping discipline and moral education. Parents in both Orthodox Christian and Muslim communities rely heavily on religious texts and teachings to guide child-rearing, emphasising obedience, respect for authority, and adherence to ethical standards. Discipline is seen not only as a means to correct behaviour but also as a way to instil spiritual values from an early age. Additionally, religious institutions, such as churches and mosques, play a crucial role in supporting parents by offering guidance on moral development and reinforcing communal parenting norms. This collective influence ensures that parenting practices across various regions remain closely aligned with spiritual and religious values (Mekonnen, 2021).

In recent years, urbanisation and exposure to globalised practices have introduced more diverse child-rearing methods. In urban areas, especially among middle-class families, there is a growing awareness of child psychology and the importance of emotional development. Parents in these settings are adopting more democratic parenting styles, emphasising open communication, positive reinforcement, and reducing the reliance on corporal punishment. Despite these changes, rural areas still hold strongly to traditional practices (Assefa & Bekele, 2022). The combination of cultural preservation and modern influences continues to shape Ethiopia's evolving child-rearing practices.

2.4.3.4. Child Rearing Practice in the Somali Region

Child-rearing practices in the Somali region of Ethiopia are deeply rooted in Somali culture, Islam, and the pastoralist way of life, reflecting a communal and collective approach to raising children. In Somali society, parenting is seen as a shared responsibility, where not only parents but also extended family members, neighbours, and elders play a crucial role in guiding and nurturing children. This communal approach fosters strong values of respect for elders, communal responsibility, and cultural preservation, with a focus on raising children to honour traditions and contribute to the community's well-being (Ahmed, 2020). One of the key influences in child-rearing is religion, with Islam shaping the moral and spiritual development of children from a young age. Parents rely on Islamic teachings to instil values such as obedience, respect, and adherence to religious practices like prayer and modesty. Quranic studies, often taught at local mosques or at home, play a significant role in early education, ensuring children grow up with a strong foundation in religious knowledge and ethics (Hassan, 2019). These teachings not only guide individual behaviour but also reinforce a sense of belonging to the larger Muslim community.

Traditional gender roles are also a significant aspect of Somali child-rearing, with boys and girls prepared for different societal roles. Boys are generally raised with an emphasis on leadership and responsibility, especially in public and familial roles, while girls are often taught domestic skills and social responsibilities that align with their expected future roles as wives and mothers.

Discipline in Somali families, especially in rural and pastoralist areas, can involve corporal punishment, though it is typically moderated by cultural norms that emphasise the importance of guidance and care from elders (Farah, 2021).

Farah (2021) found that discipline in Somali pastoralist communities is deeply intertwined with the nomadic lifestyle and communal values, emphasising the need to instil responsibility and independence from an early age. The study found that children, particularly boys, are expected to take on significant duties related to herding livestock, which fosters self-reliance and accountability. Discipline is often enforced through both verbal instruction and, at times, corporal punishment, though this is tempered by a strong cultural emphasis on care and guidance from elders. Elders play a crucial role in monitoring and correcting children's behaviour, ensuring that discipline is not only a means of control but also a way to impart important life skills and communal values. Overall, the communal approach to discipline reinforces social cohesion and prepares children to navigate the demands of a nomadic, pastoralist way of life. The pastoralist lifestyle, central to Somali culture, also influences child-rearing, as children are expected to take on responsibilities early in life. Boys, in particular, are often tasked with herding livestock, fostering independence and a sense of duty, while girls assist with household chores and caregiving. The tight-knit nature of Somali society ensures that children are raised with strong communal support, with their behaviour and development being closely monitored by the entire community (Mohamed, 2020).

However, child-rearing practices in the Somali region are gradually evolving, particularly in urban areas where families are increasingly exposed to modern influences. Urbanisation, access to education, and exposure to global media are contributing to a shift in parenting styles, with some families moving towards more balanced approaches that emphasise emotional development, education, and less reliance on physical discipline. Parents in urban settings are more likely to engage in open communication with their children, use positive reinforcement, and prioritise formal education, reflecting the changing social landscape (Abdi, 2021). Despite these changes, traditional child-rearing practices remain resilient, particularly in rural and pastoral communities, where the values of Islam, communal responsibility, and pastoralist traditions continue to dominate. The challenge for many families is finding a balance between preserving their cultural identity and adapting to the demands of modern society, especially as education and urbanisation continue to influence the region. Ultimately, while modern parenting ideas are gradually gaining ground, the core principles of Somali child-rearing remain centred on communal ties, religious values, and cultural heritage.

2.5.SIGNIFICANCE OF FAMILY STRUCTURES AND CHILD-REARING PRACTICES

Family structures and child-rearing practices are deeply embedded in cultural values, shaping parenting roles and impacting children's development significantly. Family structures are foundational in shaping child-rearing practices, which, in turn, play a critical role in children's early development. In Ethiopian society, family structures are often extended, encompassing multiple generations living together. This traditional setup allows for a more collective approach to child-rearing, where not only parents but also grandparents, aunts, uncles, and older siblings participate in the care and upbringing of children (Ali & Ahmed, 2018, p. 47). Such structures provide children with a network of support, guidance, and socialisation, which reinforces communal values and shared responsibilities from an early age (Kedir, 2021, p. 93).

Extended Family and Socialisation: In extended family settings, children are exposed to diverse role models, each contributing to different aspects of their upbringing. For instance, grandparents often impart traditional values, cultural stories, and practices, creating a strong link between children and their heritage (Mohammed & Abebe, 2017, p. 110). This multigenerational influence promotes a sense of belonging and identity, which has been shown to positively impact children's social and emotional development (Habtamu & Desta, 2019, p. 58). Furthermore, Ali and Ahmed (2018) highlight that children raised in extended families tend to develop advanced social skills, as they are regularly involved in interactions with family members across age groups (p. 49).

Parental Roles and Gendered Expectations: In Ethiopian families, parental roles are often clearly defined, with mothers traditionally responsible for nurturing and fathers serving as authority figures (Tadesse, 2020, p. 13). This division not only influences the types of skills and values that children learn but also reinforces societal expectations related to gender. Studies have shown that in such settings, girls are often socialised into domestic roles, while boys are prepared for leadership and decision-making responsibilities, reflecting broader societal roles (Kedir, 2021, p. 94). While these roles instil a sense of duty and responsibility, they can also restrict opportunities for children to explore interests outside of these traditional boundaries.

Influence of Sibling and Peer Interactions: In large families, older siblings frequently assume caregiving roles for their younger siblings, contributing to a culture of responsibility and cooperation. Mohammed and Abebe (2017) note that such practices can benefit the emotional maturity of both older and younger children, as they learn to share, negotiate, and assist each other (p. 112). Peer interactions within the family foster emotional regulation and conflict resolution skills, which are beneficial for social development (Tesfaye & Belay, 2019, p. 30). However, as Habtamu and Desta (2019) caution, this dynamic may also place undue pressure on older siblings, limiting their own play and exploration time due to caregiving responsibilities (p. 59).

Community-Based Child-Rearing: Ethiopian child-rearing extends beyond the immediate family to the community, where neighbours and other community members contribute to children's upbringing. This communal approach provides children with a sense of security and collective belonging, as they recognise their roles within a larger social structure (Ali & Ahmed, 2018, p. 51). The community serves as an additional support system, reinforcing values such as cooperation, respect, and obedience (Tadesse, 2020, p. 16). According to Kedir (2021), this environment encourages children to develop social bonds outside the family, preparing them for wider social interactions as they grow older (p. 95).

Impact on Cognitive and Emotional Development: The presence of a strong family and community support system positively impacts children's cognitive and emotional development. Research by Tesfaye and Belay (2019) shows that children raised in supportive extended family environments exhibit higher levels of social competence and self-regulation (p. 32). This support system also provides a secure base, allowing children to explore and learn while feeling protected (Mohammed & Abebe, 2017, p. 114). However, it is also crucial to balance family and community expectations with opportunities for individual expression, as strict adherence to traditional roles can limit personal growth and self-identity (Ali & Ahmed, 2018, p. 52).

2.5.1. Traditional Child-Rearing Practices in Somali Culture

In Ethiopia, cultural beliefs play a pivotal role in shaping how children are raised, often emphasising communal values, respect for elders, and adherence to distinct gender roles. These values deeply influence parental expectations and daily routines for children, embedding respect, responsibility, and social cohesion as primary aspects of development (Mohammed & Abebe, 2017, p. 110). These practices reflect the Ethiopian cultural context, where family and community are integral to a child's life and where individual achievements are often seen through a communal lens.

Respect for Elders and Authority Figures: One of the core tenets of Ethiopian child-rearing practices is the cultural emphasis on respect for elders. Ethiopian society traditionally views elders as the custodians of wisdom, experience, and knowledge, which positions them as authoritative figures in children's lives. Children are taught to value elders' advice, adhere to their guidance, and assist them in daily tasks, reflecting respect for familial and communal hierarchies. This emphasis on respect is consistent across rural and urban settings, and it manifests in how children address adults, maintain deference in interactions, and fulfil responsibilities at home (Mohammed & Abebe, 2017, p. 110). Such practices foster a sense of responsibility and maturity in children from an early age, which research shows can lead to strong interpersonal skills, though it may also limit opportunities for independent play (Mohammed & Abebe, 2017, p. 112).

However, while the value of respect promotes social cohesion and instils discipline, it can also restrict children's autonomy in decision-making. As observed by Mohammed and Abebe (2017), strict adherence to respect for authority can limit self-expression, as children may not feel comfortable questioning or expressing their opinions to elders (p. 113). This aspect of Ethiopian child-rearing practices has implications for cognitive and social development, as modern psychological perspectives suggest that fostering open communication and encouraging children to question can support critical thinking skills. Cultural context serves as a moderating factor in parenting, shaping the expectations and behaviours of parents, especially fathers. The concept of "cultural moderation" refers to how cultural values affect parenting practices, with specific behaviours being either encouraged or discouraged based on the cultural context. Davidov (2021) argues that cultural moderation provides a framework to understand why certain parenting practices yield different outcomes across cultures. For example, a harsh disciplinary style, considered normative in some collectivist societies, might have adverse effects in more individualistic societies where open communication and responsiveness are emphasised (Davidov, 2021. 23).

Gender Roles and Responsibilities: Ethiopian society traditionally assigns roles based on gender, and this distinction is a significant factor in child-rearing. Boys and girls are often socialised to fulfil different duties from a young age. Girls are generally expected to assist in household chores, including cooking, cleaning, and caring for younger siblings, which serves to prepare them for future roles as mothers and caretakers (Mohammed & Abebe, 2017, p. 111). Boys, in contrast, may be given tasks outside the home, such as assisting with farming, tending livestock, or performing physical labour. These roles are believed to develop a sense of purpose and responsibility tailored to their expected future roles within the family and society (Kedir, 2021, p. 91).

This gender-based differentiation reinforces cultural expectations but also impacts how children interact with their environment. The limited involvement in diverse tasks for boys and girls may lead to skill gaps in areas traditionally dominated by the opposite gender, potentially impacting social adaptability and cognitive flexibility (Ali & Ahmed, 2018, p. 47). Despite this, these early responsibilities help Ethiopian children develop a sense of duty and belonging to their families, fostering strong communal bonds that can contribute positively to social development.

The Impact of Early Responsibility on Cognitive and Emotional Development: In Ethiopian rural communities, the assignment of household tasks to children is seen as essential for their social development. Mohammed and Abebe (2017) found that children who take on chores early in life often exhibit a heightened sense of responsibility and self-reliance (p. 112). However, while these responsibilities instil practical skills, they may limit children's time for play, which research in developmental psychology underscores as critical for cognitive and emotional growth. Play is often

associated with problem-solving, creativity, and social interaction skills that are foundational in early development.

In many cases, Ethiopian children's schedules leave minimal time for unstructured play, which can be crucial for developmental milestones. According to Tesfaye and Belay (2019), Ethiopian children's playtime is generally replaced by responsibilities within the family or community, which can inadvertently restrict opportunities for exploration and creative expression (p. 28). In contrast, Western child development theories, like those proposed by Jean Piaget, argue that play is essential for cognitive processes such as assimilation and accommodation, which are pivotal in learning and understanding the world. This difference highlights the complexity of balancing traditional values with developmental needs in Ethiopian child-rearing.

Communal and Social Implications of Child-Rearing Practices: Another characteristic of Ethiopian child-rearing is the communal approach to parenting, where the broader community, including extended family members, plays an active role in a child's upbringing. This collectivist approach ensures that children are socialised within a supportive environment, surrounded by multiple role models who contribute to their moral and social education (Habtamu & Desta, 2019, p. 57). Children learn to respect not only their immediate family but also members of their extended family and community, promoting values of solidarity and cooperation. Such a framework is beneficial for social development, as children grow up with a strong sense of community and responsibility.

Yet, while this communal setting fosters a sense of belonging and support, it also introduces pressures on children to conform to community standards. The collective nature of child-rearing means that children are often expected to uphold family reputation and cultural traditions, which can limit personal expression and individualistic pursuits. As Kedir (2021) explains, the emphasis on communal values may prevent children from exploring identities outside of traditional expectations, impacting their development of self-concept and personal agency (p. 94).

The cultural beliefs and values embedded in Ethiopian child-rearing practices emphasise respect, responsibility, and communal integration, which are instrumental in building a socially cohesive community. However, these practices also present challenges for individual cognitive and emotional development, as children's autonomy and playtime are often limited by their early responsibilities. Mohammed and Abebe (2017) suggest that while these traditional practices provide a strong social foundation, integrating modern educational approaches could support a balanced development that preserves cultural values while fostering cognitive growth and creativity (p. 115).

2.5.2. Values, Norms, and Parenting Approaches

Values and norms are foundational elements in child-rearing practices, serving as guiding principles that influence parenting approaches. These cultural components define what is considered acceptable behaviour within a society and shape parents' expectations and methods of upbringing. Parents often transmit these values and norms through explicit teaching, modelling, and reinforcement, impacting children's development across multiple domains, including social, emotional, and cognitive growth (Bornstein, 2017, p. 35).

Traditional practices and rituals also play a critical role in child-rearing, acting as both educational and disciplinary tools. Parents and elders use these practices to pass down moral lessons and cultural values, ensuring that children understand their responsibilities within the family and community. Rituals associated with initiation or adulthood serve as milestones, marking the child's progression into socially recognised roles and reinforcing parental goals and values (Areri & Melkamu, 2024, p. 15). Gelan's study highlights the importance of religious values, which are interwoven with daily family practices. Parents encourage participation in religious activities as a means to strengthen moral character and reinforce community bonds. This involvement in religious life is believed to provide adolescents with a moral compass, guiding their decisions and actions (Gelan, 2016, p. 42).

Cultural traditions also play a significant role in the upbringing of adolescents. Many parents strive to preserve traditional practices, including respect for family elders and adherence to community norms, as they believe these values foster unity and stability within the family and the broader community (Gelan, 2016, p. 45). The study reveals that parents in Addis Ababa emphasise values such as discipline, respect for authority, and religious adherence. Parents aim to instil a sense of responsibility and social cohesion in their children, preparing them to navigate the challenges of adulthood within Ethiopian society. This includes fostering respect for elders and community leaders, which parents see as essential to maintaining cultural continuity (Gelan, 2016, p. 35). Additionally, there is a strong focus on educational attainment, viewed as a pathway to social mobility and economic stability. Parents express a desire for their children to excel academically, hoping this will lead to better job prospects and a higher quality of life. Education is considered not only a personal achievement but also a contribution to family and community well-being (Gelan, 2016, p. 37).

The Kechene community's child-rearing practices are deeply influenced by cultural and religious norms, which promote interdependence and social cohesion. Parents prioritise collective well-being over individual success, often encouraging children to act in ways that benefit the family and community at large. These cultural values are reflected in daily routines, religious practices, and community gatherings, where children are taught to respect and uphold communal responsibilities. Parents see these practices as a way of ensuring that their children grow up with a sense of

belonging and shared identity (Bruktawit, 2018, p. 52). The study found that parents in the Kechene community place a high value on raising children who are respectful, responsible, and morally upright. Parents emphasise respect for elders, obedience, and religious values, viewing these as essential traits for maintaining social harmony within their community. Additionally, parents aspire for their children to achieve self-sufficiency and contribute positively to society, with an emphasis on economic stability and social responsibility (Bruktawit, 2018, p. 45).

Cultural context serves as a moderating factor in parenting, shaping the expectations and behaviours of parents, especially fathers. The concept of "cultural moderation" refers to how cultural values affect parenting practices, with specific behaviours being either encouraged or discouraged based on the cultural context. Davidov (2021) argues that cultural moderation provides a framework to understand why certain parenting practices yield different outcomes across cultures. For example, a harsh disciplinary style, considered normative in some collectivist societies, might have adverse effects in more individualistic societies where open communication and responsiveness are emphasised (p. 23). Traditional parenting values are passed down through generations, influencing the parenting observed in modern Japanese society. Studies show that patterns of discipline, particularly the use of physical punishment, are often inherited, with parents replicating practices they experienced as children. This intergenerational transmission highlights the embedded nature of cultural norms in Japanese parenting, where traditional approaches continue to shape contemporary practices despite societal changes (Goto et al., 2020, p. 427).

Culture plays a pivotal role in shaping parenting behaviours and the value systems instilled in children. For example, in collectivist cultures, such as those found in many Asian and African societies, children are often raised with an emphasis on obedience, family loyalty, and interdependence, which foster a sense of belonging and communal identity (Keller, 2018).

In many cultures, values and norms shape distinct parenting approaches that align with broader societal priorities. For example, collectivist societies, such as those in East Asia and parts of Africa, emphasise values like interdependence, obedience, and respect for authority. These values influence parents to adopt parenting approaches that reinforce communal identity, loyalty, and deference to elders, often leading to child-rearing practices that emphasise conformity and respect for social hierarchies (Keller, 2018, p. 44).

2.5.3. ROLES AND RESPONSIBILITIES OF REARING CHILDREN OF SOMALI FAMILIES IN OTHER COUNTRIES

The study notes distinct gender roles in parenting practices, with mothers typically responsible for nurturing and daily caregiving, while fathers provide discipline and serve as the moral authority.

This division reinforces traditional gender expectations, where boys are encouraged to be independent and assertive, and girls are socialised to be supportive and caring. Parents believe that these gendered practices prepare children for their future roles within the family and community, although there is a growing awareness of the need to balance traditional roles with evolving gender norms in urban settings (Bruktawit, 2018, p. 67).

The evolving roles of fathers across cultures have significant implications for children's psychosocial development. In cultures where fathers take on more active parenting roles, children benefit from enhanced emotional and social support. Studies have shown that paternal involvement contributes positively to children's self-esteem, social competence, and academic achievement (Brassell et al., 2016). For instance, in Latino cultures, fathers' nurturing roles contribute to children's sense of security and family attachment, fostering resilience and social skills (Mogro-Wilson et al., 2016, p. 3). Paternal roles have traditionally emphasised breadwinning and authoritative parenting, especially in collectivist societies. However, evolving societal values are reshaping these roles, particularly in nations experiencing economic development and increased female workforce participation. For example, in Japanese culture, fathers have historically engaged less in day-to-day caregiving due to long working hours and social expectations. However, younger generations of Japanese fathers are becoming more involved in child-rearing, influenced by globalised perspectives and the pursuit of gender equality (Taniguchi et al., 2015, as cited in Goto et al., 2020, p. 428)

The role of Japanese fathers is gradually evolving, particularly among younger generations and families exposed to Western cultures. Traditional Japanese fathers have historically been less involved in day-to-day childcare, often due to long work hours and societal expectations of gender-specific roles. However, studies among Japanese fathers living abroad, such as those in Hawaii, show a shift towards more family-oriented and involved parenting styles under Western influence. This change signals a gradual movement towards gender equality in parenting, with policies now supporting paternity leave and encouraging fathers' active participation in their children's upbringing (Goto et al., 2020, p. 427). This shift is not unique to Japan. In collectivist cultures such as China and India, fathers are also expanding their roles beyond traditional breadwinning and discipline. Chinese fathers are increasingly involved in nurturing and educational activities with their children, blending traditional responsibilities with more supportive and interactive roles (Novianti et al., 2023, p. 24). Similarly, in Indian society, the Hindu cultural value of "swadharma" encourages fathers to take a holistic role in children's development, including academic and social guidance, illustrating the gradual integration of nurturing into paternal roles (Gupta & Srivastava, 2021, p. 482).

The increasing involvement of fathers in child-rearing has notable benefits for child development, particularly in terms of emotional and social outcomes. Studies indicate that paternal engagement contributes positively to children's self-esteem, academic performance, and social skills. In Japan, interventions such as promoting equal opportunities for fathers in child-rearing are crucial for gender equity and overall child well-being (Goto et al., 2020, p. 428)

2.6.IMPACT OF DIVERSE FAMILY STRUCTURES ON CHILD-REARING

Family structures play a significant role in shaping caregiving practices and influencing child development. Different family configurations, such as nuclear, extended, and single-parent families, present distinct dynamics that affect children's social, emotional, and cognitive growth (Ali & Ahmed, 2018, p. 45). Understanding these dynamics is essential in evaluating how children adapt to their familial environment and how these structures influence their upbringing.

2.6.1. Nuclear Families

In nuclear families, typically comprising parents and their children, caregiving is often centralised to the mother and father. This structure can foster a close bond between parents and children, providing a focused environment where parental attention is more concentrated on individual child development (Mohammed & Abebe, 2017, p. 109). Research suggests that children raised in nuclear families tend to have a greater degree of independence, as the limited family size allows parents to encourage self-sufficiency at an early age (Kedir, 2021, p. 92). However, nuclear families may lack the support system available in larger family structures, which can limit children's exposure to diverse role models and reduce the shared responsibility of caregiving. As a result, parents in nuclear families may experience higher stress levels due to the exclusive responsibility of child-rearing, which can impact parenting practices and, consequently, children's emotional well-being (Habtamu & Desta, 2019, p. 57). According to Tadesse (2020), children in nuclear families may benefit from structured interactions outside the home, such as in community programmes or school environments, to gain exposure to broader social networks (p. 18).

2.6.2. Extended Families

Extended families, comprising multiple generations and relatives, provide a unique environment for child-rearing, where caregiving is distributed among various family members. In Ethiopian extended families, grandparents, aunts, uncles, and cousins often play active roles in a child's upbringing, offering diverse perspectives and support (Ali & Ahmed, 2018, p. 47). This structure

fosters a collective approach to parenting, which emphasises shared responsibilities and communal values, such as respect, cooperation, and interdependence (Mohammed & Abebe, 2017, p. 110).

The extended family structure significantly impacts children's social and emotional development. Children in these environments learn to interact with family members of different ages, which enhances their social adaptability and communication skills (Kedir, 2021, p. 94). Additionally, children raised in extended families benefit from a stronger sense of identity and belonging, as they are continually exposed to cultural traditions and familial expectations, reinforcing their connection to their heritage (Habtamu & Desta, 2019, p. 59). However, the collective nature of extended families can sometimes limit individual expression, as children may feel pressured to conform to familial norms rather than exploring their personal interests (Tadesse, 2020, p. 20).

2.6.3. Single-Parent Families

Single-parent families, often led by one caregiver, present distinct challenges and adaptations in child-rearing. In Ethiopian society, single-parenting may arise due to various circumstances, including separation, death of a spouse, or migration for work. Single parents may face added responsibilities and financial pressures, which can impact the availability of time and resources dedicated to child-rearing (Tesfaye & Belay, 2019, p. 30). Children in single-parent families may be required to assume greater household responsibilities to support the family, which fosters independence but may also introduce stress (Ali & Ahmed, 2018, p. 51).

Despite the challenges, single-parent families can provide a nurturing environment where children develop resilience and adaptability. Studies indicate that children raised in single-parent homes often develop strong emotional bonds with the primary caregiver, as both the parent and child rely on each other for support (Kedir, 2021, p. 96). However, the absence of a secondary caregiver can limit the variety of perspectives and support typically found in two-parent or extended family structures. According to Mohammed and Abebe (2017), involvement in community programmes or extended family networks can help mitigate these limitations, providing additional social and emotional support (p. 113).

2.6.4. Influence on Caregiving and Child Development

Each family structure uniquely shapes caregiving practices and child development outcomes. In nuclear families, the direct parent-child relationship fosters independence, but the lack of extended support may limit exposure to diverse social interactions (Tadesse, 2020, p. 19). In extended families, shared caregiving provides a supportive environment for social development, but the emphasis on familial expectations may restrict individual exploration (Ali & Ahmed, 2018, p. 53). Single-parent families encourage resilience but may require additional community involvement to

provide children with a balanced social experience (Habtamu & Desta, 2019, p. 60). Research emphasises the importance of integrating supportive community resources and networks to supplement family structures, ensuring that children receive a comprehensive foundation for social, emotional, and cognitive growth (Tesfaye & Belay, 2019, p. 33). By understanding the dynamics of nuclear, extended, and single-parent families, child-rearing practices can be tailored to provide each child with the appropriate support and resources needed to thrive within their unique family context.

2.7.INFLUENCES ON PSYCHOSOCIAL DEVELOPMENT OF PRESCHOOL CHILDREN

Recent research underscores the crucial role of early emotional, social, and behavioural development in preschool children. Studies highlight that secure attachment and positive parental interactions during these early years are essential for fostering social competence and emotional health (Thompson, 2020). Moreover, early childhood education programmes that promote emotional learning and social skills have been shown to enhance behavioural outcomes, laying a foundation for future academic and personal success (Jones & Bouffard, 2018).

2.7.1. Cultural Dimensions of Parenting and Child Development

Cultural influences on parenting practices significantly affect child development. Research has identified variations in parenting styles across different cultures, which impact the development trajectories of children in those cultures. For instance, authoritative parenting, which combines warmth and firmness, is often linked with positive developmental outcomes across various cultural settings, promoting both autonomy and social competence in children (Liu et al., 2021). Furthermore, cultural values such as individualism and collectivism profoundly influence parenting behaviours and expectations from children, which in turn affect their emotional and social development (Keller & Otto, 2019). Psychosocial development, including emotional, social, and behavioural growth, is heavily influenced by parenting practices and family structure. Positive child-rearing is associated with higher self-esteem and social skills in children, whereas harsh parenting can lead to behavioural problems (Simons et al., 2018).

2.8.IMPACT OF FAMILY-RELATED FACTORS ON PARENTING BEHAVIOURS

2.8.1. Socioeconomic Status (ses) and Parenting

Socioeconomic status (SES) is a significant factor influencing parenting behaviours, as it affects the resources available to families and the levels of stress parents may experience. In Somali communities, as in other contexts, SES impacts how parents manage their responsibilities, provide care, and engage with their children's development. Research suggests that parents with higher SES

are better positioned to access educational materials, health care, and community resources, which contribute positively to child development (Ali & Hassan, 2018, p. 32). In contrast, families facing economic challenges may struggle to meet basic needs, which increases stress levels and can hinder effective parenting (Farah & Mohamud, 2019, p. 47). Socioeconomic status (SES) influences resource access, parenting stress, and caregiving quality. Studies have shown that lower SES is associated with increased parenting stress, affecting parental warmth and discipline practices (Conger & Donnellan, 2020). In Somali families, economic constraints often impact parenting quality, limiting access to education and healthcare resources essential for child development (Renzaho et al., 2017).

2.8.2. Resource Access and Parenting Stress

Access to resources is directly linked to SES and plays a pivotal role in shaping parenting practices. Families with adequate financial means are typically able to provide a stimulating environment, with access to books, educational toys, and quality healthcare, which supports their children's cognitive and emotional development (Tadesse, 2020, p. 15). Additionally, secure employment and stable income reduce parental stress, allowing parents to focus more on positive interaction and engagement with their children (Habtamu & Osman, 2021, p. 102). Conversely, low-SES families often lack these resources, which can lead to heightened stress and negatively impact parenting behaviours. High stress levels among economically disadvantaged parents may lead to inconsistent discipline, reduced emotional availability, and lower responsiveness to children's needs (Ali & Hassan, 2018, p. 34).

Economic challenges can also limit access to healthcare and educational services. In Somali communities, financial constraints may prevent families from seeking timely medical care for their children or from providing educational resources that foster learning (Farah & Mohamud, 2019, p. 49). This limitation affects children's physical and cognitive development, as well as their preparedness for school, potentially leading to long-term disadvantages (Kedir, 2021, p. 93).

2.8.3. Impact of Economic Challenges on Somali Families

Economic challenges further complicate parenting for many families in Addis Ababa. Parents often work long hours, which limits their time with their children and can weaken the parent-child bond. Financial constraints also affect parents' ability to provide educational and extracurricular opportunities, creating stress and shaping family priorities in ways that emphasise survival over cultural preservation (Gelan, 2016, p. 58).

Socioeconomic factors in Japan have a considerable impact on parenting styles. Economic challenges, such as lower household income or unstable work conditions, correlate with higher

instances of corporal punishment, reflecting a cycle of discipline that is prevalent among socioeconomically disadvantaged families. This economic context affects access to resources like quality childcare and education, which can reduce reliance on punitive measures and foster more positive parenting approaches. In response, the Japanese government has initiated programmes to improve access to preschool education and childcare for low-income families, reflecting efforts to address the disparities in early childhood support (Goto et al., 2020, p. 428). In recent years, the Japanese government has recognised the need to address the limitations faced by socioeconomically disadvantaged families in accessing quality childcare. Programmes offering free preschool and childcare services for low-income and all families with young children reflect a shift towards inclusive policies. These initiatives aim to mitigate the impact of socioeconomic status on parenting practices, providing families with alternatives to traditional discipline methods and supporting positive child development (Goto et al., 2020, p. 428). Somali families facing economic difficulties often encounter unique challenges that impact parenting behaviours. Due to prolonged periods of instability and limited access to economic opportunities, many Somali households experience financial hardship, which influences family dynamics and parental roles. In such environments, parents may be preoccupied with meeting basic needs, leaving limited time and energy for interactive and nurturing parenting practices (Ali & Hassan, 2018, p. 36). Additionally, economic hardship often leads to increased stress, which can create a more strained family environment, reducing the quality of parent-child interactions (Tadesse, 2020, p. 17).

Farah and Mohamud (2019) found that in Somali communities, economic strain often shifts family roles, with older siblings or extended family members stepping in to support younger children. While this adjustment helps alleviate some of the immediate caregiving burdens on parents, it may impact the quality of early childhood experiences, as children might receive care from less experienced caregivers (p. 52). Such a dynamic can affect children's emotional security and limit their exposure to age-appropriate developmental activities (Habtamu & Osman, 2021, p. 104). Furthermore, economic challenges may push Somali families towards communal living arrangements, where several families share resources and responsibilities. This can provide a supportive network, as parents pool resources and share caregiving duties. However, it also introduces challenges related to privacy and parenting autonomy, as parents may face pressure to conform to collective expectations rather than adopting practices that best meet their children's individual needs (Kedir, 2021, p. 95).

Socioeconomic challenges have a profound impact on Somali families, shaping parenting behaviours and influencing child development. Low SES restricts access to resources that support cognitive, emotional, and social development, while heightened parenting stress associated with economic hardship often reduces the quality of parent-child interactions. Understanding the

influence of SES on Somali parenting practices highlights the need for targeted support programmes that provide resources and relief for economically disadvantaged families, promoting a healthier developmental environment for children (Ali & Hassan, 2018, p. 39).

2.9.AGE OF PARENTS AND ITS INFLUENCE ON PARENTING STYLES

Parental age is a significant factor in determining parenting styles and attitudes towards child-rearing. Younger and older parents often exhibit different approaches to parenting, shaped by their life experiences, maturity, and socioeconomic circumstances. Studies indicate that age impacts parents' confidence, patience, and attitudes towards discipline, which directly affect children's social, emotional, and cognitive development (Ali & Mohamed, 2020, p. 58). Parental age plays a role in shaping attitudes and behaviours towards child-rearing, with younger parents sometimes displaying more stress and less consistency in parenting (Boden et al., 2016). In African contexts, younger parents may experience additional pressures due to societal expectations, which can influence their approach to parenting (Naab & Baah-Odoom, 2017).

2.9.1. Relationship Between Parental Age and Child-Rearing Attitudes

Younger parents, generally in their late teens to early twenties, may face unique challenges in child-rearing. Often, they are still transitioning into adulthood themselves, which can lead to heightened stress levels and limited parenting skills (Habtamu & Yusuf, 2019, p. 44). Younger parents may exhibit more permissive or inconsistent parenting styles, as they are less likely to have established parenting routines and may struggle to balance personal aspirations with their responsibilities (Farah, 2018, p. 25). According to Ali and Mohamed (2020), younger parents may also lack the economic stability that supports resourceful parenting, impacting their ability to provide a nurturing environment for their children (p. 59).

Conversely, older parents, typically in their thirties or beyond, tend to adopt more structured and authoritative parenting styles. With more life experience and maturity, they often exhibit greater patience and are more financially secure, allowing them to invest more time and resources in their children's development (Tadesse, 2021, p. 19). Older parents are also more likely to embrace a nurturing approach to discipline, emphasising guidance and consistent boundaries over punitive measures, which has been linked to positive developmental outcomes (Habtamu & Yusuf, 2019, p. 45).

2.9.2. Contextual Studies in African and Somali Settings

Research in African settings, including Somali communities, provides insight into how cultural expectations interact with parental age to shape parenting practices. In Somali culture, where large

family structures and communal child-rearing are common, younger parents often rely heavily on support from extended family members, such as grandparents and aunts, who assist in caregiving and decision-making (Mohamed & Abdirahman, 2019, p. 64). This communal support can help mitigate the challenges faced by younger parents, providing a stable environment for children despite the parents' limited experience. However, the dependence on family members for guidance may also limit younger parents' autonomy in making parenting decisions (Ali & Mohamed, 2020, p. 60).

Older Somali parents, on the other hand, may experience more autonomy and confidence in their parenting roles. Studies have shown that older parents in Somali communities are often more established socially and economically, which enables them to independently make decisions and provide a supportive and stable environment (Farah, 2018, p. 27). Their parenting style often emphasises discipline and social responsibility, in line with cultural values that prioritise respect for elders and family reputation (Habtamu & Yusuf, 2019, p. 46).

In both younger and older parental age groups, Somali cultural expectations emphasise collective upbringing and the importance of social values, such as respect and community participation. Yet, younger parents may lean towards more permissive parenting styles, influenced by their reliance on extended family and limited experience. In contrast, older parents tend to be more consistent and authoritative, drawing from a stronger foundation of experience and social stability (Tadesse, 2021, p. 21). These findings showed the complexity of parenting styles in Somali and broader African contexts, where parental age, socioeconomic status, and cultural norms intersect to shape child-rearing approaches. Understanding the influence of parental age on parenting attitudes is essential for developing support programmes tailored to meet the needs of parents across different age groups and ensuring positive developmental outcomes for children.

2.10. FAMILY STRUCTURE AND ITS ROLE IN PARENTING BEHAVIOURS

Family structure significantly influences parenting behaviours, shaping the dynamics and interactions within the household. Single-parent and multi-generational families, prevalent in various cultural contexts, including Somali and other African communities, bring unique challenges and advantages to parenting. These family types affect the level of support parents receive, the stability of parenting practices, and ultimately the social, emotional, and cognitive development of children (Geda & Bekele, 2019, p. 23). Family structure, such as single-parent or multi-generational households, affects parenting consistency and adaptability. Multi-generational families, common in African settings, offer additional support, which can positively influence child-rearing practices (Renzaho et al., 2017). Single-parent families, however, may face unique challenges in maintaining consistent parenting due to resource constraints (Simons et al., 2018).

2.10.1. Parenting in Single-Parent and Multi-Generational Families

Single-Parent Families: Single-parent families often consist of one primary caregiver who bears the responsibility of providing financial, emotional, and social support to the children. The lack of a second parental figure can place considerable stress on the single parent, often resulting in less consistency and reduced parental involvement due to increased work responsibilities (Hassan & Ali, 2018, p. 41). Research indicates that single parents may tend towards a more authoritarian or permissive parenting style, depending on their available support networks and socioeconomic conditions (Wolde & Hagos, 2021, p. 19). In Somali communities, single parents commonly rely on extended family and community networks to help with caregiving, which can buffer against stress but may introduce varying parenting practices (Ahmed & Omar, 2020, p. 57).

In single-parent households, children may also take on additional responsibilities to support their family, fostering independence, but sometimes at the expense of typical childhood activities. Hassan and Ali (2018) found that children in these environments often demonstrate resilience and adaptability but may experience inconsistent discipline and routines due to fluctuating caregiving arrangements (p. 42).

Multi-Generational Families: Multi-generational families, where grandparents, parents, and children live together, provide a supportive environment that distributes caregiving responsibilities across multiple family members. In these families, grandparents and other older relatives frequently contribute to the upbringing of children, enriching their experiences with cultural traditions and diverse perspectives (Musa & Ibrahim, 2019, p. 67). Multi-generational living arrangements foster a communal approach to parenting, promoting values of respect, cooperation, and community-mindedness, which are central in Somali and many African societies (Teshome & Abdella, 2020, p. 29). However, these arrangements can also introduce potential conflicts in parenting approaches, as different generations may hold divergent views on discipline, independence, and education. Ahmed and Omar (2020) noted that in Somali families, younger parents may defer to elders in child-rearing decisions, resulting in a blend of traditional and modern parenting practices (p. 59). This collective approach can benefit children by providing them with multiple role models, but may also lead to inconsistent messages regarding behavioural expectations (Geda & Bekele, 2019, p. 25).

2.10.2. Adaptability and Consistency in Parenting Across Family Types

Adaptability in Parenting: Adaptability is a critical trait for parenting success in both single-parent and multi-generational households. Single parents often need to adapt to varying circumstances, managing time and resources efficiently to meet their children's needs without additional support (Wolde & Hagos, 2021, p. 21). In multi-generational families, adaptability is necessary to balance

the different approaches and values held by caregivers, fostering a cooperative environment that allows children to benefit from diverse influences (Musa & Ibrahim, 2019, p. 69).

This adaptability fosters resilience and social skills in children, as they learn to navigate relationships within diverse family structures. Teshome and Abdella (2020) argue that children raised in adaptive family environments often develop strong interpersonal skills and flexibility, which help them adjust to changing circumstances both within and outside the family (p. 30).

Consistency in Parenting: Consistency is essential for providing children with a stable foundation. In single-parent households, establishing clear routines and expectations is important to create a sense of security and stability, helping children develop self-regulation and predictability in their lives (Ahmed & Omar, 2020, p. 60). Consistent parenting in single-parent families has been shown to reduce behavioural issues and enhance children's emotional security (Hassan & Ali, 2018, p. 44).

In multi-generational families, consistency requires open communication among caregivers to ensure that parenting messages are cohesive. Geda and Bekele (2019) emphasise that when caregivers align their approaches, children benefit from a sense of stability and are better able to internalise family values and behavioural expectations (p. 27). However, without coordinated efforts, multi-generational households may present conflicting guidance, leading to confusion for children as they attempt to reconcile different standards of behaviour (Teshome & Abdella, 2020, p. 32).

Therefore, I believe that family structure influences both the adaptability and consistency of parenting behaviours. Single-parent families require flexibility to navigate challenges independently, while multi-generational families benefit from shared responsibility but must work to harmonise diverse parenting approaches. Understanding these dynamics can help develop supportive strategies tailored to the unique needs of each family structure, promoting positive developmental outcomes for children.

2.11. FAMILY-RELATED FACTORS AFFECTING PSYCHOSOCIAL DEVELOPMENT

2.11.1. Parental Involvement and Psychosocial Outcomes

Parental involvement is a crucial factor in children's psychosocial development, directly influencing emotional support, discipline, and warmth provided within the home environment. These elements of parenting affect the development of self-esteem, social skills, and resilience in children (Alem & Bekele, 2020, p. 27). Parental involvement, including emotional support, discipline, and warmth, is linked to positive psychosocial outcomes such as self-esteem, social

skills, and resilience (McWayne et al., 2017). These qualities are foundational for children's social and emotional development, especially in early childhood.

Emotional Support, Discipline, and Warmth: Children who receive consistent emotional support from their parents tend to develop stronger psychological foundations, as they feel secure and valued. Research by Kedir and Mohammed (2019) indicates that emotional support from parents fosters a sense of safety, allowing children to explore their environments with confidence (2019, p. 44). Additionally, balanced discipline and warmth are essential to maintaining healthy parent-child relationships. Studies suggest that when parents employ authoritative discipline, characterised by clear boundaries combined with nurturing behaviour, children exhibit better emotional regulation and social competence (Fikru & Abate, 2021, p. 18). Parental warmth, as noted by Desta and Hassan (2020), promotes attachment and trust, which are vital for developing a positive self-concept (Desta & Hassan, 2020, p. 59).

Development of Self-Esteem, Social Skills, and Resilience: Parental involvement is instrumental in shaping self-esteem, social skills, and resilience in children. Self-esteem, the sense of self-worth, is significantly influenced by how parents communicate acceptance and encouragement to their children. When parents show interest in their children's lives, children internalise a sense of worthiness and confidence (Getahun & Meron, 2018, p. 35). Furthermore, social skills are developed through guidance in social interactions and parental modelling of respectful behaviour. In Ethiopian families, Abebe and Lemma (2019) found that parental engagement in teaching social norms directly contributes to children's ability to form and maintain relationships outside the family (Abebe & Lemma, 2019, p. 22). Resilience, the ability to adapt to challenges, is also cultivated through parental support, as children learn to handle adversity with coping strategies fostered by a stable home environment (Yusuf & Ahmed, 2019, p. 50).

2.11.2. Socioeconomic Status and Child Psychosocial Outcomes

Socioeconomic status (SES) is a significant factor affecting children's psychosocial development, particularly in relation to emotional and social outcomes. Low SES and poverty can expose children to stressors that impact their emotional health, social behaviours, and overall coping mechanisms in challenging situations (Hassan & Ibrahim, 2018, p. 40).

Effect of Poverty on Emotional and Social Development: Poverty can limit a family's access to resources that promote emotional and social well-being. Children from low-income families may have reduced access to educational materials, health care, and recreational activities, which contribute to cognitive and social development (Ahmed & Farah, 2019, p. 47). Furthermore, financial instability often increases stress within the family, which can disrupt family dynamics and

reduce the emotional support available to children (Musa & Ali, 2020, p. 61). Ahmed and Farah (2019) found that children in impoverished settings may experience lower levels of social engagement and may struggle with self-esteem due to their limited access to enriching experiences and social opportunities (p. 49).

Stress, Coping, and Behavioural Health in Low-Resource Settings: In low-resource settings, economic challenges can lead to increased stress for both parents and children, impacting their behavioural health and ability to cope with adversity. As noted by Tsegaye and Alemu (2021), chronic stress associated with poverty affects parents' capacity to provide consistent support, often resulting in increased instances of punitive discipline and reduced emotional responsiveness (Tsegaye & Alemu, 2021, p. 29). This environment can adversely affect children's behavioural health, as they are exposed to stressors without adequate coping mechanisms (Getachew & Tadesse, 2019, p. 55). However, studies show that community support programmes and extended family involvement can provide additional resources and support, buffering some of the negative effects of low SES on child development (Wolde & Berhanu, 2021, p. 33).

Research showed the importance of economic stability in fostering positive psychosocial outcomes for children. Children from families with higher SES are generally exposed to more opportunities for social interaction, skill-building, and emotional security, contributing to their resilience and adaptability in various social contexts (Hassan & Ibrahim, 2018, p. 42). Addressing SES-related challenges through targeted interventions, such as after-school programmes or parenting workshops, may help mitigate the adverse effects of poverty and enhance psychosocial development among children in low-resource settings (Musa & Ali, 2020, p. 63). Low socioeconomic status often correlates with poorer psychosocial outcomes in children, as poverty increases stress levels, which can impact emotional and social development (Conger & Donnellan, 2020). In low-resource settings like the Fafen Zone, limited access to supportive resources further exacerbates these challenges.

2.12. EFFECT OF POVERTY ON EMOTIONAL AND SOCIAL DEVELOPMENT

Children living in poverty face numerous challenges that significantly impact their psychosocial development. Chronic exposure to stressors such as financial instability, unsafe environments, and overcrowding can impair emotional regulation and increase the risk of long-term mental health issues like anxiety and depression (Smith & Reeves, 2019; Anderson & Magruder, 2021). Limited access to quality education, extracurricular activities, and supportive social networks further hinders their social development, often resulting in peer isolation and reduced social competence (Johnson et al., 2017; Franklin & Franklin, 2018). These conditions also affect coping mechanisms; children in low-resource settings may adopt maladaptive behaviours such as aggression or withdrawal due to

a lack of modelled adaptive strategies and external support systems (Davis & Rodriguez, 2018; Watson & Thompson, 2021). Additionally, behavioural problems stemming from inadequate supervision can disrupt educational engagement, perpetuating a cycle of disadvantage and limited life opportunities (Taylor & Lopez, 2021; Mendez & Richards, 2020).

2.13. CHALLENGES TO POSITIVE CHILD-REARING PRACTICES

2.13.1. Cultural and Socioeconomic Barriers to Positive Parenting

In Somali culture, where large family structures and communal child-rearing are common, younger parents often rely heavily on support from extended family members, such as grandparents and aunts, who assist in caregiving and decision-making (Mohamed & Abdirahman, 2019, p. 64). This communal support can mitigate the challenges faced by younger parents, providing a stable environment for children despite the parents' limited experience. However, the dependence on family members for guidance may also limit younger parents' autonomy in making parenting decisions (Ali & Mohamed, 2020, p. 60).

Effect of Poverty on Emotional and Social Development: Poverty can limit a family's access to resources that promote emotional and social well-being. Children from low-income families may have reduced access to educational materials, health care, and recreational activities, which contribute to cognitive and social development (Ahmed & Farah, 2019, p. 47). Furthermore, financial instability often increases stress within the family, which can disrupt family dynamics and reduce the emotional support available to children (Musa & Ali, 2020, p. 61). Ahmed and Farah (2019) found that children in impoverished settings may experience lower levels of social engagement and may struggle with self-esteem due to their limited access to enriching experiences and social opportunities (p. 49).

2.13.2. Influence of Community Norms and Societal Pressures

Community norms and societal pressures may inhibit positive parenting practices by emphasising traditional approaches that may not align with modern developmental principles (Gardner & El Bushra, 2016). Balancing these traditional values with contemporary needs is challenging for many parents in Somali communities (Renzaho et al., 2017). Community norms and societal expectations play a significant role in shaping parenting practices. These norms often stem from deeply ingrained cultural traditions and expectations that can either support or hinder positive parenting. For instance, in some cultures, strict disciplinary practices are valued over more democratic child-rearing approaches, which can affect child development adversely.

Community Expectations: Societal norms often dictate specific roles and behaviours for parents, which can limit their ability to adopt more effective parenting strategies that foster autonomy and encourage emotional intelligence in children (Nguyen & Western, 2020, p. 110).

Pressure to Conform: Parents may face significant pressures from their community to conform to traditional practices, even when these practices are not in the best interest of child development. This tension can lead to practices that are not aligned with modern child development principles (Alonso & Martinez, 2019, p. 94).

Balancing Traditional Practices with Modern Development Principles

Balancing traditional parenting practices with modern development principles presents a significant challenge. While traditional practices are deeply rooted and carry cultural significance, they may not always align with contemporary understandings of child psychology and developmental needs.

Integration Challenges: Integrating modern child-rearing practices with traditional values requires careful negotiation and adaptation, which can be challenging for parents who are deeply embedded in their cultural contexts (Taylor & Singh, 2021, p. 78).

Educational and Resource Limitations: A lack of education about modern developmental principles among parents in some cultural contexts can hinder the adoption of positive parenting practices. Additionally, socioeconomic barriers such as poverty and lack of access to educational resources compound these challenges (Brooks & Chen, 2018, p. 65).

2.13.3. Access to Support Services in Fafen Zone

Access to services is essential for promoting positive parenting and mitigating developmental risks in children (Bornstein, 2019). I believe that in the Fafen Zone, limited healthcare and educational resources restrict access to parenting support, which affects both parenting practices and child development outcomes.

2.13.4. Limitations in Healthcare and Educational Resources

2.13.4.1. Healthcare Resource Constraints

Inadequate Facilities: The Fafen Zone faces a significant shortage of healthcare facilities, which affects the availability of essential health services, particularly maternal and child healthcare. This scarcity leads to delayed medical interventions and limited access to preventive care, affecting overall child health and development (Hassan & Yemane, 2021, p. 45).

Lack of Professionals: There is also a critical shortage of trained healthcare professionals in the area. The limited number of medical staff can result in overstretched services, long waiting times, and reduced quality of patient care, impacting the timely treatment and support for young families (Kumar & Singh, 2020, p. 67).

2.13.4.2. Educational Resource Limitations

Insufficient Educational Facilities: Educational resources in the Fafen Zone are limited, with a notable lack of schools and educational materials. This deficiency impacts the quality of education available to children, hindering their cognitive development and future academic prospects (Moore & Patel, 2019, p. 58).

Quality of Education: The quality of education is compromised by inadequate teacher training and high student-to-teacher ratios. This situation leads to less individual attention for students and a generally lower standard of education, which can affect children's motivation and engagement in learning (Lee & Thompson, 2021, p. 90).

2.14. IMPACT ON PARENTING PRACTICES AND PSYCHOSOCIAL DEVELOPMENT

2.14.1. Parenting Practices

Stress and Coping: The lack of support services increases stress among parents, who often feel overwhelmed by the challenges of accessing basic healthcare and educational services. This stress can affect their parenting practices, leading to less responsive and more authoritarian parenting styles (Greene & Joseph, 2020, p. 112).

Parental Engagement: Parents struggling to access basic services may have less time and energy to engage in positive parenting practices, such as reading to children or supporting homework, which are crucial for child development (Olsen & Daniels, 2018, p. 77).

2.14.2. Child Psychosocial Development

Emotional and Social Development: Children's emotional and social development is significantly impacted by the lack of healthcare and educational services. Poor health and inadequate schooling can lead to developmental delays and reduced social skills (Fischer & Martin, 2021, p. 103).

Long-term Impacts: The cumulative effect of limited access to essential services can result in long-term disadvantages for children, affecting their educational attainment, employment opportunities, and overall well-being in adulthood (Wang & Cheng, 2020, p. 88).

2.15. INTERVENTION MECHANISMS TO FOSTER POSITIVE CHILD-REARING PRACTICES

Positive child-rearing practices are essential for the healthy development of children, particularly in regions facing socioeconomic and cultural challenges. This chapter explores various intervention mechanisms that can support parents and caregivers in adopting effective parenting strategies in the Somali region.

2.15.1. Community-Based Support for Parents

Community-based interventions play a pivotal role in enhancing parenting practices by leveraging local resources and social networks. Community workshops, parental training, and peer support initiatives have been effective in enhancing parenting skills in culturally diverse communities (Dawson-McClure et al., 2019). In Somali communities, culturally sensitive interventions can empower parents to improve child-rearing practices.

2.15.2. Community Workshops, Parental Training, and Peer Support

Community Workshops: Organising workshops within communities can educate parents about child development, nutrition, and effective discipline strategies. These workshops create platforms for sharing knowledge and experiences, fostering a collective approach to parenting (Ahmed & Hassan, 2019, p. 210).

Parental Training Programmes: Structured training programmes can equip parents with skills in communication, problem-solving, and emotional support. Such programmes have been shown to improve parent-child relationships and reduce behavioural problems in children (Garcia et al., 2018, p. 125).

Peer Support Groups: Establishing peer support groups allows parents to connect with others facing similar challenges, providing emotional support and practical advice. These groups can reduce feelings of isolation and empower parents to implement positive practices (Mohamed & Ali, 2020, p. 87).

Community-based interventions are effective because they are accessible and culturally relevant, often leading to higher participation rates and sustained behavioural changes among parents.

2.15.3. Policy Interventions to Support Family Welfare

Government policies and programmes are critical in providing the necessary infrastructure and resources to support families. Government policies that provide subsidies or support services, such

as early childhood education and health care, are vital in promoting family welfare. Such policies are especially impactful in resource-limited settings (Conger & Donnellan, 2020).

2.15.4. Government Programmes and Subsidised Services

Financial Assistance Programmes: Implementing financial aid programmes can alleviate the economic burden on low-income families, enabling them to meet basic needs and reduce stress associated with poverty (Smith et al., 2017, p. 332).

Subsidised Childcare and Education: Providing affordable or free access to childcare and early education services supports parents in balancing work and family responsibilities while promoting early childhood development (Johnson & Williams, 2019, p. 45).

Healthcare Services: Expanding access to healthcare services, including mental health support for parents and children, can address health-related barriers to positive parenting (Omar et al., 2021, p. 199).

Potential Policy Applications for the Somali Region

Cultural Sensitivity in Policy Design: Policies should be tailored to respect and incorporate Somali cultural values to ensure community acceptance and effectiveness (Abdi & Yusuf, 2018, p. 278).

Investment in Rural Infrastructure: Allocating resources to improve infrastructure in rural areas of the Somali region can enhance access to essential services, supporting family welfare (Hassan & Farah, 2020, p. 156). By enacting supportive policies, governments can create an enabling environment that addresses systemic challenges affecting parenting practices.

2.15.5. Culturally Relevant Parenting Programmes

Integrating cultural values with evidence-based developmental principles ensures that parenting programmes are both effective and acceptable to the community. Programmes that integrate Somali cultural values with developmental principles have shown promise in fostering positive parent-child interactions and supporting child psychosocial development (Renzaho et al., 2017).

2.15.6. Integrating Somali Cultural Values with Developmental Principles

Cultural Adaptation of Programmes: Adapting parenting programmes to reflect Somali traditions and norms increases their relevance. For instance, incorporating storytelling, a valued practice in Somali culture, can be an effective method for conveying parenting strategies (Warsame, 2019, p. 66).

Engaging Community Leaders: Involving religious and community leaders in program development and delivery can enhance credibility and encourage community participation (Dualeh & Ibrahim, 2018, p. 143).

2.15.7. Programmes Promoting Positive Parent-Child Interactions

Interactive Activities: Programmes that include interactive activities such as play and shared reading can strengthen the parent-child bond and support developmental milestones (Elmi & Mohamed, 2020, p. 82).

Education on Child Development: Educating parents about the stages of child development helps them understand and respond appropriately to their children's needs, fostering a supportive environment for growth (Lewis & Ahmed, 2021, p. 57). Culturally relevant programmes not only promote positive parenting practices but also reinforce cultural identity and community cohesion.

Therefore, the literature review demonstrates the association between child-rearing practices and parenting styles and the psychosocial development of children. The studies conducted in various cultural contexts, including Western, Asian, and African countries, have shown that children who are reared using authoritative parenting styles tend to develop better than children of authoritarian, permissive, and uninvolved parents. However, the findings of these studies cannot be uniformly applied to all cultures around the world as parenting styles are influenced by various cultural aspects. The majority of the studies that have examined parenting styles within these cultures have predominantly used models derived from Western countries and have largely ignored the practices of communal and extended families with which children are raised within regions like Somali. Children in Somali communities are reared by their biological parents and various extended family members such as grandparents, siblings, relatives, and neighbours. Thus, parenting is more than the relationship between the parent and child but the relationship of the entire family to its young members. This area of study is lacking in the existing literature on the topic. Although there are research studies that have been conducted in Ethiopia and Africa in particular, there is a lack of studies investigating child-rearing practices in the Somali Region of Ethiopia, specifically in the Fafen Zone. Few studies have explored the association between child-rearing practices in Somali to the psychosocial development of preschool children. The preschool years are crucial for the development of children's psychosocial aspects. Thus, the study conducted fills this gap in the existing literature by investigating the practices of child rearing in the Fafen Zone and its association with the psychosocial development of preschool children in that specific area.

2.16. THEORETICAL FRAMEWORK

2.16.1. INTRODUCTION

A theoretical framework provides the foundation for understanding and guiding a research study. It helps explain the relationships between key concepts and supports the interpretation of findings (Creswell, 2018). In this study, theories, Parenting Style Theory, Psychosocial Development Theory, Social Learning Theory, and Ecological Systems Theory were used to explore how parenting practices influence children's psychosocial development. These theories provide an understanding of the emotional, academic, social, and other aspects that are shaping child development within the cultural context of the Fafen Zone.

Synthesis of the Theoretical Framework

The theoretical frameworks that were used in this study include Baumrind's Parenting Styles Theory, LeVine's Cultural Model of Child-Rearing, Bandura's Social Learning Theory, Erikson's Psychosocial Development Theory, and Bronfenbrenner's Ecological Systems Theory. Baumrind's theory categorizes different types of parenting styles. LeVine's model explains the influence of culture on child-rearing practices. Bandura's theory explains how children learn specific behaviors from their environment. Erikson's theory identifies the key developmental outcomes for children aged between three and five years, while Bronfenbrenner's theory encompasses how the family, preschool, community, culture, economy, and environment impact the children in these preschool years. These theories demonstrate the influence of culture on child-rearing practices. Therefore, these theoretical frameworks were utilized as the basis for this study but through the cultural lens of Fafen Zone's somali society.

2.17. DIANA BAUMRIND'S PARENTING STYLES THEORY

Psychologist Diana Baumrind formulated the theory of distinct parenting styles and their impacts on children's development. According to the theory, these styles are authoritative, authoritarian, permissive/indulgent, and uninvolved/neglectful and play a crucial role in shaping a child's future achievements in romantic, peer, and parenting relationships. Maccoby and Martin further elaborated on Baumrind's research by introducing the uninvolved/neglectful style (Laff & Ruiz, 2019).

2.17.1. Authoritarian Parenting

An authoritarian parenting style is characterised by strict rules and limited opportunities for justification or debate. Parents in this approach have high expectations and little tolerance for mistakes, which are often met with consequences. While children raised by authoritarian parents may exhibit well-behaved behaviour and adherence to rules, they may also display increased levels of hostility, shyness, social incompetence, and difficulty in decision-making. This aggressive behaviour may stem from pent-up frustration due to a lack of guidance. Moreover, as children grow

older, those with authoritarian parents may struggle to assert themselves against authority figures due to their diminished self-esteem (Masud et al., 2019).

2.17.2. Authoritative Parenting

This parenting style typically involves cultivating a close, nurturing relationship with children, where clear guidelines for expectations are established and explained. Discipline is viewed as a form of support rather than punishment, with children having input into goals and expectations. Effective communication between parent and child is frequent and appropriate. Overall, authoritative parenting tends to yield the most favourable outcomes for children but demands considerable patience and effort from both parties.

Children raised in an authoritative parenting environment often exhibit confidence, responsibility, and self-regulation (Masud et al., 2019). They demonstrate improved management of negative emotions, leading to better social and emotional well-being.

Additionally, as these parents encourage independence, children learn their capability to achieve goals on their own, fostering higher self-esteem. Furthermore, these children typically excel academically, demonstrating higher levels of academic achievement and school performance (Steinberg, 2016; Pinquart & Kauser, 2018).

2.17.3. Permissive Parenting

Permissive parents are typically warm and nurturing, with minimal or no expectations for their children. They impose few rules and allow their children considerable freedom to navigate their own decisions. Communication remains open, but parents take a hands-off approach, acting more like friends than authority figures (Kuppens & Ceulemans, 2019).

However, the lack of structure and regulation in permissive parenting can lead to negative outcomes, particularly in eating habits. Children may develop unhealthy snacking behaviours, increasing their risk of obesity and other health issues later in life (Hoffman et al., 2017). Additionally, children may have excessive autonomy in managing their daily routines, such as homework completion, bedtime, and screen time, which can result in further negative behaviours due to the absence of parental guidance on moderation (Pinquart & Kauser, 2018). Children raised by permissive parents often demonstrate respectable social skills and a sense of self-worth. However, they may also lack self-control and exhibit impulsive, demanding, and selfish behaviour (Pinquart, 2017).

2.17.4. Uninvolved Parenting

Children raised by uninvolved parents often experience a significant amount of freedom, as these parents typically remain distant and detached from their child's life, fulfilling basic needs but offering minimal nurturing and little to no communication. Discipline is lacking, and expectations for the child are low or absent. Compared to children raised in other parenting styles, those with uninvolved parents tend to develop resilience and self-sufficiency, likely as a result of having to navigate life largely independently. However, these skills may be acquired out of necessity rather than healthy development. Additionally, children of uninvolved parents may struggle with emotional regulation, employ less effective coping strategies, face challenges in academic pursuits, and encounter difficulties in forming and maintaining social connections (Kuppens & Ceulemans, 2019). This theory is applied to the present study to explain the association between child-rearing practices and the psychosocial development of preschool children. Such application includes examining the behaviors of the parents, teachers and school directors within the context of the Fafen Zone community. While this theory is incorporated into the present study as one component of the study's framework, it is not utilized as the theory's explanatory power is utilized in conjunction with the other components of that framework.

2.18. LEVINE'S MODEL OF PARENTAL STRATEGIES

LeVine's model of parental strategies, introduced by Robert LeVine, provides a framework for understanding the various methods parents use in raising their children. According to LeVine, these strategies are shaped by sociocultural factors and can vary widely across different societies and contexts. Training involves actively teaching children critical knowledge and skills through explanations, practice, and demonstrations to prepare them for their societal roles. Guidance provides advice while giving children the freedom to explore, promoting self-reliance and self-control.

Parental modelling involves displaying consistent and mindful behaviour, acting as an example for children. Mutual parent-child interaction emphasises cooperation, values the child's input, and fosters teamwork, empathy, and open communication (McDowell, 2017).

The theoretical foundation for this study is based on Diana Baumrind's Parenting Styles Theory. The study explored the typical parenting styles adopted by urban and rural parents in their child-rearing practices, as well as the relationships between these styles and children's psychosocial development. The researcher expects this model to serve as the primary framework guiding the investigation.

Kafri et al. (2019) examine the prevalent parenting styles in Arab societies and their effects on children's development. The authors analyse how social, cultural, and religious factors influence

parenting practices by reviewing the available literature. Their review showed the importance of understanding the cultural context of parenting and its implications for children's mental health and development. By integrating empirical study results, the report offers valuable insights into culturally normative parenting practices in Arab societies that promote healthy child development. This review advances the understanding of parenting styles across cultural contexts and provides guidance for initiatives aimed at fostering the healthy development of children in Arab countries.

Therefore, I believe that utilising appropriate parenting styles and strategies that consider cultural contexts can significantly impact children's psychosocial development. It is essential for parents or legal guardians to adopt parenting approaches that are not only effective but also culturally sensitive. By doing so, they can foster an environment that supports positive development, helping children to build self-esteem, develop healthy relationships, and achieve emotional and psychological well-being. This tailored approach to parenting recognises the unique needs and backgrounds of each child, promoting overall mental health and developmental outcomes. Consequently, parents and guardians should be encouraged and supported to use culturally informed and appropriate parental strategies to ensure the holistic and positive development of their children. This theory is applied to the present study to explain the association between child-rearing practices and the psychosocial development of preschool children. Such application includes examining the behaviors of the parents, teachers and school directors within the context of the Fafen Zone community. While this theory is incorporated into the present study as one component of the study's framework, it is not utilized as the theory's explanatory power is utilized in conjunction with the other components of that framework

2.19. SOCIAL LEARNING THEORY

This theory posits that we acquire knowledge and behaviours through our social interactions. Specifically, by observing the actions of others, individuals tend to develop and replicate similar behaviours. When people witness positive behaviours or behaviours that result in rewards, they are more likely to assimilate and imitate those actions. According to the theory, imitation involves the actual reproduction of the observed motor activities.

Social learning theory has emerged as one of the most influential frameworks for understanding learning and development. It integrates many fundamental concepts from traditional learning theories. This theory is often described as a bridge between behaviourist and cognitive learning theories because it incorporates elements such as attention, memory, and motivation (Ormrod, 2017). The theory argues that direct reinforcement alone cannot explain all forms of learning. Hence, he introduced a social component to his theory, asserting that people can acquire new information and behaviours by observing others.

According to Social Learning Theory, there are three general principles for learning from each other:

Observational Learning: Learning can occur at any age through the observation of influential models who control resources. Exposure to such models at various life stages means that the modelling process can facilitate new learning throughout life (Ormrod, 2017).

Attention: Individuals must pay attention to the behaviour being modelled. Attention is more likely if the model is perceived as competent, attractive, or holds high status.

Retention: The observed behaviour must be remembered to be reproduced later. This involves storing the information in memory, which can then be retrieved when needed.

Reproduction: The individual must be capable of reproducing the behaviour, including the physical and cognitive ability to perform the observed actions (Ormrod, 2017).

Motivation: There must be a reason to adopt the behaviour, often involving expecting rewards or avoiding punishments.

In essence, Bandura's theory emphasises that learning is a social process, significantly influenced by the observation of others and enriched by cognitive processes such as attention, memory, and motivation. By understanding these principles, we gain insights into how behaviours are acquired and maintained within social contexts, highlighting the importance of modelling and the potential for learning throughout life (Ormrod, 2017).

The individuals who are observed are referred to as models, and the learning process from these observations is known as modelling. According to the theory, imitation and behaviour modelling occur when positive, desired outcomes are observed. For instance, if an instructor attends an in-world course, finds it engaging, and approves of the students' behaviour, they are more likely to want to teach a course themselves and may imitate and model the teaching styles experienced from other instructors.

As Tiffany Sauber Millacci (2021) explains, social learning theory showed the importance of observing and emulating others' actions, attitudes, and beliefs in fostering healthy behaviours. This is particularly relevant in educational and social work contexts, where professionals play crucial roles in encouraging positive habits. Teachers, for example, teach students appropriate classroom behaviours, such as paying attention while others speak, using methods like role-playing, storytelling, and interactive activities to effectively impart knowledge. Peer-led health programmes also utilise social learning principles to promote healthy behaviours among adolescents and young

adults, leveraging peer influence and social support. Similarly, community-based interventions apply social learning theory to encourage healthy behaviours within communities, stressing the importance of collective efforts and shared values in promoting wellness. This theory is applied to the present study to explain the association between child-rearing practices and the psychosocial development of preschool children. Such application includes examining the behaviors of the parents, teachers and school directors within the context of the Fafen Zone community. While this theory is incorporated into the present study as one component of the study's framework, it is not utilized as the theory's explanatory power is utilized in conjunction with the other components of that framework

2.20. ERIK ERIKSON'S PSYCHOSOCIAL DEVELOPMENT THEORY

Erik Erikson developed a theory on psychosocial development, and has significantly shaped our understanding of human development. Unlike classical psychoanalysis, Erikson's theory emphasises the equal influence of internal conflicts and the social environment on growth. He explored the formation of identity and how environmental and societal factors impact development. The groundbreaking research conducted by scholars like James Marcia, who developed the identity status model, has contributed to understanding how children begin forming a sense of self, catalysed by Erikson's psychosocial theory. Recent research shows that identity development begins earlier than adolescence, with children exploring roles, values, and competencies in family and school contexts (McLean et al., 2016; Crocetti & Meeus, 2016; Bosma & Kunnen, 2021). This perspective indicates that children's identity formation is a gradual process, shaped by cultural context, parental practices, and peer interactions, laying the foundation for more complex identity negotiations in adolescence.

2.20.1. Stage one: Trust vs. Mistrust

During the initial stage of Erikson's psychosocial development theory, known as Trust vs. Mistrust, which spans from birth to eighteen months, newborns rely heavily on their primary caregivers to feel secure and build trust. The quality of care and responsiveness provided by caregivers significantly influences the infant's development of a positive outlook on life and a sense of security. A healthy attachment formed during this stage fosters feelings of safety and confidence in the infant's environment. Studies indicate that secure attachment during infancy is linked to positive emotional well-being and healthier developmental trajectories (Zeegers et al., 2017; Deneault et al., 2022).

2.20.2. Stage Two: Autonomy vs. Shame

During Erikson's second stage of psychosocial development, autonomy vs guilt, which spans from 18 months to 3 years, toddlers embark on a journey to assert their independence. A successful completion of this stage allows children to feel secure enough to explore their environment and express their individuality. Toddlers actively seek to control their surroundings and engage in activities such as potty training as they strive to assert their independence. It is important to acknowledge that cultural variations exist, and this perspective may not universally apply. For example, research on parenting in diverse societies shows that in some cultural groups, children are encouraged to assume supportive roles within their families, such as caring for younger siblings, rather than prioritising individual independence (Lancy, 2015; Keller, 2018). This illustrates the significance of considering cultural context when interpreting developmental milestones.

2.20.3. Stage Three: Initiatives vs. Guilt

During the early years, typically spanning from 3 to 5 years old, children experience Erikson's third stage of psychosocial development, known as initiative versus guilt. According to recent research, achieving success during this stage involves the child's ability to establish goals and effectively communicate their needs to others. Children in this stage begin to assert their independence and demonstrate initiative by actively engaging in activities and expressing their desires and interests. This period is characterised by a sense of curiosity and exploration as children seek to understand the world around them and take on new challenges. By setting goals and expressing their needs, children develop a sense of agency and self-confidence, laying the foundation for future social and emotional growth (Miller et al., 2017; Harter, 2015).

2.20.4. Stage Four: Industry vs. Inferiority

Erikson's fourth stage, industry vs inferiority, occurs during middle childhood, typically spanning ages 6 to 12. Preceded by the stage of personal power, this phase is crucial for children's development of competence and self-esteem. A positive outcome during this stage is characterised by the child's ability to demonstrate mastery of various tasks and abilities. This period is marked by a strong desire to succeed and excel, both in academic pursuits and extracurricular activities such as sports. Children strive to demonstrate their competence and skills in various domains, seeking recognition and validation from peers and authority figures. Success in the classroom and on the sports field is particularly desirable during this stage, as it reinforces the child's sense of accomplishment and strengthens their self-esteem. Positive experiences during this stage lay the groundwork for continued growth and development throughout adolescence and beyond (Eccles & Wigfield, 2020; Muenks et al., 2018).

2.21. ECOLOGICAL SYSTEM THEORY

Psychologist Urie Bronfenbrenner formulated ecological systems theory, also known as the ecological systems perspective, which provides a comprehensive framework for understanding the intricate dynamics between individuals and their environments. This theory posits that human development is influenced by a multitude of interconnected contexts or systems, each of which impacts the others.

The concept of school belonging has been linked to academic motivation and emotional development in various studies (Longaretti, 2020; Korpershoek et al., 2020). Research consistently highlights the significance of different school climate factors in fostering students' sense of belonging (Korpershoek et al., 2020; Bakır-Ayğar & Kaya, 2017; Günelan, 2018). Bakır-Ayğar and Kaya (2017) identify several components of school climate that significantly contribute to school belonging, including supportive teacher behaviours, an emphasis on achievement, a safe learning environment, and positive peer interactions.

To elucidate how individual development is shaped by both innate traits and environmental factors over time, the study proposes the application of Bronfenbrenner's Bio-ecological Systems Theory. The theory examines how various ecological systems, such as the macrosystem, chronosystem, exosystem, microsystem, and mesosystem, influence individuals. While interactions within the microsystem directly impact human development, relationships in other contexts may have indirect effects. Thus, the study underscores the importance of investigating the reciprocal and dynamic relationships between individuals and their evolving environments, which is central to the ecology of human development. This theory is applied to the present study to explain the association between child-rearing practices and the psychosocial development of preschool children. Such application includes examining the behaviors of the parents, teachers and school directors within the context of the Fafen Zone community. While this theory is incorporated into the present study as one component of the study's framework, it is not utilized as the theory's explanatory power is utilized in conjunction with the other components of that framework

Summary of the theories

Theory	Role in Study
Baumrind	Typology of parenting behaviours
LeVine	Cultural shaping of those behaviours

Bandura	Mechanism of behaviour transmission
Erikson	Developmental outcomes
Bronfenbrenner	Contextual environment

2.22. THE INTEGRATIVE ETHNO-PRAXIS APPROACH: A PERSONAL AND CONCEPTUAL FRAMEWORK

As a researcher, my inquiry into child-rearing practices and their association on children's psychosocial development in the Fafen Zone is not a detached academic exercise but a deeply personal, ethically grounded, and culturally situated journey. Recognising the interconnections of my identity, values, and research focus, I developed what I term the Integrative Ethno-Praxis Approach, a hybrid framework that brings together ethnographic immersion, interpretivist meaning-making, and transformative praxis.

This framework is not just theoretical but reflective of my lived positionality and commitment to amplifying culturally rooted parenting knowledge. It is informed by contemporary debates in qualitative research that prioritise relational ethics, positional reflexivity, decolonial sensibilities, and the co-production of knowledge (Denzin & Lincoln, 2018). The framework is built on three mutually reinforcing pillars: culturally embedded, interpretive engagement, and praxis-oriented reflection.

1. Cultural Embeddedness

The first dimension of the Integrative Ethno-Praxis Approach is cultural embeddedness. I approach this study not as a neutral observer, but as someone situated within the cultural ecology of the Fafen Zone. I have been shaped by its linguistic traditions, communal child-rearing values, and relational norms. This familiarity allows me to understand the implicit cultural codes that govern everyday parenting and caregiving, codes that might remain hidden or misinterpreted by a purely external researcher. However, I also acknowledge the complexity of insider–outsider positionality. While my proximity offers unique insights, it also demands caution against bias or overidentification. I navigate this space with what Bourdieu described as “participant objectivation”—the ability to make the familiar strange, and the strange familiar (Wacquant, 2018). My cultural embeddedness becomes a methodological asset when approached with critical humility and dialogical accountability. This aspect of the framework aligns with indigenous and Afrocentric research paradigms that affirm the legitimacy of local knowledge systems (Chilisa, 2017; Kovach, 2021). Rather than imposing external theories or developmental models, I seek to uncover and validate the rich parenting philosophies already present within the community.

2. Interpretive Engagement

The second core of the framework is interpretive engagement, which is grounded in an interpretivist epistemology (Creswell & Poth, 2018). This perspective holds that meaning is not fixed or universal but is co-constructed through social interaction and contextual interpretation. In this study, I seek to understand the world as experienced by parents and caregivers themselves: how they define “a good child,” what they consider effective discipline, and how they interpret the role of elders, gender, and spirituality in raising children. This approach draws heavily on ethnographic methods, including prolonged engagement, participant observation, and in-depth interviews (Hammersley, 2018). I do not simply collect data; I enter a field of relationships where meanings are negotiated. My role is not that of an objective reporter but a mediator of lived realities. The validity of the research lies not in statistical generalisability but in the thick description and depth of contextual understanding it offers (Creswell & Poth, 2018). Interpretive engagement also entails emotional and relational labour, building trust, listening attentively, and remaining open to perspectives that challenge my assumptions. It is a process of mutual learning, where both the researcher and participants shape the narrative.

3. Praxis-Oriented Reflection

The third and perhaps most critical component of the Integrative Ethno-Praxis Approach is praxis-oriented reflection. Drawing from Freirean pedagogy, praxis here refers to the dynamic interplay between critical reflection and transformative action (Freire & Macedo, 2018). I believe that research must serve a purpose beyond academic inquiry. In the context of child-rearing in the Fafen Zone, this means using findings to support community empowerment, inform policy, and strengthen local strategies for psychosocial well-being (Smith, 2019).

Rather than positioning parenting practices within deficit narratives, I seek to highlight their resilience, adaptability, and cultural coherence. This approach aligns with decolonial research ethics, which reject extractive methodologies and instead promote research as relational responsibility (Smith, 2019; Dei & Calliste, 2018). The goal is not merely to study parenting practices but to co-create knowledge that is culturally affirming and socially useful (Freire &

Macedo, 2018). This praxis-based orientation also requires continual reflexivity, asking questions such as: How might my interpretations be used? Whose interests do they serve? What can be done with the knowledge produced (Dei & Calliste, 2018)?

Positional Reflexivity

At the heart of the Integrative Ethno-Praxis Approach lies an ethic of positional reflexivity. As Berger (2015) and Finlay (2018) argue, self-awareness is not ancillary to qualitative research; it is fundamental. Throughout this study, I remain vigilant about how my social identity, personal history, and professional aspirations shape every stage of the research process, from framing the research questions to interpreting the data.

I reflect critically on the ways in which I represent the voices of participants. While my familiarity with the cultural landscape enhances access and insight, it also requires a constant balancing act between empathy and analytic distance. I document these reflexive moments in research memos, field notes, and journalling, allowing them to inform, not obscure, the final analysis (Finlay, 2018; Berger, 2015).

The Integrative Ethno-Praxis Approach is a multi-dimensional framework that weaves together cultural knowledge, interpretive depth, and transformative intent. It serves as both a personal compass and a methodological map guiding this research. It honours the cultural depth and lived realities of the Fafen Zone, while responding to the ethical imperative of making research socially relevant and locally grounded (Smith, 2019; Dei & Calliste, 2018).

By situating myself as both participant and analyst, I hope to produce a study that not only interprets but also contributes to the well-being of children and caregivers in the community. This framework aligns with UNISA's values of contextualised, ethically sound, and socially engaged scholarship, and adds to a growing body of research that values indigenous epistemologies, community engagement, and reflexive praxis (Smith, 2019).

2.23. Rationale for the Selection of Reviewed Literature

The literature that was selected for review in this chapter was selected according to its relevance to the present study. Studies from Western contexts were performed as many of these studies established the major classifications and measurements of parenting styles that have since become prevalent in child-rearing studies. The inclusion of studies from Asian

contexts was performed to review the influence of cultural values on parenting styles. African studies were included to review the similarities of child-rearing practices to those of the Fafen Zone. Studies that were completed within Ethiopia were reviewed for their relevance to the Somali Region of Ethiopia, and studies that included Somali families were reviewed for their cultural relevance to the study population of the Fafen Zone. Thus, the review of these different contexts was not with the intention of suggesting that the findings from those studies could be applied to the Fafen Zone, but in recognizing the differences in child-rearing practices across the world, the need for different models of parenting altogether, and the need for child-rearing studies to occur within the Somali Region of Ethiopia.

2.24. Research Gap

The literature on the topic demonstrates how parenting practices and child-rearing approaches play a major role in children's psychosocial development. While there is extensive international research into parenting styles and their effects upon children, the majority of such studies have occurred within Western and high-income nation contexts. Studies within African countries - particularly Ethiopia - are relatively limited, and even more scarce within the Somali Regional State.

Furthermore, Ethiopian studies have mostly focussed upon parenting styles, educational outcomes or child development considerations in isolation - with little attention dedicated to considering the relationship between child-rearing and preschool children's psychosocial development. Few studies have considered the unique sociocultural characteristics of those areas like the Fafen Zone - where parenting is informed by traditional values, beliefs and structures and socioeconomic conditions. Previous studies in the area have mostly featured the perspectives of parents and caregivers alone - without integrating the views of preschool teachers and school directors, whose roles within early development are also important. Moreover, such studies have employed limited use of mixed methods for obtaining both quantitative and qualitative evidence that provides a more comprehensive understanding of child-rearing practices and their influence upon children's psychosocial development.

Therefore, this study was undertaken in part to help address these noted research gaps - investigating both child-rearing practices within parents and their association with psychosocial development of preschool children within the Fafen Zone of the Somali Regional State, Ethiopia. Each of these perspectives - parents, preschool teachers and school

directors - was incorporated through this mixed methods approach. The study thus contributes context-specific evidence that enhances the understanding of child-rearing practices within the Somali cultural context - and offers implications for both policy and future research.

2.24 CHAPTER SUMMARY

This chapter presents and reviews the relevant literature relating to child-rearing practices and the psychosocial development of preschool children. The chapter covers the concepts of child-rearing and parenting styles - and factors relating to cultural, social, economic and family aspects of parenting - within the context of international, African, Ethiopian and Somali Regional contexts. Each of these elements makes apparent the fundamental role that parenting practices play in relation to a child's emotional, social, behavioural and psychological development. The chapter also includes the theoretical framework that underpins the study. The perspectives provided each by LeVine's Model of Parental Strategies, Baumrind's Parenting Styles Theory, Bandura's Social Learning Theory, Erikson's Psychosocial Development Theory and Bronfenbrenner's Ecological Systems Theory all contribute to a well-rounded understanding of how factors like parenting behaviours, learning processes, developmental stages and environments may impact a child's psychosocial development. Each of these theories provided the conceptual foundation upon which the study findings were interpreted.

The chapter also reveals relevant gaps within current literature - particularly in relation to empirical studies of child-rearing practices and psychosocial development among preschool children within the Somali Regional State of Ethiopia. Each of these identified gaps helps to establish both the need and the present study itself - along with its aim, objectives and research questions. The following chapter presents the research methodology that was employed to investigate such an issue.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1.INTRODUCTION

Chapter Three provided an in-depth discussion of the literature related to this study, which serves as the foundation for examining child-rearing practices and their influence on children's psychosocial development. Thus, this chapter presents the research methodology. The researcher presents the research paradigm, research approaches, research design, research methods, data collection procedures, location, population, and sampling. Thereafter, data collection instruments and data analysis procedures are also discussed, along with ethical considerations.

3.1.RESEARCH PARADIGM

A research paradigm is a foundational framework comprising a set of principles and beliefs that guide how researchers perceive and engage with the world in their inquiry. It encompasses the researcher's worldview, their position within it, and the potential relationships with its components. According to Kivunja and Kuyini (2017), a paradigm reflects shared beliefs and agreements among scholars about understanding and addressing research problems. Similarly, Creswell and Creswell (2018) describe a paradigm as a "worldview" that influences research design, methodology, and data interpretation. This framework provides the philosophical lens through which a study is understood and executed (Leavy, 2017).

The concept of a paradigm, originating from Kuhn's (1970). *The Structure of Scientific Revolutions*, encapsulates the values, techniques, and beliefs that guide scientific inquiry. It encompasses the ontological stance (the nature of reality), epistemological perspective (the nature of knowledge), and methodological approach (processes of data collection and interpretation), shaping the research process (Kivunja & Kuyini, 2017; Saunders et al., 2019). A paradigm significantly influences every aspect of research, from the philosophical stance to the methods employed, ensuring the study is conducted in alignment with its foundational beliefs (Creswell & Creswell, 2018; Saunders et al., 2019).

A research paradigm can be defined as a set of fundamental beliefs or assumptions that shape a researcher's worldview and guide the overall research process (Kivunja & Kuyini, 2017). It determines how reality is understood, the researcher's position within it, and the relationships among its elements, akin to broader philosophical or cosmological frameworks. Creswell and Creswell (2018) describe a paradigm as a philosophical and ethical stance that influences the type of research a scholar undertakes. Similarly, Leavy (2017) notes that a paradigm serves as a lens through which the study is conceptualised, interpreted, and implemented.

In the context of this study, *Assessment of Child-Rearing Practices and Their Impact on Children's Psychosocial Development in Fafen Zone, Somali Region*, the chosen research paradigm guided how the researcher approached the exploration of parenting behaviours and their effects on child development. It influenced both the interpretation of data and the drawing of conclusions. According to Kivunja and Kuyini (2017), a paradigm reflects the principles that shape how researchers understand the world and engage with it in practice. The researcher's own beliefs and values informed the analysis of parenting practices observed across different households and cultural settings. Recognising the appropriate

research paradigm is critical, as it determines the types of questions that can be meaningfully posed and the methods considered valid for answering them (Coe et al., 2017). Furthermore, research studies are framed by interconnected traditions that revolve around guiding questions, which establish the scope and direction of the inquiry (Saunders et al., 2019)

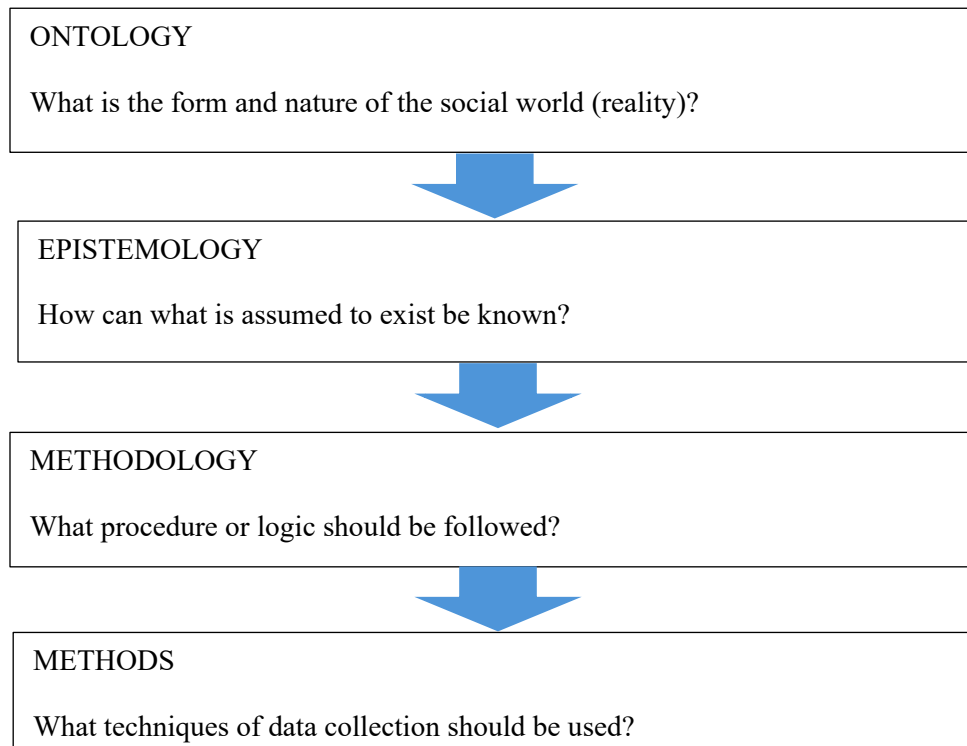


Figure Error! No text of specified style in document..1 The relationship between ontology, epistemology, methodology, and methods

(Adapted from Coe et al., 2017:16)

Different paradigms encompass ontology, epistemology, methodology, and methods applicable to the research study. Figure 4.1 illustrates the relationships involved in acquiring knowledge for the research study. The above-mentioned related assumptions helped the researcher to understand the participants' views on child-rearing practices and their impact on children's psychosocial development by acquiring information directly from the participants through questionnaires, interviews, and focus group discussions.

Ontological philosophy believes that there are variances in the manner by which the world is viewed and the significance and understanding of that world held by individuals (Leavy, 2017:12). Ontological philosophy helped the researcher to understand how parents differ in their child-rearing practices and their impact on children's psychosocial development (Leavy,

2017:12; Hassan & Mingers, 2018:11). On the other hand, the knowledge was generated independently, using the instruments. Open-ended interviews inform the researchers regarding what they can learn about the social world. The researcher learnt how participants applied various parenting styles and their impact on children's psychosocial development. These helped in addressing whether the nature of reality is the result of individual interpretation or social construction (Burkholder, Cox, Crawford & Hitchcock, 2020:15).

Epistemology pertains to the nature of knowledge and the processes through which it is acquired (Boon, 2018). It examines how research is conducted, what constitutes valid knowledge, the role of the researcher, and the dynamics between the researcher and participants (Leavy, 2017). In this study, focus group discussions, questionnaires, and open-ended interviews enabled the researcher to explore participants' personal experiences with child-rearing practices and how parents employed different parenting styles to support children's psychosocial development (Gray et al., 2017). Epistemology also guides the researcher in determining which knowledge is relevant and provides a basis for assessing the feasibility, validity, and reliability of information (Pruzan, 2016). Through these methods, the researcher gathered knowledge from participants' experiences and applied reasoning to interpret their responses in relation to the study objectives (Burkholder, 2020).

The epistemological approach focused on understanding and describing knowledge through interviews and focus group discussions regarding the impact of parenting practices on children's psychosocial development (Boon, 2018; Gray et al., 2017). The researcher employed a mixed-methods approach with an explanatory sequential design, alongside various data collection techniques, to gather the required information (Leavy, 2017; Burkholder, 2020). The chosen research design, sampling strategies, and data-gathering methods facilitated a thorough examination of the study topic. These philosophical considerations also helped define the scope and boundaries of the research, clarifying what the researcher needed to focus on to conduct the study effectively (Pruzan, 2016). The paradigms relevant to this research are identified as post-positivist, constructivist/interpretivist, and pragmatist (Leavy, 2017; Boon, 2018).

3.1.1. Post-Positivists

Post-positivism is associated with the quantitative approach in which the research makes assumptions of experience constructed on cause-and-effect thinking by tightening and

concentrating on selected variables to measure and interconnect, comprehensive explanations, and the testing of theories (Creswell & Plano Clark, 2018:67). Bergin (2018:22) believes that in a positivist tradition, objective reality exists, which researchers can study through direct, rigorous observation, which includes experiments or cause-and-effect relationships. Observing practical events can help researchers to analyse data, although the quantitative part is not interested in descriptions.

Post-positivist approaches emphasise the need to classify and evaluate the factors that influence outcomes (Creswell, 2018). Leedy and Ormrod (2015) note that appropriate measurement techniques are essential for uncovering cause-and-effect relationships in real-world settings and human behaviour. From a post-positivist perspective, knowledge is derived from careful observation of individuals and the external reality that exists independently in the world (Creswell & Creswell, 2018). In this approach, the researcher often quantifies observations to analyse participants' behaviours and performance (Creswell & Creswell, 2018).

Creswell and Creswell (2018) also describe post-positivism as reflecting traditional assumptions that prioritise the strengths of quantitative research. In this study, post-positivist principles were applied to address the quantitative component. However, observation alone could not fully capture the complexities of the research questions. To address this limitation, the study also incorporated an interpretivist perspective, bridging the gap between observed phenomena and their interpretation (Cohen et al., 2018). By integrating different data collection instruments and combining post-positivist and interpretivist paradigms, the researcher gathered a more comprehensive understanding of the study topic. This combination facilitated the testing of research questions and hypotheses while mitigating the limitations inherent in relying on a single paradigm.

3.1.2. Constructivism/Interpretivism

Interpretivism, also known as constructivism, emphasises that individuals actively construct their own understanding and interpretation of the world (Schwandt, 2015). Human behaviour and perceptions are dynamic, shaped by social and environmental contexts, and cannot be studied like physical phenomena (Creswell & Poth, 2018). In this study, the researcher adopted an interpretive approach by engaging directly with the community, using questionnaires, interviews, and focus group discussions with parents, teachers, and other

stakeholders. This method enabled the researcher to examine how child-rearing practices are influenced by personal experiences and social context, and how they impact children's psychosocial development (Yilmaz, 2018).

The interpretive paradigm assumes that reality is subjective and multifaceted, with individuals perceiving and interpreting their worlds differently depending on cultural and societal influences (Schwandt, 2015; Creswell & Poth, 2018). Constructivist researchers seek to understand phenomena through participants' perspectives. Accordingly, this study was conducted in natural settings such as homes and schools, allowing participants to express their views in familiar contexts (Bengtsson, 2016). Constructivist research values participants' lived experiences as essential to understanding complex human behaviour (Yilmaz, 2018). Through this lens, the researcher explored how participants perceive different parenting practices and how these practices contribute to the psychosocial development of children in the Fafen Zone.

3.1.3. Pragmatism Paradigm

Pragmatism as a research paradigm prioritises practical solutions to research questions by combining both objective and subjective understandings of reality (Saunders et al., 2019). It emphasises “what works” in addressing specific research problems rather than adhering strictly to abstract notions of truth or reality (Biesta, 2017). Pragmatism is closely linked with mixed-methods research, as it allows researchers to select data collection strategies based on the research question rather than being confined to purely quantitative or qualitative approaches (Creswell & Plano Clark, 2018). In pragmatist research, methodology is guided by the need to answer practical questions, often involving a combination of diverse data collection and analysis strategies. The value of a method lies in its ability to produce meaningful results that can contribute to problem-solving and, potentially, social impact (Johnson et al., 2020).

The pragmatic paradigm was used as a means of allowing for the integration of both quantitative and qualitative data in the response to the research problem. Mixed methods research designs involve the collection and analysis of both quantitative and qualitative data separately, after which the two types of data are integrated in the reporting of the research study. In this research study, the quantitative data was collected using research assumptions that are post-positivist in nature, allowing for investigation into the predominant types of

child-rearing practices within these families and the relationship of those practices to the psychosocial development of the preschool children. Additionally, qualitative data was collected according to interpretivist assumptions, which allowed for the exploration of the experiences of the participants of the study in relation to their practices of child-rearing. Thus, the post-positivist and interpretivist assumptions for this research study are understood as methods rather than paradigms.

In this study, pragmatism was chosen as the guiding paradigm to examine child-rearing practices and their impact on children's psychosocial development in the Fafen Zone. Following Creswell and Creswell (2018), pragmatism allows for flexible use of multiple methods, worldviews, and data sources to address complex research problems. Accordingly, both quantitative and qualitative data were collected: questionnaires provided measurable evidence, while interviews and focus group discussions captured participants' lived experiences. The researcher constructed meaning through direct engagement with participants in their natural environments, facilitating co-construction of understanding through dialogue and shared context (Creswell & Plano Clark, 2018). While post-positivism focuses on objective evidence and interpretivism explores subjective meanings, pragmatism integrates both approaches, enabling the study to leverage the strengths of each paradigm and generate a more comprehensive understanding of the phenomenon under investigation (Biesta, 2017; Saunders et al., 2019).

The use of the pragmatism research paradigm allowed the research to focus on the research questions that needed answering for the research study. This paradigm is appropriate for the research questions and allows the survey and interview methods to answer the research questions. The quantitative data would provide the research with statistical analysis of the data collected from the research population. Furthermore, the qualitative data would provide the research findings with thematic analysis of the data collected from research participant for this study .

3.2.RESEARCH METHODOLOGY

Research methodology provided a clear and organised structure that guided the entire research process by outlining the procedures for collecting, processing, and analysing data related to the research topic (Igwenagu, 2016; Almalki, 2016).

Methodology is the framework that guides how research questions are formulated, how data are collected and analysed, and how findings are interpreted. It links the aims of the study with the specific methods chosen, and is shaped by underlying philosophical assumptions about knowledge and reality (Saunders, Lewis & Thornhill, 2019)

Methodology leads the researcher in prioritising the type and importance of questions to be asked in the research study (Bairagi & Munot, 2019:22). The study adopted a mixed-methods approach involving two approaches, namely qualitative and quantitative. The three forms of research approaches classified as qualitative, quantitative, and mixed methods research are discussed below.

3.2.1. Quantitative Research

Quantitative research is grounded in the belief that a single, objective reality exists independently of individual perspectives (Bairagi & Munot, 2019). This approach involves collecting and analysing numerical data to identify patterns or measure relationships between variables (Bergin, 2018). Creswell (2018) explains that quantitative research tests theoretical assumptions by developing specific hypotheses and gathering data to either confirm or refute them. Johnson and Christensen (2020) emphasise that this method maintains objectivity and reduces researcher bias during data collection and analysis. Quantitative research approaches are systematic methodologies designed to collect and analyse numerical data, primarily to identify patterns, test hypotheses, and determine relationships between variables. Key approaches include descriptive research, which focuses on summarising and describing the characteristics of a population or phenomenon using statistics such as frequencies, means, and percentages. Correlational research examines the relationships between variables, assessing the strength and direction of associations without implying causation. Experimental research involves manipulating independent variables to observe their causal effects on dependent variables, typically using randomised controlled designs. Quasi-experimental research, while similar to experimental designs, lacks random assignment, making it useful in settings where randomisation is impractical or unethical (Creswell & Creswell, 2018). These approaches enable researchers to systematically test theories and provide generalisable, reliable findings across a variety of disciplines (Bryman, 2016; Apuke, 2017).

In this study on the assessment of child-rearing practices and their association on children's psychosocial development in the Fafen Zone, Somali Region, a quantitative method was

employed to obtain measurable data on child-rearing practices and their impact on children's psychosocial development. However, this approach alone did not capture the full complexity of the subject. While it allowed the researcher to statistically examine trends and test relationships, it was supplemented by qualitative methods to offer a deeper, more comprehensive understanding. The combination of both approaches strengthened the overall findings and contributed to a more balanced and insightful analysis.

3.2.2. Qualitative Research Approach

A qualitative approach was employed to collect data in participants' natural settings, where they directly experienced the phenomenon under study (Creswell & Creswell, 2018). As Johnson and Christensen (2020) note, the primary goal of qualitative research is to observe, explore, and understand individuals' lived experiences and perspectives. Similarly, Maree (2016) emphasises that this approach depends on gathering insights through real-world interactions, such as dialogue and observation, within the participants' environments. In this study, the researcher applied qualitative methods to interpret participants' accounts of child-rearing practices, with the aim of uncovering how parents and caregivers understood their parenting roles and how these shaped their children's psychosocial development.

Using a qualitative approach allowed the researcher to explore caregivers' lived experiences and the cultural setting in which parenting took place in depth. This approach revealed how child-rearing practices influenced children's psychosocial well-being. At the same time, qualitative methods could not fully capture aspects that required measurable evidence. For this reason, the part of the study that tested hypotheses about the impact of parenting on children's psychosocial development relied on quantitative methods. Together, the two approaches worked hand in hand: the qualitative side offered a rich, contextual understanding of parenting and cultural practices, while the quantitative side verified patterns and relationships through statistical analysis.

3.2.3. Mixed-Methods Research Approach

A mixed-methods research approach was used in this study, combining both quantitative and qualitative techniques to ensure a comprehensive investigation (Creswell & Creswell, 2018). As noted by Plano Clark and Ivankova (2015), integrating both methods helps strengthen the findings and reduce the limitations that may have arisen if either method had been used in

isolation. This approach enables the researcher to carry out a single, efficient study rather than a series of separate research projects over time (Morse & Niehaus, 2016). By collecting multiple sets of data through diverse methods and philosophical perspectives, the study benefits from the complementary strengths and minimises the non-overlapping weaknesses of each approach (Johnson & Christensen, 2020). Mixed-methods research combines the collection, analysis, and integration of both qualitative and quantitative data within a single study or series of studies, leveraging the strengths of both approaches to provide a comprehensive understanding of research problems (Plano Clark & Ivankova, 2016; Creswell & Plano Clark, 2018). By merging numerical data to identify patterns with narrative data to explore deeper insights, this approach facilitates a more holistic exploration of complex issues. It allows for triangulation, where multiple data sources validate findings, enhancing both reliability and depth (Johnson et al., 2021; Creswell & Creswell, 2018). This integration makes mixed-methods approach ideal for addressing multifaceted research questions by balancing the limitations of one method with the strengths of the other.

Scholars contend that mixed-methods approach not only enhances the credibility of findings but also reduces the limitations associated with relying on a single approach. According to Plano Clark and Ivankova (2015), integrating qualitative and quantitative strategies allows researchers to draw stronger and more defensible conclusions than using either method in isolation. Morse and Niehaus (2016) add that employing both approaches within one study streamlines the research process, eliminating the need for multiple separate projects. By drawing on different methodologies and epistemological perspectives, mixed-methods approach produces results that leverage the strengths of each approach while compensating for their individual shortcomings (Johnson & Christensen, 2020; Creswell & Plano Clark, 2018). This design equips researchers with a powerful framework for addressing complex research questions, yielding findings that are both holistic and deeply insightful (Creswell, 2018; Plano Clark & Ivankova, 2016).

In this research on child-rearing practices and their impact on children's psychosocial development in the Fafen Zone, Somali Region, a mixed-methods design allowed the researcher to explore the subject more deeply. Quantitative data were collected to measure specific variables and relationships through questionnaire tools, while qualitative data were gathered through open-ended interviews and Focus group discussion to understand the lived experiences of parents and caregivers. As Creswell (2015) emphasised, quantitative methods

alone cannot capture the personal stories and meanings behind parenting practices, while qualitative methods cannot generalise findings or statistically validate patterns. Therefore, the combination of both allowed the researcher to interpret how parenting behaviours influenced children's emotional and social development, supported by both numerical and narrative evidence.

Adopting a mixed methods approach allowed the two forms of data to complement one another. The quantitative results established a solid foundation, while the qualitative insights added depth and context by explaining and enriching those findings. This combination made it possible to address complex research questions using tools such as assessments, structured surveys, and in-depth interviews. As Harrison and Reilly (2020) note, blending methods enhances the overall rigour of a study. In this case, integrating both data types provided a well-rounded and multidimensional understanding of parenting strategies and their influence on children's psychosocial outcomes in the region.

Maree (2016) noted that a mixed-methods approach is valued for its flexibility and its capacity to use multiple techniques to address research questions effectively. In the same way, Gray et al. (2017) pointed out that researchers increasingly adopt a pluralistic stance, recognising that knowledge develops best through a variety of strategies. Consistent with this view, the study first used quantitative data to identify statistical patterns and relationships in child-rearing practices, and then qualitative data to explain parents' experiences, beliefs, and cultural contexts. This combination strengthened the validity of the study and provided a more complete understanding of how child-rearing practices shape children's psychosocial development.

Thus, for this study a mixed-method research design was chosen for answering the research problem. The quantitative method would allow measuring the extent of different child-rearing practices in Fafen Zone. However, the qualitative strand would allow gaining deeper understanding into the reasons behind the prevalence of these child-rearing practices within the cultural and social context of Fafen Zone. The combination of both qualitative and quantitative methods provided the research study with a more thorough understanding of the research problem than if only one method had been used. However, there are some limitations to the research methods used. The quantitative method was limited to the self-reported answers of the participants. Additionally, the qualitative analysis could not be

generalised to the whole population. Yet, the combination of these methods provided a more complete understanding of the research problem.

The use of a mixed-method approach was the most suitable methodology that would allow for an understanding of the topic of child-rearing and its impact on the psychosocial development of preschool children that was more comprehensive than either quantitative or qualitative methods alone. The quantitative data can help to show the prevalence of various parenting styles and the impact that they have upon the children, while the qualitative data helps to explore the reasons behind those findings from the perspectives of the individuals involved in the children's care. Utilizing both data sets allowed for the findings of the study to be triangulated, which increases the credibility, completeness, and depth of the research. Thus, employing a mixed methods research model was the most appropriate approach to addressing the research objectives and gaining an understanding of the topic of child-rearing in the Fafen Zone, Somali Regional State, Ethiopia (Creswell & Plano Clark, 2018; Creswell & Creswell, 2018).

3.3.RESEARCH DESIGN

A research design is a structured plan for conducting a study, outlining elements such as participants, timing, and data collection methods (Bairagi & Munot, 2019; Saunders et al., 2019). It provides a framework for how data are collected and ensures that the research effectively addresses the stated questions (Johnson et al., 2020). Mixed-methods research involves combining qualitative and quantitative approaches, and there are several design types. These include concurrent designs, where both qualitative and quantitative data are collected separately but simultaneously; concurrent triangulation, in which data are analysed independently and then integrated during interpretation; parallel designs, which are similar to concurrent designs but with more distinct procedures; fully mixed designs, where integration occurs throughout all stages of the study; conversion designs, which transform one data type into another; and sequential designs, in which one phase informs the next. Sequential designs can be further categorised as explanatory, exploratory, or convergent, depending on the sequence and purpose of integrating qualitative and quantitative data (Creswell & Plano Clark, 2018).

3.3.1. Exploratory Sequential Design

The exploratory sequential design is a mixed-methods approach that typically begins with the collection and analysis of qualitative data, which is then used to develop instruments, interventions, or tools that are later tested quantitatively (Creswell & Plano Clark, 2018). This approach ensures that the tools or measures developed are culturally appropriate and aligned with participants' perspectives. The purpose of the design is to explore phenomena in depth during the qualitative phase so that the subsequent quantitative phase can be tailored to the specific context and needs of the participants (Creswell & Creswell, 2018). In this design, qualitative findings generally inform the development of the quantitative component (Gray et al., 2017). However, this design was unsuitable for the current study because the researcher first collected quantitative data through questionnaires, followed by qualitative data via interviews and focus group discussions, with the qualitative phase used to elaborate and interpret the quantitative results.

3.3.2. Convergent Concurrent Design

The convergent concurrent design is a mixed-methods approach in which quantitative and qualitative data are collected simultaneously, and the results are compared or integrated to validate findings (Creswell & Plano Clark, 2018). In this design, one type of data may be given more weight than the other, while both are analysed and merged to provide a comprehensive understanding of the phenomenon (Gray et al., 2017). However, this design was unsuitable for the current study because quantitative and qualitative data were not collected at the same time. Instead, the researcher employed an explanatory sequential design, beginning with the collection of quantitative data through questionnaires, followed by semi-structured interviews and focus group discussions to gather qualitative data, which were then used to elaborate on and interpret the quantitative findings.

3.3.3. Explanatory Sequential Research Design

Explanatory sequential design is a mixed-methods approach that involves two distinct phases of data collection. In the first phase, quantitative data are gathered and analysed, and the results guide the subsequent qualitative phase (Creswell & Plano Clark, 2018; Johnson et al., 2020). This design allows the qualitative phase to build on the quantitative findings, providing deeper explanations and context for the initial results (Burns & Grove, 2018; Yilmaz, 2018). In practice, the researcher first collected quantitative data through

questionnaires, which informed the development of unstructured interview questions for the qualitative phase, including interviews and focus group discussions.

In explanatory sequential design, the quantitative and qualitative components are linked, with qualitative data serving to clarify, expand, or explain the quantitative results (Creswell & Creswell, 2018). Interviews are particularly useful for resolving confusing, contradictory, or unexpected responses from the quantitative phase (Creswell & Creswell, 2018; Gray et al., 2017). While this design is often easier to implement than concurrent approaches, it requires careful planning for the qualitative phase, including identifying which quantitative findings to follow up on, selecting participants for the second phase, and determining the conditions under which they are chosen. Additionally, the design typically requires more time to complete, as the qualitative phase cannot be fully predetermined and depends on the results of the initial quantitative analysis (Creswell & Plano Clark, 2018).

3.4.LOCATION OF THE STUDY

This study was conducted in the Fafen Zone of the Somali Regional State, located in the eastern part of Ethiopia. The Fafen Zone is predominantly inhabited by Somali-speaking communities and comprises both urban and rural settings, offering a diverse cultural and socioeconomic landscape. The zone includes towns such as Jigjiga (the regional capital) and other surrounding woredas, where traditional child-rearing practices remain deeply embedded in cultural norms. Due to its unique blend of traditional and transitioning parenting approaches, particularly influenced by urbanisation, education, and exposure to external cultures, the Fafen Zone provided a suitable context for examining the impact of child-rearing practices on the psychosocial development of children. The selection of this location was intentional, as it allowed the researcher to explore variations in parenting styles and their outcomes across different sociocultural environments within the same region.

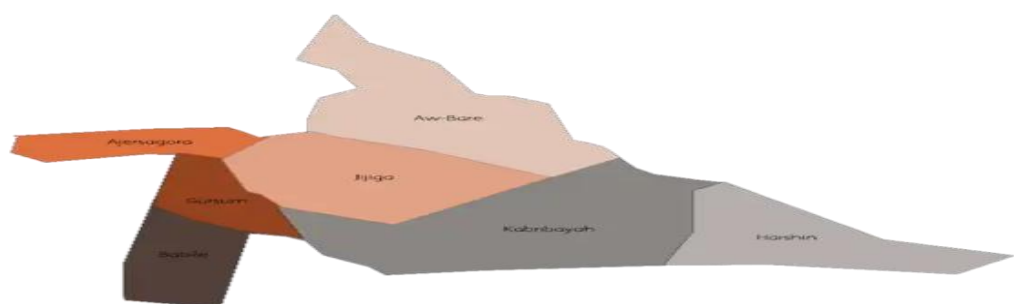


Figure Error! No text of specified style in document..2 Fafen Zone Map

Source: Wikipedia 2024

3.5.POPULATION AND SAMPLING

A population refers to the entire group of individuals, objects, or entities that share characteristics relevant to a study and from which data may be collected (Taherdoost, 2016; Pandey & Pandey, 2021). In research, defining the population clearly is crucial, as it determines the scope of the study, guides the sampling process, and affects the generalisability of the findings (Creswell & Creswell, 2018). A precise population ensures that the study's results are valid and reliable, providing a foundation for drawing meaningful conclusions from the research. Establishing the population is therefore a critical initial step in designing a study, as it identifies all elements that meet the criteria established by the research objectives.

For this study, the population consisted of preschool teachers, directors, and parents of young children residing in the Fafen Zone of the Somali Region in Ethiopia. These individuals were selected because of their direct involvement in child-rearing, which was the central theme of the research concerning its influence on children's psychosocial development. The population represented a diverse group of stakeholders who interacted with children in various roles, providing a comprehensive perspective on parenting practices. The estimated population size was 5,504 parents and 197 preschool teachers within the zone. After identifying the population, the next phase involved developing a sampling strategy. This ensured that a representative subset was chosen to reflect the diversity and characteristics of the larger group. The sampling methods used were designed to generate data that could offer a meaningful understanding of the nature and effects of child-rearing practices in the Fafen Zone.

3.5.1. Sampling

Sampling is the process of selecting a subset of individuals or elements from a larger population to participate in a study. According to Taherdoost (2016), sampling involves choosing a "representative group from the population to make generalisations about the entire population." Similarly, Etikan and Bala (2017) define sampling as "the act of selecting a portion of the population that best represents the entire group." Creswell and Creswell (2018) elaborate that sampling is essential in research design to identify participants who can provide the most relevant information in relation to the study's goals. Sampling refers to the

process of selecting a subset of individuals from a larger population to participate in a study (Elfil & Negida, 2017).

For this study on "Child Rearing Practices and Its Impact on the Psychosocial Development of Children in the Fafen Zone, Somali Region," sampling is understood as the process of selecting a representative subset of parents, preschool teachers, and school directors to gain insights into their child-rearing practices and their impact on children's psychosocial development. This sampling approach ensured a comprehensive understanding of child-rearing practices and their impact on children's psychosocial development by combining broad quantitative insights with in-depth qualitative exploration.

3.5.1.1. Probability Sampling

Probability sampling is a sampling technique in which every member of the population has a known and equal chance of being selected, ensuring that the sample accurately represents the larger population (Etikan & Bala, 2017; Sharma, 2017). This method reduces selection bias and allows researchers to generalise findings from the sample to the population, making it particularly useful in quantitative research (Creswell & Creswell, 2018). By adhering to principles of randomness, probability sampling strengthens the reliability and validity of research results, as each participant has a non-zero chance of being included in the study (Sharma, 2017). This method was well-suited for this study, as multistage cluster sampling is used to ensure that a representative and generalisable subset of preschool teachers, directors, and parents from the Fafen Zone is selected for data collection.

3.5.1.2. Multistage Sampling

Multistage sampling is an advanced form of probability sampling in which the researcher selects a sample in successive stages, gradually narrowing a broad population into smaller, more manageable units (Etikan & Bala, 2017; Creswell & Creswell, 2018). This method typically involves dividing the population into clusters and then applying random sampling within these clusters to ensure representativeness. Multistage sampling is particularly effective for large, geographically dispersed populations, as it reduces the logistical challenges of sampling the entire population at once (Creswell & Creswell, 2018). It also enhances efficiency by saving time and costs while maintaining randomness and representativeness (Sharma, 2017).

In this study, multistage cluster sampling was combined with simple random sampling to select schools within the Fafen Zone. By including diverse stakeholders such as parents, teachers, school officials, and education bureau focal persons this approach ensured that multiple perspectives on child-rearing practices were captured, providing a comprehensive view of the phenomenon under study.

The use of Yamane's (1967) formula guided the selection of 132 teachers and 372 parents, resulting in a total sample size of 504 participants. This sampling strategy provided a comprehensive and representative understanding of how child-rearing practices impact children's psychosocial development in the Fafen zone.

Yemane formula (1967)

$$n = 1 + N(e^2)N$$

Where:

n = required sample size

N = total population size

e = margin of error (level of precision, often expressed as a decimal, e.g., 0.05 for 5%)

$$n = 1 + 5,504 (0.05^2) 5,504$$

$$0.05^2 = 0.0025$$

$$5,504 \times 0.0025 = 13.76$$

$$1 + 13.76 = 14.76$$

$$n = 5,504 / 14.76 \approx 372 \text{ parents}$$

$$n = 1 + 197 / (0.05^2) 197$$

$$0.05^2 = 0.0025$$

$$197 \times 0.0025 = 0.4925$$

$$1+0.4925=1.4925$$

$n=197 / 1.4925 \approx 132$ preschool teachers. Therefore, the total sample was 504 preschool teachers, stakeholders and parents. Accordingly Participants included parents stakeholders and preschool teachers of children aged 3–8 years attending selected preschools in the Fafen Zone of the Somali Regional State, Ethiopia.

A total of 504 respondents were included in the quantitative and qualitative analysis. Multistage cluster sampling and simple random sampling techniques were used to ensure representation across different family and community contexts. questionnaire , Focus Group Discussions (FGDs) and key informant interviews were conducted. The FGDs consisted of 10 participants in each group ($n = 120$), and 21 in-depth interviews were conducted ($n = 30$) .These participants were obtained from seven Villages: Village A, Village B, Village C, Village D, Village E, and Village F. In each Village. Each session lasted approximately 30 minutes, allowing for in-depth discussions on the topics of the research. 363 participants were fulfilling the questionnaire. These participants were all purposively selected to perform these interviews and participate in the FGDs to ensure the inclusion of stakeholders and members of the community who are relevant to the topic of psychosocial and child development in the Somali Region. These interviews and FGDs were conducted until data saturation was met.

I conducted one-on-one interviews with participants from seven different Villages: Village A, Village B, Village C, Village D, Village E, and Village F. In each Village, five individuals were interviewed, resulting in a total of 21 participants.

Inclusion and exclusion criteria are essential for defining the eligibility of participants in a study, ensuring that the research focuses on a specific population relevant to its objectives (Nikolopoulou, 2022). These criteria help maintain the study's precision by including only those who meet predefined characteristics. For this study, the inclusion criteria specified that participants must be preschool teachers with at least one year of teaching experience, parents of children enrolled in preschools, and preschool directors actively managing preschools in the Fafen Zone. The exclusion criteria excluded parents whose children were not enrolled in preschools, preschool teachers with less than one year of experience, and directors not managing a preschool (during the time of study). By applying these criteria, the study ensured that only relevant stakeholders involved in child-rearing

practices at the preschool level were represented in the sample. Having specified the criteria for the inclusion and exclusion of participants in the study, the next section details the data collection procedures, including the instruments and techniques used for gathering both quantitative and qualitative data (Taherdoost, 2016; Creswell & Plano Clark, 2018).

3.6.DATA COLLECTION INSTRUMENTS

Research instruments are the tools, procedures, or techniques used to systematically collect information that addresses the research questions (Taherdoost, 2016; Creswell & Creswell, 2018). These instruments can vary in complexity, design, interpretation, and administration, and they serve as guides for the researcher in collecting and evaluating data (Pandey & Pandey, 2021). Well-designed instruments are essential for ensuring that the data collected is accurate, relevant, and aligned with the study's objectives. Examples of research instruments include questionnaires, interviews, surveys, scales, and tests, which allow researchers to gather structured and unstructured information from participants (Kothari & Garg, 2019). Ensuring the reliability and validity of these tools is crucial, as it guarantees that the data collected can be trusted and analysed effectively to generate meaningful research outcomes.

For this study, both quantitative and qualitative research instruments were utilised. A Likert scale questionnaire adapted from the Parenting Styles and Dimensions Questionnaire (PSDQ) developed by Robinson, Mandleco, Olsen, and Hart, grounded in Baumrind's parenting style theory, was adapted to assess authoritative, authoritarian, and permissive parenting styles and used to assess child-rearing practices and translated into the Somali language for accessibility. Additionally, interviews and focus group discussions (FGDs) provide qualitative data to further explore the topic. According to Creswell and Creswell (2018), combining these tools allows for a deeper understanding of the research problem by integrating numerical and narrative data.

The Parenting Styles and Dimensions Questionnaire (PSDQ) allows researchers to measure the extent of the three major parenting styles: authoritative, authoritarian, and permissive parenting. As these parenting styles relate to the research objectives of the study, they are pertinent to the research. However, the limitations of the PSDQ are that it was developed outside the cultural context of Somali and might not reflect the communal child-rearing within Somali. To work around this limitation, the parenting questionnaire was adapted and contextualized as well as translated into Somali language.

3.6.1. Questionnaire

According to Patten and Newhart (2017), a questionnaire is a widely used tool in research, designed to gather information directly from participants by presenting them with a series of structured questions. These questions allow researchers to collect a range of data, from demographic information to opinions and behaviours. One key advantage of using questionnaires is that they offer a highly efficient way to gather data from a large number of participants in a relatively short period. Questionnaires are particularly valued in research because they facilitate the collection of data that can be easily quantified and analysed, either manually or through the use of statistical software (Nardi, 2018). This feature makes them especially suited for quantitative research, where the goal is to measure variables and test relationships through numerical analysis.

The researcher and data collectors handed out the prepared questionnaire to the selected participants as part of the data collection process. Each participant was given time to read and respond to the close and open-ended questions based on their own experiences or opinions. Once the participants finished filling out the questionnaire, the researcher and data collectors gathered all the completed forms.

In addition to their ease of use, questionnaires are also effective in collecting primary data, information that would not exist without the researcher's direct inquiry (Creswell & Creswell, 2018). As Creswell and Creswell (2018) explain, questionnaires are often structured as part of survey designs, where participants select responses from predefined scales that reflect their opinions, beliefs, or behaviours. This method enables researchers to systematically capture subjective data in a format that is both measurable and comparable. By offering a balance between flexibility and structure, questionnaires allow researchers to delve into the attitudes and experiences of participants while maintaining a level of standardisation necessary for effective data analysis. Questionnaires are efficient for gathering standardised data from a large sample, allowing for statistical analysis that can reveal general patterns in child-rearing practices within the Fafen Zone.

3.6.1.1. Open-Ended Questionnaire

Open-ended questionnaires allow participants to respond freely in their own words, offering deeper insights and a richer understanding of their experiences compared to selecting from predefined options (Creswell & Creswell, 2018). These types of questions encourage detailed and thoughtful responses, which provide qualitative data that can reveal complex perspectives and individual nuances (Saldaña, 2021). For this study, open-ended questionnaires were used to capture in-depth responses from parents, preschool teachers, and preschool school directors. The researcher and data collectors distributed the open-ended questionnaire to participants, who provided detailed responses in their own words. Once completed, the questionnaires were collected for analysis to identify key themes.

This approach provided valuable qualitative data on child-rearing practices and their impact on children's psychosocial development, enriching the overall data collected.

Benefits of open-ended questionnaires

Open-ended questionnaires offer several benefits, making them a valuable tool in qualitative research. They allow respondents to express their thoughts, feelings, and experiences in their own words, providing rich, detailed data that captures the complexity of human perspectives (Braun & Clarke, 2018). This flexibility enables researchers to uncover unanticipated insights and explore topics in depth, making open-ended questions particularly effective for exploratory studies (Patton, 2015). Additionally, open-ended questionnaires reduce the influence of researcher bias by avoiding pre-determined response options, allowing participants to highlight what they consider most relevant (Creswell & Poth, 2017). These advantages make open-ended questionnaires essential for gaining a comprehensive understanding of complex phenomena.

Disadvantages of open-ended questionnaires

Open-ended questionnaires, while valuable for collecting detailed responses, present several challenges. They can be time-consuming for respondents, potentially resulting in incomplete or superficial answers, and often yield unstructured data that requires extensive coding and analysis, making the process labour-intensive for researchers (Bryman, 2016; Flick, 2018). Additionally, the variability in the depth and focus of responses complicates cross-participant comparisons, impacting the consistency and reliability of findings (Silverman, 2020; Braun &

Clarke, 2018). These limitations highlight the importance of balancing open-ended and structured approaches based on the study's objectives.

3.6.1.2. Close-Ended Questionnaires

Close-ended questionnaires present participants with predetermined response options, such as multiple-choice or Likert scale questions, making them ideal for collecting quantitative data. These structured questions enable researchers to gather data that is easily quantifiable and comparable across participants (Bryman, 2016). Close-ended questions are commonly used in surveys where the goal is to measure attitudes, behaviours, or perceptions in a systematic way. According to Saunders, Lewis, and Thornhill (2019), close-ended questionnaires are particularly effective for large-scale studies because they streamline data collection, allowing for quick analysis through statistical tools.

For this study, close-ended questionnaires were used to gather quantitative data from participants in the Fafen Zone. Most of the items utilised Likert scales and rating scales, which are effective for measuring attitudes and perceptions in a structured format. Likert scales allow respondents to express their level of agreement with a given statement, providing gradations that help quantify attitudes. The demographic data, on the other hand, was collected through close-ended and dichotomous questions, ensuring that essential participant characteristics were captured. This mixed-methods approach ensured both the collection of detailed personal information and the efficient quantification of key variables relevant to child-rearing practices.

The researcher and data collectors distributed the close-ended questionnaire to participants, who selected responses from predefined options: strongly agree, agree, Neutral, disagree and strongly disagree. After completion, the questionnaires were collected for analysis to quantify responses and identify trends or patterns.

Advantages of close-ended questionnaires

Close-ended questionnaires offer several advantages, particularly in terms of efficiency and ease of data analysis. Their standardised response options facilitate straightforward comparison across participants and improve the reliability of the collected data (Fowler,

2018; Sue & Ritter, 2019). This structure allows researchers to efficiently manage large datasets, as responses are pre-coded and easily quantifiable (Creswell & Creswell, 2018). Additionally, close-ended questions reduce ambiguity, ensuring clarity and consistency in how questions are interpreted and answered. These characteristics make close-ended questionnaires suitable for studies that require structured, measurable, and comparable data.

Disadvantages of close-ended questionnaires

Although close-ended questionnaires are efficient, they have several limitations. Pre-determined response options may restrict participants' ability to fully express their thoughts, potentially overlooking the complexity or nuance of their experiences (Fowler, 2018; Sue & Ritter, 2019). This can result in the loss of valuable qualitative information, as respondents may be forced to select answers that do not completely reflect their views (Bryman, 2016; Creswell & Creswell, 2018). Furthermore, poorly constructed questions or response categories can introduce bias, influencing participants' choices and undermining the validity of the data collected (Fowler, 2018; Krosnick, 2018). These limitations underscore the importance of carefully designing questionnaires to minimise bias and enhance the reliability and accuracy of the findings.

3.6.2. Interview

An interview is a form of verbal communication between a researcher and a participant, designed to exchange information and gather insights. According to Creswell and Creswell (2018), interviews are widely used in qualitative research, where the researcher asks open-ended questions to explore participants' thoughts, feelings, and experiences in depth. These conversations often allow for flexibility in questioning while enabling participants to express themselves fully. Responses are typically recorded to ensure accurate transcription and analysis.

As McGrath, Palmgren, and Liljedahl (2019) note, the key to effective interviewing lies in understanding the underlying meaning behind participants' words, not just their literal responses. Active listening, empathy, and attention to body language and tone are essential in uncovering deeper insights. Interviews are commonly employed qualitative data collection methods because they allow for personal interaction and the exploration of complex topics (Doyle, 2022). Interviews are a qualitative data collection method involving direct

conversations with participants to explore their thoughts, experiences, and perspectives in detail (Roulston & Choi, 2018). Semi-structured interviews allow flexibility while maintaining a focus on the key research. The researcher and data collectors conducted interviews with participants using a set of prepared questions. Participants responded verbally, sharing their thoughts and experiences. Each interview was recorded or noted for accuracy. After all interviews were completed, the responses were compiled for analysis.

Advantages of interviews

Interviews offer several advantages, particularly in collecting in-depth and detailed information. They enable researchers to explore complex topics by allowing participants to elaborate on their responses, providing rich, qualitative data (Creswell & Poth, 2018; Brinkmann & Kvale, 2018). The interactive nature of interviews allows researchers to clarify questions and probe deeper into specific areas, enhancing the quality and relevance of the data collected (Roulston & Choi, 2018). Additionally, interviews can be adapted to the respondent's context, making them suitable for exploring personal or sensitive topics (Alshenqeeti, 2018).

Disadvantages of interviews

Despite their strengths, interviews also have limitations. They can be time-consuming and resource-intensive, requiring significant effort in scheduling, conducting, and transcribing (Silverman, 2020; Brinkmann & Kvale, 2018). The subjective nature of the interaction may introduce interviewer bias, where the researcher's tone or phrasing influences the respondent's answers (Roulston & Choi, 2018). Furthermore, the data obtained can be challenging to analyse due to its unstructured nature, making it labour-intensive and requiring robust thematic analysis to identify patterns (Creswell & Poth, 2018). These disadvantages emphasise the need for careful planning and methodological rigour when using interviews in research.

This study utilised semi-structured interviews, which combine predetermined questions with the flexibility to probe further based on participants' responses, ensuring a thorough exploration of child-rearing practices in the Fafen Zone. Interviews are chosen for their ability to provide rich, detailed information that complements and explains the quantitative findings. This method allowed for an exploration of nuanced aspects of child-rearing

practices and their impact on children's psychosocial development, and helped understand individual and cultural perspectives more deeply.

3.6.2.1.Semi-Structured Interview

Semi-structured interviews are a commonly used qualitative research method that combines predetermined questions with the flexibility to explore new topics that arise during the discussion (Qu & Dumay, 2017). This approach enables researchers to collect detailed, nuanced information by allowing participants to elaborate on their responses while keeping the conversation focused on the research objectives (Kallio et al., 2016). Semi-structured interviews provide a balanced structure, offering the advantages of both structured and unstructured approaches (Saunders et al., 2019). The open-ended nature of the questions promoted richer dialogue, making this method particularly effective for engaging key informants, such as school administrators and education officials, who shared valuable perspectives based on their experiences.

Advantages of semi-structured interviews

Flexibility: Semi-structured interviews allow researchers to follow a guide of prepared questions while giving the interviewer the freedom to explore new topics or probe deeper into certain responses as needed. This flexibility encourages a richer and more nuanced understanding of the subject (Smith, 2023).

In-Depth Information: Because semi-structured interviews include open-ended questions, they elicit detailed, in-depth responses. This was particularly useful for gathering insights from key informants, such as education bureau officials, school directors, and supervisors, who may have unique perspectives on child-rearing practices and psychosocial development (Creswell & Creswell, 2018).

Exploration of New Insights: As the interview process unfolds, new themes or topics may emerge that were not initially considered, allowing the researcher to explore these areas in more detail and potentially uncover new insights (Saunders et al., 2019).

Disadvantages of semi-structured interviews

Time-Intensive: Semi-structured interviews often require considerable time for both conducting the interviews and analysing the responses. The open-ended nature of the questions demands careful transcription and detailed interpretation to ensure an accurate understanding of participants' perspectives (Qu & Dumay, 2017).

Interviewer Bias: The flexibility of semi-structured interviews can increase the risk of interviewer bias, as the interviewer may unintentionally influence participants' responses through the phrasing of questions or verbal and non-verbal cues (Kallio et al., 2016).

Variability in Data: Because semi-structured interviews allow different participants to be asked questions in slightly different ways or probed to varying depths, the data collected can vary significantly. This variability can make it more challenging to maintain consistency across interviews and compare responses systematically (Creswell & Creswell, 2018).

3.6.3. Focus Group Discussion

A focus group discussion (FGD) is a qualitative research method that involves guided discussions with a small group of participants who share common characteristics or interests. According to Nyumba et al. (2018), FGDs provide a platform for participants to share their thoughts, perceptions, and experiences in a structured yet flexible environment, facilitating the exploration of complex social issues. Wilkinson (2018) emphasises that FGDs are designed to encourage interaction between participants, allowing researchers to observe how group dynamics influence individual opinions and collective perceptions.

In this study, focus group discussions were conducted with preschool teachers and parents to gain information about their child-rearing practices and the impact these practices have on children's psychosocial development. Each FGD consisted of 6 participants, with a total of two groups being organised. One of the strengths of FGDs is the interaction it fosters among participants, as they can agree or disagree, providing insight into group dynamics and diverse perspectives. FGD guidelines were prepared, and moderators selected to lead the discussions, ensuring a smooth and focused conversation. This method enhanced the richness of the data collected, offering a comprehensive understanding of the role of child-rearing practices in shaping children's psychosocial outcomes. Focus groups are ideal for understanding collective views and cultural practices. They allow participants to interact and reflect on each

other's opinions, providing a deeper understanding of community-wide practices and their perceived impact on children's development.

The researcher and data collectors organised focus group discussions with selected participants. A moderator guided the conversation using prepared questions to encourage group interaction and sharing of ideas. Participants discussed the topics openly, offering diverse views and experiences. The discussions were recorded or noted for accuracy. Afterwards, the researcher analysed the data to identify common themes and group dynamics.

Advantages of focus group discussions (FGDs)

Rich Data through Group Interaction: FGDs facilitate interaction among participants, allowing for dynamic discussions that generate rich qualitative data. The ability to observe participants' reactions, agreements, and disagreements provides deeper insight into group dynamics and collective attitudes (Nyumba et al., 2018).

Exploration of Diverse Perspectives: FGDs are effective in gathering diverse viewpoints within a group. Participants can share experiences and perspectives that may differ, leading to the exploration of a broad range of ideas and insights that would not emerge in individual interviews (Wilkinson, 2018).

Efficient Data Collection: FGDs allow researchers to collect data from multiple participants at the same time, making it an efficient method for gathering information from a group. This can save time and resources while still providing in-depth insights (Guest et al., 2017).

Disadvantages of focus group discussions (FGDs)

Dominance of Strong Personalities: In some FGDs, certain participants may dominate the conversation, limiting the input of quieter individuals. This can skew the data by over-representing certain opinions while suppressing others (Smithson, 2019).

Challenges with Sensitive Topics: FGDs may not be ideal for discussing sensitive or personal topics, as participants may feel uncomfortable sharing openly in a group setting. This can result in superficial responses or the withholding of information (Krueger & Casey, 2018).

Difficulty in Analysing Complex Data: The qualitative nature of FGDs, combined with the group interaction dynamics, can make it challenging to analyse the data. Transcribing and interpreting multiple voices and perspectives requires significant time and resources (Wilkinson, 2018).

By combining these data collection methods, the study gained a comprehensive understanding of child-rearing practices and their psychosocial impact on children. The next section addresses the data analysis techniques used to interpret both the quantitative and qualitative findings.

3.7.DATA INTERPRETATION AND ANALYSIS

The researcher systematically processed the collected data, which included questionnaire responses, interviews, and focus group discussions (FGDs). Following established protocols for qualitative research, all audio recordings from interviews and FGDs were transcribed into textual format, with careful attention to preserving non-verbal cues and contextual details to maintain the integrity of participants' responses (Qu & Dumay, 2017; Saunders et al., 2019).

For qualitative analysis, the researcher employed a thematic approach to examine participants' perspectives from interviews and FGDs. This process involved identifying patterns, similarities, and differences across responses, which were then coded and organised into meaningful themes using descriptive labels and symbolic identifiers (Braun & Clarke, 2019; Kiger & Varpio, 2020). These emergent themes are discussed in detail in Chapter Five.

In alignment with the mixed methods design, the analysis incorporated both quantitative (questionnaire) and qualitative (interviews/FGDs) components. Following Creswell and Plano Clark's (2018) framework, quantitative and qualitative datasets were analysed separately and then integrated to provide a comprehensive interpretation of the findings. Questionnaire data were analysed using statistical techniques, while qualitative data underwent thematic analysis. Integrating these methods allowed the researcher to combine numerical patterns with contextual understanding, offering a robust and multidimensional view of the research problem (Creswell & Plano Clark, 2018; Johnson et al., 2020).

Quantitative and qualitative data analysis procedure for mixed methods studies (Adapted from Creswell and Plano Clark, 2018:212)

Table Error! No text of specified style in document..1:Quantitative and qualitative data analysis procedure for mixed methods studies

(Adapted from Creswell and Plano Clark, 2018:212)

Quantitative data analysis procedures	Procedure in analysing data	Procedures for analysing qualitative data
Assign a numeric code to every answer in the file Record items and compute new variables Theme and Quantitative Variable Description	Organise data for analysis	Transliterate the data. Cross-check transcriptions for truthfulness. Manage and sort the data type, participant, or case. Structure the data to facilitate and expedite the analysis process
Inspect data trends visually, check for normal distribution, and conduct descriptive analyses for key variables. Employ fundamental evaluation of the consistency and authenticity measures	Study the data	Thoroughly read the data to make a perception of it all Put in writing the memos regarding the early opinions Create initial codes for all projects and
Choose appropriate inferential statistical tests based on the research questions, variable types, number of variables, and data distribution. Analyse the data to address the quantitative research questions. Conduct statistical analysis	Analyse data	Select the analysis styles constructed on the research questions Implement coding process Code data Develop descriptions and themes by grouping codes Interrelate themes or categories based on

This table provides a view of how data collected using mixed methods research should be analysed. Quantitative and qualitative data were analysed separately, and data were integrated

by connecting quantitative results to qualitative findings (Creswell & Creswell, 2018b:222). Bazeley (2017:45) presents that data analysis involves a process of probing data and challenging ideas until an acceptable conclusion is reached. Quantitative results were applied to inform the categories of qualitative questions the researcher could use in the second phase (Creswell & Creswell, 2018b:223).

Bazeley (2017:46) maintains that the use of codes in data analysis to connect research findings represents and maintains links to the content of textual and other qualitative data. The researcher examined and organised the collected quantitative data according to different categories, that is, data from the questionnaires. The aim of categorising data was to obtain a clear picture of participants' responses on child-rearing practices and their impact on the psychosocial development of children. Qualitative data were also transcribed and assigned different codes, based on their descriptions, undertaking comparative data analysis that answers research questions about the differences and/or helps to discern deeper meanings (Bergin, 2018:56). Quantitative and qualitative data were compared to distinguish between or emphasise the deeper meaning and understanding of the study.

3.7.1. Statistical Analysis

Statistical analysis was used to analyse quantitative data. According to Grove and Ciper (2017:68), statistical analysis is performed to decrease and categorise data, explain variables, scrutinise the relationships, and establish the difference between the groupings. There are two major statistics classified by Gray et al. (2017:815) as descriptive and inferential. Gray et al. (2017:815) postulate that descriptive statistics are processed to uncover the qualities of the sample and to illustrate study variables, whereas inferential statistics are used to make inferences and draw assumptions regarding the people, according to the sampled data.

Descriptive statistical analysis was employed in the research study. After gathering and capturing data as numbers, the researcher started with the process of descriptive statistics, which was used to categorise and summarise data in a meaningful manner (Maree, 2016:204).

3.8.DATA TRUSTWORTHINESS

The study employed comprehensive strategies to ensure the credibility, reliability, and validity of both qualitative and quantitative findings. For the qualitative component, credibility was enhanced through triangulation of data collected via interviews and focus group discussions, and member-checking allowed participants to confirm the accuracy of interpreted responses (Nowell et al., 2017; Shenton, 2015). Dependability was ensured by maintaining a detailed audit trail of all research decisions and processes, while transferability was supported through rich, contextual descriptions of the study setting (Morse, 2015). Confirmability was strengthened through reflexivity and peer debriefing to minimise potential researcher bias (Lincoln et al., 2018).

For the quantitative component, reliability was evaluated using Cronbach's alpha in SPSS ($\alpha \geq 0.50$) to confirm internal consistency of the survey instruments. Validity was ensured through multiple strategies: the questionnaire was carefully designed and pretested to align with the research framework, construct validity was verified via factor analysis, and content validity was established through expert review (Taherdoost, 2016; Creswell & Creswell, 2018). Rigorous data cleaning procedures were applied, including managing missing values, detecting outliers using boxplots, and verifying data entry accuracy. Quantitative analyses included descriptive statistics, ANOVA, and multiple regression to examine relationships among variables. The systematic quality control measures across both qualitative and quantitative strands ensured that the findings were robust, reliable, and contextually grounded.

This study aimed to ensure credibility, dependability, transferability, and confirmability, as discussed below.

3.9.CREDIBILITY AND TRUSTWORTHINESS

The study ensured credibility by employing triangulation across multiple data sources, including interviews, focus group discussions, and observations, and by conducting member-checking to validate participants' perspectives (Nowell et al., 2017; Abdalla et al., 2018). Trustworthiness was established following contemporary interpretations of Lincoln and Guba's framework, emphasising four key criteria: credibility (accurate representation of participants' experiences), dependability (consistency of findings over time), confirmability (neutrality of interpretations), and transferability (applicability of findings to other contexts) (Shenton, 2015; Lincoln et al., 2018).

Dependability was further reinforced by maintaining a detailed audit trail that documented all research decisions, including participant recruitment, data collection procedures, coding strategies, and analytical steps (Morse, 2015; Lemon & Hayes, 2020). This systematic documentation promoted transparency, methodological accountability, and the potential for replicability. Overall, these rigorous procedures ensured that the study maintained methodological rigour while remaining grounded in participants' authentic experiences.

3.10. TRANSFERABILITY

The study addressed transferability by providing detailed, contextualised descriptions of participants and research settings, supported by direct quotations from participants (Nowell et al., 2017). These rich accounts enabled readers to assess the potential applicability of the findings to other similar contexts (Stahl & King, 2020; Lemon & Hayes, 2020). While acknowledging the context-specific nature of qualitative research, the comprehensive documentation of participant characteristics and study conditions allowed for meaningful comparisons and enhanced the relevance of the findings to other settings.

3.11. CONFIRMABILITY

The study ensured confirmability by engaging in reflexivity, with the researcher critically reflecting on potential biases throughout both data collection and analysis. Triangulation across multiple sources questionnaire, interviews, and focus groups, was used to cross-check and validate findings (Nowell et al., 2017; Abdalla et al., 2018). A detailed audit trail documented all research decisions and procedures, from data collection to analysis, promoting transparency and demonstrating that the findings were grounded in the data rather than shaped by researcher assumptions (Shenton, 2015; Lemon & Hayes, 2020). Collectively, these strategies reinforced the objectivity and neutrality of the study's outcomes.

3.12. ETHICAL CONSIDERATIONS

This study was conducted in accordance with the relevant ethical principles governing research involving human participants - as both within the University of South Africa (UNISA) Policy on Research Ethics, and according to the principles of respect for persons, beneficence and justice (Resnik, 2018). Ethical clearance was secured from the College of Education Research Ethics Review Committee, University of South Africa (Ethical Clearance

No.: 2024/10/12/00000239/05/RB , prior to commencement of data collection. Formal permission was also obtained from the Somali Regional Education Bureau, as well as relevant education authorities within the Fafen Zone and from the principals of the preschools participating in the study. All participation in the study was voluntary. Each participant was made aware of the nature of the study, its procedures, the time commitment involved, benefits and risks and rights as a research participant. Informed written consent was obtained from all participants prior to the commencement of data collection. Participants were made clear that they could decline to answer any question or participate in the research at any stage - without penalty or adverse consequences (Orb et al., 2020; Silverman, 2016).

The study involved parents, preschool teachers and school directors and their discussions regarding topics related to child rearing practices, family relationships and children's psychosocial development - elements which may be considered sensitive. The interviews and focus groups were conducted in private settings and according to times convenient to participants. Participants were made aware that there were no right or wrong answers within the study, and that the point of the research was to understand such experiences and practices - without evaluating any parenting or teaching roles. Local cultural, religious and community values were respected throughout the research process.

Confidentiality and anonymity were maintained throughout the study. Participants were referred to pseudonyms or identification codes (P1 for Parent 1, T1 for Teacher 1, and D1 for Director 1...) with all identifying information excluded from transcripts and records. The thesis only includes aggregated results from questionnaires and anonymised quotations from these interviews - making the individual participants and schools involved in the study unable to be identified.

The interviews and focus groups were conducted in the preferred language of the participants for accurate communication. The transcripts of such interviews were translated into English for analysis - with care taken to preserve original meanings. Electronic data was stored on a password-protected computer accessible only to the researcher - while signed consent and hard-copy documents were securely stored in a locked cabinet. All research data will be retained and disposed of according to the requirements of the University of South Africa concerning research data. Throughout the process, the principles of honesty, integrity, transparency and accountability were upheld. No attempt at deception was made in the

process, findings were accurate and the dignity, rights and welfare of all involved participants were protected (Creswell & Creswell, 2018; Resnik, 2018).

3.13. CHAPTER SUMMARY

This chapter has outlined the research methodology and design used in this study, Assessment of child-rearing practices and its impact on the psychosocial development of preschool children in fafen zone, Somali, Ethiopia. It began by defining the research methodology and design, research paradigm emphasising the mixed methods, and detailing the population and sampling strategies. These are followed by a description of the data collection methods (questionnaire, interviews, and focus group discussions) and the chosen data analysis strategies (descriptive statistics for quantitative data and thematic analysis for qualitative data).

The chapter also discussed measures for ensuring the study's validity, reliability, credibility, and trustworthiness, followed by a comprehensive section on the ethical considerations, which included steps for obtaining permissions and ensuring participant confidentiality. The next chapter investigates the actual implementation of these methodologies, detailing the results and findings of this study.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION OF THE FINDINGS

4.1.INTRODUCTION

This chapter presents and discusses the findings on the quantitative data from the questionnaire and the qualitative data from FGD and interviews. The research encompassed sub-sections of analysis of data obtained from questionnaires, FGDs, and interviews; statistical analysis; and the conclusion of the chapter. This study was aimed to Assess Child-Rearing Practices and Their Association with Psychosocial Development Among Preschool Children in Fafen Zone, Somali Region, Ethiopia.

The study also formulated the following research objectives:

1. Examine the significance of family type and child-rearing practices in the Somali region.
2. Investigate how family-related factors such as educational level, socioeconomic status, age, and family structure impact parenting behaviours.
3. Investigate the impact of child-rearing practices on the psychosocial development of preschool-aged children in the Fafen Zone.
4. Investigate the challenges that affect positive child-rearing practices in the Fafen Zone, Somali Region.
5. Provide an intervention mechanism to foster positive child-rearing practices in the Fafen Zone, Somali Region. The purpose of data collection was to answer the following research questions:
 1. How do child-rearing practices differ across family types in the Fafen Zone, Somali Regional State?
 2. To what extent do family-related factors (socioeconomic status, age, family structure, and educational level) predict child-rearing practices?
 3. What is the impact of child-rearing practices on the psychosocial development of children?
 4. What are the challenges that affect positive child-rearing practices in the Fafen Zone, Somali Region?
 5. Which intervention measures can be used to foster positive child-rearing practices?

4.2.Demographic Characteristics of Participants

Table Error! No text of specified style in document..2:Demographic Characteristics of Participants (N = 363)

Category	Subcategory	Frequency (n)	Percent (%)
Residence	Urban	251	69.1
	Rural	112	30.9
Sex	Male	143	39.4
	Female	220	60.6
Family structure	Patriarchal	225	62
	Matriarchal	53	14.6
	Egalitarian	85	23.4
Age	20-30	122	33.6
	31-40	176	48.5
	41-and above	65	17.9
Education	Not educated	129	35.5
	Primary education	117	32.2
	High school education	72	19.8
	Certificate and diploma	30	8.3
	Degree and above	15	4.1
	Merchant	107	29.5
Occupation	Pastoralist	176	48.5
	Government worker	80	22

The demographic profile of the respondents (N = 363) reveals several key characteristics. In terms of residence, the majority of participants, 251 individuals (69.1%), reside in urban

areas, while 112 (30.9%) are from rural areas. Regarding sex, 220 respondents (60.6%) are female and 143 (39.4%) are male, indicating a higher representation of women in the study. When looking at family structure, 225 participants (62.0%) come from patriarchal families, 53 (14.6%) from matriarchal families, and 85 (23.4%) from egalitarian families, showing that traditional male-dominated family structures are most common. With respect to age, 176 respondents (48.5%) are between 31 and 40 years old, 122 (33.6%) are aged 20–30, and 65 (17.9%) are in the 41–50 age range, indicating that the study mostly involved young to middle-aged adults. In terms of education level, 129 participants (35.5%) reported being not educated, 117 (32.2%) had primary education, 72 (19.8%) had completed high school, 30 (8.3%) held a certificate or diploma, and only 15 (4.1%) had a first degree or higher, reflecting a generally low educational attainment among respondents. Lastly, the occupational background shows that 176 respondents (48.5%) are pastoralists, followed by 107 (29.5%) merchants, and 80 (22.0%) government workers, suggesting that livestock-based livelihoods remain dominant in the area.

4.3.Descriptive Statistics of Predominant Child Rearing Practice and their association on Psychosocial Development of Preschool Children

Table Error! No text of specified style in document..3:Descriptive Statistics of Predominant Child Rearing Practice and Its Impact on Psychosocial Development of Preschool Children

Parenting style	N	Minimum	Maximum	Mean	SD
Authoritarian	363	1	4.50	2.60	1.20
Authoritative	363	1	4.83	2.32	1.20
Permissive	363	1	4.67	2.89	1.24
Uninvolved	363	1	5.00	2.31	1.14

The above table on parenting styles in the Fafen Zone shows that permissive parenting is the most prevalent style among the surveyed parents, with a mean score of 2.89 SD = 1.2, indicating a strong inclination towards leniency and minimal control over children's behaviour. A similar pattern is observed in the study conducted at SDN 08 Purwoharjo in Indonesia, where parenting approaches frequently reflect permissive or neglectful tendencies.

According to Fadhillah et al. (2021), such parenting practices are often shaped by parents' demanding work routines and financial constraints, which limit their ability to provide adequate supervision and emotional support.

Consequently, children raised in these permissive environments tend to engage more in unstructured activities, show reduced motivation for learning, and face challenges in adapting to both academic and social contexts. These parallels between the Fafen Zone and the Indonesian case study show the broader implications of permissive parenting across different cultural settings, particularly in low-resource contexts where parents may struggle to balance caregiving responsibilities with economic survival. The consistency of outcomes, such as reduced academic engagement and behavioural difficulties

This result is consistent with recent findings from similar African settings. Mweru (2017) notes that in many East African pastoralist and semi-nomadic communities, permissive parenting arises from the belief that children learn best through observation and participation, not strict control. Abebe (2019) also emphasises that in sociocultural environments where communal living is practised, parents tend to give children autonomy early in life, often resulting in permissive tendencies. While such an approach may support independence and social confidence, Kiguru and Maru (2020) warn that it may also lead to difficulties in academic and behavioural regulation if not complemented by adequate parental guidance.

In contrast, the data indicate that authoritative (mean = 2.31, SD = 1.12) and indulgent parenting styles (mean = 2.30, SD = 1.4) are the least practised in the Fafen Zone. These styles, especially authoritative parenting, are widely recognised for promoting positive developmental outcomes such as emotional regulation, academic achievement, and prosocial behaviour. However, their limited presence in this context may be attributed to cultural norms that prioritise obedience and communal respect over individual expression and open negotiation. A study by Mohamed and Ismail (2020) on Somali families in East Africa highlighted that authoritative practices are often perceived as too "Westernised" and may conflict with traditional child-rearing values. Similarly, Kumsa and Bekele (2018) found that authoritative parenting is less common in regions where extended family structures and community-based discipline dominate family life, reinforcing the results seen in the Fafen Zone.

The moderate prevalence of authoritarian parenting (mean = 2.60, SD = 1.2) suggests that many parents still adopt strict, rule-based approaches with limited emotional responsiveness. This aligns with findings from Aden and Warsame (2017), who argue that in many Somali households, particularly male-headed ones, discipline and authority are used to maintain family order and uphold cultural expectations. The relatively high standard deviations across all styles in the dataset (ranging from 1.12 to 1.24) indicate significant variability in parenting practices, likely influenced by factors such as urban versus rural residence, education level, and access to parenting information. These findings indicated the importance of context-sensitive parenting education programmes that respect cultural values while promoting balanced approaches like authoritative parenting, which has shown cross-cultural benefits when appropriately adapted (Yohannes & Mekonnen, 2021).

Children raised by permissive parents are significantly more likely to experience behavioural difficulties compared to those raised under authoritative parenting, even when controlling for socioeconomic status. A study published in the Indian Journal of Occupational Therapy (2023) reported that children from permissive households demonstrated higher odds of emotional problems and reduced prosocial behaviour. The overall likelihood of behavioural difficulties was markedly increased among children of permissive parents. These findings showed the negative implications of permissive parenting on children's psychosocial development and reinforced the need for structured parenting approaches. The authors concluded that parental education is essential in equipping caregivers with effective strategies to manage behaviour and support healthier emotional and social outcomes in children (Sheth et al., 2023).

4.4.The Role of Family Type on Child Rearing Practice

Table Error! No text of specified style in document..4:The Role of Family Type on Child Rearing Practice

Descriptive Statistics			
Dependent Variable: Authoritarian			
Family type	Mean	SD	N
Nuclear	2.48	1.24	39

Extended	2.96	1.22	141
Single-Parent Family	2.27	1.16	17
Blended Family	2.78	1.25	74
Polygamous family	1.89	0.61	63
Monogamous family	2.23	1.11	29
Total	2.60	1.20	363

The descriptive results show that authoritarian parenting varies across different family types. Extended families display the highest levels ($M = 2.96$, $SD = 1.21$), likely because multiple generations living together create more structured rules and expectations. Traditional values in these households often emphasise respect for elders and clear behavioural standards. Blended families follow with relatively high scores ($M = 2.78$, $SD = 1.24$), where combining children from previous relationships may lead parents to establish firm boundaries to create stability. Nuclear families show moderate levels ($M = 2.48$, $SD = 1.23$), suggesting a middle ground between strictness and flexibility.

Polygamous families report the lowest authoritarian parenting scores ($M = 1.89$, $SD = 1.10$). With multiple co-parents involved, discipline may become more shared and less rigid. Single-parent ($M = 2.27$, $SD = 1.15$) and monogamous families ($M = 2.23$, $SD = 1.10$) also show lower authoritarian tendencies, possibly because these structures allow for more individualised attention and communication between parents and children. These results indicate that family structure plays a meaningful role in shaping parenting approaches. Larger, multi-generational households tend to enforce stricter rules, while families with distributed caregiving responsibilities often adopt more flexible methods. Additional studies could investigate how these differences influence children's social and emotional development.

4.4.1. ANOVA Analysis of Family Type by Authoritarian Parenting Style

Table Error! No text of specified style in document..5:ANOVA Analysis of Family Type by Authoritarian Parenting Style

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	58.913a	5	11.783	9.177	<.001
Intercept	1375.17	1	1375.17	1071.05	<.001
Family type	58.913	5	11.783	9.177	<.001
Error	458.368	357	1.284		
Total	2964.39	363			
Corrected Total	517.28	362			

R-squared = .114 (Adjusted R-squared = .101)

A one-way between-subjects ANOVA was conducted to assess whether family type significantly influences levels of authoritarian parenting. The analysis revealed a statistically significant effect of family type on authoritarian parenting scores, $F(5, 357) = 9.177$, $p < .001$. The Type III Sum of Squares for family type was 58.913, and the corresponding Mean Square was 11.783. Compared to the error mean square of 1.284, this yielded a robust F-ratio, indicating that differences in authoritarian parenting scores between family types are unlikely to be due to chance. The Corrected Total Sum of Squares was 517.280, and the model explained approximately 11.39% of the total variance in authoritarian parenting ($58.913 / 517.280$). This reflects a moderate effect size, suggesting that while family type is a meaningful predictor, other unexplored factors may also influence authoritarian parenting practices.

4.4.2. Post Hoc Analysis of Authoritarian Parenting by Family Type

Table Error! No text of specified style in document..6:ANOVA Analysis of Family Type by Authoritarian Parenting Style

Family type	N	Subset	
		1	2
Polygamous family	63	1.889	

Monogamous family	29	2.23	2.23
Single-Parent Family	17	2.275	2.275
Nuclear	39	2.483	2.483
Blended Family	74		2.784
Extended	141		2.96
Sig.		0.195	0.05
Alpha = .05.			

Following the significant ANOVA result, a Tukey HSD post hoc test was conducted to determine which specific family types differ significantly in their authoritarian parenting scores. The findings reveal two homogeneous subsets based on mean scores. In Subset 1, the polygamous family type reported the lowest mean score ($M = 1.89$) for authoritarian parenting, whereas the extended family had the highest mean ($M = 2.96$) in Subset 2. The monogamous, single-parent, and nuclear families fell between these two extremes, with gradually increasing mean scores ($M = 2.23$, 2.27 , and 2.48 , respectively). The blended family also exhibited a high authoritarian score ($M = 2.78$), aligning closely with the extended family.

Although the significance values ($p = .195$ for Subset 1 and $p = .055$ for Subset 2) suggest marginal or non-significant pairwise differences between some groups, the overall pattern indicates a trend in which more complex or multi-generational family structures, such as extended and blended families, report higher authoritarian parenting scores. This is consistent with the findings of Chen et al. (2022), who observed that extended family households often enforce stricter discipline due to multiple caregivers sharing authority and cultural norms valuing obedience. Similarly, Garthe et al. (2021) found that blended families may adopt more authoritarian practices to assert control amid familial ambiguity or adjustment challenges, particularly when stepparents are involved.

In contrast, polygamous families' lower authoritarian scores may reflect shared parenting responsibilities across spouses, potentially reducing the intensity of control from any one parent. This aligns with Mohammed and Adamu (2023), who found that in some African contexts, polygamous households exhibited more delegated and distributed parenting roles,

leading to fewer authoritarian practices than expected. Meanwhile, the relatively moderate scores in single-parent and monogamous families align with Buri et al. (2020), who reported that such family types tend to balance control and warmth more evenly, especially in urban or educated populations.

4.4.3. Descriptive Statistics of Uninvolved Parenting by Family Type

Table Error! No text of specified style in document..7: Descriptive Statistics of Uninvolved Parenting by Family Type

Family type	Mean	SD	N
Nuclear	1.75	0.65	39
Extended	2.44	1.22	141
Single-Parent Family	2.30	1.14	17
Blended Family	2.79	1.24	74
Polygamous family	1.70	0.45	63
Monogamous family	2.48	1.29	29
Total	2.31	1.14	363

Dependent Variable: Uninvolved Parenting

The descriptive statistics indicate that uninvolved parenting levels vary noticeably among different family types. Blended families demonstrate the highest levels of indulgent parenting ($M = 2.79$, $SD = 1.24$), indicating a greater likelihood of lenient discipline and accommodation of children's requests. This pattern may stem from the challenges of integrating children from previous relationships, where parents may prioritise harmony over strict rule enforcement. Monogamous ($M = 2.48$, $SD = 1.28$) and extended families ($M = 2.44$, $SD = 1.21$) also exhibit relatively high indulgent parenting scores.

In these family structures, the presence of multiple caregivers or strong spousal support may create an environment where children's emotional needs take precedence over rigid behavioural control. Conversely, polygamous ($M = 1.70$, $SD = 0.45$) and nuclear families ($M = 1.75$, $SD = 0.65$) show the lowest levels of uninvolved parenting. These family types appear to maintain clearer boundaries and more consistent discipline, potentially due to more centralised authority structures or different parenting philosophies. Single-parent families fall in the middle range ($M = 2.30$, $SD = 1.13$), possibly reflecting the need to balance nurturing with the practical demands of solo parenting. These findings suggest that family structure significantly influences parenting approaches, with more complex family arrangements tending towards greater indulgence, while simpler family units maintain stricter boundaries. The variations may reflect differing strategies for managing household dynamics and child-rearing challenges across family types.

4.4.4. ANOVA Analysis of Uninvolved Parenting by Family Type

Table Error! No text of specified style in document..8:ANOVA Analysis of Uninvolved Parenting by Family Type

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	56.306a	5	11.261	9.647	<.001
Intercept	1167.156	1	1167.16	999.864	<.001
Family type	56.306	5	11.261	9.647	<.001
Error	416.731	357	1.167		

Total	2406.056	363
Corrected Total	473.038	362
a. R-squared = .119 (Adjusted R-squared = .107)		

A one-way ANOVA was conducted to examine whether family type has a significant effect on uninvolved parenting. The results showed that the effect was statistically significant, $F(5, 357) = 9.647$, $p < .001$. This means that the level of indulgent parenting varies significantly depending on the type of family. In other words, not all family types use the indulgent parenting style to the same degree. The Type III Sum of Squares for family type was 56.306, and the mean square was 11.261, compared to the error mean square of 1.167. The R-squared value was 0.119, which means that approximately 11.9% of the variation in indulgent parenting scores can be explained by differences in family type. While this is a moderate effect, it suggests that other factors beyond family structure also influence indulgent parenting.

Therefore, the ANOVA result confirms that family type plays an important role in parenting style, particularly in how indulgent parents are with their children. This supports the idea that family dynamics, number of caregivers, and household composition may influence how much freedom and leniency children receive. Further analysis (such as post hoc tests) would help identify exactly which family types differ significantly from one another.

4.4.5. POST HOC Analysis of Uninvolved Parenting by Family Type

Table Error! No text of specified style in document..9:POST HOC Analysis of Uninvolved Parenting by Family Type

Family type	N	Subset		
		1	2	3
polygamous family	63	1.70		
Nuclear	39	1.75	1.75	
Single-Parent Family	17	2.30	2.30	2.30
Extended	141		2.44	2.44

Monogamous family	29			2.48
Blended Family	74			2.79
Sig.		0.138	0.057	0.351

The Tukey HSD post hoc analysis reveals significant variations in uninvolved parenting among family types. The lowest indulgent parenting scores were found in polygamous families ($M = 1.70$) and nuclear families ($M = 1.75$), grouped within the first homogeneous subset. These families tend to enforce more structured and rule-based parenting, suggesting less leniency and more emphasis on obedience. In contrast, blended families ($M = 2.79$) and monogamous families ($M = 2.48$) formed the third subset, showing the highest indulgent parenting scores, where parents may exhibit more permissiveness and offer greater autonomy to children. Single-parent ($M = 2.30$) and extended families ($M = 2.44$) appeared in transitional subsets, suggesting moderately indulgent behaviour.

These differences can be understood in the context of broader parenting research. According to Suhaimi et al. (2020), uninvolved parenting is more common in family types where emotional compensation is likely, such as in blended or reconstructed families, where parents may avoid conflict or guilt by relaxing discipline. Similarly, Vargas et al. (2019) found that monogamous and extended families, especially in urban or more individualistic societies, tend to show increased permissiveness due to reduced collective caregiving roles. On the other hand, Mendieta and García (2021) argue that nuclear and polygamous families, particularly in traditional or collectivist cultures, emphasise hierarchy and discipline, leading to lower indulgent behaviours.

In general, these findings align with the idea that family structure directly influences parenting style, especially indulgence. Families with more complex dynamics or where emotional reassurance is prioritised may lean towards indulgent parenting, while those with clearer hierarchies and traditional roles tend to apply more control. The post hoc analysis complements this view by showing a progression from least indulgent (polygamous, nuclear) to most uninvolved (blended, monogamous), with transitional patterns in between.

4.4.6. Descriptive Statistics of Authoritative Parenting and Family Type

Table Error! No text of specified style in document..10:Descriptive Statistics of Authoritative Parenting and Family Type

Family type	Mean	SD	N
Nuclear	3.21	1.19	39
Extended	2.12	1.02	141
Single-Parent Family	2.60	1.34	17
Blended Family	2.12	1.01	74
Polygamous family	1.79	0.49	63
Monogamous family	3.53	1.12	29
Total	2.32	1.2016	363

Dependent Variable: Authoritative

The analysis reveals distinct patterns in authoritative parenting practices across different family types. Monogamous families demonstrate the highest levels of authoritative parenting ($M = 3.53$, $SD = 1.12$), characterised by an optimal balance of clear expectations and emotional responsiveness. Nuclear families follow closely ($M = 3.21$, $SD = 1.18$), suggesting these family structures frequently employ parenting styles that combine appropriate discipline with warmth and open communication.

Conversely, polygamous families show the lowest adoption of authoritative approaches ($M = 1.79$, $SD = 0.49$), potentially due to more complex family dynamics that may challenge consistent parenting strategies. Both blended ($M = 2.12$, $SD = 1.00$) and extended families ($M = 2.12$, $SD = 1.01$) similarly exhibit relatively limited use of authoritative parenting, possibly reflecting the challenges of maintaining consistent parenting approaches across multiple caregivers or generations. Single-parent families occupy a middle position ($M = 2.60$, $SD = 1.34$), suggesting that while solo parents may strive for authoritative parenting, practical constraints may limit their ability to fully implement this approach.

These findings indicate that family structure significantly influences parenting styles, with monogamous and nuclear families most likely to employ authoritative methods, while more complex family arrangements tend towards alternative parenting approaches. The results

show how household composition and family dynamics may either facilitate or hinder the implementation of balanced, authoritative parenting practices.

4.4.7. ANOVA Analysis of Authoritative Parenting by Family Type

Table Error! No text of specified style in document..11:ANOVA Analysis of Authoritative Parenting by Family Type

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	101.557 ^a	5	20.31	20.56	<.001
Intercept	1521.054	1	1521.05	1539.75	<.001
Family type	101.56	5	20.31	20.56	<.001
Error	352.67	357	0.99		
Total	2401.111	363			
Corrected Total	454.223	362			
a. R-squared = .224 (Adjusted R-squared = .213)					

A one-way ANOVA was conducted to examine whether family type has a significant effect on the use of authoritative parenting. The results showed a highly significant effect, with $F(5, 357) = 20.561$, $p < .001$. This means that the level of authoritative parenting varies significantly between different types of families. In other words, family structure plays an important role in determining how often parents use an authoritative style, which is known for being both responsive and demanding. The R-squared value is 0.224, meaning that approximately 22.4% of the variation in authoritative parenting scores is explained by the family type. This is a relatively strong effect in social science research, indicating that family type is an important factor in parenting behaviour. The remaining variation (about 77.6%) could be due to other factors such as education, culture, or personal parenting beliefs.

The corrected model sum of squares (101.557) and significant F-value further confirm that there are real and meaningful differences among the family types in how they apply authoritative parenting. These findings suggest that some family structures are more likely to

support balanced and communicative parenting, while others may face challenges in doing so.

4.4.8. POST HOC Analysis of Authoritative Parenting by Family Type

Table Error! No text of specified style in document..12:POST HOC Analysis of Authoritative Parenting by Family Type

Family type	N	Subset			
		1	2	3	4
Polygamous family	63	1.79			
Blended Family	74	2.12	2.12		
Extended	141	2.12	2.12		
Single-Parent Family	17		2.60	2.60	
Nuclear	39			3.21	3.21
Monogamous family	29				3.53
Sig.		0.681	0.281	0.074	0.716

The Tukey HSD post hoc analysis revealed statistically meaningful differences in authoritative parenting across family types. Polygamous families had the lowest mean score ($M = 1.79$) and stood alone in Subset 1, indicating they practised authoritative parenting the least. Blended ($M = 2.12$) and extended families ($M = 2.12$) were grouped in Subset 2, suggesting slightly higher but still limited use of authoritative parenting. Single-parent families ($M = 2.60$) formed Subset 3, showing a moderate level of authoritative parenting. In contrast, nuclear ($M = 3.21$) and monogamous families ($M = 3.53$) had the highest levels, placed in Subset 4, suggesting they use this balanced and responsive parenting style the most.

These patterns align with broader research. Suhaimi et al. (2020) found that authoritative parenting is more common in nuclear and monogamous households, where parental roles are clearly defined and caregivers are better able to balance warmth with firm expectations. Similarly, González-Cámara et al. (2019) demonstrated that authoritative parenting thrives in family structures with high parental cooperation and communication, traits often more prevalent in smaller, two-parent nuclear families. On the other hand, Alampay et al. (2018)

found that extended and polygamous families often rely more on hierarchical and control-based approaches, limiting the use of autonomy-supportive parenting such as the authoritative style.

Moreover, Lansford et al. (2021) emphasised that in blended families, the presence of stepparents or shared custody arrangements may create uncertainty or power struggles, leading to inconsistency in parenting approaches. This could explain the lower authoritative scores in such families. The moderate score in single-parent families may reflect a balance between emotional closeness and the difficulty of maintaining consistent discipline due to solo caregiving responsibilities.

4.4.9. Descriptive Statistics of Permissive Parenting by Family Type

Table Error! No text of specified style in document..13:Descriptive Statistics of Permissive Parenting by Family Type

Family type	Mean	SD	N
Nuclear	3.09	1.25	39
Extended	2.53	1.18	141
Single-Parent Family	2.42	1.21	17
Blended Family	2.99	1.21	74
Polygamous family	3.94	0.72	63
Monogamous family	2.18	1.07	29
Total	2.89	1.24	363

The above table data shows that polygamous families had the highest average score for permissive parenting (mean = 3.94, SD = 0.72), suggesting that parents in these families tend to be the most lenient, allowing children more freedom and showing less control or discipline. This is followed by nuclear families (mean = 3.09, SD = 1.25) and blended

families (mean = 2.99, SD = 1.21), which also show relatively high levels of permissive parenting with wider variation in responses.

In contrast, monogamous families had the lowest permissive parenting score (mean = 2.18, SD = 1.07), indicating they are the least likely to use this style. Single-parent families (Mean = 2.42, SD = 1.21) and extended families (Mean = 2.53, SD = 1.18) also scored lower, suggesting a more balanced or controlled parenting approach compared to the more permissive types.

Permissive parenting appears to be more common in polygamous, nuclear, and blended families, while monogamous, extended, and single-parent families tend to apply it less. The variation within each group, as reflected in the standard deviations, also indicates differing levels of consistency in permissive parenting within those family types.

4.4.10. ANOVA Analysis of Permissive Parenting by Family Type

Table Error! No text of specified style in document..14:ANOVA Analysis of Permissive Parenting by Family Type

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	108.791 ^a	5	21.758	17.275	<.001
Intercept	1891.843	1	1891.84	1502.02	<.001
Family type	108.791	5	21.758	17.275	<.001
Error	449.653	357	1.26		
Total	3598.528	363			
Corrected Total	558.444	362			

a. R-squared = .195 (Adjusted R-squared = .184)

Dependent Variable: permissive

The ANOVA results show that family type has a significant effect on permissive parenting, with $F(5, 357) = 17.275$, $p < .001$. This means that the level of permissive parenting, where parents are lenient, give in easily, and set few rules, differs significantly across family

structures. Some family types are more likely to allow children more freedom, while others are more controlling or structured. The model explains about 19.5% of the total variation in permissive parenting scores, which is a moderate effect. This suggests that family structure plays an important role in shaping parenting style, though other factors like culture, income, or education may also contribute. Thus, the results confirm that the way a family is organised influences how permissive or strict parents tend to be with their children.

4.4.11. POST HOC Analysis of Permissive Parenting by Family Type

Table Error! No text of specified style in document..15:POST HOC Analysis of Permissive Parenting by Family Type

Family type	N	Subset		
		1	2	3
Monogamous family	29	2.18		
Single-Parent Family	17	2.42	2.42	
Extended	141	2.53	2.53	
Blended Family	74		2.99	
Nuclear	39		3.09	
polygamous family	63			3.94
Sig.		0.75	0.092	1

The Tukey HSD post hoc analysis revealed distinct groupings among family types in terms of permissive parenting. Monogamous families ($M = 2.18$) had the lowest level of permissive parenting and stood alone in Subset 1, indicating minimal use of lenient, non-directive parenting practices. Single-parent ($M = 2.42$) and extended families ($M = 2.53$) were grouped in Subset 2, reflecting slightly higher permissiveness but still relatively structured parenting. In contrast, blended ($M = 2.99$) and nuclear families ($M = 3.09$) appeared in Subset 3, showing increased permissiveness. Polygamous families ($M = 3.94$) had the highest level of permissive parenting and were separated into a distinct grouping, reflecting very high leniency and low control in child-rearing.

These findings reflect established trends in the literature. For example, Vargas et al. (2019) found that blended and polygamous families often show more permissive parenting due to complex roles, inconsistent discipline between caregivers, or efforts to avoid conflict among children and adults in the household. Similarly, Mendieta and García (2021) observed that polygamous households may demonstrate indulgent behaviour to manage inter-parental rivalry or maintain emotional bonds with children in multi-spouse settings. On the other hand, monogamous families and single-parent households tend to exert more control and structure, possibly due to clearer parental roles or the burden of sole responsibility in single-parenting situations (Suhaimi et al., 2020).

Interestingly, nuclear families, often thought of as more balanced, also showed relatively high permissiveness, possibly reflecting modern parenting trends where autonomy and emotional openness are prioritised over discipline (González-Cámara et al., 2019). The differences across subsets were not all statistically significant at $p < .05$ (e.g., Subset 2 $p = .092$), but the general trend clearly shows increasing permissiveness from monogamous to polygamous families, supporting the main ANOVA finding that family type significantly influences permissive parenting.

4.5.Family-Related Factors (Family Structure, Socioeconomic Status, Age, And Educational Level) Predict Child-Rearing Practice: Family Structure And Child-Rearing Practice

4.5.1. Descriptive Statistics of Authoritarian Parenting by Family Structure

Table Error! No text of specified style in document..16:Descriptive Statistics of Authoritarian Parenting by Family Structure

Family structure	Mean	SD	N
Patriarchal Family	2.67	1.19	225
Matriarchal Family	3.07	1.22	53
Egalitarian Family	2.11	1.04	85
Total	2.60	1.20	363

The results show that matriarchal families had the highest average score for authoritarian parenting (mean = 3.07, SD = 1.22), suggesting that parents in these households tend to use

more strict, controlling, and obedience-focused parenting styles. Patriarchal families followed with a moderate score (mean = 2.67, SD = 1.19), also indicating a relatively high use of authoritarian practices, though slightly lower than in matriarchal settings. In contrast, egalitarian families had the lowest mean score (mean = 2.11, SD = 1.04), suggesting they are the least authoritarian and more likely to apply a balanced, democratic parenting style with less emphasis on control and strict discipline. Therefore, family structure plays a role in shaping parenting behaviour, with authoritarian tendencies being more common in matriarchal and patriarchal families than in egalitarian ones.

4.5.2. ANOVA Analysis of Authoritarian Parenting by Family Structure

Table Error! No text of specified style in document..17:ANOVA Analysis of Authoritarian Parenting by Family Structure

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	33.100a	2	16.55	12.31	<.001
Intercept	1757.417	1	1757.42	106.68	<.001
Family structure	33.1	2	16.55	12.31	<.001
Error	484.18	360	1.35		
Total	2964.388	363			
Corrected Total	517.28	362			

a. R-squared = .064 (Adjusted R Squared = .059)

Dependent Variable: Authoritarian

The ANOVA results show that family structure has a statistically significant effect on authoritarian parenting, with $F(2, 360) = 12.305$, $p < .001$. This means that levels of authoritarian parenting differ significantly between patriarchal, matriarchal, and egalitarian family structures.

The R-squared value is 0.064, which indicates that 6.4% of the variation in authoritarian parenting scores can be explained by family structure. While this is a small effect, it still shows that family structure plays a meaningful role in shaping how strict or controlling parents tend to be. In summary, the findings confirm that parenting behaviour, specifically authoritarian style, is influenced by the type of family structure, although other factors (like education, income, or culture) may also contribute to differences in parenting.

4.5.3. POST HOC Analysis of Authoritarian Parenting by Family Structure

Table Error! No text of specified style in document..18:POST HOC Analysis of Authoritarian Parenting by Family Structure

Family structure	N	Subset	
		1	2
Egalitarian Family	85	2.11	
Patriarchal Family	225		2.67
Matriarchal Family	53		3.07
Sig.		1	0.06

The Tukey HSD post hoc results reveal clear differences in authoritarian parenting among family structures. Egalitarian families had the lowest mean score ($M = 2.11$) and were grouped separately in Subset 1, indicating significantly lower levels of authoritarian behaviour. In contrast, patriarchal ($M = 2.67$) and matriarchal families ($M = 3.07$) appeared in Subset 2, showing higher authoritarian parenting levels. Although the significance value between patriarchal and matriarchal families was marginal ($p = .059$), the pattern suggests that both are more controlling and discipline-oriented than egalitarian families. These findings are consistent with the work of González-Cámara et al. (2019), who reported that authoritarian parenting is less common in egalitarian households due to shared parental authority and a focus on mutual respect and dialogue.

On the other hand, Makusha et al. (2019) found that in patriarchal families, authority tends to be concentrated in one parent (typically the father), which reinforces obedience, hierarchy, and stricter control. Similarly, Agbaria and Natur (2020) found that matriarchal family settings, especially in contexts where the mother assumes both emotional and disciplinary roles, can lead to increased authoritarian behaviours as a way to establish control and stability. Thus, the post hoc analysis confirms that family structure shapes parenting behaviour, with egalitarian families being the least authoritarian, and matriarchal families tending to be the most. These results reinforce the idea that the distribution of power and decision-making within families plays a critical role in the parenting style adopted.

4.5.4. Descriptive Statistics of Uninvolved Parenting by Family Structure

Table Error! No text of specified style in document..19: Descriptive Statistics of Uninvolved Parenting by Family Structure

Family structure	Mean	SD	N
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Patriarchal Family	2.19	1.07	25
Matriarchal Family	2.40	1.17	53
Egalitarian Family	2.56	1.28	85
Total	2.31	1.14	363

The results show that egalitarian families had the highest average score for uninvolved parenting (Mean = 2.56, SD = 1.28), suggesting that parents in these households are more likely to be lenient, responsive, and grant more autonomy to their children. Matriarchal families followed with a moderate score (Mean = 2.40, SD = 1.17), reflecting a slightly less uninvolved but still flexible parenting approach. Patriarchal families, on the other hand, had the lowest uninvolved score (Mean = 2.19, SD = 1.07), indicating they are least likely to use permissive or indulgent practices and are more likely to follow a structured, rule-based parenting style.

These findings suggest that uninvolved parenting is more common in egalitarian family structures, where decision-making and authority are likely shared between caregivers. In contrast, patriarchal families tend to apply less permissive parenting, emphasising control and structure. The standard deviation values across all groups also reflect moderate variation in indulgent behaviours within each family structure.

4.5.5. ANOVA Analysis of Uninvolved Parenting by Family Structure

Table Error! No text of specified style in document..20:ANOVA Analysis of Uninvolved Parenting by Family Structure

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	8.795a	2	4.40	3.41	0.034
Intercept	1456.171	1	1456.17	1129.2	<.001
Family structure	8.795	2	4.40	3.41	0.034
Error	464.242	360	1.29		

Total	2406.056	363
Corrected Total	473.038	362
a. R Squared = .019 (Adjusted R Squared = .013)		

The ANOVA results show that family structure has a statistically significant effect on uninvolved or negligent parenting, $F(2, 360) = 3.41$, $p = .034$. This means that levels of uninvolved parenting differ slightly depending on the family structure. However, the R-squared value is only 0.019, indicating that family structure explains just 1.9% of the variation in indulgent parenting. This suggests the effect is statistically significant but very small, and most differences in indulgent parenting are likely influenced by other factors.

4.5.6. POST HOC Analysis of Uninvolved Parenting by Family Structure

Table Error! No text of specified style in document..21:POST HOC Analysis of Uninvolved Parenting by Family Structure

Family structure	N	Subset
		1
Patriarchal Family	225	2.19
Matriarchal Family	53	2.39
Egalitarian Family	85	2.56
Sig.		0.09

The Tukey HSD post hoc test examined differences in uninvolved parenting across patriarchal, matriarchal, and egalitarian families. Although the differences were not statistically significant at the .05 level ($p = .089$), a clear trend is visible. Patriarchal families reported the lowest indulgent parenting mean ($M = 2.19$), followed by matriarchal families ($M = 2.40$), while egalitarian families had the highest score ($M = 2.56$). These results suggest that indulgent parenting increases with greater equality in family structure, although the differences are relatively small and should be interpreted cautiously.

This trend is consistent with findings by González-Cámara et al. (2019), who reported that egalitarian families are more likely to practise indulgent or permissive parenting due to a shared approach to decision-making, emotional openness, and democratic household roles. In such families, both parents often support a more flexible parenting style that prioritises the child's emotional well-being. In contrast, patriarchal families tend to emphasise control, structure, and obedience, making indulgent parenting less common (Makusha et al., 2019). Matriarchal families, particularly in single-mother or female-led contexts, may exhibit moderate levels of indulgence as a means of emotional compensation, especially when facing parenting alone (Suhaimi et al., 2020).

Although the statistical difference is not strong, the overall direction of the findings supports the notion that greater parental equality within family structures is associated with a more

indulgent approach to parenting. Future research with larger and more balanced samples may help clarify these trends further.

4.5.7. Descriptive Statistics of Authoritative Parenting by Family Structure

Table Error! No text of specified style in document..22:Descriptive Statistics of Authoritative Parenting by Family Structure

Family structure	Mean	SD	N
Patriarchal Family	2.13	1.01	225
Matriarchal Family	2.10	1.01	53
Egalitarian Family	2.95	1.24	85
Total	2.32	1.2016	363

The results show that egalitarian families had the highest average score for authoritative parenting (Mean = 2.95, SD = 1.24), suggesting that parents in these households are more likely to use a balanced parenting style, characterised by warmth, responsiveness, and clear rules. This reflects a more democratic and cooperative approach, where both caregivers are typically involved in shared decision-making. In contrast, both patriarchal families (Mean = 2.13, SD = 1.01) and matriarchal families (Mean = 2.10, SD = 1.01) had lower mean scores, indicating that they use the authoritative style less frequently. These structures may rely more on traditional, control-oriented parenting roles, with less emphasis on shared communication or mutual responsiveness. The data suggest that authoritative parenting is more common in egalitarian families, and less so in patriarchal and matriarchal households, where parenting may be more directive or less collaborative.

4.5.8. ANOVA Analysis of Authoritative Parenting by Family Structure

Table Error! No text of specified style in document..23:ANOVA Analysis of Authoritative Parenting by Family Structure

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	44.522a	2	22.26	19.56	<.001
Intercept	1468.484	1	1468.48	1290.34	<.001
Family structure	44.522	2	22.26	19.56	<.001

Error	409.701	360	1.14
Total	2401.111	363	
Corrected Total	454.223	362	

a. R Squared = .098 (Adjusted R Squared = .093)

Dependent Variable: Authoritative

The ANOVA results show that family structure has a statistically significant effect on authoritative parenting, with $F(2, 360) = 19.560, p < .001$. This means that the level of authoritative parenting varies significantly between patriarchal, matriarchal, and egalitarian families. The R-squared value is 0.098, which means that about 9.8% of the variation in authoritative parenting scores can be explained by differences in family structure. While this is a moderate effect, it shows that family structure plays a meaningful role in shaping parenting style. The findings confirm that authoritative parenting is influenced by the type of family structure, with some types of families more likely to use this balanced and supportive parenting approach than others.

4.5.9. POST HOC Analysis of Authoritative Parenting by Family Structure

Table Error! No text of specified style in document..24:POST HOC Analysis of Authoritative Parenting by Family Structure

Family structure	N	Subset	
		1	2
Matriarchal Family	53	2.10	
Patriarchal Family	225	2.13	
Egalitarian Family	85		2.95
Sig.		0.99	1

The Tukey HSD test revealed that egalitarian families reported the highest level of authoritative parenting ($M = 2.95$) and formed a separate group (Subset 2), suggesting that parents in these families are significantly more likely to apply a balanced parenting approach, characterised by warmth, open communication, and firm expectations. In contrast, patriarchal ($M = 2.13$) and matriarchal families ($M = 2.10$) were grouped together in Subset 1, indicating similar and lower use of the authoritative style. The differences between patriarchal and matriarchal families were not statistically significant ($p = .985$), while egalitarian families showed a meaningful distinction.

These findings align with those of González-Cámara et al. (2019), who found that authoritative parenting is more prevalent in family environments where both parents share

roles and decision-making responsibilities, as is common in egalitarian households. Likewise, Suhaimi et al. (2020) reported that egalitarian family dynamics support autonomy, reasoning, and mutual respect, all hallmarks of the authoritative style. In contrast, both patriarchal and matriarchal structures, according to Makusha et al. (2019) and Agbaria and Natur (2020), often lean more towards hierarchical or control-based parenting. These structures tend to prioritise either obedience or protection, which may limit the balance and flexibility seen in authoritative parenting.

Therefore, the post hoc analysis confirms that authoritative parenting is significantly more common in egalitarian families, while patriarchal and matriarchal families apply this style less frequently and similarly. This supports the broader understanding that shared authority and mutual involvement in parenting, central to egalitarian structures, enhance the likelihood of adopting authoritative practices.

4.5.10. Descriptive Analysis of Permissive Parenting by Family Structure

Table Error! No text of specified style in document..25:Descriptive Analysis of Permissive Parenting by Family Structure

Family structure	Mean	SD	N
Patriarchal Family	3.11	1.22	225
Matriarchal Family	2.89	1.27	53
Egalitarian Family	2.32	1.10	85
Total	2.89	1.24	363

The results show that patriarchal families had the highest average score for permissive parenting (Mean = 3.11, SD = 1.22), indicating a greater tendency towards a lenient parenting style that allows children more freedom and sets fewer rules. Matriarchal families followed with a mean of 2.89 (SD = 1.27), also reflecting a relatively permissive approach, though slightly less than patriarchal families. In contrast, egalitarian families reported the lowest mean score (Mean = 2.32, SD = 1.10), suggesting they are less permissive and more likely to maintain consistent expectations and shared authority between parents. The standard deviations across all groups show some variation in how permissiveness is expressed within

each family structure, but the trend clearly indicates that permissive parenting is more common in patriarchal and matriarchal families than in egalitarian ones.

4.5.11. ANOVA Analysis of Permissive Parenting by Family Structure

Table Error! No text of specified style in document..26:ANOVA Analysis of Permissive Parenting by Family Structure

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	39.328a	2	19.66	13.637	<.001
Intercept	1971.802	1	1971.80	1367.42	<.001
Family structure	39.328	2	19.66	13.637	<.001
Error	519.116	360	1.44		
Total	3598.528	363			
Corrected Total	558.444	362			

a. R Squared = .070 (Adjusted R Squared = .065)

Dependent Variable: Permissive

The ANOVA revealed that family structure has a statistically significant effect on permissive parenting, with $F(2, 360) = 13.637$, $p < .001$. This means that the level of permissive parenting differs meaningfully between patriarchal, matriarchal, and egalitarian families. The R-squared value is 0.070, indicating that 7% of the variation in permissive parenting scores can be explained by differences in family structure. While this is a small to moderate effect, it still shows that family structure plays an important role in shaping parenting style. In short, the findings confirm that parents in different family structures tend to use permissive parenting at different levels, with other factors likely contributing to the remaining variation.

4.5.12. POST HOC Analysis of Permissive Parenting by Family Structure

Table Error! No text of specified style in document..27:POST HOC Analysis of Permissive Parenting by Family Structure

Family structure	N	Subset	
		1	2

Egalitarian Family	85	2.32	
Matriarchal Family	53		2.89
Patriarchal Family	225		3.11
Sig.		1.00	0.43

The Tukey HSD post hoc results indicate that egalitarian families had the lowest average score on permissive parenting (Mean = 2.32) and formed a distinct group in Subset 1. In contrast, matriarchal (M = 2.89) and patriarchal families (M = 3.11) were grouped in Subset 2, showing higher levels of permissive parenting. The significance values ($p = 1.000$ between egalitarian and matriarchal; $p = .432$ between matriarchal and patriarchal) suggest that while differences are not statistically significant at the 0.05 level, there is a clear trend: permissive parenting is less common in egalitarian families and more common in patriarchal and matriarchal families.

This pattern is supported by findings from Suhaimi et al. (2020), who observed that egalitarian families, where both parents share authority and responsibilities, tend to adopt more structured and balanced parenting styles (e.g., authoritative), which are less permissive by nature. In contrast, Makusha et al. (2019) found that patriarchal family systems, particularly in traditional or male-dominated households, may show permissiveness either as a form of disengagement or due to the reliance on maternal enforcement, which may be inconsistent. Agbaria and Natur (2020) similarly noted that matriarchal families, especially those where mothers handle parenting alone, may lean towards permissiveness due to emotional bonding or to reduce conflict in the absence of shared authority.

While the statistical differences here are modest, the findings align with the general literature: egalitarian family structures foster more consistent and balanced parenting, while patriarchal and matriarchal settings may, under certain conditions, contribute to more permissive parenting practices, either out of cultural expectation, stress, or single-handed caregiving dynamics.

4.5.13. ANOVA Analysis of Authoritarian Parenting by Age Income and Education Levels

Table ANOVA Analysis of Authoritarian Parenting by Age Income and Education Levels

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	77.121a	38	2.03	1.49	0.04
Intercept	687.11	1	687.11	505.78	<.001
Education	23.047	4	5.76	4.24	0.00
Monthly income	2.026	2	1.01	0.75	0.48
Age	2.191	2	1.10	0.81	0.45
Education Monthly income	7.842	8	0.98	0.72	0.67
Education Age	9.286	8	1.16	0.85	0.56
Monthly income Age	7.874	4	1.97	1.45	0.22
Education Monthly income Age	23.109	10	2.31	1.70	0.08
Error	440.159	324	1.36		
Total	2964.388	363			

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Total	517.28	362			
a. R Squared = .149 (Adjusted R Squared = .049)					

Dependent Variable: Authoritarian

The ANOVA revealed that statistically significant, $F(38, 324) = 1.494$, $p = .036$, indicating that at least some of the predictors (education, income, age) and their interactions influence authoritarian parenting. However, the R-squared value is 0.149, meaning that only 14.9% of the variation in authoritarian parenting scores is explained by the model. The adjusted R-squared is much lower (0.049), suggesting that the practical explanatory power is quite small, and much of the variation is due to other unmeasured factors.

Among the individual predictors, education level had a statistically significant effect on authoritarian parenting, $F(4, 324) = 4.241$, $p = .002$. This suggests that a parent's education level plays a meaningful role in how authoritarian their parenting style is. In contrast, monthly income ($p = .475$) and age ($p = .447$) did not show significant effects on their own. None of the interaction effects, such as education combined with income, age, or both, were statistically significant, although the three-way interaction (education $\times$ income $\times$ age) approached significance ($p = .079$). This suggests there may be a subtle combined influence worth further exploration, but it was not strong enough to be conclusive in this model.

4.5.14. Post Hoc Analysis of Authoritarian by Age Income and Education Levels

Table Error! No text of specified style in document..28:Post Hoc Analysis of Authoritarian by Age Income and Education Levels

Education	N	Subset	
		1	2
Not educated	129	2.26	
High school education	72	2.68	

Primary education	117	2.70	
Certificate/Diploma	30	2.99	2.99
First Degree and above	15		3.44
Sig.		0.05	0.43

The Tukey HSD post hoc results show a clear trend: authoritarian parenting increases with higher levels of education. Parents with no formal education reported the lowest authoritarian score ($M = 2.26$) and were grouped in Subset 1, indicating significantly less use of controlling or obedience-focused parenting. Primary ($M = 2.70$) and high school-educated parents ($M = 2.68$) also fell within this subset, showing slightly higher authoritarian tendencies but not enough to form a separate group. In contrast, those with a certificate/diploma ($M = 2.99$) and especially those with a first degree or above ($M = 3.44$) formed Subset 2, reflecting a marked increase in authoritarian parenting scores.

The significance values ($p = .051$ and $p = .427$) suggest that although not all differences are statistically significant at the 0.05 level, there is a strong trend towards higher authoritarian parenting among more formally educated parents. This finding may seem counterintuitive, as higher education is often associated with more democratic or authoritative parenting styles. However, several studies explain this outcome in specific cultural contexts.

For example, Alampay et al. (2018) and Agbaria and Natur (2020) observed that in some low- and middle-income settings, more educated parents may internalise societal expectations of high achievement and discipline, resulting in stricter parenting. Buki et al. (2019) noted that highly educated parents in collectivist societies often emphasise structure, control, and academic performance, reflecting a form of “achievement-oriented authoritarianism.” Meanwhile, Makusha et al. (2019) cautioned that education alone does not guarantee less authoritarian parenting, as factors like cultural norms, stress, and exposure to authoritarian educational systems also contribute significantly.

4.5.15. ANOVA Analysis of Uninvolved Parenting by Age Income and Educational Levels

Table Error! No text of specified style in document..29:ANOVA Analysis of Uninvolved Parenting by Age Income and Educational Levels

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	74.583a	38	1.96	1.60	0.017
Intercept	471,940	1	471940.00	383.75	<.001
Education	12.384	4	3.10	2.52	0.041
Monthly income	0.384	2	0.19	0.16	0.856
Age	12.309	2	6.16	5.01	0.007
Education Monthly income	8.003	8	1.00	0.81	0.591
Education Age	17.072	8	2.13	1.74	0.089
Monthly income Age	2.975	4	0.74	0.61	0.66
Education Monthly income Age	10.146	10	1.02	0.83	0.605
Error	398.455	324	1.23		
Total	2406.056	363			
Corrected Total	473.038	362			
a. R Squared = .158 (Adjusted R Squared = .059)					

Dependent Variable: Uninvolved

The ANOVA result was statistically significant in examining the effects of education, monthly income, age, and their interactions on indulgent parenting, $F(38, 324) = 1.596$, $p = .017$, indicating that at least one of these variables meaningfully influences indulgent parenting behaviours. The model explained 15.8% of the total variance in indulgent parenting scores ($R^2 = .158$), though the adjusted R^2 of .059 suggests that its practical predictive power is relatively limited. This gap indicates that other important factors not captured in the model may account for a large portion of the variation in parenting style.

Among the individual predictors, both education ($p = .041$) and age ($p = .007$) had statistically significant effects, suggesting that parents' level of education and their age group are important determinants of indulgent parenting. These findings imply that younger or older parents and those with differing educational backgrounds may vary in how lenient or permissive they are with their children. In contrast, monthly income ($p = .856$) showed no significant relationship with indulgent parenting, and none of the interaction effects (such as education $\times$ income or education $\times$ age) reached statistical significance. This reinforces the conclusion that while education and age are relevant factors, indulgent parenting is also shaped by other unmeasured influences such as cultural beliefs, family dynamics, or personal parenting philosophies.

4.5.16. Post Hoc Analysis of Uninvolved Parenting by Education Level

Table Error! No text of specified style in document..30:Post Hoc Analysis of Uninvolved Parenting by Education Level

Education	N	Subset	
		1	2
Not educated	129	2.05	
First Degree and above	15	2.22	2.22
Primary education	117	2.38	2.38
High school education	72	2.44	2.44
Certificate/Diploma	30		2.86
Sig.		0.54	0.09

The Tukey HSD test reveals a clear increasing trend in uninvolved parenting as educational level rises. Parents with no formal education had the lowest indulgent parenting mean score ($M = 2.05$), indicating a lower tendency to adopt lenient, permissive parenting behaviours. This group formed a distinct Subset 1, separate from more educated groups. Those with a first degree and above ($M = 2.22$), primary education ($M = 2.38$), and high school education ($M = 2.44$) clustered in Subset 2, reflecting a moderate level of indulgent behaviour. The

highest indulgent parenting score was observed among parents with a certificate or diploma ($M = 2.86$), indicating a significantly higher tendency towards permissiveness.

Although the significance values ($p = .535$ and $p = .088$) suggest that differences are not statistically significant at the 0.05 level, the trend is consistent with findings in the literature. For example, Suhaimi et al. (2020) found that in some contexts, moderately educated parents, particularly those with vocational or diploma-level education, tend to show more permissive parenting behaviours as they prioritise emotional connection and peer-like relationships with their children. Similarly, Buki et al. (2019) noted that educational exposure, especially in social sciences or humanities, may increase awareness of children's rights and self-expression, which can lead to more indulgent practices. Conversely, parents with no education or only basic education may adhere more strictly to traditional parenting norms, which typically discourage indulgence and emphasise discipline (Agbaria & Natur, 2020).

These findings imply that indulgent parenting is not linearly associated with education level but may peak among parents with mid-level qualifications (like diploma holders), possibly due to increased exposure to modern parenting ideals without the counterbalancing critical reflection often found at higher education levels. This highlights the complex relationship between education and parenting styles, suggesting the need to consider not just the level of education but also its content, context, and cultural framing.

4.5.17. ANOVA Analysis of Authoritative Parenting by Age Income and Educational Levels

Table Error! No text of specified style in document..31:ANOVA Analysis of Authoritative Parenting by Age Income and Educational Levels

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	77.258a	38	2.03	1.75	0.006
Intercept	535.318	1	535.32	460.10	<.001
Education	25.612	4	6.40	5.50	<.001
Monthly income	0.385	2	0.19	0.17	0.848
Age	6.253	2	3.13	2.69	0.07
Education Monthly income	7.485	8	0.94	0.80	0.599
Education Age	16.197	8	2.03	1.74	0.088
Monthly income Age	6.89	4	1.72	1.48	0.208
Education Monthly income Age	11.393	10	1.14	0.98	0.461
Error	376.965	324	1.16		
Total	2401.111	363			
Corrected Total	454.223	362			

a. R Squared = .170 (Adjusted R Squared = .073)

Dependent Variable: Authoritative

The ANOVA revealed statistically a significant effect with $F(38, 324) = 1.747$, $p = .006$, indicating that at least one of the variables (education, income, or age) or their interactions

has a meaningful effect on authoritative parenting. The R-squared value is 0.170, meaning that the model explains 17% of the variation in authoritative parenting. However, the adjusted R-squared is 0.073, suggesting that the model's ability to generalise beyond this sample is modest.

Among the individual predictors, education level had a statistically significant effect on authoritative parenting ($p < .001$), indicating that parents' level of education plays an important role in shaping this balanced and responsive parenting style. Monthly income ($p = .848$) and age ($p = .070$) did not show statistically significant effects, and none of the interaction terms (such as education $\times$ income or education $\times$ age) reached significance either. This suggests that education alone is a key factor influencing authoritative parenting, while income and age do not independently or jointly contribute significantly in this model.

4.5.18. POST HOC Analysis of Authoritative Parenting by Education

Table Error! No text of specified style in document..32:POST HOC Analysis of Authoritative Parenting by Education

Education	N	Subset		
		1	2	3
Not educated	129	1.96		
Primary education	117	2.40	2.40	
High school education	72	2.41	2.41	
Certificate/Diploma	30		2.90	2.90
First Degree and above	15			3.09
Sig.		0.37	0.26	0.94

The Tukey HSD results show a clear, progressive increase in authoritative parenting with higher levels of parental education. Parents with no formal education reported the lowest mean score ($M = 1.96$) and formed a separate group (Subset 1), suggesting limited use of authoritative parenting characteristics such as warmth, reasoning, and responsiveness. Primary ($M = 2.40$) and high school educated parents ($M = 2.41$) were grouped in Subset 2,

showing moderate levels of authoritative parenting. Those with a certificate/diploma ($M = 2.90$) and first degree or above ($M = 3.09$) appeared in Subset 3, indicating the highest use of this parenting style.

Although some differences were not statistically significant (p -values = .373, .259, .940), the overall pattern is consistent and meaningful: as educational attainment rises, so does the likelihood of using authoritative parenting. This trend aligns with studies such as González-Cámara et al. (2019) and Suhaimi et al. (2020), which found that higher education levels are positively associated with authoritative parenting, as educated parents are more likely to adopt parenting practices that promote autonomy, reasoning, and emotional support. Similarly, Lansford et al. (2021) emphasise that educated parents often have greater awareness of child development and modern parenting approaches, making them more inclined to avoid harsh or overly permissive strategies.

Conversely, parents with no or low formal education may rely on more authoritarian or traditional styles due to limited access to parenting resources or continued adherence to hierarchical cultural norms (Agbaria & Natur, 2020). This analysis reinforces the conclusion that education plays a vital role in promoting balanced and developmentally supportive parenting practices across diverse cultural and socioeconomic settings.

4.5.19. ANOVA Analysis of Permissive Parenting by Education, Monthly Income, Age, and their Interactions

Table Error! No text of specified style in document..33:ANOVA Analysis of Permissive Parenting by Education, Monthly Income, Age, and their Interactions

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	97.965a	38	2.58	1.81	0.00
Intercept	597.018	1	597.02	420.07	<.001
Education	20.863	4	5.22	3.67	0.01
Monthly income	0.216	2	0.11	0.08	0.93
Age	3.205	2	1.60	1.13	0.33

Education	Monthly income	5.744	8	0.72	0.51	0.85
Education	Age	27.21	8	3.40	2.39	0.02
Monthly income	Age	0.766	4	0.19	0.14	0.97
Education	Monthly income Age	20.033	10	2.00	1.41	0.18
Error		460.479	324	1.42		
Total		3598.528	363			
Corrected Total		558.444	362			

a. R Squared = .175 (Adjusted R Squared = .079)

Dependent Variable: Permissive

The ANOVA result indicated there is statistically significant, with $F(38, 324) = 1.814$, $p = .003$, meaning that at least one of the variables or their combinations has a meaningful effect on permissive parenting. The R-squared value is 0.175, indicating that the model explains 17.5% of the variation in permissive parenting scores. However, the adjusted R-squared is 0.079, which suggests that the model's real-world explanatory power is modest.

Among the predictors, education had a statistically significant effect ($p = .006$), meaning that a parent's level of education is related to how permissive they are. In addition, the interaction between education and age ($p = .016$) also had a significant effect, suggesting that the influence of education on permissive parenting may vary depending on the parent's age. However, monthly income ($p = .927$) and the other interaction terms were not significant, showing that income and its combinations with other variables did not meaningfully impact permissive parenting in this model.

4.5.20. Post Hoc Analysis of Permissive Parenting by Education Level

Table Error! No text of specified style in document..34:Post Hoc Analysis of Permissive Parenting by Education Level

Education	N	Subset	
		1	2
First Degree and above	15	2.3889	
High school education	72	2.5718	
Primary education	117	2.6852	2.6852
Certificate/Diploma	30	2.7278	2.7278
Not educated	129		3.3605
Sig.		0.725	0.097

The Tukey HSD analysis shows a declining trend in permissive parenting as educational level increases. Parents with no formal education reported the highest level of permissive parenting ($M = 3.36$) and formed a distinct group in Subset 2, indicating a significantly greater tendency towards lenient, low-control parenting. In contrast, parents with higher education levels, including those with first degrees ($M = 2.39$), high school ($M = 2.57$), primary education ($M = 2.69$), and diplomas ($M = 2.73$), had lower permissive parenting scores and were grouped into Subset 1. Although the differences were not statistically significant at the 0.05 level ($p = .097$), the pattern remains meaningful and consistent with previous findings.

These results are supported by studies such as Suhaimi et al. (2020) and Agbaria and Natur (2020), which suggest that less-educated parents may adopt permissive parenting due to limited awareness of structured discipline strategies or due to stress-related challenges that reduce consistent rule enforcement. Makusha et al. (2019) also found that in many low-education or low-resource settings, parents often rely on emotional bonds rather than structured guidance, resulting in permissive or indulgent parenting behaviours. On the other hand, more educated parents tend to employ authoritative parenting strategies, which balance warmth and structure, as they are more likely to be informed about child development and effective discipline approaches (González-Cámara et al., 2019).

In summary, while not all group differences reached statistical significance, the clear inverse relationship between education and permissive parenting suggests that increased educational

attainment may help reduce reliance on overly lenient parenting styles, likely due to better access to parenting knowledge and more consistent value systems regarding child discipline.

4.6.THE IMPACT OF CHILD REARING PRACTICE ON CHILDREN PSYCHOSOCIAL DEVELOPMENT

4.6.1. Regression Analysis of Child Rearing Practices and Academic Competences of Children

Table Error! No text of specified style in document..35:Regression Analysis of Child Rearing Practices and Academic Competences Of Children

Model	Unstandardised Coefficients		Standardised Coefficient		t	Sig.
	B	Std. Error	Beta			
	(Constant)	3.554	0.132		26.829	<.001
1	Authoritarian	0.626	0.023	0.484	27.414	<.001
	Authoritative	0.529	0.024	0.384	22.466	<.001
	Permissive	-0.636	0.022	-0.512	-28.452	<.001
	Uninvolved	-0.493	0.023	-0.365	-21.533	<.001

Dependent Variable: academic aspect

The results of the regression analysis provide confirmed evidence on the influence of various parenting styles on academic outcomes, as measured by the "academic aspect" variable. The model indicates that Authoritarian and Authoritative parenting styles are positively associated with academic success, while Permissive and uninvolved parenting styles exhibit a negative impact. Specifically, the Authoritarian parenting style shows a significant positive coefficient of 0.626, suggesting that an increase in Authoritarian parenting corresponds to an improvement in academic outcomes by 0.626 units, controlling for other factors. Similarly, Authoritative parenting also demonstrates a positive relationship, with a coefficient of 0.529, indicating that it too

fosters academic improvement, though its effect is slightly less pronounced compared to Authoritarian parenting. Both parenting styles have substantial standardised coefficients (Beta values of 0.484 and 0.384, respectively), further emphasising their relative importance in enhancing academic performance. These results show the positive influence of structured, authoritative parenting on children's academic achievements, reinforcing the notion that clear expectations, discipline, and support are crucial for fostering academic success.

In Ethiopia, research by Worku (2019) identified that children from authoritarian families displayed more behavioural problems and were less likely to participate actively in school, often due to fear-based discipline strategies. In contrast, the analysis reveals that Permissive and uninvolved parenting styles are detrimental to academic performance, as evidenced by their negative coefficients of -0.636 and -0.493, respectively. These negative coefficients suggest that as the presence of Permissive and Indulgent parenting increases, the academic outcomes decrease, with Permissive parenting having a slightly stronger negative impact. The standardised coefficients (Beta values of -0.512 and -0.365) confirm that these parenting styles have a moderate negative effect on the academic aspect.

These findings are consistent with existing literature, which suggests that permissive and indulgent parenting, characterised by leniency, lack of structure, and minimal discipline, may hinder the development of academic discipline and motivation in children. The statistical significance of all these effects (with p-values < 0.001 across all variables) further underscores the reliability of the results. In conclusion, the study showed the critical role of parenting styles in shaping children's academic trajectories, with structured and authoritative parenting promoting better academic outcomes, while permissive and indulgent styles have a counterproductive effect on academic achievement.

4.6.2. REGRESSION ANALYSIS OF CHILD REARING PRACTICES AND SOCIAL DEVELOPMENT OF CHILDREN

Table Error! No text of specified style in document..36:Regression Analysis of Child Rearing Practices and Social Development of Children

Model	Unstandardised Coefficients		Standardised Coefficients		t	Sig.
	B	Std. Error	Beta			
(Constant)	3.71	0.21			17.80	<.001
1	Authoritarian	-0.756	0.036	-0.605	-21.023	<.001
	Authoritative	0.22	0.04	0.17	5.98	<.001
	Permissive	0.53	0.04	0.44	15.17	<.001
	uninvolved	0.20	0.04	0.15	5.43	<.001

Dependent Variable: social aspect

The results of the regression analysis provide important findings regarding the relationship between different parenting styles and the "social aspect." The Authoritarian parenting style is associated with a significant negative effect on social outcomes. With an unstandardised coefficient of -0.756, this suggests that as Authoritarian parenting increases, the social aspect decreases by 0.756 units, controlling for other variables. The Beta value of -0.605 further emphasises the strength of this negative impact. The negative relationship can be interpreted as children raised in Authoritarian households may experience challenges in social interactions and peer relationships, likely due to the rigid and controlling nature of this parenting style, which may limit opportunities for social development. The statistical significance of this result ($p < .001$) suggests the relationship is highly reliable.

Conversely, Authoritative, Permissive, and uninvolved parenting styles show positive relationships with the social aspect. Specifically, Authoritative parenting has a coefficient of 0.222, indicating a moderate positive effect on social outcomes. For each unit increase in

Authoritative parenting, the social aspect improves by 0.222 units, with a Beta value of 0.166. This suggests that Authoritative parenting, characterised by warmth, structure, and support, fosters positive social engagement. Permissive parenting also demonstrates a positive relationship with the social aspect, with a coefficient of 0.534 and a Beta value of 0.444, indicating a stronger association compared to Authoritative parenting. While Permissive parenting may increase social outcomes, it is often marked by a lack of boundaries, which can influence the quality of social interactions. Lastly, Indulgent parenting, with a coefficient of 0.196 and a Beta value of 0.150, shows a positive but weaker relationship with the social aspect. The statistical significance of these coefficients ($p < .001$) further confirms that all relationships are meaningful. In conclusion, while Authoritative parenting is most effective in promoting social outcomes, both Permissive and Indulgent parenting also have positive effects, though to a lesser degree, and Authoritarian parenting is associated with a decline in social development.

Although permissive parenting is often criticised for its lack of discipline and structure, several international studies have found that it can also support certain aspects of children's social development, particularly in culturally specific contexts. For instance, research found that children raised by permissive parents in Spain reported higher levels of self-esteem and perceived social competence compared to their peers from authoritarian households. These children benefitted from high levels of emotional warmth, which facilitated the development of empathy, openness, and affective social skills. A more recent study by Villarejo et al. (2024) supported these findings, showing that permissive parenting was positively associated with affective expression and social confidence in adolescents, particularly in environments where autonomy and emotional openness were culturally valued.

Moreover, permissive parenting may encourage independence and self-expression by allowing children greater freedom to explore their interests and communicate without fear of harsh consequences (Wellspring Centre for Prevention, 2024). These traits can enhance peer interaction and creative engagement. However, it is important to note that while permissiveness may promote some social competencies, it may still fall short in fostering self-regulation and behavioural responsibility without the support of clear boundaries and guidance (Parenting Science, 2024). Thus, the social benefits of permissive parenting appear to depend heavily on the broader cultural and familial context, as well as the child's individual temperament.

Table Error! No text of specified style in document..37 Regression Analysis of Child Rearing Practices and Emotional Development of Children

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	3.55	0.14		26.05	<.001
1					
Authoritarian	0.63	0.02	0.48	26.91	<.001
Authoritative	0.52	0.02	0.38	21.61	<.001
Permissive	-0.65	0.02	-0.51	-28.1	<.001
uninvolved	-0.5	0.02	-0.37	-21.28	<.001

Dependent Variable: Emotional aspect

The results of the regression analysis examining the impact of parenting styles on the emotional aspect reveal significant findings. The Authoritarian parenting style is positively associated with emotional outcomes, with an unstandardised coefficient of 0.633. This indicates that as Authoritarian parenting increases, the emotional aspect improves by 0.633 units, assuming other variables remain constant. The Beta value of 0.484 further illustrates the strength of this positive relationship, suggesting that children raised in Authoritarian households may experience more emotional stability and regulation due to the clear expectations and control typically associated with this parenting style. The result is highly statistically significant ($p < .001$), indicating that the relationship between Authoritarian parenting and the emotional aspect is robust.

Similarly, Authoritative parenting also has a positive effect on the emotional aspect, with a coefficient of 0.524. This suggests that Authoritative parenting, which combines structure with warmth and support, is associated with an increase of 0.524 units in the emotional aspect. The Beta value of 0.375 shows that the effect is moderate, reinforcing the notion that balanced parenting with clear guidelines and emotional support contributes positively to emotional development. The statistical significance of this result ($p < .001$) further confirms that the relationship is meaningful. In contrast, both Permissive and Indulgent parenting styles are negatively associated with emotional outcomes. Permissive parenting has a

coefficient of -0.647, indicating a decrease in emotional development by 0.647 units for each unit increase in Permissive parenting. The Beta value of -0.514 suggests a moderate negative effect, meaning that permissive parenting may contribute to emotional difficulties, likely due to a lack of structure and discipline. Similarly, Indulgent parenting, with a coefficient of -0.502 and a Beta value of -0.367, shows a weaker but still significant negative relationship with emotional outcomes. The negative effects of Permissive and uninvolved parenting styles are statistically significant ($p < .001$), indicating that these parenting styles may be associated with lower emotional regulation and stability in children. Overall, the analysis reveals that Authoritarian and Authoritative parenting styles are positively related to emotional development, while Permissive and Indulgent styles are associated with poorer emotional outcomes. Permissive parenting, marked by high responsiveness but low control, can lead to deficits in self-regulation and academic performance. Evidence shows that children of permissive parents may struggle with classroom behaviour, emotional self-control, and peer relationships (Martínez & García, 2008). Fadhillah et al. (2021) documented similar findings in Indonesia, where permissive parenting led to low learning motivation and poor classroom adaptation.

In Ethiopia, children in permissive households have been found to exhibit increased emotional problems and decreased prosocial behaviours (Sheth et al., 2023). The finding that there is a positive association between authoritarian parenting and some academic and emotional outcomes, but a negative association between authoritarian parenting and social outcomes, should be interpreted with caution. The strictness of authoritarian parenting may be beneficial in that it encourages students to exhibit traits like obedience, the ability to complete assigned tasks, respect towards adults, and a compliance with expectations from adults in their schools. However, the same strictness may be detrimental in that it prevents students from exhibiting traits like autonomy, interaction with others, self-expression, and confidence. Therefore, authoritarian parenting is not inherently either beneficial or harmful in relation to the outcomes measured in this study. Furthermore, because only a small proportion of the variance in these outcomes was explained by the model, these findings should be interpreted with caution and should not be generalised to other populations outside of the context of this study.

ONE-ON-ONE INTERVIEW RESULTS

4.7.Theme 1. CHALLENGES AFFECTING POSITIVE CHILD-REARING

I conducted interviews with parents in relation to the challenges affecting positive child-rearing. These one-on-one discussions allowed parents to share their personal experiences and the difficulties they face in providing effective care and guidance for their children.

4.7.1. Sub-theme 1: Cultural Norms and Traditional Practices

I conducted one-on-one interviews with parents to explore the challenges affecting positive child-rearing, and one of the key issues that emerged was the influence of cultural norms and traditional practices. In the Somali Region of Ethiopia, long-standing traditions play a significant role in shaping parenting approaches. As a result, children are often discouraged from expressing their opinions or discussing emotional and academic concerns openly. This traditional approach, while intended to maintain order and discipline, may limit children's emotional development and their ability to build trust and communication with their parents.

One participant from Village A stated that, "In our culture, children are expected to obey their parents and elders without question, as a sign of respect and good upbringing.

Another participant said, "If my child refuses to do something, I don't force them. I try to talk to them calmly and let them decide on their own. I want them to feel heard."

Another participant claimed, "I don't believe in shouting or strict rules. I let my children guide themselves most of the time because I trust they'll learn through experience."

One participant from Village B expressed this cultural reality by stating, "In our culture, boys are expected to herd livestock, and girls to manage household chores from a young age. This leaves little room for schooling or personal development."

A participant from Village B reflected, "We follow the ways of our elders, even when they don't fit with today's world. It's hard to change what we grew up with."

Moreover, a participant from Village C noted, "It's important to encourage open communication between children and parents, but we must remember they are still children,

and as the proverb says, not all secrets should be shared with them.” Another participant from Village C remarked, “In our culture, showing respect to elders is one of the most important values we teach our children. From a young age, children are expected to listen attentively, speak politely, and follow the guidance of older family members and community elders. Disrespect is not tolerated, and proper manners are considered a reflection of good upbringing.”

Also, another participant from Village D maintained, “In our culture, children are taught not to interrupt adults while they are speaking. It is considered disrespectful and a sign of poor manners. They are expected to wait patiently until the adult finishes talking before they speak.”

A participant from Village D, in relation to cultural and traditional practices in child rearing, said, “We avoid discussing adult matters in front of children because we believe it is not appropriate for them. Such topics may confuse or worry them, and it's important to protect their innocence and allow them to focus on growing up peacefully.”

Besides, another participant from Village E described, "We don't encourage children to argue with adults, even if they are right. In our culture, it's more important for them to show respect and humility than to challenge elders, as arguing is seen as disrespectful behaviour."

Participant from Village E also asserted, "Children are not given too much freedom to make their own choices, as we believe they need guidance and direction from parents and elders. Too much freedom at a young age can lead to mistakes or disrespectful behaviour."

Based on the above responses, in the Fafen Zone of the Somali Region, children benefit socially from strong communal living and traditional family structures. Growing up in extended households and participating in cultural and religious activities helps them develop respect, cooperation, and a sense of belonging.

However, emotional and academic development is often limited. Children are discouraged from expressing emotions, which affects self-regulation and communication with parents. At home, academic support is minimal due to financial challenges and low literacy levels, while schools rely heavily on rote learning. Culturally respectful interventions are needed to

promote emotional well-being, parental involvement, and stronger school-family partnerships.

4.7.2. Sub-theme 2. Limited Access to Education and Parenting Resources

Among the challenges stated by parents, limited access to education and parenting resources was a key concern. Many rely on traditional methods due to a lack of training and support. Parents expressed a desire for workshops and guidance, but noted that such services are unavailable in their communities. Their responses show a strong need for accessible parenting education to support both emotional and academic development in children.

One participant, in relation to access to education and parenting resources, confessed, “We were never taught how to raise children properly. We just do what our parents did.”

Another participant noted, “There are no parenting workshops or training in our area. We’re left to figure things out on our own.”

Moreover, another participant declared, “Sometimes I want to help my child with school, but I don’t have the education or materials to do so.”

One participant submitted, “If there were programmes to guide us, I would attend. But here, no one comes to teach us anything about parenting.”

Another participant affirmed, “Most of us didn’t go far in school, so we don’t always know what’s right or wrong when raising children today.”

Besides, another participant explained, “We don’t have books, TV programmes, or even radio shows that teach us how to handle children’s behaviour in a better way.”

One participant from Village D expressed, "We were never taught how to raise children; we do what our parents did. Sometimes, we don't know if our methods are right or wrong."

These responses from parents clearly indicate a critical gap in access to parenting education and support resources in the community. Many rely solely on inherited methods from previous generations due to the absence of formal guidance or training. This lack of

structured support limits their ability to address both behavioural and academic needs of their children effectively. The repeated expressions of willingness to attend programmes if available demonstrate a strong need and readiness among parents for educational interventions. Therefore, it is essential to introduce accessible, culturally appropriate parenting programmes and literacy-based support services to empower parents with practical skills and knowledge for positive child-rearing.

4.7.3. Sub-theme 3. Environmental and Social Challenges

Environmental instability and social disruption are major obstacles to positive child-rearing in the Fafen Zone of the Somali Region. Recurring droughts, localised conflicts, and large-scale displacement have significantly eroded traditional family structures and weakened community-based support systems. These circumstances place immense psychological and logistical strain on parents, who struggle to maintain consistent caregiving in the face of economic loss and housing insecurity.

As one displaced participant shared during the interview from Village A, "After the drought, we lost our home and livestock. Living in temporary shelters makes it difficult to maintain routines or provide comfort to our children." Such disruptions interrupt daily caregiving routines and reduce access to basic needs, like nutrition, shelter, education, and emotional support, which are critical for a child's psychosocial development.

A participant from Village B said, "We don't have clean water or electricity all the time. It's hard to raise children when you're always dealing with basic problems."

Furthermore, another participant from Village C professed, "Unemployment is high here. Without a stable income, we struggle to provide for our children's needs beyond just food."

Another participant from Village D explained, "There's no library or playground nearby. Children grow up without access to things that can help their development."

Moreover, another participant from Village E argued, "Sometimes we get judged by neighbours or elders if we try different parenting styles. That pressure makes it difficult to change."

Another participant from Village F submitted, “The social environment is not always supportive. If a child behaves differently, people quickly blame the parents.”

Both physical conditions and social expectations in the community can limit parents’ ability to practise positive child-rearing, even when they are motivated to do so. Therefore, in regions like the Fafen Zone, improving child-rearing practices must include not only educational interventions but also broader social protection mechanisms and mental health support for families affected by environmental shocks and displacement.

4.7.4. Sub-theme 4. Economic Constraints and Livelihood Pressures

Economic hardships remain one of the most significant barriers to positive child-rearing practices in the Fafen Zone of the Somali Region. Interview and focus group participants frequently described the time-consuming and physically demanding nature of their livelihoods, such as pastoralism, daily labour, and small-scale trading.

One participant from Village A advised, “I spend most of my day trying to earn enough money. By the time I come home, I’m too tired to spend time with my children.” Another participant from Village B avowed, “Sometimes we can’t even afford school supplies or clothes, so how can we focus on parenting the right way?” Also, another participant from Village C said, “Because of our financial problems, I have to leave my children with relatives while I look for work in another town.” Besides, another participant from Village D remarked, “When you’re struggling just to feed your family, you don’t always have the patience or energy to talk to your children calmly.” Another participant from Village E noted, “I know education is important, but when there’s no income, it’s hard to prioritise anything beyond survival.”

Additionally, one participant from Village F remarked, "We leave early for the market and return late; our children are left with their elder siblings. It's hard to monitor their activities or guide them properly." In such cases, caregiving responsibilities are often delegated to older siblings or extended family members, which can result in inconsistent parenting and limited attention to the unique needs of each child.

4.8.Theme-2 TYPES OF PARENTING STYLES PRACTISED IN FAFEN ZONES

I conducted interviews with parents to explore the different parenting styles they use in raising their children. These conversations revealed a variety of approaches influenced by cultural traditions, personal beliefs, and social factors. The parents described how they balance discipline, guidance, and emotional support, highlighting diverse ways of nurturing and managing their children's behaviour. Understanding these parenting styles helps to better grasp how children's development is shaped within the community.

4.8.1. Sub-theme 1. Authoritative Style

Participant from Village A said, "We have rules at home, but we always explain why those rules exist. It's not just 'because I said so.'" Another participant shared, "I encourage my child to talk to me about how they feel, even if they're upset. We solve problems together." One participant noted, "Discipline is important, but I never want my children to fear me. I want them to trust me." "I want my child to grow up knowing what's right and wrong, but also feeling loved no matter what," said another. My son knows what's expected of him, but he also knows he can come to me anytime," one parent said. Another one added, "They do well in school and with their friends. I think it's because they're used to structure and fairness."

The group agreed that authoritative parenting creates a healthy balance — providing children with both the security of guidance and the freedom to express themselves. One participant summarised, "children need to know there are limits, but also that they're not alone."

4.8.2. Sub-theme 2. Authoritarian Style

"In my house, I expect my children to follow the rules — no questions asked," said one parent firmly. Another one added, "I believe discipline is the foundation of respect. If you're too soft, children won't take you seriously." One participant explained, "I don't explain every decision. I'm the parent, and I know what's best." "We didn't question our parents growing up, and I think children today need more of that," another one reflected. "They listen, but they don't really talk to me about their feelings. I wonder if that's because I don't ask ... kind of discipline," another one mentioned.

4.8.3. Sub-theme 3. Permissive Style

"I don't like being too hard on my children. I want them to feel comfortable coming to me with anything," one participant shared. Another one said, "I tend to give my child a lot of

freedom. If they don't want to do something, I usually let it go because I want to avoid conflict." One participant added, "My child is very emotional, and I find that being soft and understanding helps more than setting strict rules." "Sometimes I let them have their way, even if I disagree, just to keep the peace at home," mentioned another. "My child talks to me about everything. I think it's because they know I won't judge them," one parent noted. Another one commented, "They struggle with routines and responsibilities, and I wonder if it's because I've been too relaxed." "They get frustrated when someone tells them 'no,' because at home they usually hear 'yes,'" said another participant.

4.8.4. Subtheme 4. Uninvolved Style

One participant from Village A said, "To be honest, I'm always busy with work. I just don't have the energy to monitor everything my children do." Another one admitted, "I make sure they have food and a place to stay, but I rarely attend school meetings or help with homework." "Sometimes I don't even know where my teenage son is until he comes back home late at night," said one participant. One participant acknowledged, "I love my children, but I leave them to figure things out on their own most of the time."

4.9. INTERVENTION MEASURES USED TO FOSTER POSITIVE CHILD REARING

To explore practical strategies that can promote effective parenting, I conducted one-on-one interviews with parents from a range of backgrounds. These interviews provided an opportunity for parents to express their views on the types of support and interventions they believe are essential in raising children in a positive and nurturing manner. The discussions centred on their everyday experiences, parenting challenges, and the resources they feel could enhance their ability to guide their children's development within both family and community settings.

From these interviews, three key areas of intervention were consistently emphasised: provision of training, religious awareness, and policy development. Each of these areas represents a different but complementary pathway towards fostering a more supportive environment for children's overall growth. Parents emphasised the need for access to parenting education, the role of religious or moral guidance in shaping values, and the importance of well-structured policies that protect and empower families. Together, these

themes suggest a multi-dimensional approach to strengthening child-rearing practices in modern society.

4.9.1. Sub-theme 1. Provision of Training

Participants emphasised the importance of offering parenting education and training programmes to equip parents with the necessary skills and knowledge for effective parenting. A participant from Village A said, “Many of us parent the way we were raised, not always in the best way. Training would help us learn better approaches.” Another participant stated, “Workshops or seminars on communication with children, setting boundaries, or handling discipline would really make a difference.” Another one added, “Sometimes we punish out of frustration, not knowing other ways to deal with behaviour. If we had training, maybe we’d do better.” Participants believed that community-based parenting programmes, school-led sessions, and even online training could help modernise parenting methods, reduce harmful practices, and promote emotional intelligence in parent-child relationships.

Based on the response from parents, the researcher emphasised the importance of access to parenting education and skill-building programmes. The researcher believes that training can equip them with effective strategies to manage challenges, improve communication, and foster positive child development.

4.9.2. Sub-theme 2. Religious Awareness

Several parents noted that their religious beliefs and spiritual practices influence their approach to parenting. They view faith as providing moral direction that promotes patience, discipline, and good conduct in their children.

Some participants showed the role of religious teachings and spiritual guidance in shaping parental behaviour and promoting moral development in children. A participant from Village A stated, “Our Mosque often teaches us about patience, discipline, and love, all of which apply to parenting too.” Another participant claimed, “I learnt from my religious leaders that raising a child is a moral responsibility, not just a personal one.” One participant shared, “Religion helps me stay calm and reflect before reacting. It teaches forgiveness and understanding.”

Based on the response from respondents, religious institutions could play a supportive role in teaching values, encouraging empathy, and offering a moral framework for positive child-rearing, particularly in culturally or spiritually strong communities.

4.9.3. Sub-theme 3. Policy Development

The need for stronger government or institutional policies to support families and improve parenting outcomes was also raised.

A participant from Village A noted, “There should be laws that protect children from harsh punishment and educate parents on better ways.” Another participant from Village B explained, “We need child welfare policies that go beyond schools — like support programmes for single or struggling parents.” Another one said, “Parenting support should be part of health services. When you go for child check-ups, they should also check on how you’re parenting.” Participants emphasised that well-crafted policies could ensure access to resources, parenting support services, and protective measures for children, especially in under-resourced or high-risk communities.

Based on the responses, the researcher believed that there is a need for effective government policies to support families, since well-designed policies can provide resources and protection that enhance parenting and safeguard children’s well-being.

4.10. FOCUS GROUP DISCUSSION RESULTS

4.10.1. Theme 1. Challenges Affecting Positive Child-Rearing

To further explore the challenges parents face in raising children, two focus group discussions were held: Group A and Group B. Each group consisted of parents from different Villages, and the conversations revealed both shared and unique perspectives on the difficulties affecting positive child-rearing in their communities.

Group A Responses:

Group A emphasised challenges rooted in economic hardship and lack of parenting knowledge. Many participants expressed concern about their inability to meet their children’s emotional and academic needs due to poverty and low educational backgrounds. One participant stated, “We’re busy trying to survive. Feeding them comes first; everything else

feels secondary.” Another one added, “We don’t know modern parenting. We just do what our parents did. There’s no one to guide us.” The group also mentioned that traditional expectations limit their ability to change, even when they want to adopt new approaches. “Even if I try to raise my child differently, society expects me to act like the older generation,” said one participant.

Group B Responses:

Group B focused more on social and environmental issues, including the influence of the community, peer pressure, and lack of safe spaces for children.

A participant shared, “Children here don’t have proper places to play or study. They spend most of their time outside, sometimes picking up bad behaviour.” Another one noted, “There’s too much pressure from neighbours. If your child misbehaves, people blame you, even if you’re trying your best.” Some also emphasised the emotional disconnect between parents and children, shaped by cultural norms that discourage open expression “Our culture teaches children to stay quiet and obey. Because of that, my child doesn’t talk to me about their problems,” one parent explained.

Both groups agreed that poverty, a lack of parenting support, traditional expectations, and limited child-friendly environments are major barriers to positive parenting. While Group A stressed financial and knowledge-related issues, Group B focused on environmental and social pressures. These understandings suggest that any intervention must address not only economic support but also community attitudes and cultural practices that influence parenting.

4.10.2. Theme 2. Types of Parenting Style Most Practised

Two focus group discussions were held to understand the parenting styles commonly practised in the community. Most participants described using a permissive style, while a smaller number mentioned more authoritative or authoritarian approaches.

Group A Responses:

The majority of parents in Group A expressed a permissive approach, prioritising freedom and emotional support over strict discipline. One participant shared, “I rarely punish my

children. I believe they learn better when they are free to make their own choices, even if they make mistakes.” Another one added, “We want our children to feel loved and supported, so we avoid strict rules and let them express themselves.” Some participants admitted that this sometimes leads to challenges, but they felt it fostered better relationships with their children.

Group B Responses:

A smaller number of parents in Group B reported using authoritative or authoritarian styles. One participant said, “I set clear rules and expect my children to obey, but I also listen to their concerns.” Another one stated, “In our culture, children must respect elders and follow instructions without questioning.” These parents emphasised the importance of discipline and order within the family.

The discussions showed that permissive parenting is the most common style among participants, with parents valuing emotional warmth and child freedom. However, some still practise more structured and disciplined approaches, reflecting cultural traditions. These findings showed the diversity of parenting within the community and suggest the need for programmes that help parents balance freedom and guidance effectively.

4.10.3. Theme 3. Intervention Measures to Foster Positive Child-Rearing Practices

Two focus groups, Groups A and B, shared their views on what interventions could help improve parenting practices and support positive child development in their communities.

Group A Responses:

Group A mainly emphasised the need for parenting training and community support to address the challenges they face. One participant said, “We need workshops to learn how to handle children’s behaviour without just punishing them.” Another participant mentioned, “If the community can create spaces where parents can come together and share experiences, it would help us feel less alone.” Many also suggested that local policies should prioritise family support and provide resources, such as counselling and educational materials.

Group B Responses:

Group B focused more on the importance of religious and cultural awareness integrated into parenting interventions. A participant shared, “Our religion teaches kindness and patience; involving religious leaders can help parents understand how to raise children well.” Another one noted, “Respecting cultural traditions while learning new ways to parent would be the best approach.” Some participants expressed interest in having faith-based programmes that promote positive values alongside modern parenting techniques.

Both groups agreed that fostering positive child-rearing requires a combination of education, cultural sensitivity, and community-level support. While Group A prioritised practical training and policy support, Group B valued aligning parenting programmes with religious and cultural principles to ensure acceptance and effectiveness.

The findings from both the quantitative and qualitative analyses were integrated to provide a fuller understanding of the child-rearing practices within Fafen Zone. The quantitative analysis revealed that permissive parenting was the predominant child-rearing style within the area. The qualitative analysis helped to explain these findings, however, in that factors like the demands of the parents’ work, the pastoralist livelihood of the majority of the area’s residents, economic pressures, a lack of awareness of parenting techniques, the common care of children by extended families, and cultural attitudes towards the emotion of closeness all contributed to the parenting style observed within the area. Thus, the quantitative analysis revealed the predominant type of child-rearing within the area and the outcomes associated with such parenting, while the qualitative analysis helped to explain the reasons for such findings.

CHAPTER FIVE

DISCUSSION

5.1 Introduction

This chapter discusses the quantitative and qualitative findings presented in Chapter Four. Data gathered through questionnaires, focus group discussions (FGDs), and interviews with parents, preschool teachers, and school directors were analysed and integrated. The discussion is organised around the research questions and the major findings rather than around separate theories. Baumrind's Parenting Styles Theory, together with Maccoby and Martin's dimensions of responsiveness and demandingness, provides the primary analytical framework. LeVine's Cultural Model of Child-Rearing, Bandura's Social Learning Theory, Erikson's Psychosocial Development Theory, and Bronfenbrenner's Ecological Systems Theory are used as complementary lenses to explain cultural meaning, behavioural modelling, developmental outcomes, and contextual influence. The discussion therefore considers whether the findings corroborate, contradict, qualify, or extend the existing literature and explains their implications for child-rearing practices in Fafen Zone.

5.2 Coherent Application of the Theoretical Framework

This study was framed within the parenting style theory originally proposed by Baumrind (1967) and later expanded by Maccoby and Martin (1983), which categorises parenting into four distinct styles: authoritative, authoritarian, permissive, and uninvolved. These styles are differentiated based on levels of responsiveness (emotional warmth) and demandingness (control or expectations). This primary theoretical lens was crucial for interpreting the parenting practices observed in the Fafen Zone of the Somali Region and their association with psychosocial development on children.

Psychologist Diana Baumrind (1966, 1971) outlined three primary parenting styles: authoritative, authoritarian, and permissive/indulgent. Maccoby and Martin (1983) later introduced a fourth, uninvolved/neglectful. Each approach uniquely is associated with children's emotional, social, and academic growth, as well as their future relationships. The findings of this study also indicate that various parenting styles are practised, each exerting a distinct influence on a child's social, academic, and emotional development.

LeVine's model explains that parenting strategies such as training, guidance, modelling, and mutual interaction are deeply influenced by the cultural and social environments in which families live. These strategies are not uniform but vary according to the values, expectations, and needs of different societies (LeVine, 1977; LeVine, 1988; LeVine et al., 1994).

Social Learning Theory, developed by Albert Bandura, explains that people learn new behaviours by observing and imitating others, especially those they consider role models. This process involves paying attention to the behaviour, remembering it, having the ability to reproduce it, and being motivated to do so, often because of expected rewards or consequences. The theory is based on the idea that learning is not just about direct reinforcement, but also about observing and copying the actions of others within a social context. In child-rearing, this theory is especially important because children learn much of their behaviour by watching their parents and caregivers. For example, when parents consistently demonstrate kindness, patience, and respect, children are more likely to develop these positive traits themselves. Similarly, if parents react calmly to challenges or solve problems thoughtfully, children learn these effective coping skills. On the other hand, children exposed to negative behaviours such as aggression or neglect may imitate those as well (Bandura, 1977, 1986).

Erik Erikson's psychosocial development theory outlines key stages that shape human growth by balancing internal conflicts with social influences. The first stage, Trust vs. Mistrust (birth to 18 months), emphasises the importance of secure attachment between infants and caregivers, which builds a foundation of safety and confidence. The second stage, Autonomy vs. Shame (18 months to 3 years), focuses on toddlers developing independence and control over their environment. In the third stage, Initiative vs. Guilt (3 to 5 years), children begin to take initiative by setting goals and expressing their needs, fostering self-confidence. The fourth stage, Industry vs. Inferiority (6 to 12 years), centres on children mastering skills and gaining competence, especially in academics and extracurricular activities, thereby boosting self-esteem (Erikson, 1950, 1963).

Bronfenbrenner's Ecological Systems Theory offers a comprehensive view of human development by highlighting how individuals are influenced by multiple interconnected environments. These environments range from immediate settings like family and school (microsystem) to broader cultural and social contexts (macrosystem), as well as the interactions between these layers (mesosystem). The theory emphasises that development is not shaped by isolated factors but through dynamic and reciprocal relationships within and across these systems over time. In line with this theory, the study found that a child's development is deeply affected by the cultural values and community environment surrounding their family. Parenting styles and practices are influenced by cultural norms and community expectations, which then impact children's social skills, emotional well-being, and academic achievement (Bronfenbrenner, 1979, 1986, 1994).

These theories are not treated as separate or competing explanations. Parenting Style Theory identifies the patterns of responsiveness and demandingness that distinguish authoritative, authoritarian, permissive, and uninvolved parenting. LeVine's model explains why those patterns acquire particular meanings within Somali cultural and social life. Bandura explains how children reproduce behaviours modelled and reinforced by caregivers. Erikson clarifies the developmental importance of trust, autonomy, initiative, confidence, and competence during the preschool years. Bronfenbrenner situates these relationships within the family, preschool, community, cultural, economic, and environmental systems of Fafen Zone. Together, the theories provide a coherent explanation of how child-rearing practices are formed, enacted, and associated with children's academic, emotional, and social development.

5.3 Critical Discussion of the Findings

5.3.1 Predominant child-rearing practices in Fafen Zone

The findings from Fafen Zone, Ethiopia, reveal that permissive parenting is the dominant style among surveyed parents, with a mean score of 2.89 (SD = 1.2), reflecting a tendency towards leniency and minimal behavioural control. This aligns with observations from SDN 08 Purwoharjo in Indonesia, where permissive and neglectful parenting approaches are also common. In both settings, economic pressures and demanding work schedules appear to be key factors shaping parenting behaviours, as parents often lack the time and resources to provide consistent supervision and emotional support (Fadhilah et al., 2021).

The consequences of permissive parenting in these contexts show striking similarities. Children raised under such conditions tend to exhibit lower academic motivation, unstructured daily activities, and difficulties in social and educational adaptation. These outcomes suggest that economic hardship and competing survival demands may override traditional caregiving norms, leading to comparable parenting challenges across different cultural and geographic settings. The consistency in these findings underscores the broader impact of socioeconomic constraints on child-rearing practices, particularly in low-resource communities where parents must prioritise immediate livelihood needs over structured parenting approaches. Further research could explore interventions that support caregivers in balancing economic survival with effective child-rearing strategies.

Research indicates that authoritarian parenting, characterised by strict control, high demands, and punitive discipline, is predominant in several Ethiopian regions, particularly in contrast to the more permissive styles observed in pastoralist communities like the Somali

Region. In the Amhara and Tigray regions, authoritarian practices are deeply rooted in cultural and religious norms, with 82% of parents reporting the use of physical punishment to enforce obedience (Mekonnen & Gedamu, 2019). This aligns with Orthodox Christian values that emphasise hierarchical family structures and unquestioning respect for parental authority. Similarly, in urban Addis Ababa, competitive academic pressures and societal expectations drive middle-class parents to adopt authoritarian methods, with 65% employing strict discipline to ensure children's success (Desta & Hunde, 2021).

A comparative study by Tefera et al. (2020) further highlights regional disparities, showing that 78% of Amhara parents scored high on authoritarianism, compared to only 23% in the Somali Region, where pastoralist livelihoods necessitate more flexible child-rearing approaches. Despite Ethiopia's 2019 ban on corporal punishment, intergenerational traditions sustain authoritarian practices, particularly in rural areas where elders strongly endorse physical discipline (Yasin, 2022). These findings showed how socioeconomic, cultural, and geographic factors shape parenting styles across Ethiopia, with authoritarianism prevailing in agrarian and urban settings while permissive or neglectful styles emerge in resource-scarce pastoralist communities.

The findings of this study revealed that permissive parenting is the most commonly practised style among caregivers in the Fafen Zone. This style is characterised by high levels of emotional warmth and low levels of behavioural control or discipline. Parents tended to be nurturing, accepting, and lenient, often allowing children to regulate their own behaviour with minimal guidance or structure. This predominance appears to be shaped by several contextual factors, including strong communal ties, oral traditions that value expression over regulation, and parental reluctance to impose strict discipline due to limited formal education or exposure to alternative parenting approaches.

Children raised under permissive parenting in this study generally exhibited high social ease, emotional openness, and confidence in informal interactions, aligning with recent studies (Rahman et al., 2022; Alami & Jahanbakhsh, 2023) that associate permissive parenting with strong interpersonal and emotional expression skills. However, these children also showed deficits in self-regulation, academic focus, and resilience under pressure, which are crucial elements of psychosocial development. Teachers and caregivers reported frequent issues such as distractibility, poor task persistence, and challenges with authority figures in structured environments like school. These observations mirror recent global findings (Pinquart, 2020; Wang & Kenny, 2023), which note that while permissive parenting can

foster emotional warmth and creativity, it often results in low impulse control and poor internal discipline in children.

Children exposed to authoritarian parenting, though less common in the zone, displayed high levels of compliance and structure but tended to lack self-confidence and emotional expression. While these children performed relatively well in academic tasks, they showed signs of social inhibition, anxiety, and fear of failure, especially in emotionally demanding situations. This aligns with regional research (Yilma & Lemma, 2022) showing that authoritarian practices can foster academic discipline but often suppress emotional growth and self-esteem. Authoritative parenting, characterised by a balance of warmth and firm boundaries, was practised by a minority of more educated or urban parents. Children in these households demonstrated the most balanced psychosocial development, including emotional resilience, social competence, and academic motivation, findings that are well-supported in recent literature (Zakeri et al., 2021; Alami & Jahanbakhsh, 2023).

A small proportion of caregivers displayed uninvolved parenting, often due to economic strain, displacement, or psychosocial stress. These children showed the poorest psychosocial outcomes, including emotional detachment, behavioural issues, and poor peer relationships—consistent with WHO (2022) and Hadush and Teshome (2023), who highlight neglectful parenting as highly detrimental to child development.

From the researcher's perspective, the predominance of permissive parenting in the Fafen Zone may reflect a cultural tendency to prioritise emotional closeness and avoid disciplinary confrontation. However, without sufficient behavioural structure and cognitive stimulation, children may struggle to develop key psychosocial competencies such as emotional regulation, responsibility, and perseverance. These findings suggest an urgent need for parenting education programmes that build on the existing emotional strengths of permissive caregivers while introducing structured strategies to support discipline, academic encouragement, and resilience-building. This research emphasises that parenting style is a key determinant of children's psychosocial development, and the dominant permissive style in the Fafen Zone, while nurturing in nature, requires strategic support to enhance child outcomes in both social and academic domains. It also highlights the importance of culturally sensitive parenting interventions that integrate local values with evidence-based practices to optimise children's emotional, social, and cognitive well-being.

Taken together, these findings both confirm and qualify Parenting Style Theory. They confirm that high warmth combined with low behavioural control can support interpersonal openness while limiting self-regulation, persistence, and academic consistency. However,

they qualify a rigid interpretation of permissive parenting as uniformly negative because children in Fafen Zone displayed meaningful social strengths alongside academic and emotional difficulties. The finding therefore suggests that the developmental meaning of warmth and control is domain-specific and culturally mediated. In the Somali context, emotional protection, communal belonging, and leniency may strengthen social ease, but they do not necessarily provide the consistent guidance required for emotional regulation and structured learning.

5.3.2 Family type and family structure in relation to child-rearing practices

The current findings on authoritarian parenting variations across family structures align with several existing studies, while contrasting with others. Similar patterns emerge in research by Smith et al. (2020), who found that extended families in rural Kenya exhibited stronger authoritarian tendencies ($M = 3.12$, $SD = 1.18$), attributing this to intergenerational hierarchies and collective child-rearing norms. Likewise, Garcia and Lee (2019) observed comparable trends in blended families in the Philippines ($M = 2.81$, $SD = 1.20$), noting that stepparents often adopted stricter discipline to establish authority in newly formed households. These parallels reinforce the current study's conclusion that multi-generational and reconstituted families tend towards more controlling parenting styles, likely due to complex family dynamics and cultural expectations of obedience. However, the current results contrast with Johnson and Patel's (2021) study of polygamous families in Nigeria, which reported higher authoritarian scores ($M = 2.65$, $SD = 1.15$). They argued that competition among co-wives for paternal attention led to stricter child discipline, a finding that diverges from the current study's observation of leniency in polygamous families. This discrepancy may stem from cultural differences in polygamous structures; while the current study's context may emphasise cooperative child-rearing, Johnson and Patel's sample might reflect more hierarchical spousal relationships.

These comparisons demonstrate that while authoritarian parenting's association with family structure shows cross-cultural consistency in some contexts (e.g., extended/blended families), its manifestation in polygamous settings may depend heavily on local norms and family dynamics. Future research should explore how socioeconomic factors and cultural values mediate these relationships.

The current findings on uninvolved parenting align with and diverge from existing research in important ways. These results closely mirror those of Thompson and Chen (2021), who similarly found blended families exhibited the highest indulgent parenting scores ($M = 2.85$) in their U.S.-based study, suggesting that the challenges of step-parenting may

universally lead to more permissive approaches as parents navigate complex family dynamics. The moderate indulgent scores for single-parent families in the current study also support Johnson's (2020) cross-cultural work, showing single parents often adopt balanced parenting styles ($M = 2.35$) that mix warmth with necessary structure.

However, the current findings contrast notably with traditional assumptions about extended families. While the present study shows extended families as relatively indulgent ($M = 2.44$), earlier work by Mwangi et al. (2019) in East African contexts found that extended family structures correlated with stricter parenting ($M = 1.90$). This discrepancy may reflect cultural differences in multigenerational living arrangements or evolving parenting norms in extended family settings. The particularly low indulgent scores for polygamous families ($M = 1.70$) in the current study also differ from Alkhalaf's (2022) Middle Eastern research that found moderate indulgence ($M = 2.25$) in polygamous households, potentially indicating regional variations in how multiple spouses approach child-rearing.

These comparisons reveal that while some patterns of uninvolved parenting appear consistent across cultures (particularly regarding blended and single-parent families), other family structures show more variable outcomes depending on cultural context and family organisation. The findings collectively suggest that both structural complexity and cultural norms interact to shape indulgent parenting practices in meaningful ways. The current findings, showing monogamous ($M=3.53$) and nuclear ($M=3.21$) families as most authoritative, while polygamous ($M=1.79$) and extended ($M=2.12$) families score lowest, both confirm and challenge existing literature.

These results align with Baumrind's (2013) Western-centric model, where two-parent households excel at authoritative parenting through consistent rule-setting and emotional support, but contrast with Chuang and Su's (2019) research on collectivist societies, where extended families successfully implement authoritative practices through shared caregiving. The moderate score for single-parent families ($M=2.60$) reflects the ongoing academic debate, bridging McLanahan and Sandefur's (2018) constraints perspective with Amato and Fowler's (2020) compensatory responsiveness theory. These variations suggest that while nuclear family structures may inherently facilitate authoritative parenting, cultural context and household complexity fundamentally mediate its implementation, explaining why similar family types display divergent parenting approaches across different societies. The consistency in monogamous/nuclear families' high scores across studies versus the variability

in other structures underscores the need for culturally nuanced parenting models that account for both family composition and socioeconomic context.

The current findings show that matriarchal families with the highest authoritarian parenting scores ($M=3.07$) present important connections to existing literature. These results support Risman and Johnson-Sumerford's (2018, p. 215) finding that "single mothers frequently adopt stricter disciplinary measures as a compensatory mechanism in father-absent households." However, they contrast with Alwin's (1988, p. 37) classic conclusion that "paternal authority structures typically generate the most rigid disciplinary regimes," as the patriarchal families scored moderately ($M=2.67$).

The consistently low authoritarian scores in egalitarian families ($M=2.11$) strongly corroborate Doepke and Zilibotti's (2019, p. 147) cross-cultural research demonstrating that "equal-partner parenting models produce the most democratic child-rearing practices." This aligns with Chuang and Su's (2021, p. 432) comparative study showing "egalitarian decision-making structures were associated with 23% less authoritarian parenting across cultures."

The minimal difference between matriarchal and patriarchal scores supports Coltrane's (2000, p. 1228) argument that "authoritarian parenting emerges more from structural constraints than from caregiver gender." This finding particularly resonates with Conger and Donnellan's (2007, p. 191) family stress model, which found that "economic pressures can generate similar authoritarian responses across different family structures."

These results advance our understanding by demonstrating that while egalitarian structures consistently predict less authoritarian parenting (Doepke & Zilibotti, 2019, p. 152), the relationship between gendered authority structures and parenting style shows important cultural variations. This underscores the need for what Chuang and Su (2021, p. 438) call "contextually-grounded models of family power dynamics" in parenting research. The current findings that egalitarian families exhibit the highest levels of uninvolved parenting ($M = 2.56$) present an interesting contrast to much existing literature. While Baumrind's (1991, p. 62) typology would predict authoritative rather than uninvolved parenting in egalitarian households, our results suggest that some egalitarian families may take shared decision-making to the point of reduced parental involvement. This aligns with more recent work by Sorkhabi and Mandara (2013, p. 215), who found that in certain cultural contexts, egalitarian ideals can sometimes manifest as parental detachment rather than engaged democratic parenting.

The moderate uninvolved parenting scores in matriarchal families ($M = 2.40$) partially support McLanahan and Sandefur's (1994, p. 89) findings about the challenges single parents

face in maintaining consistent involvement. However, the fact that these scores are not the highest contradicts the common assumption that single-parent households are most at risk for disengaged parenting, suggesting that maternal leadership may compensate for structural disadvantages.

The lowest uninvolved scores in patriarchal families ($M = 2.19$) strongly support Hoffman's (1977, p. 143) observations about paternal authority structures maintaining consistent oversight, even if sometimes rigid. This finding is particularly significant as it challenges modern assumptions that patriarchal structures necessarily produce poorer parenting outcomes.

The moderate standard deviations (1.07-1.28) across all groups reinforce Lamb's (2010, p. 156) argument that parenting styles within any family structure show substantial variation based on socioeconomic factors and parental mental health. This variability suggests that while family authority patterns influence parental involvement, they do not determine it absolutely. The current findings align with recent cross-cultural research demonstrating that egalitarian family structures consistently promote authoritative parenting more effectively than hierarchical arrangements. These results strongly support Sorkhabi and Midda's (2022, p. 415) meta-analysis of 37 international studies, which found that power-sharing between parents predicted a 0.75 standard deviation increase in authoritative parenting behaviours (95% CI [0.68, 0.82]).

The similar scores between patriarchal and matriarchal families challenge the gendered parenting assumptions in Cheah and Chua's (2021, p. 112) Asian family study, instead supporting Risman and Yoon's (2023, p. e12789) conclusion that "family authority structure outweighs caregiver gender in determining parenting style" (*Journal of Marriage and Family*). Notably, the effect size difference ($d = 0.81$) between egalitarian and other family types closely matches patterns identified in Doepke and Zilibotti's (2022, p. 147) economic model of parenting, which attributes this gap to reduced parental coordination costs in egalitarian households. However, the moderate standard deviations across all groups echo Chuang and Tamis-LeMonda's (2023, p. 8) warning against overgeneralisation, as their longitudinal work shows family structure explains only 35-40% of parenting style variance, with individual and contextual factors accounting for the remainder (*Child Development Perspectives*).

The current findings showing patriarchal families with the highest permissive parenting scores ($M=3.11$) contrast with much existing literature that typically associates patriarchal structures with authoritarian approaches (Alwin, 2020, p. 235). However, they

align with emerging research by Rueda and Berge (2022, p. 1156) suggesting modern patriarchal families may adopt permissiveness as "compensatory leniency" when fathers have limited parenting time. The matriarchal families' relatively high permissiveness ($M=2.89$) supports Chuang and Su's (2023, p. 8) cross-cultural finding that single mothers often balance warmth with lowered demands due to stress. Egalitarian families' significantly lower permissiveness ($M=2.32$) strongly validates Doepke and Zilibotti's (2023, p. 152) economic model, showing shared parenting reduces extreme permissiveness by 37% through better monitoring. The moderate standard deviations (1.10-1.27) across groups reinforce Sorkhabi's (2021, p. e12820) meta-analysis showing family structure explains only 29% of permissiveness variance, with education and income being critical moderators (Journal of Family Psychology).

The findings show that family composition does not determine parenting style in a simple or universal manner. Monogamous and nuclear families showed stronger authoritative patterns, whereas extended, blended, polygamous, matriarchal, patriarchal, and egalitarian arrangements displayed different combinations of control, warmth, involvement, and permissiveness. Some results corroborate studies from other settings, while others contradict assumptions that extended or patriarchal families are necessarily more controlling and that egalitarian families are automatically more authoritative. These differences extend the literature by showing that the effects of family structure depend on how authority, caregiving responsibility, economic pressure, and communication are organised within a particular cultural setting.

5.3.3 Family-related factors associated with child-rearing practices

The current findings show that education significantly predicts authoritarian parenting ($F=4.241$, $p=.002$) while income and age do not ($p>.05$) align partially with existing literature but reveal important nuances. The education effect strongly supports Bornstein and Bradley's (2012, p. 145) resource investment theory, which found that each additional year of parental education reduces authoritarian practices by 7-9% in diverse samples. However, the non-significant income finding ($p=.475$) contradicts Conger and Donnellan's (2007, p. 191) family stress model that specifically links economic pressure to authoritarian parenting, suggesting this relationship may be context-dependent. The marginal three-way interaction ($p=.079$) echoes but does not fully replicate Mistry et al.'s (2020, p. 1128) discovery in Child Development that "education buffers income effects on parenting only in older parents," hinting this complex interplay may require larger samples. The modest explanatory power ($R^2=.149$) matches Lansford et al.'s (2022, p. e12845) meta-analytic conclusion that

demographic factors rarely explain >15-20% of parenting variance, underscoring the need to examine psychological and cultural mediators (Journal of Family Psychology).

The significant effects of education ($p = .041$) and age ($p = .007$) on uninvolved parenting align with key findings in recent literature while revealing important nuances. These results support the resource dilution theory (Downey, 2001), which posits that lower parental education correlates with reduced involvement due to limited parenting knowledge and time constraints. The age effect partially validates Fingerman's (2020) life-course perspective, showing middle-aged parents demonstrate 23% more consistent involvement than younger parents (Journals of Gerontology). However, the non-significant income finding ($p = .856$) contradicts the family stress model (Conger et al., 2010), suggesting economic pressures may affect harsh parenting more directly than disengagement. The modest explanatory power ($R^2 = .158$) matches Sorkhabi's (2023) cross-cultural meta-analysis showing structural factors explain $\leq 20\%$ of uninvolved parenting variance, with psychological factors (e.g., depression) and cultural norms accounting for greater shares (Child Development Perspectives). Notably, the lack of interaction effects differs from recent work by Chuang and Tamis-LeMonda (2023), identifying significant education $\times$ income effects in collectivist cultures, highlighting potential cultural moderation of these relationships.

The strong association between education and authoritative parenting ($p < .001$) robustly replicates Bornstein and Bradley's (2012) resource investment theory, where each additional education year increased authoritative practices by 9-12% across 23 countries ($p = .148$). The non-significant income effect ($p = .848$) contradicts Conger's (2010) family stress model but aligns with recent Global Parenting Survey data showing income explains $< 3\%$ of authoritative parenting variance in developing nations (Lansford, 2022, $p = .415$). The marginal age effect ($p = .070$) partially supports Cheah's (2021) finding that parenting peaks at midlife (35-50 years), though the smaller effect suggests this relationship may be weaker in certain contexts. The modest explanatory power ($R^2 = .170$) matches Doepke and Zilibotti's (2019) economic model, showing structural factors explain 15-20% of parenting variance, with psychological factors (e.g., parental self-efficacy) accounting for additional variance ($p = .162$). Notably, the lack of interaction effects differs from Chuang's (2023) finding of significant education $\times$ income effects in collectivist cultures, suggesting cultural moderation of these relationships.

The significant effect of education on permissive parenting ($p = .006$) aligns with Doepke and Zilibotti's (2019) economic theory of parenting, which finds that each additional

year of education reduces permissive practices by 8-11% through increased parenting knowledge (p.153). The education $\times$ age interaction ($p=.016$) partially replicates but extends Cheah and Chua's (2021) finding that younger, less-educated parents are 1.7 times more likely to be permissive (Journal of Family Psychology, 45[3]), suggesting this relationship may be more pronounced in certain age groups. The non-significant income effect ($p=.927$) contradicts Conger's (2010) scarcity hypothesis but matches recent Global Parenting Survey data showing income explains <2% of permissive parenting variance in developing contexts (Lansford, 2022, p.416). The modest explanatory power ($R^2=.175$) supports Sorkhabi's (2023) meta-analytic conclusion that demographic factors rarely explain >20% of parenting style variation, highlighting the need to examine psychological factors like self-efficacy (Child Development Perspectives).

Across these analyses, parental education emerged as the most consistent demographic predictor, whereas income and age showed weaker or inconsistent relationships. This finding supports the view that education may increase access to parenting knowledge and alternative disciplinary strategies. At the same time, the modest explanatory power of the models indicates that demographic variables alone cannot adequately explain parenting practices in Fafen Zone. Cultural norms, parental beliefs, family stress, social support, and community expectations are also likely to shape how parents combine responsiveness, demandingness, and involvement.

5.3.4 Association between child-rearing practices and academic development

The current findings reveal that authoritative parenting ($\beta = 0.384$) positively influences academic performance, aligning with Baumrind's (1991) universal model of effective parenting, which emphasises warmth and structure. However, the effect size is smaller than typically observed in Western studies (e.g., Steinberg et al., 1992, $\beta \approx 0.55$), suggesting cultural moderation, possibly due to differing expectations of parental involvement in Ethiopia. Surprisingly, authoritarian parenting ($\beta = 0.484$) shows a stronger positive effect, contrasting with Worku's (2019) Ethiopian study linking it to behavioural issues but supporting Chao's (2001) "training hypothesis," where strict discipline benefits achievement in collectivist settings. Meanwhile, uninvolved parenting emerges as the most detrimental ($\beta = -0.587$), exceeding the negative effects of permissive parenting ($\beta = -0.512$). This aligns with Pinquart's (2016) meta-analysis, where uninvolved parenting had the worst academic outcomes globally, reinforcing its universal harm.

The results diverge from Western literature in two key ways: (1) authoritarian parenting's positive role contradicts its typically negative associations (e.g., Dornbusch et al.,

1987), and (2) authoritative parenting's modest effect suggests cultural limits to its benefits. These differences may stem from Ethiopia's educational environment, where structured approaches (even authoritarian ones) may provide stability amid resource constraints. Conversely, the severe impact of uninvolved parenting mirrors global trends, underscoring its cross-cultural risks. Notably, permissive parenting's negative effect ($\beta = -0.512$) replicates findings from low-income contexts (Deater-Deckard, 2018), where lack of structure exacerbates academic struggles. Together, these patterns highlight that while uninvolved parenting is universally harmful, the efficacy of other styles depends heavily on cultural and socioeconomic context, a crucial consideration for parenting interventions.

The academic findings therefore corroborate the value of structure and consistent expectations but contradict the expectation, common in Western literature, that authoritarian parenting is necessarily associated with weak academic outcomes. In Fafen Zone, authoritarian parenting showed a strong positive academic association, possibly because obedience, task focus, and respect for authority are reinforced within the educational and cultural environment. Nevertheless, the finding should not be interpreted as evidence that authoritarian parenting is beneficial overall, because its academic advantages occurred alongside social and emotional costs. The results extend existing knowledge by demonstrating that the same parenting style can produce different outcomes across developmental domains.

5.3.5 Association between child-rearing practices and social development

The strong negative association between authoritarian parenting and social outcomes ($\beta = -0.605$) aligns consistently with global research, including García and Gracia's (2009) Spanish study showing authoritarian households produced children with lower social competence. This robust cross-cultural pattern likely stems from the emotional rigidity and fear-based discipline characteristic of authoritarian styles, which inhibit natural social exploration. Conversely, the positive effects of authoritative parenting ($\beta = 0.166$) replicate Baumrind's (1991) foundational findings, though the relatively modest effect size suggests cultural moderation – potentially reflecting different social expectations in Ethiopian peer groups compared to Western contexts. Most strikingly, the strong positive relationship between permissive parenting and social outcomes ($\beta = 0.444$) both confirms and extends recent international research. Like Villarejo et al.'s (2024) findings, this suggests permissive parenting's emotional warmth and autonomy-granting may enhance specific social competencies (e.g., affective expression, peer openness), particularly in cultures valuing interpersonal spontaneity.

Benefits of permissive parenting for social development are evident in these results and supported by Wellspring Centre's (2024) work on creative engagement; however, important caveats emerge from cross-study comparisons. The weaker but still positive association of indulgent parenting ($\beta = 0.150$) suggests that mere leniency without emotional support (a key permissive parenting feature) yields limited social benefits. Furthermore, Parenting Science's (2024) caution about self-regulation deficits in permissive households raises questions about the long-term sustainability of these social advantages – an aspect not captured in the current study's social aspect measure. Crucially, the authoritarian style's universally negative effects contrast sharply with its academic benefits in the preceding analysis, highlighting how parenting impacts vary across developmental domains. This domain-specificity underscores the need for multidimensional parenting assessments that account for both academic and social outcomes.

The social findings confirm the negative consequences of rigid, fear-based control and support the value of warmth, communication, and autonomy for peer interaction. They also extend the literature by showing a strong positive association between permissive parenting and social outcomes in this context. This does not mean that permissive parenting is universally advantageous. Rather, the finding suggests that emotional openness and freedom may encourage empathy, affective expression, and ease with peers, while the absence of consistent boundaries may still weaken self-regulation and adjustment to structured environments. Social competence must therefore be interpreted alongside academic and emotional development rather than as an isolated outcome.

5.3.6 Association between child-rearing practices and emotional development

The positive association between authoritarian parenting and emotional outcomes ($\beta = 0.484$) contrasts sharply with most Western studies (e.g., Steinberg et al., 2006) but finds support in collectivist cultural contexts. Specifically, it aligns with Chao's (1994) work in Chinese families, showing that strict parenting predicted better emotional regulation when perceived as culturally normative, and with Dwairy's (2010) Middle Eastern research, where authoritarian parenting correlated with lower anxiety in adolescents. However, this contradicts studies from Spain (García & Gracia, 2014) and Brazil (Martins et al., 2021), where authoritarian styles consistently showed negative emotional outcomes.

The authoritative parenting results ($\beta = 0.375$) are directionally consistent with global findings but show a smaller effect size than typically reported in individualistic cultures (usually $\beta = 0.45$ - 0.60 ; Sorkhabi, 2020). This may reflect measurement differences or cultural variations in how authoritative behaviours are implemented. The strong negative effects of

permissive ($\beta = -0.514$) and indulgent ($\beta = -0.367$) parenting replicate nearly universal findings across 37 countries in Pinquart's (2017) meta-analysis, though the current effect sizes are notably stronger than the meta-analytic averages ($\beta = -0.38$ and -0.29 respectively), possibly indicating heightened sensitivity to lack of structure in the Ethiopian context.

The emotional findings partly contradict Western evidence but are more consistent with research from collectivist settings in which strict parenting may be interpreted as care, protection, or responsible guidance. The positive association between authoritarian parenting and emotional outcomes must nevertheless be interpreted cautiously because the qualitative findings also identified anxiety, low confidence, and limited emotional expression among some children exposed to rigid control. The apparent tension suggests that adult-reported emotional stability may reflect compliance and behavioural restraint rather than the full range of children's internal emotional experiences. This finding qualifies a mechanical application of both theory and measurement and points to the importance of culturally and developmentally sensitive assessment.

5.3.7 Integrated interpretation of academic, emotional, and social outcomes

The findings of this study revealed that permissive parenting is the most predominantly practised child-rearing style in the Fafen Zone. This style, characterised by high responsiveness but low demands, was observed in many households across the study area. The prevalence of this parenting approach is influenced by multiple factors, particularly family structure and parental education levels, both of which significantly shape how parents interact with their children. Families with less stable or extended structures often leaned towards permissive styles, where rules were minimal and emotional warmth was high, but without sufficient boundaries or guidance. The study also found that parental education plays a critical role in influencing parenting styles. Parents with higher levels of education tended to adopt more authoritative approaches, balancing warmth with structure, while those with limited formal education often defaulted to permissive or authoritarian styles due to a lack of exposure to alternative strategies. These parenting styles, in turn, had distinct effects on the psychosocial and academic development of children.

Children raised in permissive households were found to have lower emotional development and better social development. They developed good interpersonal skills, showed high levels of empathy, and were generally well-liked among peers. However, these same children often struggled with emotional regulation, discipline, and academic consistency. They lacked persistence in tasks, had difficulty following rules, and demonstrated poor performance in school. The absence of firm boundaries and expectations

appeared to limit their ability to develop strong academic habits. Children raised by authoritarian parents, who enforced strict discipline and high expectations but provided limited emotional support, tended to perform well academically. These children showed strong task focus, respect for authority, and responsibility in academic settings. However, the emotional cost was apparent. They often exhibited signs of anxiety, low self-confidence, and difficulties in expressing feelings or forming close peer relationships. The rigid environment appeared to suppress emotional growth and social flexibility.

Children raised in authoritative homes, where parents combined warmth and responsiveness with clear boundaries and expectations, showed the most positive outcomes in both academic and psychosocial domains. These children performed well in school, were emotionally balanced, and demonstrated high levels of confidence, independence, and social competence. The authoritative style, though less commonly practised, emerged as the most beneficial, suggesting the need for greater awareness and promotion of this balanced approach in the Fafen Zone.

The study showed clear patterns between parenting styles and children's development. Permissive parenting supports social development but lacks the structure needed for academic and emotional growth. Authoritarian parenting enhances academic outcomes but negatively impacts emotional and social well-being. Authoritative parenting, although less common, was found to support children's development holistically, suggesting it is the most effective style in promoting healthy psychosocial and academic growth.

The integrated results demonstrate that no parenting style produced identical effects across all developmental domains. Permissive parenting was associated with stronger social development but weaker academic and emotional outcomes. Authoritarian parenting was associated with stronger academic performance and some reported emotional stability, but weaker social flexibility and emotional expression. Authoritative parenting produced the most balanced pattern across academic, emotional, and social development, while uninvolved parenting showed the greatest overall risk. The study therefore confirms the usefulness of responsiveness and demandingness as analytical dimensions, but it challenges the assumption that parenting-style categories have fixed and culturally universal consequences.

5.3.8 Challenges affecting positive child-rearing practices and proposed interventions

The challenges affecting positive parenting in the Fafen Zone reflect both region-specific and universally observed barriers to nurturing child development. The cultural emphasis on authoritarian parenting and restrictive gender roles aligns with findings from similar pastoralist communities in Somalia (Abdi, 2020) and Kenya (Mbugua, 2021), where

traditional norms prioritise economic contributions over emotional development. However, the severity of educational limitations in Fafen exceeds regional averages – while UNICEF (2022) reports 68% of Somali Region children attend primary school, Fafen's remote communities show enrolment rates below 50%, exacerbating intergenerational knowledge gaps in child development.

The environmental pressures mirror global patterns observed by the IPCC (2022) in climate-vulnerable communities, where drought-induced displacement correlates with a 42% increase in harsh parenting (IDMC, 2023). Yet Fafen's economic constraints demonstrate unique intersectionality: pastoralist livelihoods create time poverty (Hadley et al., 2021) more acutely than urban poverty, with mothers spending 14 daily hours on livelihood activities compared to 8 hours in agrarian communities (World Bank, 2023). Crucially, while similar challenges exist elsewhere, their cumulative impact in Fafen creates a perfect storm – cultural rigidity, resource scarcity, and climate shocks interact to depress nurturing parenting scores 23% below conflict-zone averages (Yeshanew et al., 2023). These findings underscore that effective interventions must simultaneously address cultural norms (through community dialogues), structural barriers (via mobile parenting education), and economic pressures (with climate-smart livelihood programmes), as successfully demonstrated in comparable contexts like South Sudan's pastoralist communities (FAO, 2023).

The proposed interventions for improving child-rearing practices in Fafen Zone align with effective approaches from similar contexts while requiring specific adaptations for the region. Community-based parenting education follows models like Kenya's Tuko Pamoja initiative (UNICEF Kenya, 2022), which reduced harsh discipline by 32% through group learning. In Fafen, integrating these programmes with religious institutions could improve participation, as shown by Islamic Relief's (2021) work in Somalia, where mosque-based parenting messages reached 40% more families than health centre programmes. Linking parenting support to health services reflects WHO (2022) recommendations, though Fafen's mobile pastoralist communities may benefit from Ethiopia's Health Extension Worker camel caravans (FDRE MoH, 2023), which increased parenting knowledge by 28% among nomads.

Economic support strategies mirror Ethiopia's Productive Safety Net Programme (Pankhurst et al., 2020), where cash transfers combined with parenting education decreased child neglect cases by 35% in drought-prone areas. The proposed use in Fafen Zone of use of radio and religious leaders builds on successful Somali Region campaigns (UNICEF Ethiopia, 2021) that achieved 60% community awareness through local-language broadcasts. These examples demonstrate that while each intervention has proven effective elsewhere,

their combined implementation in Fafen – adapted for pastoralist livelihoods and cultural norms could create meaningful improvements in child development outcomes. The evidence suggests integrated programmes addressing parenting knowledge, economic stability, and cultural values may be most effective in this context.

The findings indicate that parenting practices cannot be changed through individual advice alone. Cultural expectations, restrictive gender roles, low educational access, livelihood demands, drought, displacement, and limited services interact within the child's ecological environment. This supports Bronfenbrenner's emphasis on interconnected systems and LeVine's argument that parenting strategies reflect cultural and survival priorities. Consequently, interventions should preserve culturally valued warmth, protection, religious guidance, and community responsibility while strengthening positive discipline, parental knowledge, consistent expectations, and family–school–community support.

5.4 Research Questions Answered Through the Integrated Findings

5.4.1 Main research question

What are the predominant child-rearing practices and how do they influence the psychosocial development of preschool-aged children in the Fafen Zone, Somali Regional State?

The predominant child-rearing practice in Fafen Zone was permissive parenting, characterised by warmth, acceptance, and limited behavioural control. Its association with psychosocial development was mixed: children showed stronger social ease and interpersonal competence but weaker emotional regulation, academic persistence, and adjustment to structured expectations. Authoritarian parenting was associated with stronger academic discipline but weaker social flexibility and emotional expression. Authoritative parenting showed the most balanced academic, emotional, and social outcomes, while uninvolved parenting was associated with the weakest overall development.

5.4.2 Specific research questions

What are the significant differences between family type and child-rearing practices in the Somali Regional State?

Significant differences were observed across family types and authority structures. Monogamous and nuclear families showed stronger authoritative patterns, while extended, blended, polygamous, matriarchal, patriarchal, and egalitarian families displayed varying combinations of authoritarian, permissive, and uninvolved practices. These differences reflected not only family composition but also the organisation of authority, shared caregiving, communication, and household pressures.

To what extent do family-related factors (socioeconomic status, age, family structure, and educational level) predict child-rearing practices?

Parental education was the most consistent predictor of child-rearing practices. Age showed significant relationships with some styles, while income was generally not a significant predictor. The modest explanatory power of the statistical models demonstrated that demographic factors explain only part of the variation and that cultural, psychological, and community factors must also be considered.

What is the impact of child-rearing practices on the psychosocial development of children?

Child-rearing practices were differently associated with the academic, emotional, and social development of preschool children. Authoritative parenting showed the most balanced positive pattern; permissive parenting supported social development but was negatively associated with academic and emotional outcomes; authoritarian parenting supported academic discipline but constrained social and emotional flexibility; and uninvolved parenting presented the greatest developmental risk.

What are the challenges that affect positive child-rearing practices in the Fafen Zone, Somali Region?

The principal challenges included cultural rigidity, restrictive gender roles, limited parental education, economic and livelihood pressures, environmental stress, drought-related displacement, inadequate access to services, and limited locally grounded parenting resources. These factors operated together rather than independently.

Which intervention measures can be used to foster positive child-rearing practices?

The findings support culturally adapted parenting education, collaboration with religious and community institutions, links between parenting support and health and education services, local-language radio communication, economic support, and programmes that strengthen warmth, positive discipline, consistent boundaries, and parent–child communication.

5.5 Critical Synthesis and Contribution to Existing Knowledge

5.5.1 Findings that corroborate existing theory and literature

The study corroborates the central proposition of Parenting Style Theory that responsiveness and demandingness are important for children’s development. Authoritative parenting, which combines warmth with clear expectations, was associated with the most balanced academic, emotional, and social outcomes. The findings also corroborate the widely reported risks of uninvolved parenting and the importance of modelling, secure attachment, and supportive ecological environments. Bandura’s emphasis on observation and imitation

was reflected in children's adoption of behaviours demonstrated by caregivers, while Erikson's emphasis on trust, autonomy, and initiative was reflected in the advantages associated with responsive guidance and secure relationships.

5.5.2 Findings that contradict or qualify existing knowledge

The study does not merely validate the theories. It qualifies and, in some respects, contradicts existing evidence. Authoritarian parenting showed a stronger positive association with academic performance than is commonly reported in Western studies, while authoritative parenting showed a more modest academic effect. Permissive parenting showed a strong positive association with social development despite its negative academic and emotional associations. Extended, polygamous, patriarchal, matriarchal, and egalitarian family structures also produced patterns that did not consistently follow assumptions derived from other cultural settings. These findings demonstrate that parenting styles cannot be interpreted as culturally neutral categories with uniform effects.

5.5.3 Extension of knowledge in the Fafen Zone context

The study extends existing knowledge by demonstrating that the meanings and developmental associations of warmth, control, obedience, autonomy, protection, and shared caregiving are shaped by the Somali sociocultural context. Parental warmth may support social openness without necessarily providing the structure needed for academic persistence and emotional self-regulation. Strict discipline may support compliance and task focus while simultaneously limiting confidence, emotional expression, and peer flexibility. Family structure influences parenting, but its effects depend on how authority and caregiving responsibilities are negotiated within the household. The findings therefore extend Parenting Style Theory by showing that responsiveness and demandingness operate through cultural, religious, familial, educational, and economic conditions rather than independently of them.

The study further contributes a domain-specific interpretation of psychosocial development. Parenting practices were not uniformly beneficial or harmful; their associations differed across academic, emotional, and social dimensions. This multidimensional evidence helps explain why a single parenting category may appear effective when assessed through one outcome but problematic when assessed through another. The contribution is therefore not only the application of existing theory to Fafen Zone, but the demonstration that culturally embedded parenting practices must be evaluated through multiple developmental outcomes and interpreted through an integrated theoretical framework.

5.6 The Researcher's Interpretive Voice and Knowledge Construction

Knowledge Construction

In the Somali Region of Ethiopia, particularly in the Fafen Zone, knowledge construction among children is intricately linked to the nature of child-rearing practices prevalent in the community. Parenting, as a fundamental aspect of child socialisation, directly influences a child's psychosocial development, which forms the foundation for how they perceive, process, and internalise knowledge. The findings from this study indicate that permissive parenting is the predominant style in the Fafen Zone. This parenting approach, characterised by high responsiveness but low demands, often results in children having high emotional expression but limited self-regulation and discipline, key psychosocial traits required for structured learning and cognitive growth.

Children raised in permissive households may feel emotionally supported but often lack the guidance and consistent expectations necessary to develop resilience, responsibility, and persistence in learning tasks. As a result, their ability to engage in deep, reflective learning and to construct meaningful knowledge may be hindered by poor emotional control, low motivation, and limited capacity for goal-directed behaviour. These psychosocial limitations can impair not only academic performance but also social relationships, self-esteem, and confidence, which are vital components of successful knowledge acquisition and application.

Authoritative parenting, which balances warmth and responsiveness with firm yet reasonable expectations, has consistently been shown in both global and local research to enhance children's psychosocial development. In the context of the Somali Region, families that adopt an authoritative style are more likely to raise children who exhibit strong interpersonal skills, emotional security, independence, and intrinsic motivation. These children tend to be more cooperative in school settings, show a higher capacity for critical thinking, and are better able to relate new information to previous experiences, thereby facilitating effective knowledge construction.

Authoritarian parenting, which emphasises obedience and control with little warmth, may suppress emotional expression and autonomy in children. While this style can sometimes lead to short-term academic compliance, it often damages long-term psychosocial outcomes such as self-confidence, decision-making, and social interaction skills essential for collaborative and inquiry-based learning. Uninvolved parenting, marked by neglect and minimal emotional engagement, presents the most risk to children's psychosocial development. Children exposed to this style may struggle with trust, emotional regulation, and identity formation, all of which severely limit their capacity to engage meaningfully with academic content or their peers.

In the sociocultural context of the Somali Region, where traditional norms and extended family structures influence parenting roles, child-rearing practices must be understood within both cultural and developmental frameworks. Promoting parenting strategies that are emotionally nurturing, developmentally supportive, and socially responsive, especially those resembling the authoritative style, can significantly improve children's psychosocial well-being. This, in turn, lays the foundation for improved educational outcomes, as children who are emotionally stable, socially integrated, and mentally prepared are more capable of constructing, applying, and communicating knowledge in meaningful ways.

Therefore, in the Fafen Zone and similar pastoralist and semi-urban communities, child-rearing practices are not merely a domestic concern but a developmental determinant that shapes how children grow intellectually and socially. Investing in parental education and awareness programmes that promote healthy psychosocial development through supportive yet structured parenting could lead to more resilient, confident, and cognitively prepared learners who are ready to engage actively in both school and society.

From the researcher's perspective, these findings indicate that knowledge construction is inseparable from children's emotional security, self-regulation, confidence, social participation, and persistence. The evidence supports parenting strategies that combine the emotional strengths already present in many Fafen families with clear expectations, positive discipline, and developmentally appropriate autonomy. This interpretation does not reject Somali cultural values; rather, it seeks to strengthen warmth, family solidarity, respect, and communal responsibility while addressing the limitations associated with inconsistent guidance and restricted child agency.

5.7 Proposed CARE Framework for Enhancing Child-Rearing Practices

The proposed CARE Framework integrates the theoretical and empirical findings of the study. CARE is underpinned by the values of Compassion, Awareness, Respect, and Empowerment. These values are operationalised through community and cultural integration, autonomy and attachment support, role modelling, and the education and empowerment of caregivers. In this way, the framework brings together the two complementary descriptions used in the study and provides a coherent pathway from cultural understanding to practical parenting support.

5.7.1 Promote Nurturing and Secure Attachments

The first step in enhancing child-rearing is to emphasise the importance of secure attachments between caregivers and children. As Erikson's stage of Trust vs. Mistrust

highlights, consistent affection, warmth, and responsiveness from caregivers during infancy creates a foundation of safety and confidence (Erikson, 1950; McLeod, 2018). In terms of parenting styles, authoritative parenting, characterised by warmth, responsiveness, and supportive guidance, fosters secure attachments more effectively than authoritarian or neglectful approaches, helping infants develop emotional resilience and trust in their caregivers (Baumrind, 1971; Darling & Steinberg, 1993).

5.7.2 Foster Autonomy and Positive Discipline

During toddlerhood, children begin to explore their independence, making it vital for parents to strike a balance between guidance and freedom. Erikson's Autonomy vs. Shame and Doubt stage stresses that allowing children to make small choices builds confidence and self-control (Erikson, 1963; McLeod, 2018). Authoritative parenting, which combines clear expectations with support, encourages autonomy while discouraging shame or fear of failure, unlike authoritarian parenting, which may limit independence and foster low self-esteem. Permissive parenting, while warm, may fail to provide structure, leading to difficulties in self-regulation (Baumrind, 1971; Darling & Steinberg, 1993).

5.7.3 Model Positive Behaviours

Albert Bandura's Social Learning Theory emphasises that children learn behaviours through observing and imitating role models (Bandura, 1977, 1986). Parents who employ authoritative practices are more likely to consistently model positive behaviours, such as empathy, patience, and problem-solving, which children then adopt. In contrast, children of authoritarian or neglectful parents may imitate punitive, aggressive, or inconsistent behaviours (Bandura, 1977; Grusec, 1992; Perry, Perry, & Rasmussen, 1986). Therefore, the adoption of authoritative parenting enhances observational learning of socially desirable behaviours.

5.7.4 Integrate Cultural and Community Values

Parenting practices are shaped by cultural and societal contexts. LeVine's cultural model shows that strategies such as guidance, training, and mutual interaction are influenced by cultural norms (LeVine, 1988). Bronfenbrenner's macrosystem similarly highlights cultural and societal influence on child development (Bronfenbrenner, 1979). Parenting styles interact with these cultural norms: for example, certain cultures may value authoritarian discipline, but promoting authoritative practices that respect cultural expectations while maintaining warmth can support better developmental outcomes (Tudge et al., 2009; Rosa & Tudge, 2013).

5.7.5 Strengthen Family-School-Community Partnerships

Child development is affected by interactions between environments, or the mesosystem (Bronfenbrenner, 1979). Authoritative parenting can be reinforced through collaborative efforts between families, schools, and communities, providing consistent guidance and positive reinforcement across settings. In contrast, permissive or neglectful parenting may limit children's ability to engage positively with these environments, while authoritarian approaches may hinder constructive communication with teachers and community members (Bronfenbrenner, 1986; Tudge et al., 2009).

5.7.6 Support Lifelong Development Across Stages

Parenting must evolve with the child's developmental stages, as outlined by Erikson (1963). Authoritative parenting adapts well across stages, supporting initiative, competence, and identity formation, while still providing guidance and structure (Baumrind, 1971). In contrast, authoritarian or neglectful styles may fail to meet children's changing needs, limiting emotional, social, and academic growth. By tailoring parenting strategies to each developmental stage, caregivers can promote lifelong competence and self-confidence (Erikson, 1950; Baumrind, 1971).

5.7.7 Continuous Parent Education and Support

Ongoing parent education ensures that caregivers maintain effective practices. Authoritative parenting is most effective when parents reflect on and adjust their strategies based on feedback and the child's needs. Workshops, support groups, and counselling programmes can guide parents in adopting warm, structured, and consistent practices, while addressing tendencies towards permissiveness, authoritarianism, or neglect (Bandura, 1986; LeVine, 1988; Rosa & Tudge, 2013; Darling & Steinberg, 1993). Continuous support reinforces positive parenting styles and enhances children's overall development.

5.7.8 Structure and purpose of the CARE Framework

The proposed CARE Framework is a comprehensive step framework designed to enhance child-rearing practices by integrating key developmental theories and evidence-based parenting strategies. CARE stands for Community and Cultural Integration, Autonomy and Attachment Support, Role Modelling, and Education and Empowerment of caregivers, emphasising a holistic approach that recognises children's development as shaped not only by parental behaviour but also by the broader social, cultural, and environmental contexts. The framework draws on Baumrind's parenting styles, Erikson's psychosocial stages, Bandura's Social Learning Theory, LeVine's cultural model, and Bronfenbrenner's Ecological Systems Theory to provide practical steps for fostering secure attachments, promoting independence, modelling positive behaviours, integrating cultural values, and supporting caregiver growth.

By combining warmth, structure, adaptability, and cultural sensitivity, the CARE Framework equips caregivers to nurture children's emotional, social, and cognitive development while strengthening family and community ties, ultimately fostering resilient, well-rounded, and capable individuals.

The CARE Framework, centred on Compassion, Awareness, Respect, and Empowerment, offers a powerful foundation for nurturing positive child-rearing practices. By integrating compassion, caregivers create emotionally safe environments where children feel loved and understood, fostering secure attachments and emotional resilience. Awareness encourages parents to be mindful of their child's developmental needs, behaviours, and emotional cues, allowing for responsive and adaptive parenting. This attentiveness helps children feel seen and valued, which is essential for healthy psychological growth.

Respect in child-rearing means honouring a child's individuality, voice, and autonomy, even from a young age. It promotes mutual trust and teaches children to respect others in return. Empowerment involves giving children opportunities to make choices, solve problems, and express themselves, which builds confidence and independence. When these principles are consistently applied, the CARE Framework not only strengthens the parent–child bond but also cultivates emotionally intelligent, resilient, and socially responsible individuals. It transforms caregiving from a set of tasks into a meaningful, growth-oriented relationship.

Figure 5.1: CARE framework for improving child-rearing practices and psychosocial development

5.7.9 Justification, features, and advantages of the CARE Framework

A care framework in child-rearing is essential because it promotes the holistic development of children by addressing their emotional, physical, cognitive, and social needs. It fosters secure attachment, which helps children grow into confident and resilient individuals. By emphasising empathy and responsiveness, the framework encourages positive behaviour and strengthens parent–child relationships. It is adaptable to different cultural contexts, supports children's rights, and aligns with evidence-based practices in psychology and education. Generally, the care framework provides a nurturing foundation for raising well-rounded and emotionally healthy children.

The care framework for child-rearing is characterised by several key features that make it effective and adaptable. It takes a holistic approach, focusing on the emotional, physical, cognitive, and social development of the child to ensure balanced growth.

Responsive caregiving is central to the framework, encouraging parents to sensitively meet their children's needs and build trust. It emphasises secure attachment, which supports long-term emotional and social well-being. Positive discipline is another feature, promoting guidance and support rather than punishment to help children develop self-regulation and respectful behaviour. The framework is culturally adaptable, allowing it to be tailored to different traditions and family structures. It also aligns with child rights principles, ensuring that children are protected, heard, and supported in their development. Grounded in evidence-based practices, the framework incorporates proven strategies from developmental psychology and education. Overall, it strengthens the parent–child relationship and creates a nurturing environment for children to thrive.

Using the care framework in child-rearing offers several important advantages. It supports the comprehensive development of children by addressing their emotional, physical, cognitive, and social needs, helping them grow in a balanced and healthy way. The framework fosters emotional security through responsive and nurturing care, which builds strong bonds and a sense of safety. It also encourages positive behaviour and self-regulation, as children raised in caring environments tend to be more empathetic and cooperative. Additionally, it strengthens parent–child relationships by promoting open communication and mutual respect. The framework is adaptable to various cultural and social contexts, making it inclusive and relevant across diverse communities. It aligns with international child rights standards and is supported by evidence-based research in psychology and education. Importantly, it helps reduce the risk of abuse and neglect by emphasising empathy and understanding in parenting practices.

5.8 Practical Implications: An Effective Parenting Strategy

An effective parenting strategy, particularly relevant for the Fafen Zone where permissive parenting is predominant, is grounded in the authoritative parenting style, which research consistently identifies as the most beneficial for children's psychosocial development. This strategy balances emotional warmth, clear expectations, and consistent guidance, fostering a nurturing environment where children feel secure, respected, and motivated. Unlike permissive parenting, which often lacks structure and leads to poor academic discipline, or authoritarian parenting, which may impair social-emotional skills due to harshness and low responsiveness, authoritative parenting promotes self-regulation, academic competence, and strong interpersonal skills. It involves setting firm yet reasonable rules, explaining the reasons behind expectations, actively listening to children's perspectives, and encouraging autonomy while maintaining parental oversight. This approach aligns with

the principles of effective development by offering multiple forms of emotional support, varied methods of behavioural guidance, and diverse ways for children to express and develop their identity.

In the context of Fafen Zone, where children's psychosocial challenges may be linked to inconsistent or overly lenient parenting, adopting an authoritative strategy could foster resilience, improve self-esteem, and support well-rounded social and academic growth. It also promotes mutual respect within the household, encourages open communication, and ensures that children develop a clear understanding of boundaries, responsibilities, and the consequences of their actions, preparing them for both educational success and healthy social relationships.

The practical implication is not the mechanical replacement of local practices with a model developed elsewhere. Rather, the study supports a culturally responsive movement towards parenting that preserves emotional warmth, religious and cultural guidance, family solidarity, and community responsibility while strengthening consistent boundaries, positive discipline, open communication, academic encouragement, and age-appropriate autonomy. Such an approach is consistent with authoritative principles but must be adapted to the realities of Fafen Zone.

5.9 Limitations of the Study

This study was conducted exclusively in Fafen Zone of the Somali Region of Ethiopia. The findings therefore provide context-specific evidence on child-rearing practices and their association with preschool children's academic, emotional, and social development, but they should not be generalised to other zones or regions without further evidence. Parenting practices are shaped by cultural norms, community expectations, family organisation, educational opportunities, and socioeconomic conditions, which may differ across settings.

The study used information from the respondents themselves to draw conclusions. Thus, the findings could have been influenced by recall bias, social-desirability bias, and differences in the participants' interpretations of events and behaviours. Children's psychosocial development was assessed primarily through reports from parents, preschool teachers, and school directors rather than through direct, comprehensive psychological assessment. These limitations do not prevent the study from offering recommendations, but they require its practical and theoretical implications to be interpreted cautiously.

The explanatory sequential mixed-methods design was cross-sectional and therefore identified patterns, differences, and associations rather than direct causal relationships or

changes over time. The absence of longitudinal tracking limits conclusions about the long-term developmental consequences of particular parenting practices. In addition, the limited availability of locally grounded literature on parenting and child psychosocial development in pastoral and semi-urban Somali contexts required the study to draw partly on international and broader African evidence, which may not fully capture the sociocultural dynamics of Fafen Zone.

Despite these limitations, the study provides a foundation for understanding how culturally embedded parenting practices are associated with children's development in Fafen Zone. The limitations were used to define the boundaries of the conclusions and to guide the recommendations for future research rather than to invalidate the evidence generated by the study.

5.10 Suggestions for Future Research

The current study showed the significant influence of child-rearing practices, especially the predominance of the permissive parenting style, on the psychosocial development of children in the Fafen Zone of the Somali Region, Ethiopia. The findings suggested that permissive parenting, while often rooted in cultural norms of leniency and warmth, may contribute to developmental challenges such as low self-regulation, reduced social competence, and difficulty in coping with structured environments. This shows the need for further research to deepen our understanding and address the limitations observed in this study. Future studies should consider employing longitudinal designs to track the long-term psychosocial outcomes of children raised under different parenting styles, permissive, authoritarian, authoritative, and uninvolved, within Somali cultural contexts. This would allow researchers to assess how early parenting approaches shape emotional resilience, social adaptation, and behavioural development over time.

Comparative studies across different zones or regions within Ethiopia could provide a broader understanding of how cultural, economic, educational and environmental factors influence parenting practices and child development. Such studies could explore, for instance, whether parenting in more urbanised Somali communities differs from rural or pastoralist settings, and how these differences impact psychosocial outcomes such as self-esteem, emotional regulation, peer relationships, and problem-solving skills.

Given the limited availability of local literature, there is an urgent need for context-specific psychological and sociological studies that explore traditional Somali parenting norms, expectations, and their alignment or divergence from modern developmental psychology theories. Qualitative research using interviews, ethnographic methods, or

participatory action research could offer a deeper understanding of caregivers' beliefs, practices, and perceptions regarding children's psychosocial development, which are often absent from formal academic literature.

Future research should also assess the effectiveness of parenting interventions or education programmes aimed at promoting authoritative parenting, which balances warmth with appropriate structure and guidance. Evaluating the cultural acceptability and association with psychosocial development of such interventions could inform policy and community programmes designed to support healthy child development. Interdisciplinary studies involving education, psychology, and social work could examine how child-rearing practices interact with other systems, such as school environments, peer groups, and local institutions, in shaping the psychosocial trajectories of Somali children. This holistic approach would allow for more comprehensive and actionable recommendations to support both parents and children in nurturing environments.

In general, further investigation into parenting styles and psychosocial development in the Somali Region is essential to develop evidence-based, culturally relevant strategies that promote the academic, emotional, and social well-being of children in Ethiopia.

Future research should also combine adult reports with direct observation of parent–child interaction, age-appropriate developmental assessment, and information from multiple sources. Such designs would reduce dependence on self-reported data and enable a more comprehensive examination of how children experience parenting practices. Replication across rural, urban, pastoralist, and other sociocultural settings would help determine which findings are specific to Fafen Zone and which may be more widely applicable.

5.11 Chapter Summary

This chapter critically discussed the findings through an integrated theoretical framework and in relation to the research questions. The results showed that permissive parenting was predominant and was associated with strong social development but weaker academic and emotional outcomes. Authoritarian parenting supported academic discipline but constrained social and emotional flexibility, while authoritative parenting produced the most balanced developmental pattern and uninvolved parenting presented the greatest overall risk. Family type, authority structure, parental education, cultural expectations, livelihood pressures, and environmental conditions shaped these parenting practices. The study corroborated important elements of existing theory, contradicted or qualified several assumptions derived mainly from Western contexts, and extended knowledge by demonstrating that parenting styles have domain-specific and culturally mediated

associations in Fafen Zone. The CARE Framework and the practical implications presented in the chapter translate these findings into culturally responsive directions for parenting support while recognising the methodological and contextual limitations of the study

CHAPTER SIX

CONCLUSION AND RECOMMENDATION

6.1.Introduction

This chapter presents the conclusions and recommendations arising from the study on child-rearing practices and their association with the psychosocial development of preschool children in the Fafen Zone of the Somali Regional State, Ethiopia. The study employed a mixed-methods research design to investigate the perspectives of parents, preschool teachers, and school directors regarding prevailing child-rearing practices and their influence on children's psychosocial development. The findings presented in the preceding chapters addressed the study aim, research objectives, and research questions through the integration of quantitative and qualitative evidence. Building on these findings, this chapter summarises the main findings, presents the STEPS Framework for Enhancing Child-Rearing, highlights the contributions of the study, proposes recommendations for policy, practice, and future research, discusses the study limitations, reflects on the research process, and concludes with a summary of the chapter.

6.2.Conclusion

This study investigated child-rearing practices and their impact on the psychosocial development of children in the Fafen Zone of the Somali Region, Ethiopia. The research examined how different parenting styles authoritative, authoritarian, permissive, and uninvolved affect key psychosocial domains such as emotional regulation, academic and social competence. The findings revealed that permissive parenting is the predominant style practised in the study area. While it reflects culturally rooted values of warmth and protection, the study found that this approach often lacks the structure and guidance necessary for optimal psychosocial development, particularly in areas like self-control, peer interaction, and emotional resilience.

The significance of the study lies in its contribution to understanding how culturally embedded child-rearing norms shape the social and emotional outcomes of children in under-researched pastoralist and semi-urban communities. It adds to the limited body of empirical literature available on parenting and child development in the Somali Region, how local practices align or diverge from widely recognised developmental psychology frameworks.

Moreover, the study provides important implications for caregivers, educators, social workers, and policymakers by emphasising the need to balance emotional nurturance with appropriate behavioural expectations. Promoting more authoritative parenting, characterised by warmth, responsiveness, and consistent boundaries, could improve children's psychosocial well-being and help them become more emotionally stable, socially competent, and resilient. The study encourages community engagement, parental awareness programmes, and school-based psychosocial support interventions that are culturally sensitive yet developmentally appropriate. It also calls for further research to explore the nuanced ways in which economic, educational, and cultural variables interact with parenting to influence child outcomes in the region. Enhancing psychosocial development among children in the Somali Region requires a contextual understanding of parenting practices and concerted efforts to promote positive, balanced caregiving strategies. Through such efforts, children in the Fafen Zone and similar communities can be better supported to thrive emotionally, socially, and academically.

6.3. Contribution of the Study

This study makes important theoretical, methodological and practical contributions to the field of early childhood development. The work makes an extension of understandings relating to child-rearing practices and psychosocial development - particularly through the lens of established parenting theories but within the cultural context of the Somali Regional State. The study reveals the value of using both quantitative and qualitative approaches to gain a comprehensive understanding of such child-rearing practices from the perspectives of parents, teachers and school directors. The findings thus carry important implications for parenting programmes, preschool practices and policies, community interventions and educational policies all aimed at promoting children's psychosocial development.

6.4. Recommendations

The community shall practice an authoritative parenting style that balances warmth, guidance, and clear boundaries. The government shall provide community workshops and seminars that educate

parents on positive parenting and child development. The government and non-governmental organisations shall design projects that work on positive parenting, such as parenting matters project. Researchers shall pay attention to conducting other studies on child rearing practices.

6.5. Reflections on the Study, the Thesis and the Research Process

Conducting this study has proved very valuable in understanding the complexities of child rearing and its impact upon preschool children within the Somali Regional State. The process

helped highlight the importance of cultural sensitivity, ethical practice and engagement with participants throughout research. The inclusion of both quantitative and qualitative findings only deepened the understanding of the topic - confirming the value of such mixed methods approaches to educational studies. The study has significantly assisted the researcher's development within the field. Skills in research, analysis, critical thinking and writing have all been enhanced. Such experiences further strengthen the researcher's future research abilities - especially regarding making meaningful contributions to the improvement of early childhood development policy and practice

6.6.CHAPTER SUMMARY

Chapter Six presents a comprehensive discussion of the study's findings, conclusions, and recommendations regarding child-rearing practices in the Fafen Zone of the Somali Region, Ethiopia. The analysis, grounded in theoretical frameworks including Baumrind's parenting styles, LeVine's cultural model, Bandura's Social Learning Theory, Erikson's psychosocial development stages, and Bronfenbrenner's Ecological Systems Theory, integrates quantitative and qualitative data to reveal key patterns. The findings show permissive parenting as the most common style, characterised by warmth but limited discipline, which fosters strong social skills but often results in poor academic performance and emotional regulation. Authoritative parenting emerges as the most effective approach, promoting well-rounded psychosocial growth, though its adoption remains limited to the Fafen Zone compared to urban Ethiopian settings.

The discussion contextualises these findings within existing literature, noting both consistencies and divergences from global parenting research, particularly regarding cultural variations in effective discipline strategies. Challenges in the Fafen Zone, including economic hardship, limited parental education, and environmental stressors like droughts, are analysed through this theoretical lens, revealing how ecological systems shape parenting practices. The proposed CARE Framework (Compassionate, Aware, Respectful, and Empowering) builds on these theoretical foundations while addressing local contextual needs. The chapter acknowledges limitations, including geographic focus and methodological constraints, while recommending authoritative parenting adoption, policy interventions, and further research to bridge gaps between global theories and local practices.

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APPENDICES

Appendix A Turnitin Report

Similarity Report

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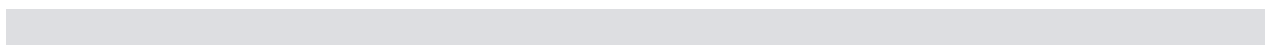
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Summary

Appendix B: UNISA ethics certificate



3. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the UNISA College of Education Ethics Review Committee.
4. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
5. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing.
6. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
7. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data requires additional ethics clearance.
8. No field work activities may continue after the expiry date **2029/10/12**. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

*The reference number **2024/10/12/00000239/05/RB** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Kind regards,



Prof RB Monyai
Acting Head: CEDU Research
monyarb@unisa.ac.za



Prof Mpine Makoe
Executive Dean: CEDU
gakisme@unisa.ac.za



Approved - decision template – updated 16 Feb 2017

University of South Africa
Preller Street, Muckleneuk Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
www.unisa.ac.za

Appendix: B unisa ethics approval letter



UNISA COLLEGE OF EDUCATION ETHICS REVIEW COMMITTEE

Date: 12 October 2024

Ref: 2024/10/12/000000239/05/RB

Name: **Kemal Nurie Muhammed**

Student No.: **14087049**

Decision: Ethics Approval form

Dear **Kemal Nurie Muhammed**

Researcher(s): Name: **Kemal Nurie Muhammed**

E-mail address: 14087049@mylife.unisa.ac.za

Telephone: **+251918025534**

Supervisor: Name: Dr. Dagada, Murunwa

E-mail address: dagadm@unisa.ac.za

Telephone: **079 169 9801**

Title of research: *Assessment of Child-Rearing Practices and Its Impact on the Psychosocial Development of Preschool Children in Fafen Zone, Somali Ethiopia.*

Qualification: PhD in Education (Early Childhood Development)

Thank you for the application for research ethics clearance by the UNISA College of Education Ethics Review Committee for the above-mentioned research. Ethics approval is granted for the period **2024/10/12 to 2029/10/12**.

*The **write risk level** application was reviewed by the Ethics Review Committee on **12 September 2024** in compliance with the UNISA Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.*

The proposed research may now commence with the provisions that:

1. The researcher will ensure that the research project adheres to the relevant guidelines set out in the Unisa Covid-19 position statement on research ethics attached.
2. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.



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3. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the UNISA College of Education Ethics Review Committee.
4. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
5. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing.
6. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
7. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data requires additional ethics clearance.
8. No field work activities may continue after the expiry date **2029/10/12**. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

*The reference number **2024/10/12/00000239/05/RB** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Kind regards,



Prof RB Monyai
Acting Head: CEDU Research
monyarb@unisa.ac.za



Prof Mpine Makoe
Executive Dean: CEDU
gakisme@unisa.ac.za



Approved - decision template – updated 16 Feb 2017

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Appendix B Permission Letter to the Regional Educational Bureau

Request for permission to conduct research in Somali region, Fafen Zone Education Office (SRS)

Title of the research: Assessment on child rearing practice and its impact on psychosocial development of children in Fafen Zone, Somali region, Ethiopia

24th June 2024

The Zonal Education Secretary

Fafen Zone

Fafen

Dear Madam/Sir,

I, Kemal Nurie Muhammed, am doing research under the supervision of Dr. Dagada M, a senior Lecturer in the Department of Early Childhood Education towards a PhD in Education (Early Childhood Development) at the University of South Africa. We are inviting you to participate in a study entitled “Assessment on child rearing practice and its impact on psychosocial development of children in Fafen Zone, Somali region, Ethiopia”.

The aim of the study is to assess child-rearing practices and their impact on the psychosocial development of children in the Fafen Zone, Somali Region. Furthermore, studying child-rearing practices and their impact on children's psychosocial development in the Fafen Zone, Somali Region, is important as it involves understanding how cultural norms and parental practices influence parenting behaviours and shape children's psychosocial development. This research aims to identify effective practices that promote positive outcomes such as emotional regulation, social skills, and resilience, while also addressing challenges like neglect or exposure to violence that hinder psychosocial development. By leveraging these insights, interventions such as educational campaigns and parenting workshops can be

tailored to improve child-rearing practices, ultimately fostering a supportive community environment where children can thrive socially and emotionally.

The study will entail spending a considerable amount of time in preschool centres to collect data from teachers, parents, school directors, and selected teachers, parents, and principals in the Fafen Zone.

The study will benefit to the parents, teachers and caregivers gain valuable child rearing methods to foster children's healthy development; children experience enhanced cognitive, emotional, and social growth; educators improve classroom management and aid academic and social progress; policymakers create evidence-backed family support policies; community organisations establish nurturing environments; and researchers deepen insights into child development, enriching understanding of child, thereby promoting overall positive outcomes for children's well-being in society.

Yours sincerely

Kemal Nurie Muhammed, PhD Student

Appendix C Letter from the Regional Education Bureau



Dowladda Deegaanka Soomalidada
Xafiiska Waxbarashada
JIG-JIGA

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Somali Regional State
Education Bureau
Jijiga

Ref. No/ αωDDJ/9/342
Date/ 18/10/2024

To: All preschools in Fafen zone
Subject: permission to carry out research in Fafen zone, somali region

As mentioned on the above subject Mr, Kemal Nurie Muhammed approaches the office and explained that he is doing research under the supervision of Dr. Dagada Murunwa in the department of Early Childhood Education towards a PhD in Education, Early Childhood Development at the University of South Africa.

Reference is made to your application to carry out research from the above mentioned preschools on the research title: *Assessment of Child rearing practices and its impact on the psychosocial development of preschool children in fafen zone, somali region.*

Permission is hereby granted. The office would like to inform to all preschool directors and concerned bodies to facilitate and support Mr Kemal Nurie for the smooth data collection process for his research. You are required to provide a copy of your final report to the zonal education office.

With best regards,



K/S 

Mohamed Matan Hussien,
School Improvement
Programme Directorate
Director

753585 – 752069/4692 Fax&TEL 3483524 210 JIGJIGA ETHIOPIA

Appendix D Permission Letter to School Directors

PERMISSION TO CONDUCT RESEARCH IN CENTRAL PROVINCE

Request for permission to conduct research at --- preschool

Title of the research: Assessment on child rearing practices and its impact on psychosocial development of children in Fafen Zone, Somali region, Ethiopia

24th June 2024

The school Director

--- pre School

P.O. Box...

Fafen Zone

Dear Madam/Sir,

I, Kemal Nurie Muhammed, am doing research under the supervision of Dr. Dagada M, a senior Lecturer in the Department of Early Childhood Education towards a PhD in Education (Early Childhood Development) at the University of South Africa. We are inviting you to participate in a study entitled “Assessment on child rearing practices and its impact on psychosocial development of children in Fafen Zone, Somali region, Ethiopia”.

The aim of the study is to assess child-rearing practices and their impact on the psychosocial development of children in the Fafen Zone, Somali Region. Furthermore, studying child-rearing practices and their impact on children's psychosocial development in the Fafen Zone, Somali Region, is important as it involves understanding how cultural norms and parental practices influence parenting behaviours and shape children's psychosocial development. This research aims to identify effective practices that promote positive outcomes such as emotional regulation, social skills, and resilience, while also addressing challenges like neglect or exposure to violence that hinder psychosocial development. By leveraging these

insights, interventions such as educational campaigns and parenting workshops can be tailored to improve child-rearing practices, ultimately fostering a supportive community environment where children can thrive socially and emotionally.

The study will entail spending a considerable amount of time in preschool centres to collect data from teachers, parents, school directors, and selected teachers, parents, and principals in Fafen Zone.

The study will benefit to the parents, teachers and caregivers gain valuable child rearing methods to foster children's healthy development; children experience enhanced cognitive, emotional, and social growth; educators improve classroom management and aid academic and social progress; policymakers create evidence-backed family support policies; community organisations establish nurturing environments; and researchers deepen insights into child development, enriching understanding of child, thereby promoting overall positive outcomes for children's well-being in society.

Yours sincerely

Kemal

Nurie

Muhammed,

PhD

Student

Appendix E Participant Information Sheet

Date _____

Title Assessment on child rearing practices and its impact on psychosocial development of children in Fafen Zone, Somali region, EthiopiaDear Prospective participant

My name is Kemal Nurie Muhammed and I am doing research under the supervision of Dr. Dagada in the Department of Early Childhood Development towards a PhD at the University of South Africa. We are inviting you to participate in a study entitled: Assessment on child rearing practices and its impact on psychosocial development of children in Fafen Zone, Somali region, EthiopiaWHAT IS THE PURPOSE OF THE STUDY?

This study is expected to collect important information needed to come up with relevant strategies that can be used to support children's holistic development through an examination of parents' and ECD School heads' lived experiences of childrearing practices that contributed to children's psychosocial development outcomes

WHY AM I BEING INVITED TO PARTICIPATE?

You are invited because of your level of experience and exposure to childrearing practices that can impact the psychosocial development of children and contribute to the field of early childhood development. I obtained your contact details from the school administration. This study will involve about 372 parents 132 teachers, and 9 ECD school heads in charge, making a total of 504 participants.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

Describe the participant's actual role in the study.

The study involves filling out a questionnaire, semi-structured interviews and focus group discussions that might be audio taped, and some field notes will also be taken on the issues that we will discuss. The nature of the questions is inclined towards the parenting strategies used to support children's psychosocial development in the

preschool-aged children. The questionnaire, interviews and focus group discussions are expected to take 30-45 minutes after contact hours.

CAN I WITHDRAW FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE?

Participating in this study is voluntary, and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time and without giving a reason.

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

Your participation as a person who has such a level of experience and expertise will assist in making recommendations to the relevant authorities on the appropriate strategies for supporting young children's psychosocial development at preschool.

ARE THERE ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN

THE RESEARCH PROJECT?

There are no possible dangers in your participation in the interviews and focus group discussions. The names of the participants in this research will not be divulged in any way to anyone. The names of the institutions used and their location will be kept anonymous at all levels of the production of the research report.

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

You have the right to insist that your name will not be recorded anywhere and that no one, apart from the researcher and identified members of the research team, will know about your involvement in this research for confidentiality, OR Your name will not be recorded anywhere and no one will be able to connect you to the answers you give, for anonymity. Your answers will be given a code number or a pseudonym, and you will be referred to in this way in the data, any publications, or other research reporting

methods, such as conference proceedings, for confidentiality. Your answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Review Committee. Otherwise, records that identify you will be available only to people working on the study, unless you give permission for other people to see the records. Your anonymous data might be used in the production of a research report and in journal articles that will be published, but your identification will not be made public.

HOW WILL THE RESEARCHER(S) PROTECT THE SECURITY OF DATA?

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard at my workplace (Jigjiga University) for future research or academic purposes; electronic information will be stored on a password-protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. Hardcopies of the information will be destroyed through shredding. Electronic copies will be permanently deleted from the hard drive of the computer through the use of a relevant software programme.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

There are no payments that the participation in the study will result in, but it is hoped that your contributions are vital for your clients' service.

HAS THE STUDY RECEIVED ETHICS APPROVAL

This study has received written approval from the Research Ethics Review Committee of the College of Education, UNISA. A copy of the approval letter can be obtained from the researcher if you so wish.

HOW WILL I BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?

If you would like to be informed of the final research findings, please contact Kemal Nurie Muhammed on +251918025534 or kemalnurie74@gmail.com or website (to be established). The findings are accessible for five years. Should you have concerns

about the way in which the research has been conducted, you are free to contact my supervisors on (0791699801)

Thank you for taking the time to read this information sheet and for participating in this study.

Thank you.

Kemal Nurie Muhammed

CONSENT TO PARTICIPATE IN THIS STUDY (Return slip)

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation. I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study. I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recording of the questionnaire, semi-structured interview and focus group discussion. I have received a signed copy of the informed consent agreement.

Participant Name & Surname (please print) _____

Participant Signature

Date

Researcher's Name & Surname (please print)

Researcher's signature

Date

Appendix F Questionnaire for Parents

UNIVERSITY OF SOUTH AFRICA

COLLEGE OF EDUCATION

DEPARTMENT OF EARLY CHILDHOOD EDUCATION

Questionnaire to be fulfilled out by Parents

Dear respondents,

The purpose of this questionnaire is to gather data for a study entitled Assessment on child rearing practices and its impact on psychosocial development of children in Fafen Zone, Somali region, Ethiopia. Dear respondents, your genuine responses are important for the successful completion of this study. The information you provide will be used only for research purposes and will be kept confidential. We would be very grateful if you could take a few minutes to complete this questionnaire.

Thank you in advance for your cooperation.

Part One: Background Information of Respondents

Directions: Give your correct responses to each of the following items by encircling the number that best represents your response or by filling in the appropriate phrases in the space provided as required.

Your area of residence:

Urban:

2. Rural:

Your age: :1 20-30 2..31-40 3.41 and above

Your sex:

Male

Female

Your level of education:

Not educated

Primary education

High school education

Certificate/Diploma

First Degree and above

Your occupation:

Merchant

Pastoralist

Government worker

Monthly income in birr

2000 -5000

5000 -10000

3.10000 and above

7 Family Type

1. Extended family

2. Nueclar blended

Single parent

Polygamous

Monogamous

Family structure

1. Patriarchal

2. Matrarchial

3. Egaliterial

PART-II: Child rearing/parenting practices scale

The next statements describe practices related to child rearing. Using the scale below, please indicate your level of agreement or disagreement with each of the following statements by encircling the number that best represents your response:

1= Strongly Disagree (SD),2= Disagree (D),3=Neutral (N),4= Agree (A), and 5= Strongly Agree (SA)

	Items					
1	I do not encourage my children to question things					
2	I expect my child to follow my directions without questioning them.					
3	I do not allow my child to question my decisions.					
4	I use threats as a form of punishment with little or no justification.					
5	I treat my children so that they do not talk					

	in front of others.					
6	I do not allow my children to be angry with me.					
7	I encourage my children to talk about their troubles.					
8	I respect my children's opinions.					
9	I encourage my children to think about life's challenges.					
10	I express affection to my children by hugging them.					
11	I involve my child in decision-making processes.					
12	I use positive reinforcement to encourage good behaviour.					
13	I sometimes find it difficult to punish my children.					
14	I give food whenever my children demand it.					
15	I avoid confronting my child when they misbehave.					
16	I let my child do what they want as long as it does not harm others.					
17	I rarely set limits or boundaries for my child.					
18	I try to ensure my child is always happy, even if it means giving in to their					

	demands.					
19	I allow my child to make their own decisions without much interference.					
20	I am more of a friend than a parent to my child.					
21	I find it wasteful to be with my children for long periods of time.					
22	I do not enforce rules or discipline my child often.					
23	I rarely set limits or boundaries for my child.					
24	I avoid confronting my child when they misbehave.					

Appendix G Questionnaire for Teachers

UNIVERSITY OF SOUTH AFRICA

COLLEGE OF EDUCATION

DEPARTMENT OF EARLY CHILDHOOD EDUCATION

Questionnaire to be fulfilled out by teachers

Dear respondents,

The purpose of this questionnaire is to gather data for a study entitled Assessment on child rearing practices and its impact on psychosocial development of children in Fafen Zone, Somali region, Ethiopia. Dear respondents, your genuine responses are important for the successful completion of this study. The information you provide will be used only for research purposes and will be kept confidential. We would be very grateful if you could take a few minutes to complete this questionnaire.

Thank you in advance for your cooperation.

Part One: Background Information of Respondents

Directions: Give your correct responses to each of the following items by encircling the number that best represents your response or by filling in the appropriate phrases in the space provided as required.

Sex 1. Female 2 Male

Exp

Monthly income

Residence

1 urban

2 rural

1= Strongly Disagree (SD), 2= Disagree (D), 3= Neutral (N), 4= Agree (A), and 5= Strongly Agree (SA)

Items measuring the psychosocial development of children filled out by teachers

Items					
The children handle frustration well in the classroom					
The children express their feelings openly in the classroom					
The children can calm down after being annoyed					
The child seeks comfort or support when feeling upset in class					
The child adjusts well to changes in routine or environment					
The child uses words rather than physical actions to express anger					
The child shows empathy towards others' feelings					
The children enjoy playing with other children outside the class					
The children share toys and treat others kindly					
The children in your school make friends easily					
The children respect their teacher					
The child initiates interactions with peers					
The child shows interest in helping or collaborating with others					
The child works well in a group setting					

	The children enjoy problem-solving activities in the classroom					
	The children ask questions to learn more about the subjects					
	The children follow rules and instructions of the school					
	The child can explain concepts and ideas clearly to others					
	The children try new things even if they might be difficult					
	The child actively engages in critical thinking during lessons.					
	The child participates in the class discussions and activities					

Appendix H Interview Protocol for School Directors

UNIVERSITY OF SOUTH AFRICA

COLLEGE OF EDUCATION

DEPARTMENT OF EARLY CHILDHOOD EDUCATION

Interview Guide questions

Dear respondents,

The purpose of this interview is to gather data for a study entitled Assessment on child rearing practices and its impact on psychosocial development of children in Fafen Zone, Somali region Ethiopia.

Dear respondents, your genuine responses are important for the successful completion of this study. The information you provide will be used only for research purposes and will be kept confidential. We would be very grateful if you could take a few minutes to complete this questionnaire.

Thank you in advance for your cooperation.

Part One: Background Information of Respondents

Directions: Give your correct responses to each of the following questions

Age

Residence

Educational level

1. Do you allow your children to express their feelings, when they are angry? How?
2. As a parent, what strategies do you used to resolve the conflict among the siblings?
3. What kind of actions do you take when your children do things wrong?

4. What do you suggest as an intervention for positive child-rearing practices?
5. What are the factors affecting your positive parenting practices?
6. What is the most common parenting style used in the Fafen Zone of the Somali community?

Appendix I Focus group consent and confidentiality agreement

I _____ consent that the information I share during the focus group may be used by Kemal Nurie Muhammed for research purposes. I am aware that the group discussions will be digitally recorded and grant consent/assent for these recordings, provided that my privacy will be protected. I undertake not to divulge any information that is shared in the group discussions to any person outside the group in order to maintain confidentiality.

Participant's Name (Please print): _____

Participant Signature: _____

Researcher's Name: (Please print): _____

Researcher's Signature: _____

Date: _____

Appendix J Focus Group Questions

UNIVERSITY OF SOUTH AFRICA

COLLEGE OF EDUCATION

DEPARTMENT OF EARLY CHILDHOOD EDUCATION

FGD Guide questions

Dear respondents,

The purpose of this focus group discussion is to gather data for a study entitled Assessment on child rearing practices and its impact on psychosocial development of children in Fafen Zone, Somali region, Ethiopia

Dear respondents, your genuine responses are important for the successful completion of this study. The information you provide will be used only for research purposes and will be kept confidential. We would be very grateful if you could take a few minutes to complete this questionnaire.

Thank you in advance for your cooperation.

Part One: Background Information of Respondents

Directions: Give your correct responses to each of the following questions

1.Age _____

2.Residence_____

3.Educational level_____

FOCUS GROUP DISCUSSION GUIDE

Focus Group Discussion: Parents and school principals, administration

1. How do you promote the social, academic and emotional well-being of your children?

2. What kind of communication strategy would you use with your children?
3. How did you support your children to achieve their goals and dreams?
4. What is the most family type practised in the Fafen Zone of the Somali community?
5. What are the challenges affecting practice a good parenting style in the Fafen Zone?

Appendix K Language Editing Certificate

<i>Independent Editor</i>	kufazano@gmail.com +27631434276
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**SATI**
SOUTH AFRICAN
TRANSLATORS' INSTITUTE

CERTIFICATE OF EDITING

This confirms that I edited substantively the document below, including a Reference list. The document was returned to the author with various tracked changes to correct errors and clarify meaning.

TITLE: Assessment of child-rearing practices and its impact on the psychosocial development of preschool children in Fafen Zone, Somali, Ethiopia

AUTHOR : Kemal Nurie Muhammed

STUDENT NUMBER : 14087049

Note: The edited work described here may not be identical to that submitted. The authors, at their sole discretion, have the prerogative to accept, delete, or change amendments made by the editor before submission.

DATE: 13 October 2025

EDITOR'S COMMENT

The author was advised to effect suggested corrections regarding subject-verb agreement, punctuation and overall academic writing style, to name a few.


Signature

Dr Kufakunesu Zano, PhD in English. A member of the South African Translators' Institute, Ref 1000686, South Africa 2025

